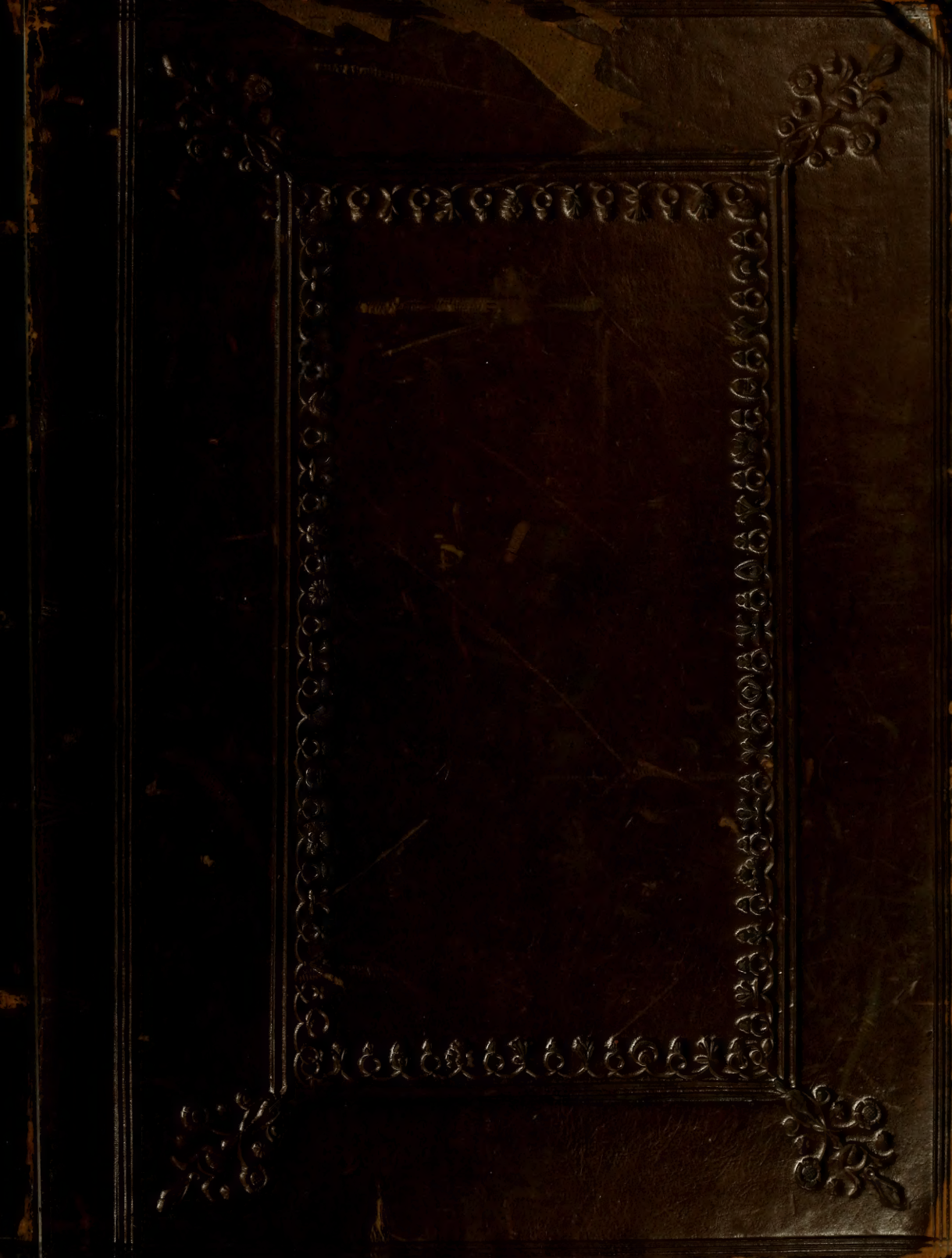




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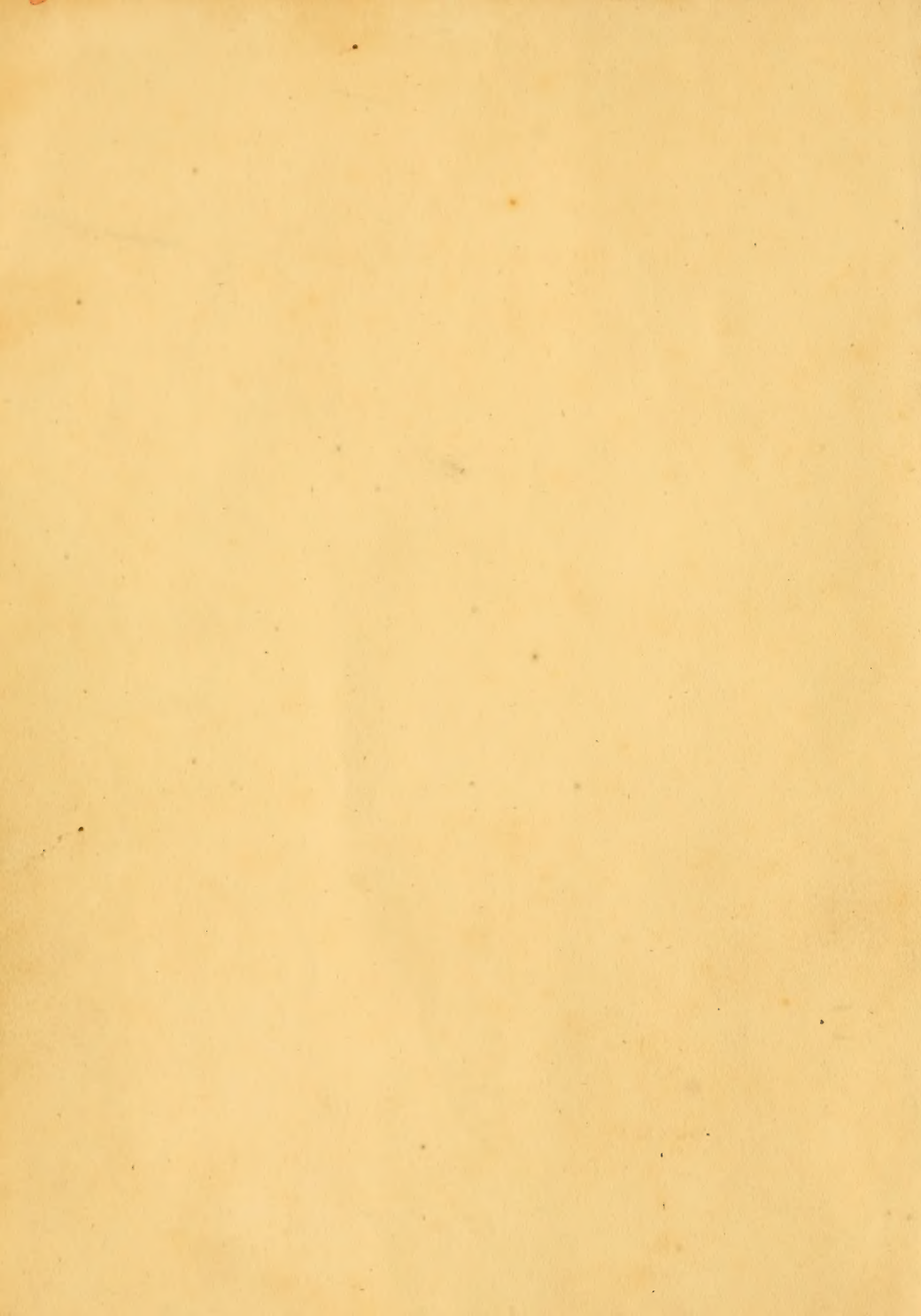
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Brethren Bible
see Genesis III 7



THE BIBLE,
Translated according to the
Ebrew and Greeke, and conferred with
the best translations in diuers Languages.
With most profitable Annotations vpon all the
hard places, and other things of great im-
portance, as may appeare in the
Epistle to the Reader.

¶ And also a most profitable Concordance for the
readie finding out of any thing in the
same contained.

IOSHUA. 1. 8.

¶ Let not this booke of the Lawe depart out of thy mouth, but
meditate therein day and night, that thou mayest obserue and doe
according to all that is written therein: for then shalt thou make
thy way prosperous, and then shalt thou haue good successe.

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Of the incomparable treasure of the
holy Scriptures, with a prayer for the
true vse of the same,

- Esai. 12. 3. & 49. Here is the spring where waters flowe,
10. reue. 21. 16. to quench our heate of sinne:
& 22. 17. Here is the tree where truth doth grow,
Jerem. 33. 15. to leade our liues therein:
psal. 119. 160. Here is the iudge that stints the strife,
reu. 2. 7. & 22. 2. when mens deuises faile:
psal. 119. 142, Here is the bread that feedes the life,
144. that death cannot assaile.
loh. 6. 35. The tidings of saluation deare,
Luke. 2. 10. comes to our eares from hence:
Ephes. 6. 16. The forresse of our faith is here,
and shielde of our defence.
Marth. 7. 6. Then be not like the hogge that hath
a pearle at his desire,
2. Pet. 2. 22. And takes more pleasure in the trough
and wallowing in the mire.
Marth. 6. 22. Reade not this booke in any case,
but with a single eye:
Psal. 119. 27, Reade not but first desire Gods grace,
73. to vnderstand thereby,
Iude. 20. Pray still in faith with this respect,
to fructifie therein,
Psal. 119. 11. That knowledge may bring this effect,
to mortifie thy sinne.
Ioshua. 1. 8. Then happy thou in all thy life,
Psal. 1. 1. 2. what so to thee befallles:
Psal. 94. 12, 13. Yea, double happie shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heavenly Father, for Iesus Christes sake. Amen.

Besides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idols, and that after so cruel murder of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especial loue & fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of this holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praefising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the scholl of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to attchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to bee perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnes, that we haue by all meanes endeouored to set forth the puritie of the worde and a right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserved the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well praefised and also delight in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust censure against vs, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ¶. Again, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margin after this sort ¶, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names life is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde, be vnderstood of them that are not well praefised therein) we haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euery from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this*. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further afill for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, afill for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chief & principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, brethren that are partakers of the same hope and saluation with vs, beleeue you, that this rich pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, nor walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Howe to take profite by reading of the holy Scriptures.

- 1 Earneſtly and vſually pray vnto God that he wil vouchſafe to
 - Teach the way of his ſtatutes.
 - Giue vnderſtanding.
 - Direct in the path of his commaundements.
 - At the leaſt, twiſe every daye this exerciſe be kept. } **Pla. 119.**
 - 2 Diligently keepe ſuch order of reading the ſcriptures and prayer as may ſtand with his calling and ſtate of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwiſe employed. } **Deu. 11. v. 19**
 - Superſtition be auoyded.
 - At one other time that be done, which is left vndone at any time. } **Luke. 9. v. 62.**
 - Teache, that we may learne trueth. } **Iſa. 29. v. 36.**
 - Improve, that we may be kept from errour. } **Eph. 5. v. 16.**
 - Correct, that we may be driven from vice. } **2. Tim. 3. ver. 16. & 17.**
 - Inſtruct, that wee may be ſetled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope. } **Rom. 15. v. 4.**
 - 3 Vnderſtand to what ende and purpoſe the Scriptures ſerue, which were written, to
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghoſt.
 - The ſtate of mankind, by
 - 1. Creation.
 - 2. fall and ſinne.
 - 3. regeneration in Chriſt.
 - The Church and the gouernment thereof
 - Before Chriſt.
 - Since Chriſt.
 - Olde.
 - Newe.
 - The word of God written in the Teſtament
 - Before Chriſt.
 - Since Chriſt.
 - Sacraments
 - Before Chriſt.
 - Since Chriſt.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
- Who ſoeuer mindeth to take profite by reading ſcriptures, muſt
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worſhipping of God, as
 - Families and things that belong to houſehold, in which are
 - Husbands.
 - Wiues.
 - Parents.
 - Children.
 - Masters.
 - Seruiants.
 - The priuate life and doings of euery man in
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and idleneſſe.
 - The common life of all men as
 - Godly bleſſed.
 - Vngodly plagued.
 - Common wealthes and gouernments of people, by
 - Magiſtrates
 - Good.
 - Euill.
 - Peace and waite.
 - Proſperitie and plagues.
 - Subiectes
 - Quiet.
 - Diſordered.
 - 5 Refuſe all ſenſe of Scripture contrary to the
 - Articles of Chriſtian faith, contained in the common Creede.
 - First and ſecond table of Gods commaundements.
 - 6 Marke and conſider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Courſe of times and ages, with ſuch things as belong vnto them.
 - 3. Maner of ſpeech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with another, whereby that which ſeemeth darke in one is made eaſie in another.
 - 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with ſuch as can open the Scriptures. **A. 8. v. 30. 31. &c.**
 - Hearc preaching, and to proue by the Scriptures that which is taught. **A. 8. v. 17.**

The first booke of Moses, called *Genesis.

THE ARGUMENT.

MOSSES in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderful works, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly frō God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of CHRIST to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Ishak, Iakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau & others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdom might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darkenesse, 8 The firmament, 9 Hee separateth the water from the earth, 16 He createth the sunne, the moone, and the starres, 21 He createth the fish, birds, beasts, 26 He createth man, and giueth him rule ouer all creatures, 29 And prouideth nouriture for man and beast.



In the beginning God created the heauen & the earth.

2 And the earth was without forme and voyde, & darknesse was vpon the deepe, & the Spirit of God mooued vpon the waters.

3 Then God saide, * Let there be light: and there was light.

4 And God saue the light that it was good, and God separated the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night, & So the Evening and the Morning were the first day.

6 * Againe God saide, * Let there bee a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were vnder the firmament, frō the waters which were above the firmament, and it was so.

8 And God called the firmament, the

firmament, & the evening & the morning were the second day.

9 * God saide againe, * Let the waters vnder the Heauen bee gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God saue that it was good.

11 Then God said, * Let the earth budde forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seed according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 * So the evening and the morning were the third day.

14 * And God said, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lightes: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 Which is the artificiall day, from the Sunne rising to the going downe, m Of things apperteyning to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue mans vse. *Ierem. 31. 35.*

A.i. 19 + 50

† The second day.

Psal. 33. 7. & 89. 11. & 136. 6. iob 38. 4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made

all his creatures to serue to his glory, and to the profit of man: but for sinne they were accursed, yee to the elect by Christ, they are restored and serue to their wealth.

† The third day.

Psal. 136. 7.

deut. 4. 19.

k By the lightes he meaneth the sunne, the moone, and the starres.

l Which is the

a First of all, and before that any creature was, God made heauen and earth of nothing, Wild.

11. 14.

Psal. 33. 6. and 136. 5. eclus. 18.

1. actes 14. 15.

and 17. 24.

b As a rude lump and without any creature in it: for the waters covered all.

¶ Or, wastfe.

c Darkenesse covered the deepe waters: for as yet the light was not created.

† Ebr. face of the deepe.

d He maintained this confusie heape by his secret power.

† Ebr. face of the waters. *Hek. 11. 3.*

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only apperteineth to God.

† Ebr. betwene the light, and betwene the darknes. † The first day.

† Ebr. so was the evening, so was the morning. *Psal. 33. 6. & 136. 5. iere. 10. 12. & 51. 15.*

¶ Or, spreading ouer, & ayre.

f As the sea and riuers, from those waters y are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal. 148. 4.*

g That is, the region of the arc, and all that is above vs,

† The fourth day.

p As fish and worms which slide, swimme, or creepe.

q Ebr. the scale of life.

r Ebr. face of the firmament.

s The fish and fowles had both

one beginning,

wherein we see

that nature giueth place to

Gods will, forasmuch as the one

sort is made to

flie aboute in the

aire, and the other to swimme

beneath in the water.

t That is, by the

vertue of his word he gaue

power to his

creatures to in-

gender.

† The fifth day.

q Ebr. soule of life

Chap. 5. 1. & 9.

6. 1. cor. 11. 7.

col. 3. 10.

r God commanded

the water

and the earth

to bring forth

other creatures:

but of man he

sayeth, Let vs

make: Signify-

19 † So the evening and the morning were the fourth day.

20 Afterward God saide, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowle flie vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moving, which the waters brought forth in abundance according to their kinde; and euery feathered fowle according to his kinde: and God saw that it was good.

22 Then God s blessed them, saying, Bring forth fruite and multiply, and fill the waters in the seas, & let the fowle multiply in the earth.

23 † So the evening and the morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God saide, * Let vs make man in our image according to our likeness, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer a l the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, & God said to them, * Bring forth fruite and multiply, and fill the earth, and aboue it, and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you every herbe bearing seed, which is vpon al the earth, and euery tree, wherein is the fruite of a tree bearing leede: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery fowle of the heauen, and to euery thing that moueth vpon the earth, which hath life in it self, euery greene herbe shall be for meate, and it was so.

31 * And God saw al that he had made, and loe, it was very good. † So the evening and the morning were the first day.

phes. 4. 24. where it is written, that man was created after God in righteousness and true holiness, meaning by these two wordes al perfection, as wisdom, truth, innocencie, power, &c. *Wisd.* 2. 23. *eccclus.* 17. 1. *Matt.* 19. 4. u The propagation of man is the blessing of God, *Psal.* 128. *Chap.* 8. 17. and 9. 1. x Gods great liberalitie to man taketh away al excuse of his ingratitude. *Chap.* 9. 3. *Exod.* 31. 17. *eccclus.* 39. 16, 33. *marke* 7. 37. † The sixth day.

CHAP. II.

2 God resteth the seventh day, and sanctifieth it. 15 He setteth man in the Garden. 22 He createth the woman. 24 Marriage is ordained.

Thus the heauens, and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which he had made, and the seventh day he rested from al his worke, which he had made.

3 So God blessed the seventh day, and sanctified it, because that in it hee had rested from al his worke, which God had created and made.

4 ¶ These are the generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens.

5 And euery plant of the fildes, before it was in the earth, and euery herbe of the fildes, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God almighty made y man of the dust of the ground, & breathed in his face breath of life, & the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to growe euery tree pleasant to the sight, and good for meate: the tree of life also in the middes of the garden, & the tree of knowledge of good and of euil.)

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is Tigris: the same compasseth the whole lande of Haulah, where is golde.

12 And the golde of that lande is good: there is * Belshim, and the Dnix stone.

13 And the name of the seconde riuer is Euphrates: the same compasseth the whole land of Cush.

14 The name also of the thirde riuer is Hiddekel: this goeth toward the East side of Assur: & the fourth riuer is Euphrates.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might dress it and keepe it.

16 And the Lord God commanded the man, saying, Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God saide, It is not good that the man should be himselfe alone: I will make him an helpe to mee: for him.

19 So the Lord God formed of the earth euery beast of the fildes, and euery fowle of the ayre.

1 Which Haulah is a countrey ioyning to Persia Eastward, & inclineth toward the West. ¶ Or, precious stone, or pearls. Plinie saith it is the name of a tree. ¶ Or, Ethiopia. ¶ Or, Tyrrus. ¶ Or, Assyria. ¶ Or, Euphrates. k God would not haue man idle, though as yet there was no need to labour. l So y man might know there was a soveraigne Lord to whom he owed obedience. ¶ Ebr, Eating thou shalt eate of. ¶ Or, whensoever. m By this death he meant the separation of man from God, who is our life and chief felicitie: and also that our disobedience is the cause thereof. ¶ Ebr, before him.

a That is, the innumerable abundance of creatures in heauen and earth.

Exod. 20. 11. & 31. 17. *deut.* 5. 14.

hebr. 4. 4.

b For he had now finished his creation, but his providence still watcheth ouer his creatures, and

gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie

of his worke and Gods goodnesse towards him.

¶ Or, the originall and beginning.

¶ Or, free, as chap. 21. 15.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.

¶ Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

1 Cor. 1. 5. 45.

f This was the name of a place, as some thinke, in Mesopotamia,

most pleasant, and abundant in al things.

g Which was a signe of the life received of God.

h That is, of in-

ferable experience, which

came by discipline of beying God.

¶ Or, precious stone, or pearls.

¶ Or, Tyrrus.

¶ Or, Assyria.

¶ Or, Euphrates.

k God would not haue man idle, though as yet there was no need to labour.

l So y man might know there was a soveraigne Lord to whom he owed obedience.

¶ Ebr, Eating thou shalt eate of.

¶ Or, whensoever.

m By this death he meant the separation of man from God, who is our life and chief felicitie: and also that our disobedience is the cause thereof.

¶ Ebr, before him.

n By mooning them to come & submit themselves to Adam. *† Ebr. built.*
 o Signifying, that mankind was perfect, when the woman was created, which before was like an imperfect building. *1. Cor. 1. 8.*
† Or, mannesse, because she cometh of man: for in Ebr. u, shu ma, & shah the woman.
Mar. 19. 5, make 10. 7. 1. cor. 6. 16. eph. 5. 31.
 p So that marriage requirith a greater duetie of vs toward our wiues, the otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest & comely.

CHAP. III.

the heaven, & brought them vnto the man to see how he would call the: for howsoever the man named the living creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauē, and to every beaſt of the field: but for Adam found he not an helpe meete for him.

21 Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, made he a woman, and brought her to the man.

23 Then the man sayd, * This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

24 * Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man, and his wife, and were not ashamed.

1 The woman seduced by the serpent, 6 enticeth her husband to sinne. 8 They both flee from God. 14 They three are punished, 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

Wis. 2. 24.
 a As Satan can change himselfe into an Angel of light, so did he abuse the wife-dome of the serpent to decciue man.
 b God suffered Satan to make the serpent his instrument & to speake in him, c Doubting of Gods threatning, they yielded to Satan. *2. Cor. 1. 3.*
 d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings. *† Ebr. in the death.*
 e As though he should say, God doeth not forbid you to eate of the fruites, fane that he knoweth that if ye should eate thereof, ye should be like to him. *Eccles. 2. 25, 1. Sam. 2. 14.* f Not so much to please his wife, as moued by ambition after his perswasion. g They began to feele their miserie, but they sought not to God for remedie. *† Ebr. things regard about their to hide their primitie.* h Or, winde, h. The sinfull conscience fleeth Gods presence.

N Dwe * the serpent was more subtil then any beaſt of the field, which the Lord God had made: and hee layd to the woman. Psea. hath God in deed sayd, Vee shall not eate of every tree of the garden?

26 And the woman sayd vnto the serpent, We eat of the fruit of the trees of y garden,

3 But of the fruite of the tree, which is in the mids of the garden, God hath sayd, Vee shall not eate of it, neither shall ye touch it, lest ye die.

4 Then * the serpent said to the woman, Vee shall not die at all,

5 But God doeth know, that when yee shall eate thereof, your eyes shall be opened, & ye shall be as gods, knowing good & euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruite thereof, and did eate, and gaue also to her husband with her, and hee did eate.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and made themselves breeches.

8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hidde themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, thereof, ye should be like to him. *Eccles. 2. 25, 1. Sam. 2. 14.* f Not so much to please his wife, as moued by ambition after his perswasion. g They began to feele their miserie, but they sought not to God for remedie. *† Ebr. things regard about their to hide their primitie.* h Or, winde, h. The sinfull conscience fleeth Gods presence.

and said vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was affrayd: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man sayde, The woman which thou hast gaue to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God sayde to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 * The Lord God sayd to the serpent, * Because thou hast done this, thou art curſed above all cattell, and above every beaſt of the field: vpon thy belly shalt thou goe, and * dust shalt thou eate all the dayes of thy life.

15 I will also put enmitte betweene * thee and the woman, and betweene thy seede and her seede. He shall breake thine head, and thou shalt be vnder his heele.

16 * Unto the woman he sayde, I will greatly increaſe thy * sorrowes, and thy conception. In sorrow shalt thou bring forth children, & thy desire shall be subiect to thine husband, and he shall rule ouer thee.

17 * Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) cursed is the earth for thy sake: in sorrow shalt thou eate of it all the dayes of thy life.

18 * Thou shalt also, & thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wifes name Hephah, because she was the mother of all liuing)

21 Unto Adam also and to his wife did the Lord God * make coates of skynnes, and clothed them.

22 * And the Lord God sayd, * Behold, the man is become as one of vs, to know good and euill. And now least he put forth his hand, & take also of the tree of life and eate and liue for euer.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man: & at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

ceiued hope of forgiveness, might liue by faith. *1. Cor. 1. 4. 34.* f The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. g These are not the naturall fruites of the earth, but proceed of the corruption of sinne. u Or gaue them knowledge to make themselves coates. x By this derision hee reprocherth Adams miserie, wherein he was fallen by ambition. y Adam deprived of life, lost also the figge thereof.

i His hypocricie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.
 k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him a wife.
 l In stead of confessing her sinne, she increaseth it by accusing the serpent.
 m He asked the reason of Adams and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.
 n As a vile and contemptible beaſt, *Isa. 65. 25.*
 o He chiefly meaneth Satan, by whose motions and craft the serpent decciued the woman.
 p That is, the power of sinne and death.
 q Satan shall sting Christ and his members, but not overcome them.
 r The Lord comforteth Adam by the promises of the blessed seed, and also punisheth the body for the sinne, which the soule should haue bene punished for: that the spirit might haue conceived hope of forgiveness, might liue by faith. *1. Cor. 1. 4. 34.* f The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. g These are not the naturall fruites of the earth, but proceed of the corruption of sinne. u Or gaue them knowledge to make themselves coates. x By this derision hee reprocherth Adams miserie, wherein he was fallen by ambition. y Adam deprived of life, lost also the figge thereof.

C H A P. IIII.

1 The generation of mankind. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wives. 26 True religion restored.

Afterward the man knewe Henah his wife, which conceived and bare Kain, and said, I have obtained a man by the Lord.

2 And againe thee brought forth his brother Habel, and Habel was a keeper of sheepe, & Kain was a tiller of the ground.

3 And in proceſſe of time it came to paſſe, that Kain brought an oblation unto the Lord of the fruite of the ground.

4 And Habel alſo himſelfe brought of the beſt frutes of his ſheepe, and of the fat of them, & the Lord had reſpect unto Habel, and to his offering.

5 But unto Kain & to his offering he had no regard: Wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord ſaid unto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou do well, ſhalt thou not be accepted? and if thou doeſt not wel, ſinne lieth at the doore: alſo unto thee his deſire ſhall be ſubiect, and thou ſhalt rule over him.

8 Then Kain ſpake to Habel his brother. And when they were in the field, Kain roſe up againſt Habel his brother, and ſlew him.

9 Then the Lord ſaid unto Kain, Where is Habel thy brother? Who answered, I cannot tell. Am I my brothers keeper?

10 Againe he ſaide, What haſt thou done? the voice of thy brothers blood crieth unto me from the earth.

11 Now therefore thou art curſed from the earth, which hath opened her mouth to receive thy brothers blood from thyne hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yeelde unto thee her ſtrength: a vagabond and a ruminator ſhalt thou be in the earth.

13 Then Kain ſaid to the Lord, = I my puniſhment is greater then I can beare.

14 Beholde, thou haſt caſt me out this day from the earth, and from thy face ſhall I be hid and ſhall be a vagabond, and a ruminator in the earth, and whoſoever findeth me, ſhall ſlay me.

15 Then the Lord ſaid unto him, Doubt-leſſe whoſoever ſlayeth Kain, he ſhall be puniſhed ſeven folde. And the Lord ſet a marke upon Kain, leſt any man finding him ſhould kill him.

Wiſd. 10. 3. mat. 23. 35. 1. ioh. 3. 12. iude 11. h This is the nature of the reprobate when they are reproved of their hypocriſie, even to neglect God and deſpise him. i God reuengeth the wrongs of his Saints, though none complaine. k The earth ſhall be a witneſſe againſt thee, which mercifully receiued that blood, which thou moſt cruelly ſledeſt.

l Thou ſhalt neuer haue reſt: for thine heart ſhall be in continual feare and care. m He burdeneth God as a cruell Iudge, becauſe he did puniſh him ſo ſharply. n Or, my ſinne is greater then can be pardoned. o Ebr. from of the face of. p Not for the loue he bare to Kain, but to ſuppreſſe murder. o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Edo toward the Eaſtſide of Eden.

17 Kain alſo knewe his wife, which conceived and bare Henoch: and he built a citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Sethuail, & Sethuail begat Methuſhale, & Methuſhale begat Lamech.

19 And Lamech tooke to him two wives: the name of the one was Abah, and the name of the other Zillah.

20 And Abah bare Jabal, who was the father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name was Jubal, who was the father of all that play on the harpe and organs.

22 And Zillah alſo bare Tubal-Kain, who wrought cunningly every craft of braſſe and of iron: and the ſiſter of Tubal-kain was Naamah.

23 Then Lamech ſaide unto his wives Abah & Zillah, Heare my voyce, ye wives of Lamech: hearken unto my ſpeech: for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhalbe auenged ſeven folde, truly Lamech, I ſeuentie times ſeven fold.

25 And Adam knew his wife againe, and ſhe bare a ſonne, & ſhe called his name Sheth: for God, ſaid ſhe, hath appoynted me another ſeede for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoth. Then became men to call vpon the name of the Lord.

God beganne to moue the hearts of the godly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

C H A P. V.

1 The genealogie, 5 Age and death of Adam:

6 His ſucceſſion vnto Noah and his children. 24 Henoch was taken away.

This is the booke of the generations of Adam. In the day that God created Adam, in the likenes of God made he him.

2 Male & female created he them, and bleſſed them, and called their name Adam in the day that they were created.

3 Nowe Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likenes after his image, and called his name Sheth.

4 And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he dyed.

6 And Sheth liued an hundred and ſine yeeres, and begate Enoth.

7 And Sheth liued after hee begate Enoth, eight hundred and ſeven yeeres, and begate ſonnes and daughters.

the ſame from the beginning, in that he continued euer his grace toward it by a continual ſucceſſion.

p Thinking thereby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him. q The lawfull inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

r Or, firſt inuenter. s Or, ſiſter and ſiſter.

t His wives ſeeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none ſo luſtie that were able to reſiſt, although he were already wounded.

u He mocked at Gods ſufferance in Kain, jeſting as though God would ſuffer none to puniſh him, and yet giue him licence to murder others.

v In theſe dayes

w Or, rehearſall of the ſlocke.

x A reade Chap. i.

y By giuing them both one name, he noteth the inſeparable conjunction of man and wife.

z Aſwell concerning his creation, as his corruption.

1. Chron. i. 1.

d He proueth Adams generation by them which came of Sheth, to ſhew which is the true Church, and alſo what care God had over

e The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandment at the beginning the world might be increased with people, which might vniuersally prayse his Name.

8 So all the dayes of Sheth were nine hundred and twentie peeres: and he dyed.

9 ¶ Also Enosh liued ninetie peeres and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fiftene peeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and five peeres: and he died.

12 ¶ Likewise Kenan liued seuentie peeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and foure peeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten peeres: and he dyed.

15 ¶ Mahalaleel also liued fiftie and five peeres, and begate Jered.

16 Also Mahalaleel liued, after he begate Jered, eight hundred and thirte peeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and five peeres: and he died.

18 ¶ And Jered liued an hundred fiftie and two peeres, and begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundred peeres, & begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred fiftie and two peeres: and he died.

21 ¶ Also Henoch liued fiftie and five peeres, and begate Methushelah.

22 And Henoch walked with God, after he begate Methushelah, thre hundred peeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were thre hundred fiftie and five peeres.

24 And Henoch walked with God, and he was no moze seene: for God tooke him away.

25 Methushelah also liued an hundred eightie & seven peeres, and begate Lamech.

26 And Methushelah liued, after he begate Lamech, seven hundred eightie & two peeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred fiftie & nine peeres: & he died.

28 ¶ Then Lamech liued an hundred eightie and two peeres, and begate a sonne.

29 And called his name Noah, saying, This same shall comfort vs from our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, nine hundred ninetie and five peeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundred seuentie and seven peeres: and he died.

32 And Noah was five hundred peere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threateth to bring the flood. 4 Man is altogether corrupt. 5 God repenteth that hee made him. 6 Noah and his are preferred in the Arke, which he was commaunded to make.

¶ When men began to be multiplied by Son the earth, and there were daughters

borne vnto them,

2 Then the sonnes of God saw the daughters of men that they were faire, & they tooke them wives of al the which.

3 Therefore the Lord said, My spirit shall not alway dwelle with man, because he is but flesh, and his dayes shall be an hundred and twentie peeres.

4 There were giants in the earth in those dayes: pea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renowne.

5 ¶ When the Lord sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill & continually,

6 Then it repented the Lord, that he had made man in the earth, and he was sorry in his heart.

7 Therefore the Lord said, I will destroy from the earth the man, whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah. Noah was a iust and byright man in his time: and Noah walked with God.

10 And Noah begate thre sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with violence.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ¶ In end of all flesh is come before me: for the earth is filled with violence through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of fine rees: thou shalt make & cabins in the Arke, and shalt pitch it within & without with pitch.

15 And I thus shalt thou make it: The length of the Arke shall be thre hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 ¶ Windows shalt thou make in the Arke, and in a cubite shalt thou finish it as a bone, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the first, second, and third roome.

17 And I beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I establish my covenant, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing, of all flesh, two of every sort shalt thou cause to come

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Cain.

c Having more respect to their beaurie, and to worldly considerations, then to their maners and godlinesse.

d Because man could not be wooen by Gods lenitie and long sufferance,

whereby hee stoue to overcome him, hee would no longer stay his vengeance.

e Which tyme God gaue man to repent before he would destroy the earth, 1. pec. 3. 20.

f Which usurped authoritie ouer others, and did degenerate from that simplicity wherein their fathers liued,

¶ Or, tyrants.

g God doeth neuer repent, but he speaketh after our capacitee, because he did destroy him,

and in that, as it were, did disauow him to be his creature.

h God declarerth how much he detesteth sinne, seeing the punishment thereof extendeth to the brail beasts,

i God was mercifull vnto him.

¶ Or, historie. k Meaning, that all were come to the contempt of God, and oppression of their neighbours. ¶ Or, I will destroy mankind. ¶ Or, oppression and wickednesse. ¶ Ebr., from the face of them. ¶ Ebr., Gopher. ¶ Ebr., nestes. ¶ Or, of this measure. l That is, of three heights. m To the intent that in this great enterprise and mockings of the whole world thou maist be comforted, that thy faith faile not.

into the arke, to keepe them alive with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of every creeping thing of the earth after his kinde, two of every sort shall come unto thee, that thou mayest keepe them alive.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according unto all, that God commaunded him: even so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest upon the earth.

And the Lord saide unto Noah, Enter thou and all thine house into the Arke: for thee have I sene * righteous before me in this age.

2 Of every cleane beast, thou shalt take to thee by sevens, the male and his female: but of unclean beasts by couples, the male and his female.

3 Of the foules also of the heaven by sevens, male and female, to keepe seede alive upon the whole earth.

4 For seven dapes hence I will cause it raine upon the earth fourty dapes & fourty nights, and all the substance that I have made, will I destroy from off the earth.

5 * Noah therefore did according unto all that the Lord commaunded him.

6 And Noah was six hundredeth yeeres olde, when the flood of waters was upon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the unclean beastes, and of the foules, and of all that creepeth upon the earth,

9 There came two and two unto Noah into the arke, male and female, as God had commaunded Noah.

10 And so after seven dapes the waters of the flood were upon the earth.

11 ¶ In the six hundredeth yeere of Noahs life in the second moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken up, and the windowes of heaven were opened.

12 And the rapine was upon the earth fourtie dapes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beast after his kind, and all cattel after their kind, & every thing that creepeth and moveth upon the earth after his kinde, and every soule after his kinde, even every bird of every fether.

15 For they came to Noah into þe Arke, two and two, of all fleshy wherein is the breath of life.

16 And they entring in, came male and female of all fleshy, as God had commaunded

him: and the Lord e þ shut him in.

17 Then the flood was fourty dapes upon the earth, and the waters were increased, and bare by the arke, which was lift by above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the Arke went upon the waters.

19 The waters prevailed so exceedingly upon the earth, that all the hye mountaines, that are under the whole heaven, were covered.

20 Fifteene cubites upward did þ waters prevail, when the mountaines were covered.

21 * Then all fleshy perished that mooved upon the earth, both foule and cattel and beast, and every thing that creepeth and moveth upon the earth, and every man.

22 Every thing in whose nostrils the spirit of life did breath, whatsoever they were in the drye land, they died.

23 So þe destroyed every thing that was upon the earth, from man to beast, to the creeping thing, & to the foule of the heaven: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed upon the earth an hundred and fiftie dapes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commaunded to come forth of the arke with his. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

Now God remembred Noah and þe sonne of bea, and all the cattel that was with him in the Arke: therefore God made a winde to passe upon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heaven were stopped, and the raine from the heaven was restrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundredeth and fiftieth day the waters abated.

4 And in the seventh moneth, in the seventeenth day of the moneth, the arke rested upon the mountaines of Ararat.

5 And the waters were of a decrease until the tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So after fourne dapes, Noah opened the window of the Arke, which he had made,

7 And sent forth a raven which went out going forth and returning, until the waters were dried upon the earth.

8 Again he sent a dove from him, that he might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore she returned unto him into the Arke (for the waters were upon the whole earth) and he put forth his hand, and received her, andooke her to him into the Arke.

10 And he abode yet other seven dapes, & againe he sent forth þe dove out of the Arke.

g So that Gods secret power defended him against the rage of the mighty waters.

¶ But it upon him,

¶ Ebr. waxed very mighty,

Wisd. 10.4. eccle. 39.27,28.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3.20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembereth them.

b If God remembereth every bea, what ought to be y assurance of his children?

c Which contained part of September and part of October.

¶ Or, faged.

¶ Or, Armenia.

d Which was the moneth of December.

¶ Ebr. at the end of fourty dapes.

† The raven is sent forth and returneth.

† He sendeth the dove.

e It is like that the raven did flie to and fro, resting on the Arke, but came no more to it, as the dove that

II And was taken in.

Heb. 11.7. n That is, he obeyed Gods commaundement in all points, without adding or diminishing.

2. Pet. 2.5. a In respect of the rest of the world, and because he had a desire to serve God and live vprightly. ¶ Or, generation. b Which might be offered in sacrifice, whereof six were for breed, and the seventh for sacrifice. Math. 24.37. Luke 17.26. ¶ 1. Pet. 3.20.

c God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, Chap. 2.19. d Which was about the beginning of May, when all things did most flourish. e Both the waters in the earth did overflowe, and also the cloudes poured downe.

f Every living thing that God would have to be preferred on earth, came into the Arke to Noah.

for bill,

f Which was a signe that the waters were much diminished: for the colles grow not on the high mountaines.

g Called in E-brew Abib, containing part of March and part of April.

h Noah declarereth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

i For sacrifices, which were as an exercise of their faith, whereby they vied to give thanks to God for his benefits.

j For a sweet savour.

k That is, thereby he sheweth himselfe appeased, and his anger to rest.

l The order of nature destroyed by the flood, is restored by Gods promise.

11 And so done came to him in the evening, & for in her mouth was an olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Shortwithstanding he waited yet other seven dayes, and sent forth the doves, which returned not againe unto him any more.

13 ¶ And in the first hundredth & one pere, in the first day of the first moneth, the waters were dried up from off the earth: and Noah remoued the covering of the Arke, and looked, and beholde, the upper part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying, **16** ¶ Go forth of the Arke, thou and thy wife, and thy sonnes, & thy sonnes wives with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both soule & carrell, and euery thing that creepeth and moveth vpon the earth, that they may breed abundantly in the earth, * and bring forth fruit and increaseth vpon the earth.

18 So Noah came forth, & his sonnes, & his wife, and his sonnes wives with him.

19 Euery beast, euery creeping thing, and euery soule, all that moveth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane soule, and offered burnt offerings vpon the altar.

21 And the Lord smelled all the savour of rest, and the Lord sayde in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter I seed time and harvest, and colde and heate, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

23 Hereafter I seed time and harvest, and colde and heate, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. **2** Mans authority over all creatures. **3** Permission of meates.

6 The power of the sword. **14** The Rainebow is the signe of Gods promise. **21** Noah is drunken & mocked of his sonne, whom he curseth. **29** The age and death of Noah.

And God blessed Noah & his sonnes, and sayd to them, * Bring forth fruit, and multiply, and replenish the earth.

2 Also the beate of you, and the beate of you shall be vpon euery beast of the earth, and vpon euery soule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hande are they deliuered.

3 Euery thing that moueth and lieth, shall be meate for you: as the * greene herbe, haue I given you all things.

4 * But flesh is the life thereof, I meane, with the blood thereof, shall ye not eate.

5 ¶ For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hande of man, euen at the hand of a mans brother will I require the life of man.

6 Who so * sheddeth mans blood, by man shall his blood bee shedde: * for in the image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increaseth therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I euen I establish my couenant with you, and with your seed after you.

10 And with euery liuing creature that is with you, with the soule, with the catell, & with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of a flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betwene mee and you, & between euery liuing thing that is with you vnto perpetual generations.

13 I haue set my bow in the cloud, and it shall bee for a signe of the couenant betwene me and the earth.

14 And when I shall couer the earth with a cloude, and the bowe shall bee in the cloud,

15 Then will I remember my couenant, which is betwene mee and you, and betwene euery liuing thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the everlasting couenant betwene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, * This is the signe of the couenant, which I haue established betwene mee and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, & of them was the whole earth ouersped.

20 ¶ Noah also began to be an husbandman and planted a vineyard.

21 And hee drunke of the wine and was drunken, and was vncouered in the mids of his tent.

22 And when Ham the father of Canaan sawe the nakednesse of his father, he tolde his two brethren without,

23 Then tooke Shem & Japheth a gar-

Lewis. 17. 14.

d That is, liuing creatures, & the flesh of beastes are strangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood.

f For, neighbour.

g Matt. 26. 52.

h uel. 13. 10.

i Not onely by the Magistrate, but oftentimes God raiseth vp one murtherer to kill another.

j Chap. 1. 27.

k Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shalbe no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant.

j Made with their fathers.

k Hereby we see that signes or Sacraments ought not to be separated from the word.

l When men shall see my bow in the heauen,

m They shall know that I haue not forgotten my couenant with them.

n God doeth repeat this to the oftner, to confirme Noahs faith to much more.

o This declarereth what was the vertue of Gods blessing, when he said, Increase

p This is before our eyes to shewe what an horrible thing drunkennesse is.

q Of whom came the Canaanites that wicked nation, who were cursed of God.

r In derision and contempt of his fathers.

where, and doeth
s in derision, be-

h He speaketh as though hee tooke counsell with his owne wisdom and power: to wit, with his Sonne, and holy Ghost: signifying the greatnesse and certaintie of the punishment.
i By this great plague of confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.
Kor. confusion. 1. Chro. 1. 17.
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1. Chron. 1. 26. Josh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertained vnto him. For by comparing this place with verse 32. and chap. 12. verse 4. it may be gathered that Abram was borne, when his father was 30. yerres olde.
Ebr. Castim.
m Somethinke that this Icac was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.
Iosh. 24. 2. heb. 9. 7. iudith. 5. 7. actus 7. 4.

7 Come on, let vs goe downe, & there confounde their language, that euery one perceiue not anothers speech.
8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.
9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.
10 ¶ These are the generations of Shem: Shem was an hundred yere old, and begat Arphaxad two yerres after flood.
11 And Shem liued, after he begat Arphaxad, five hundred yeres, and begate sonnes and daughters.
12 Also Arphaxad liued five and thirtie yerres, and begate Shelah.
13 Also Arphaxad liued, after he begat Shelah, four hundred and thre yerres, and begate sonnes and daughters.
14 And Shelah liued thirtie yerres, and begate Eber.
15 So Shelah liued, after hee begate Eber, four hundred and thre yerres, and begate sonnes and daughters.
16 Likewise Eber liued four and thirtie yerres, and begate Peleg.
17 So Eber liued, after he begat Peleg, four hundred and thirtie yerres, and begat sonnes and daughters.
18 And Peleg liued thirtie yerres, and begate Ken.
19 And Peleg liued, after he begat Ken, two hundred and nine yerres, and begate sonnes and daughters.
20 Also Ken liued two and thirtie yerres, and begate Serug.
21 So Ken liued, after he begate Serug, two hundred and seven yerres, and begate sonnes and daughters.
22 Moreover Serug liued thirtie yerres, and begate Nahoy.
23 And Serug liued, after he begat Nahoy, two hundred yeres, and begat sonnes and daughters.
24 And Nahoy liued nine and twentie yerres, and begate Terah.
25 So Nahoy liued, after he begate Terah, an hundred and nineteene yerres, and begate sonnes and daughters.
26 ¶ So Terah liued fentie yerres, and begate Abram, Nahoy, and Haran.
27 ¶ Nowe these are the generations of Terah: Terah begate Abram, Nahoy, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his natiuitie, in W of the Caldees.
29 So Abram and Nahoy tooke them wiues. The name of Abrahams wife was Sarai, and the name of Nahoyes wife Milcah, the daughter of Haran, the father of Milcah, and the father of Lot.
30 But Sarai was barre, & had no child.
31 ¶ Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonnes Abrahams wife: and they departed together from W of the Caldees, to goe into

the land of Canaan, and they came to W of Haran, and dwelt there.
32 So the dayes of Terah were two hundred and five yerres, and Terah died in Haran.
CHAP. XII.
1 Abram by Gods commaundement goeth to Canaan. 3 Christ is promised. 7 Abram biddeth a sarme for exercis: and declaration of his faith among the infidels. 10 Because of the death he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished. 16 The Lord had said vnto Abram, ¶ Get thee out of thy countrey, and from thy kinned, and from thy fathers house vnto the land that I will shew thee.
2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.
3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.
4 So Abram departed, when as the Lord spake vnto him, and Lot went with him. (And Abram was fentie and five yere olde, when he departed out of Haran.)
5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and the soules that they had gotten in Haran, and they departed, to goe into the land of Canaan: and to the land of Canaan they came.
6 ¶ So Abram passed thorow the land vnto the place of Shechem, and vnto the plaine of Moze (and the Canaanite was then in the land)
7 And the Lord appeared vnto Abram, and sayde, Vnto thy seldo will I giue this land. And there builded he an altar vnto the Lord, which appeared vnto him.
8 Afterward remoouing thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Haai on the East: and there hee built an Altar vnto the Lord, and called on the Name of the Lord.
9 ¶ Again Abram went forth going and iourneing toward the South.
10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourn there: for there was a great famine in the land.
11 And when hee beeto neere to enter into Egypt, hee said to Sarai his wife, Beholde now, I knowe that thou art a faire woman to looke vpon:
12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee alieue.
13 Say, I pray thee, thou art my sister.
14 Because of the troubles that hee had among that wicked people, i And so serued the true God, and renounced all idolatrie. k Thus the children of God may looke for no rest in this world, but must wait for the heavenly rest and quietnesse. l This was a new triall of Abrahams faith: whereby wee see that the end of one affliction is the beginning of another. m By this we may learne not to vse vnlawfull means, nor to put others in danger to saue our selues, reade verse 20: albeit it may appeare that Abram feared not so much death, as that, hee should die without issue, Gods promise should not haue taken place: wherein appeared a weak faith.

o Which was a cite of Melopotamia,
Actes 7. 3.
a From the flood to this time were foure hundred threentie and three yerres.
b In appointing him no certaine place, he proueth so much more his faith and obedience.
c The worlde shall recover by thy seed, which is Christ, the blessing which they lost in Adam.
d Meaning as well seruants as cattell.
e He wandred to and fro in the land before hee could find a feeling place: thus God exerciseth the faith of his children.
f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.
g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof of this altar was a signe.
h And so serued the true God, and renounced all idolatrie. k Thus the children of God may looke for no rest in this world, but must wait for the heavenly rest and quietnesse. l This was a new triall of Abrahams faith: whereby wee see that the end of one affliction is the beginning of another. m By this we may learne not to vse vnlawfull means, nor to put others in danger to saue our selues, reade verse 20: albeit it may appeare that Abram feared not so much death, as that, hee should die without issue, Gods promise should not haue taken place: wherein appeared a weak faith.

† Ebr. that my
soule may rise.

n To beehis
wife.

o The Lorde
rooke f delence
of this poore
stranger againt
a mightie King:
and as heis euer
careful ouer his,
so did he pre-
sente Sarai.

p To the intent
that none should
hure him either
in his person or
goods.

a His great ri-
ches gotten in
Egypt hindered
him not to fol-
low his vocation.

b He calleth the
place by f name
which was after
giuen vnto it,
Chap. 28. 19.
Chap. 12. 7.

c This incom-
moditie came
by their riches,
which brake
friendship, and
as it were the
bond of nature.
Chap. 36. 7.
d Who seeing
their contention,
might blaspheme
God, and destroy
them.

e He cutteth off
the occasion of
contention: th-
erefore the
euill ceaseth.

f Abram refre-
neth his owne
right to buy
peace.
g Which was
in Eden, Chap.
2. 10.

ster, that I may fare well for thy sake, and
that my life may be preserved by thee.

14 ¶ Now when Abram was come in-
to Egypt, the Egyptians behelde the wo-
man: for the was very faire.

15 And the princes of Pharaoh said her,
and commanded her vnto Pharaoh: so the
woman was taken into Pharaohs house.

16 Who intreated Abram well for her
sake, and he had sheepe, and kine, and
asses, and men seruants, and made ser-
uants, and asses, and camels.

17 But the Lord plagued Pharaoh and
his house with great plagues, because of
Sarai Abrams wife.

18 Then Pharaoh called Abram, and
said, Why hast thou done this vnto mee?
Wherefore diddest thou not tell me, that the
was thy wife?

19 Why saidst thou, She is my sister,
that I shoulde take her to be my wife?
Nowe therefore beholde thy wife, take her
and goe thy way.

20 And Pharaoh gaue men & comman-
dement concerning him: & they conueyed
him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt, 4 He calleth
vpon the Name of the Lord. 11 Lot departeth from
him. 13 The wickednes of the Sodomitites. 14 The
promise made to Abram is renewed, 18 Abram build-
eth an altar to the Lord.

Then Abram went by from Egypt, he
and his wife, and all that he had, & Lot
with him toward the South.

2 And Abram was very rich in cattell, in
silver, and in golde.

3 And he went on his journey from the
South toward Beth-el, to the place where
his tent had bene at the beginning, between
Beth-el and Hai.

4 Vnto the place of the altar, which he
had made there at the first: & there Abram
called on the Name of the Lord.

5 ¶ And Lot also, who went with Ab-
ram, had sheepe, and cattell, and tents.

6 So that the lande coude not beare
them, that they might dwell together: for
their substance was great, so that they
could not dwell together.

7 Also there was a debate betwene the
herdmen of Abrams cattell, & the herd-
men of Lots cattell. (and the Canaanites
and the Perizzites dwelled at that time in
the land.)

8 Then Abram said vnto Lot, Bee there
bee no strife, I pray thee, betwene thee
and mee, neither betwene mine herdmen
and thine herdmen: for we be brethren.

9 Is not the whole land before thee des-
ert? I pray thee from me: if thou wilt take
the left hand, then I will go to the right: or
if thou go to the right hand, then I will take
the left.

10 So when Lot lifted up his eyes, hee
saw that all the plaine of Jordan was wa-
tered euery where: (for before the Lord des-
troyed Sodoma and Gomorah, it was as
the garden of the Lord, like the land of E-
gypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine

of Jordan, & took his journey frō the East:
and they departed the one from the other.

12 Abram dwelled in the land of Cana-
an, and Lot abode in the cities of the plaine,
and pitched his tent enen to Sodoma.

13 Now the men of Sodoma were wicked
and exceeding: finners against the Lord.

14 ¶ Then the Lord said vnto Abram,
(after p Lot was departed from him) lift
up thine eyes now, & looke from the place
where thou art, Northward, and South-
ward, and Eastward, and Westward:

15 For all the land, which thou seest, I
give vnto thee, and to thy seede for euer.

16 And I will make thy seed, as the dust
of the earth: so that if a man can number
the dust of the earth, then shall thy seede be
numbered.

17 Arise, walke thorow the land, in the
length thereof, and breadth thereof: for I will
give it vnto thee.

18 Then Abram remoued his tent, and
came and dwelled in the plaine of Shinar,
which is in Babelon, and builded there an
altar vnto the Lord.

spiritually this is referred to the true children of Abram, borne ac-
cording to the promise, and not according to the flesh, which are heires
of the true land of Canaan.

CHAP. XIII.

19 In the ouerthrow of Sodoma, Lot is taken pri-
soner. 16 Abram deliuereth him. 18 Melchi-
zek king cometh to meete him. 23 Abram would not
be enriched by the king of Sodoma.

And in the dapes of Nimraphel King of
Shinar, King of Ellasar, Ches-
doz-laoimer King of Elam, and Tidal king
of the nations:

2 These men made war with Bera king
of Sodoma, and with Birsha king of G-
omorah, Shinab king of Admah, and She-
meber king of Zeboim, & the king of Bela,
which is Zoar.

3 All these ioynd together in the vale
of Siddim, which is the salt sea.

4 Twelue peeres were they subiect to
Chesdoz-laoimer, but in the thirteenth peere
they rebelled.

5 And in the fourteenth peere came Ches-
doz-laoimer, and the kings that were with
him, & more the Kephaim in Aitheroth
Karnaim, and the Zuzim in Ham, and
the Gnimim in Shauah Kiriathaim.

6 And the Hontes in their mount Seir,
vnto the plaine of Parai, which is by the
wildernesse.

7 And they returned & came to En-mish-
pat, which is Rabel, & more all the coun-
treyp of the Amalekites, and also the Am-
orites that dwelled in Hazeron-tamar.

8 Then went out the king of Sodoma, &
the king of Gomorah, and the king of Ad-
mah, & the king of Zeboim, and the king
of Bela, which is Zoar: and they ioynd
battell with them in the vale of Siddim:

9 To wit, with Chesdoz-laoimer king of E-
lam, and Tidal king of nations, and Ni-
raphel king of Shinar, and Kiriath king of
Ellasar: foure kings against foue.

10 Now the vale of Siddim was full
of slime pits, and the kings of Sodoma and
Gomorah

h This was done
by Gods promi-
dence, that only
Abram and his
seed might dwell
in the land of
Canaan.

i Lot thinking
to get Paradise,
found hell.
k The Lord con-
firmed him, lest
he should haue
taken thought
for the departure
of his nephew.

Chap. 12. 7. and
15. 7, 18. and 26.
4. deut. 34. 4.
l Meaning, a long
time, and till the
comming of
Christ, as Exod-
12. 14. & 21. 6.
deut. 15. 17. and

a That is, of Ba-
bylon: by kings
here meaning
them that were
gouernours of
cities.

b Of a people
gathered of di-
uers countreys.
c Ambition is
the chiefe cause
of warres among
princes.

d Or, of the la-
boured fields.
e Called also the
dead sea, or the
lake Asphaltine
neere vnto So-
dom and G-
omorah.

f Or, gyants.
g Or, plasmo.
h Or, destroyed.

e And afterward
was overwhel-
med with water,
and so was called
the salt sea.

Or, were discomfited.

f The godly are plagued many times with the wicked: therefore their company is dangerous, g God moued them to ioyne with Abram, and preferred him from their idolatrie and superstitions.

Or, armed.

Ebr. Dammelek

2. Sam. 18. 8.

Heb. 7. 1.

h For Abram and his foulhous refection, and not to offer sacrifices.

i In that Melchi-zedek left Abram, he declared himselfe to represent a King: and in that he blessed him, the high Priest.

Hebr. 7. 8.

Ebr. foules.

Or, I haue sworn.

Ebr. If I take

from thee a threed

Or, reads 1. Samuel 14. 44.

k He would not that his liberality should be hurtfull vnto others.

Bomozah fled and fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomozah, & all their vitayles, and went their way.

12 They tooke also Lot also Abrahams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Cheneu, which dwelt in the plaine of Shinar the Amorite, brother of Ethcol, and brother of Aner, which were cōsiderate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were boyne and brought vp in his house, thre hundred and eightene, and pursued them vnto Dan.

15 Then he, and his seruants diuided themselves against them by night, & smote them, & pursued them vnto Hobab, which is on the left side of Dammelek.

16 And he recovered all the substance, & also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the balley of Shauah, which is the Kings dale.

18 And Melchi-zedek king of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed be thou Abram, of God most high possessor of heauen and earth.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithe of all.

21 Then the King of Sodom said to Abram, Giue me the persons, and take the goods to thy selfe.

22 And Abram saide to the king of Sodom, I haue lift vp mine hand vnto the Lord the most high God possessor of heauen and earth.

23 ¶ That I will not take of all that is thine, so much as a threed of shoelatchet, least thou shouldest say, I haue made Abram rich,

24 ¶ Saue onely that, which the yong men haue eaten, and the parts of the men, which went with me, Aner, Ethcol, and Shinar: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence & reward. 9 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Dammelek?

3 Againe Abram saide, Beholde, to me thou hast giuen no seed: wherefore loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of the Lord came

vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

5 Whereupon he brought him forth & said, * Look vpon nowe vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram * beleened the Lord, and he counted that to him for righteousness.

7 Againe he laide vnto him, I am the Lord, that brought thee out of * E of the Caldees, to giue thee this land to inherit it.

8 And he saide, O Lord God, * where by shall I know that I shall inherit it.

9 Then he saide vnto him, Take me an heifer of thre yeeres olde, and a she goate of thre yeeres olde, and a ram of thre yeeres olde, a turtle dove also and a pigeon.

10 So he tooke all these vnto him, and diuided them in the mides, and laid euer pece one against another: but the birds diuided he not.

11 Then foules fell on the carkeises, and Abram dyone them away.

12 And when the Sunne went downe, there fell an heape sleepe vnto Abram: and loe, a very fearefull darknesse fel vpon him.

13 Then he saith to Abram, * Knowe for a suretie, that thy seed shalbe a stranger in a land, that is not theirs. * A foure hundred yeeres, and shall serue them: and they shall intreat them euill.

14 Notwithstanding, the nation, whom they shall serue, wil I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darknesse: and beholde a smoking furnace, and a firebrand, which went betwene those peeces.

18 ¶ In that same day the Lord made a covenant with Abram, saying, Vnto thy seed haue I giuen this lande, * from the riuer of Egypt vnto the great riuer, the riuer Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites;

20 And the Hittites, and the Perizzites, and the Kephathims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Jebusites, when the measure of their wickednesse is full.

CHAP. XVI.

1 Sarai being barren, & uench Hagar to Abram: 4 Which conceiueth, & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and manners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

Now Sarai Abrahams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold which could not now, the Lord hath restrained me from without issue. She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

Rom. 4. 18. Galat. 3. 6. James 2. 23. Chap. 11. 28. b This is a particular motion of Gods spirit, which is not lawfull for all to follow in asking signs: but was permitted to some by a peculiar motion, as to Gedeon and Ezechiah.

c This was the olde custome in making covenants, Jer. 34. 18. to which God added these conditions, that Abrahams posteritie should be as torne in peeces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

Ebr. a seere of great darknesse.

Ases 7. 6.

Exod. 12. 40.

d Counting from the birth of Ishak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

Or, after a foure hundred yeeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them.

Chap. 13. 7. & 13. 15. & 26. 4. deu. 4. 5. 1. King. 4. 21. 2. chro. 9. 26. Ebr. Perath.

Or, the Lord spake to Abram.

Num. 12. 6.

Psal. 16. 6.

a His feare was not onely left hee should not haue children, but lest the promise of the blessed seed should not be accomplished in him.

¶ Or, peradventure.
 ¶ Ebr. be builded by her.

childe bearing. I pray thee goe into my maide: for it may be that I shall receive a childe by her. And Abraham obeyed the voice of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maide the Egyptian, after Abraham had dwelled some yeeres in the land of Canaan, and gaue her to her husband Abraham for his wife.

4 ¶ And he wete into Hagar, & she conceived: & when she saw that she had conceived, her damne was despised in her eyes.

5 Then Sarai saide to Abraham, & Thou doest ill wrong. I haue giuen my maide unto thy bosome, and the seeth that the hath conceived, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abraham said to Sarai, Behold, the maid is in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur.

8 And he saide, Hagar Sarais maide, whence comest thou? & whither wilt thou go? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord saide vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wilde man: his hand shall be against euery man, and euery mans hand against him, & he shall dwell in the pience of all his brethren.

13 Then he called the name of the Loide, that spake vnto her. Thou God looked on me: for she said, Haue I not also here looked after him that seeth me?

14 ¶ Wherefore the wel was called Beer-lahai-roi. loe, it is betweene Hadeh and Bered.

15 ¶ And Hagar bare Abraham a sonne, and Abraham called his sonnes name, which Hagar bare, Ishmael.

16 And Abraham was foure-score and five yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is changed to confirme him in the promes. 8 The lãd of Canãa is the sãfẽ time promised. 12 Circumcision is instituted. 15 Sarais is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ifhak is promised. 23 Abraham & his house are circumsised.

¶ When Abraham was ninety yeeres olde & nine, the Lord appeared vnto Abraham, & said vnto him, I am God al sufficient. walke before me, and be thou bryght.

2 And I will make my covenant betweene me and thee, & I will multiply thee exceedingly.

3 Then Abraham fell on his face, & God talked with him, saying,

4 Beholde, I make my covenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, & I will make nations of thee: yea, kings shall proceede of thee.

7 Moreover, I will establish my covenant betweene me and thee, and thy seed after thee in their generations, for an euertlasting covenant, to be God vnto thee and to thy seed after thee.

8 And I will giue thee & thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euertlasting possession, and I will be their God.

9 ¶ Againe God saide vnto Abraham, Thou also shalt keepe my covenant, thou, and thy seed after thee in their generations.

10 ¶ This is my covenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumsised:

11 That is, ye shall circumsise the foreskin of your flesh, and it shall be a signe of the covenant betweene me and you.

12 And euery man childe of eight dayes olde among you shall be circumsised in your generations, aswell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumsised: so my covenant shall be in your flesh for an euertlasting covenant.

14 But the vncircumsised man childe, in whose flesh the foreskinne is not circumsised, euen that person shall be cut off from his people, because he hath broken my covenant.

15 ¶ Afterward God saide vnto Abraham, Sarai thy wife shall thou not call Sarai, but Sarah shall be her name.

16 And I will blesse her, & will also giue thee a sonne of her: yea, I will blesse her, and she shall be the mother of nations: kings also of people shall come of her.

17 Then Abraham fell upon his face, and laughed, and saide in his heart, Shall a childe be borne vnto him, that is an hundred yeeres olde? And shall Sarah that is ninety yeeres olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God saide, * Sarah thy wife shall beare thee a sonne in deed, & thou shalt call his name Ishak: and I will establish my covenant with him for an euertlasting covenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him & exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my covenant will I establish with Ishak, which Sarah shall beare vnto thee, the next yeere at this season.

22 And heleft off talking with him, and God went by from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house,

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 13. 1.

c Circumcision is called a covenant, because it signifieth the covenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Act. 7. 8.

d That priuie part is circumsised, to shew that all that is begotten of man is corrupt, & must be mortified. Rom. 4. 11.

e Albeit women were not circumsised, yet were they partakers of Gods promise: for vnder the mankind al was consecrated, and here is declared, that whoseuer contemmeth the signe, despiseth also the promise. ¶ Or, dame, or prince.

f Which proceeded of a fudeniou, and not of infidelitie. Chap. 18. 10. and 21. 2.

g The euertlasting covenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

¶ Ebr. greatly. Chap. 21. 2. and

c This punishment declareth what they gaine that attempt any thing against the word of God. ¶ Ebr. Mine injury is upon thee. ¶ Or, power.

d Which was Christ, as appeareth ver. 13. & chap. 18. 17. e God reiecteth none estate of people in their miserie, but sendeth them comfort. ¶ Or, fierce & cruel. or, as a wild ass.

f That is, the Ishmaelites shall be a peculiar people by themselves, and not a portion of another people. g She rebuketh her owne dullnesse, and knowledgeth Gods graces, who was present with her euery where. Chap. 24. 62. ¶ Or, the well of the liuing and seeing me.

¶ Or, Almighty. Chap. 5. 22. ¶ Or, without hypocrisis. a Not onely according to the flesh, but of a farre greater multitude by faith. Rom. 4. 17.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, every man child among the men of Abrahams house, and ^b he circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abrahā also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abrahā circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 Abraham receiveth three Angels into his house, 10 Ishak is promised againe, 12 Sarah laugheth, 18 Christ is promised to all nations, 19 Abraham taught his familie to know God, 21 The destruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

¶ **A**gain the Lorde * appeared vnto him in the p^laine of Mamre, as he sat in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and loe, three men stood by him, & when he saw them, he ranne to meete them from the tent doore, & bowed himselfe to the ground.

3 And he said, ^b Lord, if I haue nowe found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and ^c wash your feete, & rest your selves vnder the tree.

5 And I will bring you a mofel of bread, that you may comfort your hearts; afterward ye shall goe your wayes: for therefore are ye ^d come to your seruant. And they said, Doe euill as thou hast said.

6 Then Abrahā made haste into the tent vnto Sarah, and said, Make ready at once three ^e measures of fine meale: kneede it, and make cakes vpon the hearth.

7 And Abrahā ranne to the beasts, and tooke a tender & good calfe, and gaue it to the seruant, who halsted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and ^f they did eate.

9 ¶ Then they laide to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time ^g of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abrahā and Sarah were olde and stricken in age, and it ceased to be with Sarah after the manner of women)

12 Therefore Sarah ^h laughed within her selfe, saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And ⁱ the Lord said vnto Abrahā, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am olde?

14 (Shall any thing be ^j * hard to the

Lorde? at the time appointed wil I returne vnto thee, euen according to ^k p^laine of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraide. And he said, & It is not so: for thou laughdest.

16 ¶ Afterward ^l y men did rise vp from thence and looked toward Sodom: and Abrahā went with them to bring them on the way.

17 And the ^m Lord said, Shall I hide from Abrahā that thing which I doe,

18 Seeing ⁿ y Abrahā shall be in deede a great and a mighty nation, and * all the nations of the earth shall be blessed in him:

19 For I knowe him: that he will command his sonnes and his household after him, that they keepe the way of the Lorde, to doe righteoulines and iudgement, that the Lorde may bring vpon Abrahā that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding greivous,

21 I wil ^o go downe now, and see whether they haue done altogether according to that ^p cry, which is come vnto me: and if not, that I may knowe.

22 And the men turned thence and went toward Sodom: but Abrahā stood yet before the Lord.

23 Then Abrahā drew neere, & said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy ^q & not spare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing: to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Judge of all the world ^r doe right?

26 And the Lord answered, If I shall finde in Sodom ^s fifty righteous within the cite, then will I spare all the place for their sakes.

27 Then Abrahā answered and said, Behold now, I haue begun to speake vnto my Lord, and I am ^t but dust and ashes.

28 If there shall lacke five of fifty righteous, wilt thou destroy all the city for five? And he said, If I finde there five and fourtie, I will not destroy it.

29 And he yet spake to him againe, and said, What if there shall be found fourty there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he said, I will not doe it, if I finde thirtie there.

31 Moreover he saide, Beholde, now I haue begunne to speake vnto my Lorde, What if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this ^u once, What if tenne be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And

h Ichouah the Hebrew worde, which we call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.

Chap. 12, 3, and 22, 18.

i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of meat: that is, I will enter into iudgement with good aduice.

l For our sinnes cry for vengeance though

stone accuse vs, [†] Ed. ad iudgement

m God declareth that his iudgements were done

with great mercie, forasmuch as all were so corrupt, that not onely

fifty, but ten righteous men could not be

found there: and also that the wicked are spared

for the righteous sake.

n Hereby we learne, that the

neerer we approach vnto God, the more doeth our miserable

state appeare, and the more are we humbled.

o If God refused not the prayer for the wicked

Sodomites, euen to the sixt request, how much

more will he graunt the prayers of the godly

for the afflicted Church?

Hebr. 13, 2, [†] Or, oke groue.

a That is, three Angels in mans shape.

b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.

c For men vsed because of the great heate to go bare footed in those parts.

d As sent of God, that I should doe my duty to you.

† Ebr. Seim.

e For as God gaue them bodies for a time, so gaue

hethem the faculties thereof to walke, & to eate

and drinke, and suchlike.

Chap. 17, 19, 21.

† 21, 2, from 9, 9.

f That is, about this time, when the shalbe alive, or when the

childe shall come into this life.

g For he rather had respect to the order of nature, then beleeued the promises

of God, [†] Peter 3, 6.

† Or, bird.

Zeck. 8, 6.

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deluged. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters live with their father, of whom come Moab and Ammon.

¶ And in evening there came two Angels to Sodom: & Lot late at the gate of Sodom, and Lot saw them, and rose up to meete them, and he bowed himselfe with his face to the ground:

2 And he said, See my Lords, I pray you turne in now into your servants house, and tarry all night, and * wash your feete, and yee shall rite by early and goe your wayes. ¶ The Lord said, Nay, but we will abide in the streete all night.

3 Then he pressed upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, & did bake unleavened bread, and they did eate.

4 But before they went to bed, y men of the city even the men of Sodom compassed the house round about, from the yong even to the old, all the people from all quarters.

5 ¶ The crying unto Lot, saide to him, Tell us are the men, which came to thee this night? bring them out unto vs that we may knowe them.

6 Then Lot went out at the doore unto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Beholde now, I have two daughters, which have not knowen man: them will I bring out now unto you, and doe to them as seemeth you good: only unto these men doe nothing: for therefore are they come under the shadowe of my rooffe.

9 Then they laide, Away hence, and they laide, He is come alone as a stranger, and shall he iudge and rule? we will no more deale worse with thee then with them. So they pressed sure upon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them and shut the doore.

11 ¶ Then they smote the men that were at the doore of the house with blindness both small & great, so that they were weary in seeking the doore.

12 ¶ Then the men saide unto Lot, Whom hast thou yet here? eite erlon, e in lawe, or thy sonnes, or thy daughters, or whatsoever thou hast in the city, bring it out of this place.

13 For we s will destroy this place, because the cry of them is great before the Lord, & the Lord hath sent us to destroy it.

14 Then Lot went out and spake unto his sonnes in lawe, which married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the cite: but he seemed to his sonnes in lawe as though he had mocked.

15 ¶ And when the morning arose, the

Angels hastned Lot, saying, Arise, take thy wife and thy two daughters * which are here, least thou be destroyed in the punishment of the city.

16 And as he * prolonged the time, * the men caught both him and his wife, and his two daughters by the handes (the Lord being mercifull unto him) and they brought him forth, and let him without the cite.

17 ¶ And when they had brought them out, the Angel saide, Escape for thy life: looke not behinde thee, nei her tar e thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said unto them, Not so, I pray thee, my Lord.

19 Beholde now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: & I cannot escape in the mountaine, least some evil take me, & I die.

20 See now this cite here by to flee unto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall live?

21 Then he said unto him, Beholde, I have hearkned to thy request also concerning this thing, that I will not overthrow this cite, for the which thou hast spoken.

22 Waste thee, save thee there: for I can do nothing to thee by come thither. Therefore the name of the city was called * Zoar.

23 ¶ The Lord did rite upon the earth, when Lot entered into Zoar.

24 Then the Lord * rained upon Sodom and upon Gomorrah brimstone, and fire from the Lord out of heaven.

25 And overthrowe those cities & all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behinde him looked backe, and he became a * pillar of salt.

27 ¶ And Abraham rising up early in the morning went to y place, where he had stand before the Lord.

28 And looking toward Sodom & Gomorah, & toward all the land of the plaine, beholde, he saw the smoke of the land mounting up as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, and sent Lot out from the mids of the destruction, when he overthrowe the cities wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in y mountaine with his two daughters: for he feared to tary in Zoar, but dwelt in a cave, he and his two daughters.

31 And the elder laide unto the yonger, Our father is olde, and the e is not a man in the e earth to come in unto vs after the manner of all the earth.

32 Come, we will make our father drunk wine, and he will with him, that we may preserve seeds of our father.

33 So they made their father drunk wine that night, & the elder went & lay with her father: but he perceived not, neither when she lay downe, neither when she rose up.

34 And on y morning the elder said to the

† 16. which are found.

h The mercie of God striueth to ouercome mans slownes in following Gods calling.

Wisd. 1. 6. i He filled him with fro Gods iudgements, and not to be sorry to depart from that rich cuntry and full of vaine pleasures.

k Though it be lile, yet it is great ynough to save my life: wherein he offendeth in chusing another place then the Angel had appointed him.

† 16. by face.

l Because Gods commandment was to destroy the cite and to save Lot.

m In which before was called Belah, Chap. 14. 2.

Dem. 29. 23. isa. 13. 19. iere. 50. 40. ezech. 16. 49. b. 6. 11. 8. amos 4. 11. like 17. 29.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

p Meaning in the cuntry which the Lord had now destroyed.

q For except he had bene overcome with wine, he would neuer have done that abominable act.

a Wherein we see Gods proud care in preserving his: albeit he reuelieth not himselfe to all alike: for Lot had but two Angels, and Abraham three. Chap. 18. 4. b That is, he prayed them so infinitely. c Not for that they had need: but because the time was not yet come: y they would reuelieth themselves. d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all. e He deserueth praise in defending his shefts, but he is to be blamed in seeking unlawfull means. f That I should preferre them from all iniurie. a. Pet. 2. 7.

Wisd. 19. 16.

† 16. finding.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. Chap. 18. 20. h Or, should marry.

a Which was toward Egypt.
 b Abraham had nowtise fall into this fault: such is mans frailtie.
 c So greatly God detesteth the breach of marriage.
 d The infidels confessed y God would not punish but for iust occasion: therefore whensoever he punisheth, the occasion is iust.
 e As one falling by ignorance, & not doing euil of purpose.
 f Not thinking to do any man harme.
 g God by his holy spirit reuinceth them y are by ignorance, y they fall not into greater inbecuence.
 h That is, one to whom God reuileth himselfe familiarly.
 i For y prayer of the godly is of force towards God.
 k Their eares.
 l The wickednesse of the king bringeth Gods wrath vpon the whole Realme.
 m He sheweth that no honestie can be hoped for, where the feare of God is not.

yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may & preferre seede of our father.
 35 So they made their father drinke wine that night also, and the yonger arose, & lay with him, but hee perceived not, when they lay downe, neither when the rose vp.
 36 Thus were both the daughters of Lot with child by their father.
 37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the Moabites vnto this day.
 38 And yonger bare a sonne also, & shee called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprimeth the king. 9 And the King, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and bin are healed.
 A fterwarde Abraham departed thence toward the South country, and dwelled betwene Cadeth and Shur, and so iourned in Gerar.
 2 And Abraham said of Sarah his wife, b She is my sister. Then Abimelech king of Gerar feut and tooke Sarah.
 3 But G O D came to Abimelech in a dreame by night, and said to him, Beholde, thou art but dead, because of the woman which thou hast take: for she is a mas wife. 4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euery e the righteous nation?
 5 Saide not hee vnto me, She is my sister? yea & she her selfe saide, He is my brother: with an vpright minde, and innocent hands haue I done this.
 6 And God saide vnto him by a dreame, I knowe that thou didst this euil with an vpright minde, and I keepe thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her.
 7 Now then deliuer the man his wife againe: for he is a Prophet, & he shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou & all that thou hast.
 8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things & vnto them, and the men were sore afraid.
 9 Afterward Abimelech called Abraham, and sayde vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my kingdom this great sinne? thou hast done things vnto me that ought not to be done.
 10 So Abimelech saide vnto Abraham, What hast thou that thou hast done this thing?
 11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wifes sake.
 12 That no honestie can be hoped for, where the feare of God is not.

12 Yet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.
 13 Nowe when God called me to wander out of my fathers house, I said then to her, This is the kindest that thou shalt shew vnto me in all places where we come. Say thou of me, He is my brother.
 14 Then tooke Abimelech sheepe and heeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.
 15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.
 16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand pieces of siluer: beholde, hee is the baile of thine eyes to all that are with thee, and to all others: and she was thus reposed.
 17 Then Abraham prayed vnto God, & God healed Abimelech, & his wife, & his women seruants: and they bare children.
 18 For the Lord had shut vp every wombe of the house of Abimelech, because of Sarah Abrahams wife.
 CHAP. XXI.
 1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The covenant betwene Abimelech and Abraham. 33 Abraham called vpon the Lord.
 N ow the Lord visited Sarah, as he had said, and did vnto her according as he had promised.
 2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God tolde him.
 3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.
 4 Then Abraham circumcised Izhak his sonne, when hee was eight dayes olde, as God had commanded him.
 5 So Abraham was an hundred yere old, wch his sonne Izhak was borne vnto him.
 6 Then Sarah said, God hath made me to reioyce: all y haue wil reioyce with me.
 7 Again she said, Who would haue saide to Abraham, that Sarah should haue giuen children like: for I haue borne him a sonne in his olde age.
 8 When the child grew & was weaned: and Abraham made a great feast the same day that Izhak was weaned.
 9 And Sarah law the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) mocking.
 10 Therefore she saide vnto Abraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.
 11 And this thing was very grievous in Abrahams sight, because of his sonne.
 12 But God saide vnto Abraham, Let it not be grievous in the sight for the child, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be called.
 13 As for the sonne of the bond woman, I will make him a nation also, because he is thy seede.

m By sister, he meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Egyptians vse these words.
 Chap. 12. 13.
 n Such an head, as with whome thou mayest be preferred from all dangers.
 o God caused this heathen king to reprove her, because the dissembled, seeing that God had giuen her an husband, as her vaile and defence.
 p Had taken away from them the gift of conceiuing.
 Chap. 17. 19. and 28. 10.
 q Mat. 1. 2. act. 7. 8. galat. 4. 23. heb. 11. 11.
 a Therefore the miracle was greater.
 Chap. 17. 12.
 b She accuseth her selfe of ingratitude that she did not beleue the Angel.
 c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.
 d The promised seede shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. Heb. 11. 18.
 e The Ishmaelites shall come of him.

14 So Abraham arose up early in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of y^e bottle was spent, the cast y^e childe vnder a certaine tree.

16 Then he went & saue her ouer against him afare off about a bowe shoote: for she saide, I will not see the death of the childe, and she sat downe ouer against him, and lift vp her voyce and wept.

17 Then God heard y^e voice of the childe, & the Angel of God called to Hagar from heauen, & saide vnto her, What aileth thee, Hagar: feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and hold him in thine hande: for I will make of him a great people.

19 And God^h opened her eyes, and she saw a well of water, so she went & filled the bottle with water, and gaue the boy drinke.

20 So God was^h with the childe, and he grew and dwelt in the wilderness, and was an archer.

21 And hee dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech saide, I knowe not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, & heeres, & gaue them vnto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seven lambes, which thou hast set by thyselfes?

30 And he answered, Because thou shalt receiue of mine hande these seven lambes, that it may bee a witness vnto mee, that I haue digged this well.

31 ¶ Therefore the place is called Beer-sheba, because there they both swaue.

32 Thus made they a covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 ¶ And Abraham planted a groue in Beer-sheba, & called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistines land a long season.

1. 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nabor Abrahams brother, of whom cometh Rebekah.

¶ After these things God did^h proue Abraham, & said vnto him, Abraham. Who answered, I here am J.

2 And he saide, Take nowe thine onely sonne Izhak, whom thou lovest, & get thee vnto the lande of Aduiah, and offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and laden his asse, & tooke two of his seruants with him, & Izhak his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham, lift vp his eyes, and saw the place afare off.

5 And said vnto his seruants, Abide you here with the asse: for I & the childe wil goe yonder & worship, & come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laide it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will^h provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, & couched the wood, & bound Izhak his sonne, & layd him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do any thing vnto him: for nowe I^h knowe that thou fearest God, seeing for my sake I^h thou hast not spared^h thine onely sonne.

13 And Abraham lifting vp his eyes, looked, and behold, there was a ramme be-hinde him caught by the hornes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called y^e name of that place, ¶ Iehouah-ureh, as it is layde this day, In the mount will the Lord be scene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen y^e second time.

16 And said, By my self haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore wilt I surely blesse thee, and will greatly multiply thy seede, as the starrs of the heauen, & as the sande which is vpon the Sea shore, and thy seede shall possesse the gate of his enemies.

Hebr. 11. 17. & Ebr. Lec. 1. A Which signifieth the feare of God, in the which place hee was honoured: and Salomon afterward built the Temple.

b Herein stood the chiefeest point of his tentation, seeing he was commanded to offer vp him in whome God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

d The only way to ouercome all tentations is to rest vpon Gods providence.

e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient.

f That is, by thy true obedience: thou hast declared thy lively faith.

¶ Or, and hast not withholden thine onely sonne from me.

¶ Ebr. thy sonne, thine onely sonne. ¶ Or, the Lord will see, or provide.

g The name is changed, to shew that God doeth both see and provide secretly for his, and also evidently is scene, and felt in time convenient.

h Signifying, that there is no greater then he.

¶ Or, holder.

¶ True faith renounceth all naturall affections to obey Gods commandment.

¶ For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vie the meanes which are before vs. i As touching outward things God caused him to prosper. ¶ Or, shot in the bowe, and was an hunter.

¶ Ebr. deale falsely with me, or no.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sinceritie. l Wicked seruants doe many euils vnkowne to their masters.

¶ Or, well of the othe, or of seven, meaning lambs. m Thus we see that the godly, as touching outward things, may make peace with the wicked that knowe not the true God. n That is, he worshipped God in all points of pure religion.

Chap. 12. 3. & 18. 18 *And in thy seede that all the nations
18. ecclesi. 4. 22. of the earth be blessed, because thou hast o-
act. 3. 25. gal. 3. 8. beyed my boyce.

19 Then turned Abraham againe vnto
his seruants, and they rose vp and went
together to Beer-sheba: & Abraham dwelt
at Beer-sheba.

20 ¶ And after these things one told A-
braham, saying, Beholde Milcah, she hath
also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz
his brother, and Kemuel the father of A-
ram,

22 And Chelad, and Hazo, & Pildash,
and Midyah, and Bethuel.

23 And Bethuel begate Rebekah: these
eight did Milcah beare to Nahor Abra-
hams brother.

24 And his concubine called Reumah,
she bare also Tebah, and Gaban, and Cha-
hah, and Maachah.

CHAP. XXIII.

a Abraham lamenteth the death of Sarah, 4 He
buyeth a field, to bury her, of the Hittites, 13 The e-
quity of Abrahā 19 Sarah is buried in Machpelah.

When Sarah was an hundred twen-
tie and seven yeere olde (& so long li-
ued she)

2 Then Sarah died in Kirith-arba:
the same is Hebron in the land of Canaan,
and Abraham came to mourne for Sarah
and to weepe for her.

3 ¶ Then Abraham rose vp from the
fight of his corps, & talked with the Hiti-
tues, saying,

4 I am a stranger, & a forreiner among
you, giue me a possession of buriall with you,
that I may bury my dead out of my sight.

5 Then the Hittites answered Abra-
ham, saying vnto him,

6 Weare vs, my lord: thou art a pince
of God among vs: in the chiefest of our fe-
pitches bury thy dead: none of vs shall
forbid thee his sepulchre, but thou mayest
bury thy dead therein.

7 Then Abraham stood vp, and bowed
himselfe before the people of the land of the
Hittites.

8 And he communed with them, saying,
If it be your minde, that I shall bury my
dead out of my sight, heare me, and intreat
for me to Ephron the sonne of Hohar,

9 That he would giue me the caue of
Machpelah, which he hath in the end of his
field: that he would giue it me for as much
& money as it is woorth, for a possession to
bury in among you.

10 (For Ephron dwelt among the Hiti-
tues) Then Ephron the Hittite answered
Abraham in the audience of all the Hiti-
tues that were in at the gates of his city,
saying,

11 No, my lord, heare me: the field giue
I thee, & the caue, that therein is, I giue it
thee: euen in the presence of the sonnes of
my people giue I it thee, to bury thy dead.

12 Then Abraham bowed himselfe be-
fore the people of the land,

13 And spake vnto Ephron in the audi-
ence of the people of the countrey, saying,

Seeing thou wilt giue it, I pray thee, heare
me, I will giue the price of the field: receiue
it of me, and I will bury my dead there.

14 Ephron then answered Abraham,
saying vnto him,

15 By lord, hearken vnto me: the land
is woorth foure hundred shekels of silver: e
what is that betwene me and thee? burie
therefore thy dead.

16 So Abraham hearkened vnto E-
phron, & Abraham weyed to Ephron the sil-
uer, which he had named in the audience of
the Hittites, euen foure hundred silver she-
kels of current money among merchants.

17 ¶ So the field of Ephron which was
in Machpelah, and ouer against Hamur,
euen the field and the caue that was there-
in, and all the trees that were in the field,
which were in all the borders round about,
was made sure

18 Vnto Abraham for a possession, in the
sight of the Hittites, euen of all that went
in at the gates of his cite.

19 And after this, Abraham buried
Sarah his wife in the caue of the field of
Machpelah ouer against Hamur: the same
is Hebron in the land of Canaan.

20 Thus the field and the caue that is
therein, was made sure vnto Abraham for
a possession of buriall by the Hittites.

CHAP. XXIIII.

a Abraham causeth his seruant to sweare to
take a wife for Ishak in his owne kinred, 12 The
seruant prayeth to God, 33 His fidelity toward his
maister, 50 The friends of Rebekah commit the ma-
ster to Gods 8 They aske her consent and she agree-
eth, 67 And is married to Ishak.

¶ Now Abraham was olde, and stricken
in yeeres, and the Lord had blessed A-
braham in all things.

2 Therefore Abraham said vnto his el-
dest seruant of his house, which had the
rule ouer all that he had, *But now thine
hand vnder my thigh,

3 And I will make thee sweare by the
Lord God of the heauen, and God of the
earth, that thou shalt not take a wife vnto
my sonne of the daughters of the Canaa-
nites among whom I dwell.

4 But thou shalt goe vnto my coun-
trei, and to my kinred, and take a wife vnto
my sonne Ishak.

5 And the seruant said to him, What if
the woman will not come with me to this
land? shall I bring thy sonne againe vnto
the land from whence thou camest?

6 To whom Abraham answered, Be-
ware that thou bring not my sonne thither
again.

7 ¶ The Lord God of heauen, who
tooke me from my fathers house, and from
the land where I was borne, & that spake
vnto me, and that sware vnto me, saying,
* Vnto thy seede will I giue this land, he
shall send his Angell before thee, and thou
shalt take a wife vnto my sonne fro thence.

8 Wherethelesse if the woman will not
follow thee, then shalt thou be & discharged
of this mine othe: onely bring not my sonne
thither againe.

¶ Or, of the Syri-
ans.

i Concubine is
oftentimes taken
in the good part,
for those women
which were infe-
riour to the
wives.

¶ Ebr. the yeeres of
the life of Sarah.

a That is, when
hee had mour-
ned: so the god-
ly may mourne,
if they passe not
measure: and
the naturall af-
fection is com-
mendable.

¶ Ebr. sonnes of
Herb.

b That is, goodly,
or excellent: for
the Hebrewes so
speake of all
things that are
notable, because
all excellencie
commeth of
God.

¶ Ebr. in your soule,
¶ Or, double caue,
because one was
within another.

¶ Ebr. in full silver.

c Meaning, all
the citizens and
inhabitants.

d To shew that
he had them in
good estimation
and reuerence.

e The common
shekell is about
20 pence, so then
400. shekels
mount to 33.
pound fixe shil-
lings and eight
pence, after five
shillings ster-
ling the ounce.

¶ Or, citizens.

f That is, all the
people confir-
med the sale.

¶ Ebr. come into
dayes.

Chap. 47. 29.

a Which cere-
monie declared
the seruants obe-
dience towards
his master, & the
masters power
ouer the seruant.

b This sheweth
that an othe may
be required in a
lawfull cause.

c He would not
that his sonne
should marrie
out of the godly
familie: for the
inconueniences
that come by
marrying with
the vngodly are
set forth in
fundry places of
the Scriptures.

d Left he should
lose the inheri-
tance promit-
d.

Chap. 12. 7. and
13. 15. and 15.

18. and 26. 4.

¶ Ebr. innocent.

9 Then the seruant put his hand vnder the thigh of Abraham his master, & sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, & departed: (for he had all his masters goods in his hand:) and lo he arose, and went to ¶ Aram Naharain, vnto the citie of Haran.

11 And he made his camels to stie downe without the citie by a well of water, at euentide about the time that the women come out to draine water.

12 And he said, ¶ Lord God of my master Abraham, I beseech thee, ¶ send me good speede this day, and shewe mercy vnto my master Abraham.

13 Lo, I stand by the well of water, whyles the mens daughters of this citie come out to draine water.

14 ¶ Graunt therefore that the maide, to whom I say, Goe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be the y thou hast ordeyned for thy seruant Ishak: & thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now ye he had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Bilciah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 And the maide was very faire to looke vpon, a virgin (vknowne of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke & sit: and she hastned, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when he had giuen him drinke, she said, I will draine water for thy camels also, vntill they haue drunken enough.

20 And she poured out her pitcher into the trough speedily, and ranne againe vnto the well to draine water, and she drue for all his camels.

21 So the man woonied at her, & helde his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when y camels had left drinke, y man tooke a golden shabillenn: of halfe a shekel weight, and two bracelets for her hands, of reame shekels weight of gold:

23 And he saide, ¶ Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then he said to him, I am y daughter of Bethuel the sonne of Bilciah whom the bare vnto Haran.

25 Wherev the laide vnto him, We haue litter also and prouender enough, and roome to lodge in.

26 And the man bowed himselfe and too shipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie: and his truth from my master: for when I was in the

way, the Lord brought me to my masters brethens house.

28 And the maide ran & told them of her mothers house according to these wordes.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when he had seene the earrings and the bracelets in his sisters hands, and when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels?

32 ¶ Then the man came into the house, and he vntyled the camels, and brought litter and prouender for the camels, & water to wash his feet, and the mens feet that were with him.

33 Afterward y meat was set before him: but he said, I will not eate, vntill I haue laid my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath: blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, & beeues, and siluer, and gold, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, & vnto him hath he giuen all y he hath.

37 Nowe my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house and to my kindred, & take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 ¶ Who answered me, The Lord, before whom I walke, will send his Angell with thee, and prosper thy iourney, & thou shalt take a wife for my sonne of my kindred and my fathers house.

41 Then shalt thou bee discharged of mine othe, when thou comest to my kindred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to y well, & said, ¶ Lord, the God of my master Abraham, if thou wilt prosper my iourney which I go,

43 Beholde, ¶ I stand by the well of water: when a virgin cometh forth to draine water, and I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draine for thy camels, let her be the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an ende of speaking in my heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and draine water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, & tooke downe

n For he wayted on Gods hand, who had now heard his prayer.

o To wit, Laban, p The gentle entertainment of strangers vied among the godly fathers, q The fidelitie that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

r To beseech, significth here to enrich, or encrease with substance, as the text in the same verse declareth,

f The Canaanites were accursed, & therefore the godly could not ioyne with them in marriage.

t Meaning, among his kind folks, as verse 40. u Which by mine authority I caused thee to make,

¶ Or, may. Verse 13.

¶ Or, shewed.

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

¶ Or, Mesopotamia, or, Syria, of the two floods: to wit, of Tygrus and Euphrates. e That is, to Charan, ¶ Ebr, to bowe their knees. f He groundeth his prayer vpon Gods promise made to his master, ¶ Or, cause me to meete, g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no. h God giueh good successe to all things that are vnder taken for the glory of his name and according to his worde. i Here is declared that God euer heareth the prayers of his, and graunteth their requetts, ¶ Ebr, my Lord. ¶ Ebr, haue made an end of drinking. ¶ Or, caring. k God permitted many things both in apparell and other things, which are now forbid: especially when they appertaine not to our mortification. l The golden shekel is here meant, and not that of siluer. m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

her pitcher fro her shoulder, & said, Dunke, and I wil give thy camels dunke also. So I drank, and she gaue the camels dunke also.

47 Then I asked her, and sayde, Whose daughter art thou? And she answered, The daughter of Bethuel Nabors sonne, whome Milcah bare vnto him. Then I put the a-billement vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale mercifully and truly with my master, tell mee: and if not, tell mee that I may tume mee to the right hand or to the left.

50 Then answered Laban and Bethuel, and sayde, This thing is proceeded of the Lorde: wee cannot therefore lay vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her and goe, that thee may bee thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke fourth iewels of silver, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her byother and to her mother he gaue gifts.

54 Afterward they did eate and dunke, both hee, and the men that were with him, and taried all night. And when they rose vp in the morning, he sayd, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayde abide with vs, at the least ten dayes: then shall he goe.

56 But her laide vnto them, Winder you me not, seeing the Lorde hath prospered my iourney: send mee away, that I may goe to my master.

57 Then they said, We wil call the mayde, and alke her consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou goe with this man? And she answered, I wil goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousandes, and thy seede possesse the gate of his enemies.

61 And then Rebekah arose, & her maydes, & rode vpon the camels, & followed the man, and the seruant tooke Rebekah, & departed.

62 Nowe Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to pray in the fildes toward the evening: who lift up his eyes, & looked, & beholde, the camels came.

64 Also Rebekah lift up her eyes, and when she sawe Izhak, she lighted downe from the camel.

65 (For he had said to the seruant, Who is yonder man, that cometh in the fildes

to meeete vs? and the seruant had sayde, It is my master) So she tooke a vasse, and covered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and hee loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iakob and Esau. 30 Esau selleth his birthright for a mess of pottage.

Now Abraham had taken him another wife called Keturah,

2 Which bare him Zuzran, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokhan begate Sheba, and Dedan: And the sonnes of Dedan were Asshurim, and Letuim, and Lemuim.

4 Also the sonnes of Midian were Ephah, and Pyher, and Hanoch, & Abida, & Eldaah, all these were the sonnes of Keturah.

5 And Abraham gaue all his goods to Izhak,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundred y leuentic and fye yeere.

8 Then Abraham yelded the spirit, and died in a good age, an olde man, & of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the fildes of Ephron sonne of Hecar the Hittite, before Hamer.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 And after the death of Abraham God blessed Izhak his sonne, and Izhak dwelt by Beer-lahai-roi.

12 Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmayde bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa, 15 Nabar, and Tema, Jetur, Naphtis, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 And these are the yeeres of the life of Ishmael, an hundred thirte & seuen yeere, and he yelded the spirit, and died, and was gathered vnto his people.

B.ii.

18 And

The custome was, that if spouse was brought to her husband, her head being covered, in token of shamefastnes and chastitie. *10r, had left mourning for his mother.*

a Whiles Sarah was yet aliue.

1. Chron. 1. 32.

† Ebr. all that he had.

b For by the vertue of Gods word he had not onely Izhak, but

begat many moe. c Reade Chap.

22. 24.

d To auoyd the dissention that els might haue come because of the heritage.

e Hereby the ancients signified that man by death perished not wholly: but as the soules of

the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.

Chap. 23. 16.

Chap. 16. 14.

and 24. 62.

1. Chron. 1. 29.

† Ebr. first borne.

y He sheweth what is our ducie, when we haue receiued any benefite of the Lord.

† Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may provide els where.

b So soone as they perceiue that it is Gods ordinance, they yeelde.

† Or, as thy commandment.

† Or, ordeined.

Verse 56. & 59.

† Ebr. dayes, or, fenne.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

† Ebr. her mouth, d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

||Or, his lot fell.
g He meaneth
that his lot fell to
dwell among his
brethren, as the
Angel promised,
Chap. 16. 12.
||Or, Syrian of
Mesopotamia.

18 And they dwelt from Hauran unto Shur, that is towards Egypt, as thou goest to Shur. Ishmael dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhak Abrahams sonne. Abrahams begate Izhak,

20 And Izhak was fourtie yeere olde, when he tooke Rebekah to wife, the daughter of Bethuel the Syrianite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children strone together within her: therefore she saide, Seeing it is so, why am I thus? wherefore shee went to alke the Lord.

23 And the Lord said to her, Two nations are in thy wombe, & two manner of people shall be deuised out of thy bowels, and the one people shall be mightier then the other, and the elder shall serue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twiunes were in her wombe.

25 So hee that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 ¶ And afterwarde came his brother out, and his hande helde Esau by the heele: therefore his name was called Jaakob. Now Izhak was threescorpe yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & a lured in the fieldes: but Jaakob was appolaine mā, & dwelt in tents.

28 And Izhak loued Esau, for he venison was his meate, but Rebekah loued Jaakob.

29 Now Jaakob lodde portage, and Esau came from the fildes and was weary.

30 Then Esau said to Jaakob, Let me eate, I pray thee, of that portage: to red, for I am wearie. Therefore was his name called Edom.

31 And Jaakob said, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then vnto birthright to me?

33 Jaakob then said, Sware to me euen now. And he sware to him, and sold his birthright vnto Jaakob.

34 Then Jaakob gaue Esau bread and portage of lentilles, & he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prometh for Izak and his familie. 3 Hee reneweth his promise. 9 The king blameth him for denying his wife. 14 The Philistins hate him for his riches. 15 Stoppe his weller. 16 And drine him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the land be- sides the first famine was in the dayes of Abraham. Therefore Izhak went to Abimelech king of the Philistins vnto Gerar.

2 For the Lord appeared vnto him, and said, Go not downe into Egypt, but abide

in the land which I shall shew vnto thee.

3 ¶ Dwelt in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede will I giue all these countreys: and I will performe the oath which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiply as the starrs of heauen, and will giue vnto thy seed all these countreys: and in thy seed shall all the nations of the earth be blessed.

5 Because that Abraham obeyed my voyce and kept mine ordinance, my commandements, my statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for hee feared to say, Shee is my wife, least, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

8 So after hee had bene there long time, Abimelech king of the Philistins looked out at a window, and loe, hee sawe Izhak & sporting with Rebekah his wife.

9 ¶ Then Abimelech called Izhak, & said, Loe, shee is of a freite thy wife, and why saydest thou, She is my sister? To whome Izhak answered, Because I thought this, It may be that I shall die for her.

10 ¶ Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost spen by thy wife, so shouldst thou haue brought shame vpon vs.

11 ¶ Then Abimelech charged all his people, saying, Vee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, & found in the same yere an hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mightie, & still increased, till hee was exceeding great:

14 For he had flocks of sheepe, & herds of cattell, and a mightie household: therefore the Philistins had a enuie at him.

15 In so much that the Philistins stoped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 ¶ Then Abimelech saide vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistins had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and founde there a well of liuing water.

20 ¶ But the heardmen of Gerar did strine with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well I Esek, because they were at strife with him.

21 Afterward they digged another wel, and stroue for that also, and hee called the name

Chap. 13. 15.
and 15. 18.

Chap. 12. 3. and 15.
18. and 18. 18.

and 22. 18.
and 28. 14.

c Hee commen-
deth Abrahams
obedience, be-
cause Izhak
should be the
more ready to
folow the like:

for as God made
this promise of
his free mercie, so
doeth the confir-
mation thereof
proceede of the
same fountaine.

¶ Eb. my keeping;
d Whereby we
see that feare and
distrust is found
in the most faith-
full.

e Or shewing
some familiar
signe of loue,
whereby it might
be knowne that
shee was his wife.

f In all ages men
were perswaded
that Gods ven-
geance should
light vpon wed-
lockbreakers.

||Or, an hundred
measures.

¶ Eb. he went
forth going and
increasing.

g The malicious
enuie alwayes the
graces of God
in others.

h The Ebrewe,
word signifyeth
a flood, or valley,
where water as
any time runneth.

||Or, springing.

||Or, contention,
strife.

||Or, hurt one an
other.
h That is, with
childe, feeling one
shall destroy one
other.
i For that is the
onely refuge in
all our mileries.
Rom. 9. 12.

Hof. 12. 3.
math. 1. 2.

¶ Eb. a man of
she fildes.
||Or, simple and
innocent.
¶ Eb. venison in
his mouth.
||Or, feede me
quickly.

k The reprobate
esteeme not
Gods benefits
except they feelee
them presently,
and therefore
they preferre pre-
sent pleasures.
Heb. 12. 16.

l Thus the wicked
preferre their
worldly commo-
dities to Gods
spiritual graces:
but the children
of God doe the
contrary.

a In the land of
Canaan.
b Gods prou-
idence alwayes
watcheth to di-
rect the wayes of
his children.

[Or, hatred.

name of it.] Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it [Rehoboth, and saide, Because the Lord hath now made vs room, we shall increase vpon the earth:

23 So he went by thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede vnto my seruant Abrahams sake.

25 Then he built an altar there, & called vpon the name of the Lord, and there spread his tent: where also Ishaks seruaunts digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Muszath one of his friends, and Phicol the captaine of his arme.

27 So when Ishak saide, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We saue certainly that the Lord was with thee, & we thought thus, Let there be now an othe betwene vs, euen betwene vs and thee, and let vs make a covenant with thee.

29 ¶ If thou shalt doe vs no hurt, as we haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose by betimes in the morning, and sware one to another: then Ishak let them goe, and they departed from him in peace.

32 And that same day Ishaks seruants came and tolde him of a well, which they had digged, and saide vnto him, We haue found water.

33 So he called it [Shibah]: therefore the name of the citie is called [Beer-sheba] vnto this day.

34 ¶ Now when Esau was fourty yere olde, he tooke to wife Judith the daughter of Beeri an Hittite, and Basemath the daughter of Elon an Hittite also.

35 And they were [a] grieue of minde to Ishak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob & threatneth his death, 43 Rebekah sendeth Iaakob away.

¶ And when Ishak was old, and his eyes were dimme, (so that he could not see) he called Esau his eldest sonne, and saide vnto him, I am here.

2 Then he said, Beholde, I am nowe olde, and knowe not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiner and thy bowe, and get thee to the field: that thou mayest take me some venison.

4 Then make me sauiour meate, such as I lone, and bring it me that I may eate, & that my soule may blesse thee, before I die.

5 [Howe Rebekah heard, when Ishak spake to Esau his sonne] and Esau went into the fields to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauiour meate, that I may eate and blesse thee before the Lord, before thy death.

8 Nowe therefore, my sonne, heare my voyce in that which I command thee.

9 Get thee now to the flocke, & bring me thence two good kids of the goats, that I may make pleasant meate of them for thy father, such as he loneth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Beholde, Esau my brother is rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme to him to be a mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother saide vnto him, [Upon] me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, & clothed Iaakob her younger sonne:

16 And he couered his handes and the smoothie of his necke with the skines of the kids of the goats.

17 Afterward she put the pleasant meate and bread, which he had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he saide, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Ishak saide vnto his sonne, Howe hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe saide Ishak vnto Iaakob, Come nere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came nere to Ishak his father, and he felt him, and saide, The voyce is Iaakobs voyce, but the handes are the hands of Esau.

23 [For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him]

24 Againe he saide, Art thou that my sonne Esau? Who answered, Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he drank.

26 Afterwarde his father Ishak saide

b This subtiltie is blame worthy because thee should haue tarried till God had performed his p'omes.

4 Chr. before his eyes.

[Or, though I would deceive him.]

[Or, I will take the danger on me.] c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did eull to seek it by lies, and the more because he abused Gods name thereunto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

4 Chr. I am.

i God assureth Ishak against all feare by rehearsing the promises made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham,

l The Hebrewes in swearing begin commonly with If, & vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraid lest that come to them which they would doe to other.

[Or, who, Or, the well of the othe.]

[Chap. 27. 46. Or, disobedient and rebellious.]

¶ Ebr. Loe, I.

¶ Ebr. hunt. a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 2. 5. 23.

unto him, Come neere nowe, and kisse me, my soune.

27 And he came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and saide, Beholde, the smell of my soune is as the smell of a feld, which the Lord hath blessed.

28 * God giue thee therefore of the belve of heauen, and the samelke of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow unto thee: be lord ouer thy brethren, and let thy mothers children honour thee. cursed be he that curseth thee, and blessed be he that bletheth thee.

30 And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Elau his brother from his hunting,

31 And he also prepared sauourie meate and brought it to his father, & said unto his father, Let my father arise, and eate of his soures venison, & thy soule may blesse me.

32 But his father Izhak said unto him, Who art thou? And he answered, I am thy soune, even thy first borne Elau.

33 Then Izhak was & stricken with a maruelous great feare, and saide, Who and where is he that hunted venison, and brought it me, and I haue eate of all best fore thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Elau heard the wordes of his father, he cried out with a great cry & bitter, out of measure, & said unto his father, Wlesse my, even me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called & Iaakob? for he hath decerned me these two times: he tooke my birthright, and soe, now hath he take my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Izhak answered, and said unto Elau, Beholde, I haue made him & thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and unto thee nowe what shall I doe, my soune?

38 Then Elau said unto his father, Hast thou but one blessing, my father? blesse me, I praye me also, my father: and Elau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and said unto him, Beholde, the samelke of the earth shalbe thy dwelling place, and thou shalt haue of the dew of heauen from above.

40 And I thy sword shalt thou lue, and that he thy brothers' seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 Therefore Elau hated Iaakob, because of the blessing, wherewith his father blessed him. And Elau thought in his minde, * The dayes of mourning for my father will come shortly, then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the

wordes of Elau her elder soune, and she sent and called Iaakob her yonger soune, & said unto him, Beholde, thy brother Elau is comforted against thee, meaning to kill thee:

43 Now therefore my soune, heare my voice: arise, and flee thou to Haran to my brother Laban,

44 And tarpe with him a while until thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne as wap from thee, and he forget the things, which thou hast done to him: then wilt I send and take thee from thence: why should I be depprived of you both in one day?

46 Also Rebekah said to Izhak, * I am wearie of my life, for the * daughters of Heth. If Iaakob take a wife of the daughters of Heth like thee of the daughters of the land, what availeth it me to lue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites, 6 Elau taketh a wife of the daughters of Ishmael against his fathers will, 13 Iaakob in the way to Haran seeth a ladder reaching to heauen, 14 Christ is promised, 20 Iaakob asketh of God onely meate and clothing.

Then Izhak called Iaakob and blessed him, and charged him, and saide unto him, Take not a wife of the daughters of Canaan.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God shall sufficient blesse thee and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, even to thee & to thy seede with thee, that thou mayest inherit the land (wherem thou art a stranger,) which God gave unto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram unto Laban (sone of Bethuel the Aramite, brother to Rebekah, Iaakobs and Elaus mother.

6 When Elau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to see him a wife thence, and given him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Elau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Elau to Ishmael, and tooke unto the wives, which he had, Rebekah the daughter of Ishmael Abrahams sone, the sister of Habaioth, to be his wife.

10 Nowe Iaakob departed from Beer-sheba, and went to Haran,

11 And he came unto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and layed vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stood a ladder upon the earth, and the top

m He hath good hope to recover his birthright by killing thee, n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

Chap. 26. 35. o Which were Elaus wives. p Hereby the perswaded Izhak to agree to Iaakobs departing.

a This seconde blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motio.

Hef. 12. 12. Chap. 24. 10. b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

10r, besides his wives. c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

Hebr. 11. 20.

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

10r, sufficiently. g In the Cha. 25. he was called because he held his brother by the heele, as though he would overthrow him: and therefore he is here called an overthrower, or deceiver.

h For Izhak did this as he was the minister and prophet of God, 10r, I am also (thy soune.)

Hebr. 12. 17. i Because thine enemies shalbe rounde about thee. k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty. Obad. 1. 10.

l Hypocrites onely abstaine from doing euill for feare of men.

top of it reached by to heauen: and loe, the Angels of God went by and downe by it.

13 * And behold, the Lord stood aboue it, and sayde, I am the Lord God of Abraham thy father, and the God of Isaac: the land, vpon the which thou sleepest, I will I giue thee and thy seed.

14 And thy seed shalbe as the dust of the earth, and thou shalt spread abroade * to the West, and to the East, & to the North, and to the South, and in thee, and in thy seede shall all the * families of the earth bee blessed.

15 And loe, I am with thee, and will keepe thee whither soeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iakob awoke out of his sleepe, and sayd, Surely the Lord is in this place, and I was not aware.

17 And he was afraid, and sayd, Howe fearful is this place! this is none other but the house of God, & this is his gate of heauen.

18 Then Iakob rose vp earlie in the morning, andooke the stone that hee had layde vnder his head, and set it vp as a pillar, and pouered oyle vpon the top of it.

19 And hee called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iakob bowed a bow, saying, If God will be with me, & will keepe mee in this iourney which I goe, and will giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iakob commeth to Laban and serueth seuen yeeres for Rachel, 23 Leah brought to him bed in stead of Rachel, 27 He serueth seuen yeeres more for Rachel, 32 Leah conceiueth and beareth foure sonnes.

¶ Then Iakob lift vp his feet and came into the East countrey.

2 And as hee looked about, behold, there was a well in the field, and lo, three flocks of sheepe lay there by (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the welles mouth, & watered the sheepe, & put the stone againe vpon the welles mouth in his place.

4 And Iakob sayde vnto them, My brethren, whence be ye? And they answered, We are of Haran.

5 Then hee sayd vnto them, Know ye Laban the sonne of Raab? Who said, We know him.

6 Again he sayd vnto them, Is he in good health? and they answered, Hee is in good health, and befoide his daughter Rachel commeth with the sheepe.

7 Then he said, Loe, is not her day, neis ther is it time that the cattell should bee gathered together: water pee the sheepe and

goe feede them.

8 But they sayd, We may not vntill all the flocks be brought together, and vntill men rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While hee talked with them, Rachel also came with her fathers sheepe, for shee kept them.

10 And alsoone as Iakob sawe Rachel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iakob nere, and rolled the stone from the welles mouth, & watered the flocks of Laban his mothers brother.

11 And Iakob kissed Rachel, and lift vp his bovie, and wept.

12 (For Iakob tolde Rachel, that hee was her fathers) brother, and that hee was Rebeccahs sonne) then she ranne and tolde her father.

13 And when Laban heard tell of Iakob his sisters sonne, hee ranne to meete him, and embraced him, and kissed him, and brought him to his house: and hee tolde Laban all these things.

14 To whom Laban said, Well, thou art my bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban sayde vnto Iakob, Though thou bee my brother, shouldst thou therefore serue mee for nought? Tell me, what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rachel.

17 And Leah was tender eyed, but Rachel was beautifull and faire.

18 And Iakob loued Rachel, and said, I will serue thee seuen yeeres for Rachel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iakob serued seuen yeeres for Rachel, and they seemed vnto him but a few dayes, because hee loued her.

21 ¶ Then Iakob sayd to Laban, Giue me now wife that I may go in to her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his mayde Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done this to me? Did not I serue thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the younger before the elder.

27 Fulfil seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iakob did so, and fulfilled her seuen yeeres, so hee gaue him Rachel his daughter to be his wife.

29 Laban also gaue to Rachel his daughter

¶ Or, nebrax.

e That is, the cause why hee departed from his fathers house, and what hee saw in the way.

f That is, of my blood and kinred.

¶ Or, bleare eyed.

g Meaning, after that the yeeres were accomplished.

¶ Ebr. my dayes are full.

h The cause why Iakob was deceived, was, that in olde time the wife was couered with a vail, when she was brought to her husband, in signe of chastitie & chastnesse.

i Hee esteemed more the profit that he had of Iakobs seruice, then either his promise or the manner of the countrey, though hee alleged custome for his excuse.

Chap. 35. 1. and 48. 3.

e He seley force of this promise onely by faith: for all his life time hee was but a stranger in this land.

Deut. 12. 10. and 19. 14.

Chap. 12. 3. and 18. 18.

and 22. 18. and 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance onely of the vision shewed vnto him.

Chap. 31. 13.

¶ Or, house of God. h Hee bindeth not God vnder this condition, but acknowledgeth his infirmite, and prometh to be thankfull.

a That is, hee went forth on his iourney.

¶ Ebr. to the land of the children of the East.

b Thus hee was directed by the only prouidence of God, who brought him also to Labans house.

c It seemed that in those dayes the custome was to call euen strangers brethren.

d Or, Is he in peace? by the which word the Brewers signifie

all prosperitie.

ter Bilhah his mapde to be her seruante.

30 So entred he in to Rahel also, and losed also Rahel more then Leah, and serued him yet leuen yerres more.

31 ¶ When the Lord saw that Leah was despised, he made her fruitfull: but Rahel was barren.

32 And Leah conceived & bare a sonne, and the called his name Reuben: for she sayd, because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And the conceived againe, and bare a sonne, and sayd, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and the called his name Simeon.

34 And the conceived againe, and bare a sonne, and sayd, Now at this time will my husband keepe mee companie, because I haue boyne him three sonnes: therefore was his name called leui.

35 Forsooner the conceived againe and bare a sonne, saying, Nowe will I praise the Lord: * therefore the called his name Judah, and I left bearing.

CHAP. XXX.

4.9 Rahel and Leah being both barren giue their mayds vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iacob might lie with her. 27 Laban is enriched for Iacob's sake. 43 Iacob is made very rich.

AND when Rahel saw that she bare Iacob no children, Rahel enuied her sister, and sayd vnto Iacob, Giue me children, or els I die.

2 Then Iacob's anger was kindled against Rahel, and he said, Min I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Beholde my mapd Bilhah, goe in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then the gaue him Bilhah her mapd to wife, and Iacob went in to her.

5 So Bilhah conceived, and bare Iacob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen mee a sonne: therefore called the his name Dan.

7 And Bilhah Iacobs mapd conceived againe, and bare Iacob the second sonne.

8 Then Rahel sayde, With excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and the called his name Naphtali.

9 And when Leah said that shee had left bearing, sheeooke Zilpah her mapde, and gaue her Iacob to wife.

10 And Zilpah Leahs mapde bare Iacob a sonne.

11 Then sayde Leah, I haue company cometh: and the called his name Gad.

12 Againe Zilpah Leahs mapde bare Iacob another sonne.

13 Then sayd Leah, Oh, blessed am I, for the daughters will blasse me, and the called his name Asher.

14 ¶ Now Reuben went in the dayes of

the wheate harvest & found mandrakes in the fildes & brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore hee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iacob came from the fildes in the evening, & Leah went out to meet him, & said, Come in to me, for I haue bought & payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and the conceived, and bare vnto Iacob the fift sonne.

18 Then said Leah, God hath giuen mee my rewarde, because I gaue my mapde to my husband, and the called his name Issachar.

19 After, Leah conceived againe, & bare Iacob the sixt sonne.

20 Then Leah sayde, God hath indured me with a good dowrie: now wil mine husband dwell with me, because I haue boyne him six sonnes: and the called his name Zebulun.

21 After that, shee bare a daughter, and the called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So the conceived & bare a sonne, and sayd, God hath taken away my rebuke.

24 And the called his name Ioseph, saying, The Lord will giue mee yet another sonne.

25 ¶ And alsoone as Rahel had boyne Ioseph, Iacob said to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue me my wines and my children, for whome I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now found fauour in thy sight, tarry: I haue perceived that the Lord hath blessed me for thy sake.

28 Also hee sayd, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, & in what taking thy cattell hath bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I traueil for mine owne house also?

31 Then he said, What shall I giue thee? And Iacob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

32 I will passe thowhoale all thy flockes this day, and I separate from them all the sheepe with lile spots and great spots, and all yblache lambes among the sheepe, and the great spotted, and lile spotted among the goats: and it shall be my wages.

33 So that my righteousness answere for me

Which is a kinde of herbe whose root hath a certein likeness of a figure of a man.

¶ Ebr. buying, I haue bought.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

¶ Or, made her

fruitfull. g Because fruitfulness came of Gods blessing, who sayd, Increase and multiply: barrenness was counted as a curse.

¶ Or, tried by experience.

¶ Or, wish me,

¶ Ebr. as my font. h The order of nature requirith that eery one provide for his owne familie. i Or, separate thou.

¶ Or, red. i That which shall hereafter be thus spotted. k God shall testify for my righteousness dealing by rewarding my labours.

¶ Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction. m For children are a great cause of mutuall loue betwene man and wife.

¶ Or, confesse.

Matth. 1. 2.

¶ Ebr. stood from bearing.

a It is only God that maketh barren and fruitfull, and therefore I am not in fault. b I will receiue her children on my lap, as though they were mine owne.

¶ Ebr. I shall be builded.

¶ Ebr. wrestlings of God.

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

d That is, God doth increase me with a multitude of children: for so Iacob doth expound this name Gad, Chap. 49. 19.

me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be thy gift with me.

34 Then Laban said, Go to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the he goates, that were partly coloured and with great spots, and at the he goates with little and great spots, and all that had white in them, & all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee let three dayes iourney betwene himselfe and Iakob. And Iakob kept the rest of Labans sheepe.

37 ¶ Then Iakob tooke rods of greene poplar, & of hallow, and of the chesnut tree, and piled white staves in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had piled, in the gutters & watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heat, when they came to drinke)

39 And the sheepe were in heat before the rods, and afterward brought forth young of partie colour, and with small and great spots.

40 And Iakob parted these lambs, and turned the faces of the flocke towards these lambs: partie coloured & all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in every running time of the stronger sheepe, Iakob layde the rods before the eyes of the sheepe in the gutters, that they might conceive before the rodde.

42 But when the sheepe were feeble, he put them not in: and so the feeble were Labans, and the stronger Iakobs.

43 So the man increased exceedingly, and had many flockes, and many servants, and men servants, and camels and asses.

CHAP. XXXI.

1 Labans children murmur against Iakob, & God commandeth him to returne to his country.

13 24 The care of God for Iakob. 19 Rahel stealeth her fathers idols. 23 Laban followeth Iakob.

44 The covenant betweene Laban and Iakob.

NOW hee heard the words of Labans sonnes, saying, Iakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this possession.

2 Also Iakob beheld the countenance of Laban, & that it was not towards him as in times past:

3 And the Lord had sayde unto Iakob, Turne againe into the land of thy fathers, & to thy kindred, and I will be with thee.

4 Therefore Iakob sent and called Rachel and Leah to the field unto his flocke.

5 Then said he unto them, I see your fathers countenance, that it is not towards me: as it was wont, and the God of my father hath bene with me.

6 And ye know that I have served your father with all my might.

7 But your father hath deceived mee, and changed my wages some times: but God suffered him not to hurt me.

8 If hee thus sayd, The spotted shall be thy wages, then all the sheepe were spotted: and if he sayd thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath God taken away your fathers substance, and given it me.

10 ¶ For in running time I lifted by mine eyes and sawe in a dream, and beholde, the hee goates leaped upon the three goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God said to me in a dream, Iakob. And I answered, Yee, I am here.

12 And hee sayde, Lift up nowe thine eyes, and seee all the hee goates leaping upon the three goates that are partie coloured, spotted with little and great spots: for I have seen all that Laban doeth unto thee.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vowe unto mee. Nowe arise, get thee out of this countrey and returne unto the land where thou wast borne.

14 Then answered Rachel and Leah, and sayd unto him, Have we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten by and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: nowe then whatsoever God hath laid unto thee, do it.

17 ¶ Then Iakob rose by, and set his sonnes and his wives upon camels.

18 And hee carried away all his flockes, and all his substance which he had gotten, to wit, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father unto the land of Canaan.

19 When Laban was gone to thence his sheepe, then Rachel stole her fathers idols.

20 Thus Iakob stole away the heart of Laban the Aramite: for he tolde him not that hee did.

21 So fled hee with all that hee had, and hee rose by, and passed the river, and let his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Iakob fled.

23 Then hee tooke his brethren with him, and followed after him seven dayes iourney, and overtook him at mount Gilead.

24 And God came to Laban the Aramite in a dream by night, and sayde unto him, Take heede that thou speake not to Iakob & oughte him good.

25 ¶ Then Laban overtook Iakob, and Iakob had pitched his tent in the mount: and Laban also with his brethren pitched upon mount Gilead.

26 Then Laban sayd to Iakob, What hast thou done? ¶ thou hast even stolen away mine heart and carried away my daughters

c This declareth that the thing which Iakob did before, was by Gods commandement, and not through deceit.

d Or, castell.

d This Angell was Christ, which appeared to Iakob in Beth-el: and hereby appeared hee had taught his wives the feare of God: for hee talketh as though they knew this thing.

Chap. 28, 18.

e For they were given to Iakob in recompence of his service which was a kinde of sale.

f For so the word here signifieth because Laban calleth them gods, ver. 30.

Or, went away privately from Laban.

Or, Ephraim.

Or, his folkes and friends.

Or, joynd with him.

Ebr. from good to evil.

Or, conveyed thyselfe away privately.

Or, counted sheepe.

Or, Laban.

Or, redder, or, browne.

I Iakob herein vied no deceit: for it was Gods commandement as he declareth in the next chapter, ver. 9, and 11.

Or, conceive.

m As they which tooke the ramme about September, & brought forth about March: so the feeble in March, & lambd in September.

a The children uttered in words that which the father dissembled in heart, for the covetous think that whatsoever they cannot snatch, is plucked from them. Ebr. and let not hee with him, as yesterday, & yesterday, & yesterday, and before yesterday. b The God who my father worshipped.

daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from mee, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with mirth and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am able to doe you euill: but the God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Iakob ought saue good.

30 Now thou hast thou wentest thy way, because thou greatly longedst after thy sisters house, yet wherefore hast thou stolen my gods?

31 Then Iakob answered, and sayd to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whome thou findest thy gods, let him not lye. Search thou before our brethren what I haue of thine, and take it to thee, (but Iakob wilt not that Rahel had stolen them)

33 Then came Laban into Iakobs tent, and into Leahs tent, and into the two mapdes tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Nowe Rahel had taken the idoles, and put them in the camels litter and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayde hee to her father, & my lord, be not angry that I cannot rise before thee: for the custome of women is vpon mee: so hee searched, but founde not the idoles.

36 ¶ Then Iakob was wroth, & chode with Laban: Iakob also answered and sayde to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou founde of all thine household stuffe: put it here before my brethren & thy brethren, that they may iudge betwene vs both.

38 This twentie peece I haue bene with thee: thine ewes and thy goates haue not ycast their poong, and the rammines of thy flocke haue I not eaten.

39 ¶ Whatsoeuer was tome of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand didst thou require it, were it stolen by day or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

41 Thus haue I bene twentie peeres in thine house, and serued thee fourteen peeres for thy two daughters, and five peeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Ishak had bene with me, surely thou haddest sent mee away now empty: but God beheld my tribulation, and the labour of mine handes,

and rebuked thee yesternight.

42 Then Laban answered, and said vnto Iakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, & all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

43 Nowe therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

44 Then tooke Iakob a stone, and set it vp as a pillar:

45 And Iakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

46 And Laban called it Jegar Sahadutha, and Iakob called it Galeed.

47 For Laban sayd, This heape is witness betwene me and thee this day: therefore he called the name of it Galeed.

48 And he called it Mizpah, because hee sayde, The Lord looke betwene mee and thee, when wee shall be departed one from another,

49 If thou shalt bere my daughters, or shalt take a wifes beside my daughters: there is no man with vs, behold, God is witness betwene me and thee.

50 Whereouer Laban sayde to Iakob, Beholde this heape, and beholde the pillar, which I haue set betwene me and thee, this heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

51 The God of Abraham, and the God of Isaac, and the God of their father bee iudge betwene vs: but Iakob sware by the feare of his father Ishak.

52 Then Iakob did offer a sacrifice vpon the mount, & called his brethren to eate bread, and they did eate bread, and tarried all night in the mount.

53 And early in the morning Laban rose vp and kissed his sonnes and his daughters, & blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iakob by his Angels. 2. 10 He prayeth vnto God confessing his vniuersall sinnes.

13 Hee sendeth presents vnto Esau. 24. 28 Hee wrestleth with the Angel, who nameth him Israel.

Nowe Iakob went forth on his iourney, and the Angels of God met him.

2 And when Iakob saw them, he said, This is Gods hoste, and called the name of the same place Mahanaim.

3 Then Iakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:

4 To whom hee gaue commandement, saying, Thus shall wee speake to my lord Esau: thy seruant Iakob saith thus, I haue bene a stranger with Laban, and I am here vnto this time.

5 I haue beenes also & asses, sheepe, and

i His conscience reprooued him of his misbehaviour toward Iakob, and therefore moued him to seeke peace.

10r, the heape of witness.

k The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

10r, watch tower.

l To punish the trespasser.

10r, hid.

m Nature compelled him to condemne that vice, whereunto through countenance hee forced Iakob.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worshipped.

10r, near.

p We see that there is euer some feed of knowledge of God in the hearts of the wicked.

Chap. 43. 16. d He acknowledged Gods benedictions: who for the preservation of his, sendeth hosts of Angels.

10r, sent.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promises.

† Ebr. power is in mine hand.

2 He was an idolater, & therefore would not acknowledge the God of Iakob for his God.

10r, let him die.

10r, straw, or, saddle,

† Ebr. let not anger be in the eyes of my lord.

10r, bene barren.

† Ebr. she turns, or taken by pray. Exod. 22. 12.

10r, I sleepe not.

h That is, the God whom Izhak did feare & reuerence.

men seruants, and women seruants, and haue sent to thewe in my lorde, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Isaakob, saying, We came vnto thy brother Esau, and he also cometh againe thee, and foure hundred men with him.

7 Then Isaakob was greatly affraide, and was sore troubled, & dandeth the people that was with him, & the sheepe, & the beeres, & the camels into two companies.

8 For he saide, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Whoeuer Isaakob saide, O God of my father Abraham, and God of my father Israhel: I ord, which I saydest vnto me, Returne vnto thy countrey and to thy kindred, and I will doe thee good,

10 I am not & worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iordyn, and now haue I gotten two bandes.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come and smite me, and the & mocher vpon the children.

12 For thou saydest, I wil surely doe thee good, & make thy seed as & land of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, & a present for Esau his brother:

14 Two hundred three goates & twenty free goates, two hundred ewes and twentie rammes:

15 Thirtie milche camels with their coltes, foure kine, and ten bullockes, twentie the asses and ten foales.

16 So he deliuered them into & hand of his seruants, eery dyone by themselves, and saide vnto his seruants, Passe before me, & put a space betweene dyone & dyone.

17 And he commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whole are these before thee?

18 Then thou shalt say, They be thy seruant Isaakob: was a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commaunded he the second & the third, and all that followed the dyones, saying, After this manner pe shall speake vnto Esau, when pe finde him.

20 And pe shall say moreover, Behold, thy seruant Isaakob cometh after vs (for he thought, I e will appease his wrath with the present that goeth before me, and afterwarde I will see his face: it may be that he will & accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose by the same night, and tooke his two wyues, and his two maides, and his eleuen children, and went ouer the foire Jabbok.

23 And he tooke them, and sent them ouer the river, and sent ouer that behad.

24 ¶ Now when Isaakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he saide that he coulde not preuaile against him: therefore he touched the holow of his thigh, & the holow of Isaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Isaakob.

28 Then said he, Thy name shall be called Isaakob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Isaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherfore now dost thou aske my name? And he blessed him there.

30 And Isaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserved.

31 And the sunne rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel cate not of the sinew that shynke in the holowe of the thigh, vnto this day: because he touched the sinew that shynke in the holow of Isaakobs thigh.

CHAP, XXXIII.

¶ Esau and Isaakob meete and are agreed. 11 Esau receiveth his giftes, 19 Isaakob buyeth a possession, 20 And buildeth an altar.

As as Isaakob lift by his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he diuided the children to Leah, and to Rachel, and to the two maides.

2 And he put the maides, and their children foremost, and Leah, and her children after, and Rachel, and Joseph hindermost:

3 So he went before them & bowed himselfe to the ground seven times, vntill he came neere to his brother.

4 Then Esau came to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift by his eyes, and saue the women, and the children, & saide, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they, and their children, and bowed themselves.

7 Leah also with her children came neere and made obeisance: and after, Joseph and Rachel came neere and did reuerence.

8 Then he saide, What meanest thou by all this dyone, which I meet? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau saide, I haue inough, my brother: keepe that thou hast to thy selfe.

10 But Isaakob answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receive my present at mine hand: for I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, that is brought

h That is, God in forme of man.
i For God assaileth his with the one hand, and vpholdeh them with the other.
Hose. 12.4.

Chap. 35. 10.

k God gaue Isaakob both power to ouercome, and also the prayse of the victorie.
¶ Or, my soule is deliuered.
l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

a That if the one part were slayled, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Isaacs wrath.

c Isaakob and his familie are the image of the Church vnder yoke of tyrants, which for feare are brought to subiection.
d In that that his brother embraced him so loouingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.
¶ Or, gift.

¶ Albeit he was comforted by the Angels, yet the infirmite of the flesh doeth appeare,

Chap. 31. 13.

¶ Ebr. I am lesse then all thy mercies.
d That is, poore and without all prouision,

¶ Meaning, he will put all to death: this prouerbe cometh of them which kill the bird together with her young ones.
¶ Not distrusting Gods assistance, but vising such meane as God had giuen him.

¶ He thought it no lesse to depart with these goods, to the intent he might followe the vocation whereunto God called him.
¶ Ebr. receiue my face.

broughte thee: for God hath had mercie on me, and therefore I haue all things: so he compelled him, and he tooke it.

12 And he saide, Let vs take our tounep and goe, and I will goe before thee.

13 Then he answered him, app loyde knoweth, that the childe is tender, and the ewes and kine with pong vnder mine hand: and if they thould ouer mine them ene day, all the flocke would die.

14 Let nowe my lord goe before his seruant, and I will dune loyfe, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Elan saide, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Elan returned, & went his way that saime day vnto Seir.

17 And Jaakob went forward toward Succoth, & built him an house, and made bootches for his cattell: therefore he called the name of the place ¶ Succoth.

18 ¶ Afterwarde, Jaakob came safe to Shechem a citie, which is in the lande of Canaan, when he came from ¶ Padan Aram, and pitched before the citie.

19 And there he bought a parcell of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred ¶ pieces of monep.

20 And he set vp there an altar, and called it, The mightip God of Israel.

CHAP. XXXIII.

1 Dinah is rauished. 2 Hamor asketh her in marriage for his sonne. 3 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 4 The whore done is reuenged. 5 Iaakob reproueth his sonnes.

¶ Then Dinah ¶ daughter of Leah, which she bare vnto Jaakob, went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Huite loyde of that countrey sawe, he tooke her, and lap with her, and befild her.

3 So his heart clane vnto Dinah the daughter of Jaakob: & beloued the maide, and spake kindly vnto the maide.

4 Then said Shechem to his father Hamor, saying, ¶ Get me this maide to wife.

5 ¶ Nowe Iaakob heard that he had defiled Dinah his daughter, and his sonnes went with his cattell in the feilde: therefore Jaakob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the feilde & heard it, it grieved the men, and they were very angry, because he had wrought villenie in Israel, in ¶ he had lien with Iaakobs daughter: & which thing ought not to be done.

8 And Hamor communed with them, saying, The sonne of my sonne Shechem longeth for your daughter: giue her him to wife, I map pou.

9 So make ¶ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And he shall dwell with vs, and the land shalbe before you: dwell & do your business in it, & haue your possessions therein.

11 Shechem also saide vnto her father and vnto her brethren, ¶ let me finde fauour in your eyes, and I will giue whatsoeuer pe shall appoint me.

12 ¶ Aske of me abundantly both dowry and giftes, and I will giue as pe appoint me, so that pe giue me the maide to wife.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they saide vnto them, ¶ We can not doe this thing, to giue our sister to an uncircumcised man: for that were a reproofo vnto vs.

15 But in this wil we consent vnto you, if pe wil be as we are, that euery manchilde among you be circumcised:

16 Then wil we giue our daughters to you, & we will take your daughters to vs, and wil dwell with you, and be one people.

17 But if pe wil not hearken vnto vs to be circumcised, then wil we take our daughter and depart.

18 Nowe their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the ¶ most let vp of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto their gate of their citie, and communed with the men of their citie, saying,

21 These men are peaceable with vs: and that they map dwell in the land, and doe their affaires therein (for behold, the land hath roome enough for them) let vs take their daughters to wives, and giue them our daughters.

22 Onely herein wil the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not their flocks and their substance and all their cattell be ours: onely let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on ¶ the third day (when they were fore) two of the sonnes of Jaakob, ¶ Simeon and Leui, Dinahs brethren, tooke either of them his swoyde and went into the citie boldly, and ¶ slew ¶ euery male.

26 They slew also Hamor and Shechem his sonne with ¶ the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Jaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They

¶ He promised that which (as seemeth) his minde was not to performe.

¶ Or, tents.

¶ Or, Mesopotamia.

¶ Or, lambs, or money so marked.

¶ He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

¶ This example teacheth that too much libertie is not to be giuen to youth.

¶ Ebr, humbled her.

¶ Ebr, spake to the heart of the maid.

¶ This proueth that the consents of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary.

¶ Or, sellie.

¶ Ebr, and it shall not be so done.

¶ Or, graunt my request.

¶ Ebr, multiply greatly the dowry.

¶ They made the holy ordinance of God a meane to compass their wicked purpose. ¶ As it is abominacion for them that are baptized to ioine with infidels.

¶ Their fault is the greater, in that they make religion a cloke for their craft.

¶ Or, most honorable.

¶ For the people vsed to assemble there, and iustice was also ministered.

¶ Thus many pretend to speake for a publicke profite, when they onely speake for their owne private gain and commoditie.

¶ Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common wealth.

¶ For they were the chiefe of the company.

Chap. 49. 6.

¶ The people are punished with their wicked principles.

¶ Ebr, mouth of the sword.

28 They tooke their ſheepe, and their beeries, and their aſſes, & whatſoeuer was in the cite, and in the fields.

29 Alſo they carried away captiue and ſpoiled all their goods, and all their children and their wiues, and all that was in the houſes.

30 Then Iaakob ſayde to Simeon and Levi, Ye haue troubled me, and made mee ſtinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, & I being ſetue in number, they ſhall gather themſelues together againſt me, & ſlay me, and ſo ſhall I and my houſe be deſtroyed.

31 And they answered, Should he abuſe our ſiſter as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth up to Beth-el to builde an altar. 2 He reformeth his houſholde. 3 God maketh the enemies of Iaakob afraid. 4 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The ſonnes of Iaakob. 29 The death of Iſhak.

Then God ſaid to Iaakob, Ariſe, goe up to Beth-el & dwell there, & make there an altar vnto God, & appeared vnto thee, when thou ſlidoſt fro Elau thy brother.

2 Then ſaid Iaakob vnto his houſholde and to all that were with him, Put away the ſtrange gods that are among you, and clenſe your ſelues, and change your garments:

3 For we will ariſe and go up to Beth-el, and I will make an altar there vnto God, which heard me in y day of my tribulation, & was with me in the way which I went.

4 And they came vnto Iaakob all the ſtrange gods, which were in their handes, and all their eearings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities that were rounde about them: ſo that they did not follow after the ſonnes of Iaakob.

6 So came Iaakob to Luz, which is in the land of Canaan: (the ſame is Beth-el) he and all the people that was with him.

7 And he built there an altar, and had called the place, The God of Beth-el, becauſe that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nouſe died, and was buried beneath Beth-el vnder an oke: and hee called the name of it Allon Bachuth.

9 Againſt God appeared vnto Iaakob, after hee came out of Padan Aram, and bleſſed him.

10 Whereafter God ſaide vnto him, Thy name is Iaakob: thy name ſhalbe no more called Iaakob, but Iſrael ſhall bee thy name: and he called his name Iſrael.

11 Againſt God ſaide vnto him, I am God: all ſufficient, growe, and multiply, a nation & a multitude of nations ſhall iſſue of thee, and Kings ſhall come out of thy loynes.

12 Alſo I will giue thee the land, which I gaue

to Abraham and Iſhak, vnto thee: and vnto thy ſeede after thee wilt I giue y land.

13 So God aſcended from him in the place where he had talked with him.

14 And Iaakob ſet vp a piſlar in y place where he talked with him, a piſlar of ſtone, and powred drinke offering thereon: alſo he powdered oyle thereon.

15 And Iaakob called the name of the place, where God ſpake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about halfe a dayes iourney of ground to come to Ephyra, Rahel trauielled, and in trauieling ther was in perill.

17 And when ſhee was in paines of her labour, the midwiſe layd vnto her, Feare not: for thou ſhalt haue this ſonne alſo.

18 Then as ſhe was about to yeeld by the gholt (for ſhe died) ſhe called his name Ben-oni, but his father called him Beniamin.

19 Thus died Rahel, and was buried in the way to Ephyra, which is Beth-lehem.

20 And Iaakob ſet a piſlar vpon her graue: This is the piſlar of Rahels graue vnto this day.

21 Then Iſrael went forward, & pitched his tent be yond Higdol-eder.

22 Now when Iſrael dwelt in the land, Reuben went, and lay with Bilhah his fathers concubine, and it came to Iſraels eare. And Iaakob had twelue ſonnes.

23 The ſonnes of Leah: Reuben Iaakobs eldeſt ſonne, and Simeon, and Iudah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Joſeph and Benjamin.

25 And the ſonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maide: Gad & Aſſer. Theſe are the ſonnes of Iaakob, which were borne him in Padan Aram.

27 Then Iaakob came vnto Iſhak his father to Hamre a city of Arabah: this is Hebron, where Abraham and Iſhak were ſtrangers.

28 And the dayes of Iſhak were an hundred and foureſcore yeeres.

29 And Iſhak gaue up the gholt, and died, and was gathered vnto his people, being olde and full of dayes: and his ſonnes Elau and Iaakob buried him.

CHAP. XXXVI.

1 The wiues of Eſau. 7 Idakob & Eſau are rich. 9 The genealogie of Eſau. 14 The finding of males.

Now theſe are the generations of Eſau, which is Edom.

2 Elau tooke his wiues of y daughters of Canaan: Adah the daughter of Elon an Iditrite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Huute,

3 And tooke Balaamah Shinaels daughter, ſiſter of Zebaoth.

4 And Adah bare vnto Elau, Elipha: and Balaamah bare Reuel.

5 Alſo Aholibamah bare Ieuſi, & Jaa-lam, and Koſah: theſe are the ſonnes of Elau which were borne to him in the land

e As God is ſayd to deſcend, when he ſheweth ſome ſigne of his preſence, ſo he is ſayd to aſcend, when the viſion is ended.

f The Ebrewe worde ſignifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

Chap. 48. 7.

g The ancient fathers vſed this ceremonye to teſtifie their hope of the reſurrection to come, which was not generally revealed.

h This teacheth that the fathers were not choſen for their merits, but by Gods only mercies, whoſe election by their faults was not changed.

Chap. 49. 4.

Chap. 25. 8.

a This genealogie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing tooke place in worldly things.

b Beſides thoſe wiues whereof he ſpoken, Chap. 26. 34.

1. Chron. 1. 35.

Or, ſo be abhorred.

a God is euer at hand to ſuccour his in their troubles. Chap. 28. 13.

b That by this outward act they ſhould ſhew their inward repentance.

c For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus dei. d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob. Chap. 28. 19.

Or, oke of lamentation.

Chap. 32. 28.

Or, almighty.

land of Canaan.

6 So Elau tooke his wives & his comes, and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the lande of Canaan, and went into another countrey from his brother Iakob.

7 For their riches were so great that they coude not dwell together, and the lande, wherein they were strangers, could not receive them because of their flockes.

8 Therefore dwelt Elau in mount Seir: this Elau is Edom.

9 ¶ So these are the generations of Elau father of ¶ Edom in mount Seir.

10 These are the names of Elaus sonnes: * Eliphas, the sonne of Adah, the wife of Elau, and Reuel the sonne of Basemath, the wife of Elau.

11 And the sonnes of Eliphas were Temay, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphas: Elaus sonne, and bare unto Eliphas, Analek: these bee the wives of Adah Elaus wife.

13 ¶ And these are the ¶ sonnes of Reuel: Nabath, and Zerah, Shammah, and Hizzah: these were the sonnes of Basemath Elaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ¶ daughter of Zibeon Elaus wife: for she bare unto Elau, Jenth, and Jaalam, and Korah.

15 ¶ These were ¶ Dukes of the sonnes of Elau: the sonnes of Eliphas, the first borne of Elau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphas in the land of Edom: these were the ¶ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Elaus sonne: Duke Nabath, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ¶ sonnes of Basemath Elaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Elaus wife: Duke Jenth, Duke Jaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Elaus wife.

19 These are the children of Elau, & these are the dukes of them: This Elau is Edom.

20 ¶ These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori, and Hemam, & Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Hanathath, and Thal, Shepho, and Dnam.

24 And these are the sonnes of Zibeon: both Anah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these:

Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Elghan, and Jethan, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Jaanan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, duke Dishan: These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, & the name of his cite was Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah of Bozra reigned in his stead.

34 ¶ When Jobab also was dead, Husam of the land of Temani reigned in his stead.

35 And after the death of Husam, Hadad the sonne of Beodad, which flew Hiram in the field of Hoah, reigned in his stead, and the name of his cite was Auith.

36 ¶ When Hadad was dead, then Samlah of Bahlekah reigned in his stead.

37 ¶ When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 ¶ When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his cite was Dhu: and his wives name Mehetabel the daughter of Barred, the daughter of Mezahab.

40 ¶ Then these are the names of the Dukes of Elau according to their families, their places, & by their names: Duke Timna, Duke Aluah, Duke Jerbeth,

41 Duke Aholibamah, Duke Elah, duke Dinon,

42 Duke Kenaz, Duke Teman, Duke Hibzar,

43 Duke Hagdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Elau is the father of ¶ Edom.

CHAP. XXXVII

2 Joseph accuseth his brethren. 3 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iakob bewaileth Joseph.

¶ Iakob now dwelt in the land, wherein his father was a stranger, in the lande of Canaan.

2 These are the generations of Iakob: when Joseph was seventene yeere olde, he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Joseph brought unto their father their ¶ beuill saying.

3 Iowe Israel loved Joseph more then all his sonnes, because he begate him in his olde age, and hee made him a coate of many colours.

e Herein appeareth Gods providence, which causeth the wicked to giue place to the godly, that Iakob might enjoy Canaan according to Gods promise. Iosh. 24. 4. ¶ Or, the Edomites. 1. Chron. 1. 35.

Or, nephewes.

¶ Or, neece.

¶ Or, chiefe men. d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs? ¶ Or, nephewes.

Or, nephewes.

1. Chron. 1. 38.

e Before that Elau did there inhabit.

f Who not contented with those kinds of beasts, which God had created, found out the monstrous generation of mules betweene the Asses and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever. Psal. 102. 28.

h Which cite is by the river Euphrates.

¶ Or, neece.

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Cha. 5. 1. ¶ Or, slander. b He complained of the evil words, and injuries, which they spake and did against him. ¶ Or, pieces.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame, which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the fildes: & loe, my sheafe arose and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they ^d hated him so much the more, for his dreames, and for his wordes.

9 ¶ Again he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and beholde, the Sunne and the Moone & eleven starres did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father ^e rebuked him, and laid vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deebe and fall on the ground before thee?

11 And his brethren enuied him, but his father ^f noted the laying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel laide vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Doe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me worde againe, so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fildes, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tel me, I pray thee, where they keepe theepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him aske off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold, this ^g dreamer cometh.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deuoured him out of their hands, and laide, Let vs not kill him.

22 Also Reuben laid vnto them, Sheade not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus hee saide, that hee might deliuer him out of their hand, and restore him to

his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast ^h him into a pit, and the pit was emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and ⁱ balme, & myrrhe, & were going to carie it downe into Egypt.

26 Then Iudah laid vnto his brethren, What auaileth it, if we slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our fleshy: and his brethren obeyed.

28 Then the ^j Midianites marchantmen passed by, and they drewe forth, and lift Ioseph out of the pit, and sold Ioseph vnto the ^k Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shal I goe?

31 And they tooke Iosephs coate, & killed a kid of the goates, and dipped the coate in the blood.

32 So they sent ^l particoloured coate, and they brought it vnto their father, and said, This haue we found: ^m see now, whether it be thy sonnes coate, or no.

33 Then he knewe it, and said, It is my sonnes coate: a wicked beast hath ⁿ deuoured him: Ioseph is surely to me in pieces.

34 And Iacob rent his clothes, and put sackcloth about his loines, and sorrowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but said, Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar: an Eunuch of Pharaohs, and his chiefe steward.

CHAP. XXXVII.

1 The marriage of Iudah, 7. 9 The trespasses of Er and Onan, and the vengeance of God that came thereupon, 18 Iudah lieth with his daughter in law Tamar, 24 Tamar is iudged to be burnt for whoredome, 29, 30 The birth of Pharez and Zarah.

¶ And at that time Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called Shuah a ^o Canaanite: and he tooke her to wife, and went in vnto her.

3 So he conceived and bare a sonne, and he called his name Er.

4 ¶ And she conceived againe, and bare a sonne, and he called his name Onan.

5 Howouer she bare yet a sonne, whom she

h Their hypocrite appeareth in this that they feared man more then God: and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.

i Or, rosen, turpentine, or triacle.

Wisd. 10. 13. Psal. 105. 17.

1 Moes writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth,

verf. 36. & chap. 39. 1. or els he was first offered to ^p Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

l Or, I will mourne for him, so long as I liue.

1 Which word doth not alway signifie him that is gelded, but also him that is in some high dignitie.

Or, captain of the garde.

o Or, Canaanite.

p Or, Canaanite.

q Or, Canaanite.

r Or, Canaanite.

s Or, Canaanite.

t Or, Canaanite.

u Or, Canaanite.

v Or, Canaanite.

w Or, Canaanite.

x Or, Canaanite.

y Or, Canaanite.

z Or, Canaanite.

aa Or, Canaanite.

ab Or, Canaanite.

ac Or, Canaanite.

c God reuiled to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them. e Not despising the vision, but seeking to appease his brethren.

f Or, kept diligently.

g He knewe that God was author of the dreame, but he vnderstood not the meaning.

h The holy Ghost couereth not mens faults, as doe vaine writers which make vice vertue. i Or, master of dreames.

Chap. 42. 22.

k Ebr. let vs not smite his life.

he called Shelah : and Judah was at Chesib when he bare him.

6 Then Judah took a wife to Er his first borne sonne whose name was Tamar.

7 Now Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise v by seed vnto thy brother.

9 And Onan knew that the seede should not be his : therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then saide Judah to Tamar his daughter in lawe, Remaine a widowe in thy fathers house, till Shelah my sonne grow vp (for he thought this, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in proceesse of time also the daughter of Shuah Judahs wedded. The Judah, when he had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Uriah the Adullamite.

13 And it was told Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garmets off from her, & covered her with a vaille, and wrapped her selfe, & late down in Bethanaim, which is by the way to Timnah, because she saw that Shelah was grown, and she was not giuen vnto him to wife.

15 When Judah sawe her, he iudged her an whore: for she had covered her face.

16 And he turned to the way towards her, and said, Come, I pray thee, let me lie with thee. (for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie w me?

17 Then said he, I will send thee a kid of the goats from the flocke, & the said, Well, if thou wilt giue me a pledge, til thou send it.

18 Then he said, What is y pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with child by him.

19 Then the roke, & went & put her vaille from her, & put on her widowes raiment.

20 Afterward Judah sent a kidde of the goates by the hand of his neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, that late in Timnah by the way side? And they answered, There was no whore there.

22 He came therefore to Judah againe, and said, I cannot finde her, & also the men of y place said, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be & shamed: beholde, I sent this kid, and thou hast not found her.

24 Now after three moneths, one told Judah, saying, Tamar thy daughter in lawe hath played the whore, & loe, with playing the whore, she is great with child. Then Judah said, Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By y man, vnto whom these things pertain, am I with child: and saide also, Looke, I pray thee, whose these are, the scale, & the cloake, and the staffe.

26 Then Judah knew them, & said, She is more righteous then I: for the hath done it because I gaue her not to Shelah my sonne. So he lay with her no more.

27 Now when the time was come that she should be deliuered, beholde, there were twines in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a redde threed about his hand, saying, This is come out first.

29 But when hee plucked his hand backe againe, loe, his brother came out, and the midwife said, howe hast thou broken the breach vpon thee: and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Sarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potipharis wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

Now Joseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (& his chiefe steward an Egyptian) bought him at the hand of the Ishmaelites, which had brought him thither.

2 And the Lord was with Joseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Joseph found fauour in his sight, & serued him: and he made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house & ouer all that he had, the Lord blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Josephs hand, and tooke account of nothing, that was with him, save onely of the bread, which he did eate. And Joseph was a faire person, and well fauoured.

7 Nowe therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with me.

8 But hee refused and saide to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horror of the sinne condemned him. l Their heinous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

n Chro. 2. 4. mat. 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the fountain of all prosperitie.

c Because God prospered him: and so he made religion to serue his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe whereunto all her flatteries did tend.

Numb. 26. 19.

c This order was for the preservation of the stocke, that the child begotten by the seconde brother should haue the name and inheritance of the first: which is in the newe Testament abolished. d For he could not marry in any other familie so long as Judah would receiue her in his. e Er. was comforted.

|| Or, in the doore of the fountains: or, where were two wayes.

e God had wonderfully blinded him y hee could not knowe her by her talke.

|| Or, tire of thine head.

f That his wickednesse might not be knowne to others.

g Er. in contempt. g He feareth nian more then God.

2 The feare of God preserved him against her continual tentations.

from mee, but onely thee, because thou art his wife: how then can I doe this great wickednesse and so sinne against God?

10 And albeit thee spake to Joseph day by day, yet he hearkened not unto her, to lie with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house, to do his businesse: and there was no man of the household in the house:

12 Therefore he caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called unto the men of her house, and told them, saying, Beholde, hee hath brought in an Ebrew unto vs // to mocke us: who came in to mee for to haue slept with me: but I cried with a loud voyce.

15 And when he heard that I lift up my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So the laied by his garment by her, vntill her lord came home.

17 Then she told him according to these words, saying, The Ebrew seruant, which thou hast brought unto vs, came in to mee to mocke me.

18 But as soon as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard h words of his wife, which he told him, saying, After this manner did thy seruauit to mee, his anger was kindled.

20 And Josephs master tooke him and put him in a prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

21 ¶ But the Lord was with Joseph, and shewed him mercy, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and whatsoever they did there, that did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God, 12. 19 Joseph expoundeth the dreames of the two prisoners.

23 The ingratitude of the Butler.

¶ And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison & place where Joseph was bound.

4 And the chiefe steward gaue Joseph charge ouer them, and he serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker

of the king of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore I looke ye so sadly to day?

8 Who answered him, Wee haue dreames, each one a dreame, and there is none to interpret the same. Then Joseph said vnto them, ¶ Are not interpretations of Gods tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, & said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her slowe came forth: and the clusters of grapes ward ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wyng them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph sayde vnto him, This is the interpretation of it: The three vines are three dayes.

13 Within three dayes shall Pharaoh lift up thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shew me mercie, I pray thee, vnto mee, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the lande of the Egyptians, and here also haue I done nothing, wherfore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, he sayde vnto Joseph, Also me thought in my dream, that I had three white bakers on mine head.

17 And in the vppermost basket there was of all manner baken meates for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Joseph answered, and sayde, ¶ This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs birth day, he made a feast vnto all his seruants: and he lifted by the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butler ship, who gaue the cup vnto Pharaohs hand,

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Per the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Joseph.

40 Hee is made ruler ouer all Egypt. 43 Josephs name is changed, 50 He hath two sonnes: Manasse and

† Ebr. why are ye so sad?

c Cannot God raise vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true, † Ebr. place,

e He refused not the means to be delivered, which he thought God had appointed.

¶ Or, in the pit.

f That is, made of white twigs, or, as some read, baskets full of holes,

g He sheweth that the ministers of God ought not to concale their heart, which God reuileth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

¶ Or, to do vs villanie and shame, b This declareth that where incontinencie is, thereunto is ioyne extreme impudency & craft. ¶ Or, after this manner,

† Ebr. in the prison house. i His euil intreatment in the prison may be gathered of the Psal. 105. 18. † Ebr. inclined mercy vnto him. ¶ Or, lord, k That is, nothing was done without his commandement.

¶ Or, eunuches: the word signifieth them that were in high estate, or them that were gelded, a God worketh many wonderful meanes to deliuer his, b That is, every dreame had his interpretation as the thing afterward declared.

and Ephraim. 54 The famine becometh throughout the world.

And it was two yeeres after, Pharaoh also dreamed, and behold, hee stood by a river,

2 And loe, there came out of the river seven goodly kine and fat felled, and they fed in a meadowe :

3 And lo, seven other kine came by after them out of the river, eill fauoured & leane felled, and stood by the other kine vpon the bankes of the river.

4 And the eill fauoured & leane felled kine did eate vp the seven wel fauoured and fat kine : so Pharaoh awoke.

5 Again he slept, & dreamed the second time: and behold, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thyn eares, and blasted with the Eastwinde, sprang vp after them :

7 And the thinne eares deuoured the seven ranke and full eares. Then Pharaoh awoke, and loe, it was a dreame.

8 Nowe when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, & Pharaoh told them his dreames : but none could interpret them to Pharaoh.

9 Then spake his chiefe butler vnto Pharaoh, saying, I will call vnto my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a pong man, an Egyptian, servant vnto the chiefe steward, whom when wee tolde, hee declared our dreames to vs, to euery one hee declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 Then sent Pharaoh and called Ioseph, and then brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without me God shall answer for the wealth of Egypt.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the bankes of the river:

18 And loe, there came by out of the river, seven fat felled, & well fauoured kine, and they fed in the meadowe.

19 And loe, seven other kine came by after them, poore and very eill fauoured and leane felled: I neuer sawe the like in all the land of Egypt, for eill fauoured.

20 And the leane and eill fauoured kine did eate by the first seven fat kine.

21 And when they had eaten them vp, & Ebr. were gone into their inward partes, it could not bee knowne that they had eaten them, but they were still as eill fauoured, as they were at the beginning: so did I awake.

22 Wherefore I sawe in my dreame, and behold, seven eares sprang out of one stalk, full and faire.

23 And lo, seven eares, withered, thimie, and blasted with the Eastwinde, sprang vp after them.

24 And the thinne eares deuoured the seven soothsayers. Nowe I haue told the soothsayers, & none can declare it vnto me.

25 Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seven good kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thimie and eill fauoured kine, that came out after them, are seven yeeres: & the seven emptic eares blasted with the Eastwinde, are seven yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seven yeeres of great plenty in all the land of Egypt.

30 Again, there shall arise after them seven yeeres of famine, so that all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plenty be knowne in the land by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh iudge for a man of vnderstanding, and wise dome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take by the fifth part of the land of Egypt in the seven plenteous yeeres.

35 And let them gather all the food of these good yeeres that come, and lay by corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall be for the provision of the land, against the seven yeeres of famine, which shall bee in the land of Egypt, that the land perish not by famine.

37 And the saying pleased Pharaoh and all his seruants.

38 Then saide Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the Spirit of God?

39 Then Pharaoh sayd to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 Thou shalt be ouer mine house, and at thy word shall all my people be armed, onely in the kings choyce will I bee above thee.

h Both his dreames tend to one end.

||Or, abundance and fatuities.

||Or, they shall remember no more the plenty.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

Psal. 105. 21.

1. mar. 2. 33. al. 7. 10. I Ebr. mouth, 1 Some read, the people shall kisse thy mouth: that is, shall obey thee in all things.

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to provide for Gods Church.

||Or, faire to be bold.

||Or, flaggie place. b All these meanes God vied to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets, butto his seruants his will is reuealed.

e He confesseth his fault against the King, before he speake of Ioseph.

*Read Chap. 40. 5.

† Psal. 105. 20. f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, if I interpret thy dreame, it cometh of God, and not of me, & Ebr. answered peace.

† Ebr. mouth.

¶ Or, his signes.

¶ Ebr. second

charer.

m In signe of honour: which word some expound, tender father, or, father of the king, or, kneele downe.

¶ Or, the expounder of secrets.

¶ Or, Priest.

n Hisage is mentioned, both to shewe that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres an t more.

¶ Ebr. made for gatherings.

Chap. 46. 10. and 48. 5.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperitie caused him to forget it.

¶ Psal. 105. 16. ¶ Or, foode.

¶ Or, came to Egypt to Joseph.

41 **Wherefore Pharaoh saide to Joseph,** Beholde, I haue set thee ouer all the land of Egypt.

42 **And Pharaoh tooke off his ring** frō his hande, and put it vpon Josephs hande, and arrayed him in garments of fine linen, and put a golden chaine about his necke.

43 **So hee set him vpon the** best charret that hee had, saue one: and they cried before him, **Whech,** and placed him ouer all the land of Egypt.

44 **Againe Pharaoh saide vnto Joseph,** I am Pharaoh, and without thee shall no man lift vp his hande of his foote in all the land of Egypt.

45 **And Pharaoh called Josephs name** ¶ Zaphnath-vaaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah ¶ Prince of On, then went Joseph abroad in the land of Egypt.

46 ¶ **And Joseph was** thirtie yeere olde when hee stode before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 **And in the seuen plentifulles** peeres the earth brought forth store.

48 **And hee gathered vp** all the foode of the seuen plentifulles peeres, which were in the land of Egypt, and laid vp foode in the cities: the food of the fieldes, that was round about every cite, layde he vp in the same.

49 **So Joseph gathered wheate,** like vnto the sande of the Sea in multitude out of measure, untill hee left numbyng: for it was without number.

50 **Nowe vnto Joseph were bozne** two sonnes (before the peeres of famine came) which Asenath the daughter of Poti-pherah Prince of On bare vnto him.

51 **And Joseph called the name of the first bozne** Manasse: for God, said he, hath made me forget all my labour and all my fathers householde.

52 **Also hee called the name of the second,** Ephraim: for God, said hee, hath made mee fruitful in the land of mine affliction.

53 ¶ **So the seuen peeres of the plentie** that was in the land of Egypt were ended.

54 ¶ **Then began the seuen peeres of famine** to come, according as Joseph had saide: and the famine was in all landes, but in all the land of Egypt was bread.

55 **At the length** all the lande of Egypt was afflicted, and the people cried to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, **Goe to Joseph:** what he saith to you, doe ye.

56 **When the famine was vpon** all the lande, Joseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 **And all countreis** came to Egypt to buy corne of Joseph, because the famine was sore in all landes.

CHAP. XLII.

3 **Josephs brethren** came into Egypt to buy corne. 7 **He knoweth them,** and trieth them. 24 **Simeon** was in prison. 26 **The other returne** to their father so for Benjamin.

Then Jacob saue that there was foode in Egypt, and Jacob said vnto his sonnes, **Why** gaze pee one vpon another?

2 **And hee saide,** Beholde, I haue heard that there is foode in Egypt. ¶ **Get you** downe thither, and buy vs food thence, that we may liue and not die.

3 ¶ **So went Josephs terme** brethren downe to buy corne of the Egyptians.

4 **But Benjamin** Josephs brother would not Jacob send with his brethren: for hee said, lest death shoulde befall him.

5 **And the sonnes of Israel** came to buy food among them that came: for there was famine in the land of Canaan.

6 **Nowe Joseph was** Governour of the land, who solde to all the people of the land: then Josephs brethren came, and bowed their face to the ground before him.

7 **And when Joseph saue his brethren,** he knewe them, and made himselfe strange toward them, and spake to them roughly, and saide vnto them, **Whence come pee?** Who answered, Out of the land of Canaan, to buy vitale.

8 **Now Joseph knew his brethren,** but they knew not him.

9 **And Joseph remembered** the dreames, which he dreamed of them: and hee said vnto them, **Peere are spies,** and are come to see the weakness of the land.

10 **But they saide vnto him,** Nay, my lord, but to buy vitale thy seruants are come.

11 **Wee are all one mans sonnes:** wee meane trulie, thy seruants are no spies.

12 **But he saide vnto them,** Nay, but peere are come to see the weakness of the land.

13 **And they saide,** Wee thy seruants are twelue brethren: the sonnes of one man in the lande of Canaan: and behold, the youngest is this day with our father, and one is not.

14 **Againe Joseph saide vnto them,** This is it that I spake vnto you, saying, **Peere are spies.**

15 **Whereby pe shall be proued:** by the life of Pharaoh, ye shall not goe hence, except your pongest brother come hither.

16 **Send one of you** which may set your brother, and pee shall be kept in prison, that your wordes may be proued, whether there bee truth in you: or els by the life of Pharaoh pe are but spies.

17 **So he put them in ward** three dayes.

18 **Then Joseph said vnto them** the third day, **This doe, and liue:** for I feare God. 19 **If pe be true men,** let one of your brethren be bound in the prison house, and goe pee carry foode for the famine of your houses:

20 ¶ **But bring your pongest brother** vnto me, that your wordes may be tried, and that pe die not: and they did so.

21 ¶ **And they said one to another,** We haue verily sinned against our brother, in that we saue the anguish of his soule, when he besought vs, & we would not heare him: therefore is this trouble come vpon vs.

22 **And Reuben answered them,** saying, Cui.

Warned

a This storie sheweth plainly that all things are gouerned by Gods providence for the profite of his Church.

¶ Or, corne.

b As men destitute of counsell.

Actes 7. 12.

¶ Ebr. should meane him.

c This displeasing is not to be followed, nor any particular fautes of the Fathers not approved by Gods word.

Chap. 37. 5.

¶ Ebr. nakednes, or, filchines.

¶ Or, is dead.

d The Egyptians, which were idolaters, vied to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Joseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

Chap. 43. 5.

f Affliction may haue verily sinned against our brother, in knowledge their faults, which otherwise they would dissemble.

Chap. 37. 21.

g God wil take vengeance vpon vs, and measure vs with our own measure.
 f Ebr. an interpreter between them.
 h Though he shewed himselfe rigorous, yet his brotherly affection remained.

Warned I not you, saying, * Sinne not against the childre, and pee would not heare? and loe, his blood is now required.

23 (And they were not aware that Joseph understood them: for hee spake vnto them by an interpreter.)

24 Then hee turned from them, and wept, and turned to them againe, and continued with them, and tooke Simeon from among them, and bounde him before their eyes.

25 So Joseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them bitaile for the iourney: and thus did he vnto them.

26 And they layd their bitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his ass prouender in the morn, he espied his money: for loe, it was in his sackes mouth.

28 Then hee hidde vnto his brethren, say money is reliqued: for loe, it is euen in my sacke. And their heart faileth them, and they were a astonied, and sayde one to another, What is this, that God hath done vnto vs?

29 I And they came vnto Iakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And wee saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if pee be true men: Leane one of your brethren with mee, and take food for the famine of your houses and depart,

34 And bring your youngest brother vnto mee, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 I And as they emptied their sakes, behold, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were affraide.

36 Then Iakob their father saide to them, Pee haue robbed mee of my children: Joseph is not, and Simeon is not, and pee will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slap my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he saide, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iakob suffereth Benjamin to depart with his children, 23 Simeon is deliuered out of prison, 30

Joseph goeth aside and weepeth. 32 They fast together.

NOW great famine was in the land, And when they had eaten by the bitaile, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not sende him, we will not goe downe: for the man saide vnto vs, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euil with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues and of our kindred, saying, Is your father yet aliu? haue pee any brother? And wee tolde him according to these wordes: could we knowe certainly that hee would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Sende the boy with mee, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shall thou require him. * If I bring him not to thee, and set him before thee, I then let me beare the blame for euer.

10 For except we had made this tarying, doubtles by this wee had returned the second time.

11 Then their father Israel saide vnto them, If it must needs be so now, doe thus: take of the best frutes of the lande in your vessels, and bring the man a present, a little rosen, and a little honie, spices and myrrhe, nuts, and almonds:

12 And take a double money in your hande, and the money that was brought againe in your sakes mouthes: carpe it againe in your hand, lest it were some ouersight.

13 Take also your brother, and arise, and goe againe to the man.

14 And God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shall be robbed of my childre, as I haue bene.

15 Thus the men tooke this present, and tooke twise so much money in their hande with Benjamin, and rose vp, & went downe to Egypt and stood before Joseph.

16 And when Joseph saide Benjamin with them, he saide to his stewards, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at noone.

17 And the man did as Joseph bade, and brought the men vnto Josephs house.

18 Nowe when the men were brought into Josephs house, they were a afraid, and sayd, Because of the money, that came in our sakes mouthes at the first time, are we

a This was a great temptation to Iakob to suffer so great famine in that land where God had promised to blesse him.

Chap. 42. 20.

Chap. 42. 20.

Or, of our estate and condition. f Ebr. to the mouth of these wordes: that is, that thing which be asked vs.

Chap. 44. 32.

f Ebr. I will sinne to thee.

Or, sweete smells.

b When we are in necessitie or danger, God forbiddeth not to vse all honest means to better our estate and condition. c Our chiefe trust ought to be in God, and not in worldly means.

d He speaketh these wordes not so much of despair, as to make his sonnes more carefull to bring againe their brother.

Or, to the ruler of his house.

e So the iudgement of God pressed their conscience.

f Ebr. went out, i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

Or, cannot be found.

Or, light upon me.

k For they feared not to be touched with any loue toward their brethren, which increased his sorrowe: and partly as appeareth, he suspected them for Joseph.

¶ Ebr. vole him-
selfe upon vs.
¶ Ebr. cast him-
selfe upon vs.

we bought, that he may & picke a quarell
agapnst vs, and & lap some thing to our
charge, and bryng vs in bondage and our
asses.

Chap. 42. 3.

19 Therefore came they to Josephs ste-
ward, & communed with him at the doore
of the house,

20 And sayd, Oh sir, we came in deeb
downe hither at the first to buy food,

21 And as we came to an Inne and ope-
ned our lackes, behold, euery mans money
was in his lackes mouth, even our money
in his weight, but we haue brought it again
in our hands.

22 Also other money haue wee brought
in our hands to buy food, but we cannot tel,
who put our money in our lackes.

¶ Or, you are well.
f Notwithstan-
ding the corrup-
tions of Egypt,
yet Ioseph taught
his familie to
feare God.

23 And he sayde, ¶ Peace bee vnto you,
feare not: for your God and the God of your
father hath giuen you that treasure in your
lackes, I had your money: and he brought
fourth Simeon to them.

24 So the man led them into Josephs
house, and gaue them water to wash their
feete, and gaue them asses to mender.

25 And they made ready their present as
gainst Ioseph came at noone (for they heard
say, that they should eate bread there)

26 When Ioseph came home, they brought
the present into the house to him, which
was in their hands, and bowed downe to
the ground before him.

¶ Ebr. peace.

27 And he asked them of their & prosperi-
tie, and sayd, Is your father the olde man,
of whom pe told me, in good healt? is he
yet alive?

28 Who answered, Thy seruant our fa-
ther is in good healt, he is yet alive: and
they bowed downe, and made obeisance.

g For they two
only were borne
of Rachel.

29 And he lifting vp his eyes, beheld his
brother Benjamin in his smotheres sonne, and
said, Is this your yonger brother, of whom
pe told me? And he said, God be mercifull
vnto thee, my sonne.

¶ Ebr. bowels.

30 And Ioseph made haste (for his affec-
tion was inflamed toward his brother,
and sought where to weepe) and entered into
his chamber, and wept there.

31 Afterward he washed his face, and
came out, and refrained himselfe, and sayd,
Set on & meate.

¶ Ebr. bread.
h To signifie his
dignitie.
i The nature of
the superstitious
is to condemne
all other in re-
spect of them-
selues.

32 And they prepared for him by him-
selfe, and for them by themselves, and for
the Egyptians, which did eate with him,
by themselves, because the Egyptians
might not eate bread with the Hebrewes:
for that was an abomination vnto the Es-
gyptians.

k Sometime this
word signifieth
to be drunken,
but here it is
meant that they
had ynough and
dranke of the
best wine.

33 So they sate before him: the eldest ac-
cording vnto his age, and the yongest accord-
ing vnto his youth, and the men marvelled
among themselves.

34 And they tooke measses from before
him, & sent to them: but Beniamins measse
was fve times so much as any of theirs:
and they drynke and had of the best drinke
with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 In-
dub of fress himselfe to be seruant for Benjamin.

Afterward he commanded his steward,
saying, Fill the mens lackes with food,
as much as they can carpe, and put euery
mans money in his lackes mouth.

2 And I put my cup, I meane the silver
cup, in the lackes mouth of the yongest, and
his coine money. And he did according to
the commaundement that Ioseph gaue
him.

3 And in the morning the men were
sent away, they, and their asses.

4 And when they went out of the citie
not farre off, Ioseph sayd to his steward,
¶ Follow after the men: and when thou
doest ouertake the, say vnto them, Where-
fore haue ye rewarded euill for good?

5 Is that not the cuppe, wherem my lord
drynke? and in the which yee doeth dis-
uine and prophete? pe haue done euill in so
doing.

6 ¶ And when hee ouertooke theim, he
sayd those wordes vnto theim.

7 And they answered him, ¶ Therefore
saith my lord such wordes? God forbid that
thy seruants should doe such a thing.

8 Behold, the money which we found
in our lackes mouthes, we brought againe
to thee out of the land of Canaan: how then
should we steale out of thy lordes house, his
uer, or gold?

9 With whomsoever of thy seruants it
be found, let him die, and we also will be thy
lordes bondmen.

10 And he said, Now then let it be accord-
ing vnto your wordes: he with whom it
is found, shall be my seruant, and pe shall be
blamelesse.

11 Then at once euery man tooke downe
his lacke to the ground, and euery one ope-
ned his lacke.

12 And he searched, and began at the el-
dest and lest at the yongest: and the cup was
found in Beniamins lacke.

13 Then they rent their clothes, and la-
ded euery man his asse, and wente againe
into the citie.

14 ¶ So Judah and his brethren came to
Iosephs house (for he was yet there) and they
fell before him on the ground.

15 Then Ioseph sayd vnto them, What
act is this, which ye haue done? know ye
not that such a man as I, can diuine and
prophete?

16 Then sayde Judah, What shall wee
say vnto my lord? what shall we speake?
and how can we iustifie our selues? ¶ God
hath found out the wickednesse of thy ser-
uants: behold, we are seruants to my lord,
both we, and he, with whom the cuppe is
found.

17 But he answered, God forbid, that I
should doe so, but the man, with whom the
cup is found, he shall be my seruant, and goe
pe in peace vnto your father.

18 ¶ Then Judah drew neere vnto him,
and sayd, Oh my lord, let thy seruant nota
speake a word in my lordes eares, and let
not thy wrath bee kindled against thy ser-
uant: for thou art euen as Pharaoh.

19 Ioseph asked his seruants, saying,
¶ Haue ye a father, or a brother?

a We may not
by this example
vie any vnlawful
practises, seeing
God hath com-
manded vs to
walke in simpli-
citie.

¶ Ebr. she morning
shone,

b Because the
people thought
he could diuine,
he attributeth to
himselfe that
knowledge: or els
he saith that
he consulted
with soothsayers
for it: with simu-
lation is worthy
to be reprov'd.

¶ Ebr. innocene.

c To signifie how
greatly the thing
displeased them,
and how fery
they were for it.

d If we see no
evident cause of
our affliction, let
vs looke to the
secret counsell of
God, who puni-
sheth vs iustly
for our finnes,

e Equall in au-
thoritie: or next
vnto the king.
Chap. 42. 13, 16.

20 And we answered my lord, We haue
 † Ebr. child of his old age. a father that is olde, & a pong & childe, which
 he begate in his age: and his brother is dead,
 and he alone is left of his mother, and his
 father loueth him.

21 Now thou saydst vnto thy seruants,
 † Or, what I may see him. Bying him vnto me, that I may let mine
 eye vpon him.

22 And we answered my lord, The child
 cannot depart from his father: for if hee
 leaue his father, his father would die.

23 Then saidst thou vnto thy seruants,
 * Except poue ponger brother come downe
 Chap. 43. 3. with you, looke in my face no more.

24 So when we came vnto thy seruant
 our father, and shewed him what my lord
 had sayd,

25 And our father sayd vnto vs, Goe as
 gaine, buy vs a little food,

26 Then we answered, Wee cannot goe
 † Ebr. be with vs. downe: but if our pongest brother & go with
 vs, then will we goe downe: for wee may
 not see the mans face, except our pongest
 brother be with vs.

27 Then thy seruant my father said vnto
 † Rahel bare to us, he knoweth that my wife bare me two Isakob, Ioseph
 and Benjamin. sonnes.
 Chap. 37. 33.

28 And the one went out from mee, and
 I sayd, O if a suretie be in some * peeces,
 and I latu him not sine.

29 Nowe pee take this also away from
 me: if death take him, then s pee thall bring
 my grap head in tolow to the graue.

30 Now therefore, when I come to thy
 seruant my father, and the child be not with
 vs, (seeing that his life dependeth on the
 † Ebr. his soule is bound to his soule. chilles life)

31 Then when he shall see that the child
 is not come, he will die: so shall thy seruants
 bring the grap head of thy seruant our fa-
 ther with tolow to the graue.

32 Doubtlesse thy seruant became siere
 Chap. 43. 9. tie for the child to my father, and sayd, * If
 I bring him not vnto thee agayne, then I
 will beare the blame vnto my father for e-
 uer.

33 Nowe therefore, I pray thee, let mee
 thy seruant bide for the child, as a seruant to
 my lord, and let the childe goe vp with his
 brethren.

34 For how can I goe vp to my father,
 † Meaning, he had rather re- maine there pri- soner, then to re- turne and see his father in beaui- nesse, if the child be not with me, vntlesse I would
 see the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren.
 8 He sheweth that all was done by Gods providence.
 18 Pharaoh commandeth him to send for his father.
 24 Ioseph exhorteth his brethren to concord. 27 Iaa-
 kob rayseth.

Then Ioseph could not refraine himselfe
 before all that stood by him, but he cri-
 ed, * Haue Iough enerp man from me. And
 there taried not one with him, while Ios-
 eph vttered himselfe vnto his brethren.

2 And he wept and cried, so that the Es-
 gyprians heard: the house of Pharaoh
 heard also.

3 Then Ioseph sayd to his brethren, I
 am Ioseph: doeth my father yet liue? But

his brethren could not answer him, for they
 were astonied at his presence.

4 Againe, Ioseph sayd to his brethren,
 Come neere, I pray you, to mee. And they
 came neere. And hee sayd, * I am Ioseph
 your brother, whom ye sold into Egypt. Ad. 7. 13.

5 Now therefore, be not sadde, neither
 grieved with your selues, that pee sold mee
 hither: * for God did send mee before you
 for your preservation.

6 For nowe two peeres of famine haue
 bene through the land, and five peeres are
 behind, wherein neither shall be earing nor
 harvest.

7 Wherefore God sent me before you to
 preserve your posteritie in this land, and to
 saue you aliuie by a great denurance.

8 Now then you sent not me hither, but
 † God, who hath made mee a father vnto
 Pharaoh, and lord of all his house, and ru-
 ler throughout all the land of Egypt.

9 Hasten you and goe vp to my father, and
 tell him, Thus saith thy sonne Ioseph, God
 hath made mee lord of all Egypt: come
 downe to me, tarie not.

10 And thou shalt dwell in the land of
 Goshen, and shalt bee neere me, thou and
 thy children, and thy childrens children, and
 thy sheepe, and thy beasts, and all that thou
 hast.

11 Also I will nourish thee there: for yet
 remaine five peeres of famine) least thou pe-
 rish through povertie, thou and thy houses
 hold, and all that thou hast.

12 And behold, your eyes doe see, and the
 eyes of my brother Benjamin, that I in
 mouth speaketh to you.

13 Therefore tell my father of all mine
 honour in Egypt, and of all that pee haue
 seene, and make haste, and bring my father
 hither.

14 Then hee fell on his brother Benia-
 mins necke, and wept, and Benjamin wept
 on his necke.

15 Moreover, hee kissed all his brethren,
 and wept vpon them: and afterward his
 brethren talked with him.

16 ¶ And the tidings came vnto Phara-
 † Ebr. voyes, ohs house, so that they said, Iosephs bre-
 thren are come: & it pleased Pharaoh well,
 and his seruants.

17 Then Pharaoh sayde vnto Ioseph,
 Say to thy brethren, This do ye, lade your
 beasts, and depart, goe to the land of Can-
 naan,

18 And take your father, & your houses
 holds, and come to mee, & I will giue you
 the best of the land of Egypt, and pee shall
 eate of the fat of the land.

19 And I command thee, Thus doe ye,
 take you charets out of the land of Egypt
 for your children, and for your wiues, and
 bring your father, and come.

20 Also I regard not your stuffe: for the
 best of all the land of Egypt is yours.

21 And the children of Israel did so: and
 Ioseph gaue them charets according to the
 commandement of Pharaoh: he gaue them
 vitails also for the iourney.

22 He gaue them all, none except charge
 of rapinient: but vnto Benjamin hee gaue
 three

b This example
 teacheth, that
 we must by all
 means comfort
 them, which are
 truly humbled
 and wounded for
 their finnes.
 Chap. 50. 20.

c Albeit God
 detest finne, yet
 he turneth mans
 wickednesse to
 serue to his glory.

d That is, that I
 speake in your
 owne language,
 and haue none
 interpreters.

† Ebr. voyes,

e The most plen-
 titfull ground.
 f The chiefest
 fruites and com-
 modities.

† Ebr. let not your
 eye spare your
 vessels.

b Meaning, he
 had rather re-
 maine there pri-
 soner, then to re-
 turne and see his
 father in beaui-
 nesse,

a Not that he
 was ashamed of
 his kinned, but
 that he would
 couer his bre-
 threns fault,

¶ Or, he sent as much, so wit, filuer, as verse 22. and sent affe.

three hundred pieces of silver, & five suites of raiment.

23 And vnto his father ¶ likewise he sent ten hee asses laden with the best things of Egypt, and ten the asses laden with wheat, and bread, and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, s fal not out by the way.

25 ¶ Then they went by from Egypt, and came vnto the lande of Canaan vnto Iakob their father.

26 And told him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iakobs heart ^b failed: for he beleued them not.

27 And then tolde him all the wordes of Ioseph, which he had saide vnto them: but when hee saue the charers, which Ioseph had sent to carie him, then the spirit of Iakob their father remued.

28 And Israel saide, I haue prouough: Ioseph my sonne is yet aliue: I will goe and see him per I die.

CHAP. XLVI.

1 God affiweth Iakob of his iourney into Egypt.

27 The number of his familie when hee went into Egypt. 29 Ioseph meeteth his father. 34 Hee searcheth his brethren what to answer to Pharaoh.

¶ Then Israel tooke his iourney with all that hee had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then he saide, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b^goe downe with thee into Egypt, and I will also b^ging thee by againe, and Ioseph shall p^t put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Israel caried Iakob their father, and their children, and their wiues in the charers, which Pharaoh had sent to carie him.

6 And then tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iakob and all his serde with him.

7 His sonnes & his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt. euen Iakob and his sonnes: * Reuben, Iakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezon, and Garmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Serghon, Rohab, and Operai.

12 ¶ Also the sonnes of * Iudah: Er and

Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the lande of Canaan.) And the sonnes of Pharez were Hezon and Hamul.

13 ¶ Also the sonnes of * I Machar: Gola, and Phnuah, and Job, and Shimon.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Jachiel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the ¶ sonnes of his sonnes, and his daughters, were thirrie and thye.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Rodi, and Arel.

17 ¶ Also the sonnes of * Asher: Jimnah, and Ishuah, and Iun, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Shalchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these they bare vnto Iakob, euen sixteene sonnes.

19 The sonnes of Rachel Iakobs wife, were Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were boine Danasseh, and Ephraim, which * Menashi the daughter of Poti-pharah Prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Beriah, and Becher, and Ashbel, Sera, and Raman, Ehi, and Koth, Shuppin, and Happpin, and Ard.

22 These are the sonnes of Rachel, which were boine vnto Iakob, fourteene sonnes in all.

23 ¶ Also the sonnes of Dan: Hulthim.

24 ¶ Also the sonnes of Naphtali: Jahzeel, and Guni, and Gerzer, and Shilleim.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and they bare these to Iakob, in all, seuen sonnes.

26 All the ¶ sonnes, that came with Iakob into Egypt, which came out of his loynes (beside Iakobs sonnes wiues) were in the whole, threescore and sixe sonnes.

27 Also the sonnes of Ioseph, which were boine him in Egypt were two sonnes: so that all the sonnes of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to direct his way vnto Gosen, and they came into the lande of Gosen.

29 Then Ioseph made ready his charer, and went by to Goshen, to meere Iirasael his father, and presented himselfe vnto him, and fell on his necke, and wept vpon his necke a good while.

30 And Israel saide vnto Ioseph, Nowe let mee die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go by and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the lande of Canaan, are come vnto me.

32 And the men are sheepehearδες, and because they are sheepehearδες, they haue

¶ Iud.

brought

a Whereby hee both signified that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie droue him.
b Conducting thee by my power.
c In thy posteritie.
d Shal shut thine eyes when thou diest: which appertained to him that was most deare, or chiefe of the kindred.

Josh. 24. 4.
psal. 105. 23.
Isa. 5. 2. 4.

Exo. 1. 2 & 6. 14.
numb. 26. 5.
1. chro. 5. 11.

Exod. 6. 15.
1. chro. 4. 24.

1. Chro. 6. 1.
2. Chro. 2. 3. & 4.
21. chap. 38. 3.

1. Chro. 7. 1.

¶ Or, persons.

1. Chro. 7. 30.

Chap. 41. 30.

1. Chro. 7. 6.
and 8. 1.

Deu. 10. 22.

¶ Ebr. shigheer.

¶ Or, so prepare him a place.

¶ Ebr. bound his charer.

¶ Ebr. yet, or still.

e He was not ashamed of his father and kindred, though they were of bale condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleave to him.

brought their sheepe, and their cattell, and all that they haue.

33 And if Pharaoh call you, & aske you, what is your trade?

34 Then pee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that pee may dwell in the lande of Goshen: for euery sheepekeeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him.

22 The idolatrous priests haue living of the king.

28 Iakob's age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

Then came Ioseph and tolde Pharaoh, and saide, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the lande of Canaan, and behold, they are in the lande of Goshen.

2 And Ioseph tooke part of his brethren, euen a fiftie men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepehearbes, both we and our fathers.

4 They saide moxeouer vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so foze is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the lande of Goshen: and if thou knowest that there be men of activitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Pharaoh his father, and let him befoze Pharaoh, and Iakob & saluted Pharaoh.

8 Then Pharaoh sayde vnto Iakob, Howe olde art thou?

9 And Iakob saide vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Iakob & tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the lande of Egypt, in the best of the lande, euen in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers houses holde with bread, euen to the yong children.

13 ¶ Nowe there was no bread in all the

lande: for the famine was exceeding foze: so that the land of Egypt, and the land of Canaan were & furnished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the lande of Egypt, and in the lande of Canaan, for the come which they bought, and Ioseph layd by the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the lande of Canaan, then all the Egyptians came vnto Ioseph, & sayde, Giue vs bread: for why should wee die befoze thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fedde them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our land? buy vs and our lande for bread, and we and our land will be bond vnto Pharaoh: therefore giue vs seede, that we may liue and not die, and that the lande goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was foze vpon them: so the lande became Pharaohs.

21 And hee remooued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinance of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefoze they solde not their ground.

23 Then Ioseph sayde vnto the people, Beholde, I haue bought you this day, and your lande for Pharaoh: for, here is seede for you: so wee therefore be the ground.

24 And of the increase pee shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seede of the seldie, and for your meate, and for them of your houses holbes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

† Ebr. brought to an extremity, or, as their wits end.

e Wherein he both declareth his fidelitie toward the king, and his mind free from couetousnesse.

f For except the ground be tilled and sowed, it perissheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberallitie. † Ebr. end of the border.

h Pharaoh in providing for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

a That the king might be assured they were come, and see what manner of people they were.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

† Ebr. blessed.

† Ebr. How many dayes are the yeeres of thy life? Hebr. 11, 9, 13.

† Ebr. blessed.

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

d Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

Chap. 24. 2.
i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.
k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God. Reade
1. Chro. 29. 10.

28 **W**hen Ioseph died in the land of Egypt seuentie peres, so that his whole age of Jaakob was an hundred fortye and seuen peres.
29 **N**ow when the time drew neere that Israel must die, he called his sonne Ioseph, and saide vnto him, If I haue nowe founde grace in thy sight, *put thine hand now vnder my thigh, and deale mercifully and truly with mee: burie mee not, I pray thee, in Egypt.
30 **B**ut when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast said.
31 **T**hen he saide, Swear vnto me. And he sware vnto him. And Israel *woolsheped toward the beds head.

CHAP. XLVIII.

1 **I**oseph with his two sonnes visiteth his sicke father. 3 Jaakob rehearseth Gods promise. 5 He receiveth Iosephs sonnes as his. 12 He preferreth the younger. 21 He prophesieth their returne to Canaan.

Again vnto this, one saide to Ioseph, Lo, thy father is sicke: then hee tooke with him his two sonnes, Manasseh and Ephraim.

2 **W**ho one tolde Jaakob, and saide, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 **T**hen Jaakob saide vnto Ioseph, God *Almightie appeared vnto mee at * Luz in the land of Canaan, and blessed me.

4 **A**nd hee said vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will give this land vnto thy seede after thee for ever, *enheriting possession.

5 **A**nd now thy two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall bee mine, as Reuben and Simeon are mine.

6 **B**ut thy linage which thou hast begotten after thee, shall bee thine: they shall bee called after the names of their brethren in their inheritance.

7 **N**ow when I came from Padan, Iacob died vpon mine hand in the land of Canaan: by the way when there was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth-lehem.

8 **T**hen Israel begeth Iosephs sonnes, and saide, Whose are these?

9 **A**nd Ioseph said vnto his father, They are my sonnes, which God hath giuen me here. Then he saide, I pray thee, bring them to me, that I may blesse them:

10 **(F**or the eyes of Israel were dimme for age, so that he could not see) Then he caused them to come to him, and hee kissed them and embraced them.

11 **A**nd Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 **A**nd Ioseph tooke them away from his knees, and did reuerence: downe to the ground,

13 **T**hen tooke Ioseph them both, & Ephraim in his right hande towards Israels left hand, and Manasseh in his left hande towards Israels right hande, so hee brought them vnto him.

14 **B**ut Israel stretched out his right hande, and layde it on Ephraims head, which was the younger, and his left hande vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 **I** *Also hee blessed Ioseph and saide, The God before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

16 **T**he Angel, which hath deliuered me from all euill, blesse the children, and let my name bee named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 **B**ut when Ioseph saue that his father layd his right hande vpon the head of Ephraim, it displeased him: and he stayed his fathers hand to remove it from Ephraims head to Manassehs head.

18 **A**nd Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 **B**ut his father refused, and saide, I knowe well, my sonne, I knowe well: hee shall be also a people, and he shall bee greater likewise than his younger brother: shall bee greater then he, and his seede shall be full of nations.

20 **S**o he blessed them that day, and said, In thee Israel shall blesse, and say, God make thee as Ephraim and as Manasse. And hee set Ephraim before Manasse.

21 **T**hen Israel saide vnto Ioseph, Behold, I die, and God shall bee with you, and bring you againe vnto the land of your fathers.

22 **W**hen I have giuen vnto thee one portion above thy brethren, which I gate out of the hand of *Aniozite by my sword and by my bowe.

CHAP. XLIX.

1 **I**acob blefseth all his sonnes by name, and sheweth them what is to come. 10 He selleth them that Christ shall come out of Iudah. 19 He will be buried with his fathers. 33 He dieth.

Then Iacob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 **G**ather your selues together, & heare, ye sonnes of Iacob, and hearken vnto Israel your father.

3 **R**euben mine eldest sonne, thou art my *might, & the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 **T**hou wast light as water: thou shalt not be excellent, because thou wentest by to thy fathers bed: *when biddest thou desire my bed, thy dignitie is gone.

5 **S**imeon and Levi, brethren in euill, the instruments of crueltie are in their habitations,

d Gods iudgement is oft times contrary to mans, and hee preferreth that, which man despiseth.
Heb. 11. 21.

e This Angel must be understood of Christ, as Chap. 31. 13. and 32. 1.

f Let them be taken as my children.

g Ioseph saileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promises.

k By my children whom God spared for my sake.

Chap. 34. 25.

a When God shall bring you out of Egypt: And because that hee speaketh of the Messiah, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence.

Chap. 35. 22.
1. chro. 5. 1.
Or, so ceased to be my bed.

Or, their swords were instruments of violence.

a Ioseph more esteemeth that his children should be receiued into Jaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.
Or, all sufficient.
Chap. 28. 13.

b Which is true in the carnall Israel vnto the coming of Christ, and in the spiritual for euer.
Chap. 41. 50.

Chap. 35. 19.

c The faithfull acknowledge all benefites to come of Gods free mercies.

† Eld. his face to the ground.

d Or, tongue:
meaning, that he
neither consented
to them in word
nor thought.
e The Sheche-
mites, Chap. 34.
26.

f For Levi had
no part, and Si-
meon was vnder
Judah, Ios. 19. 1.
till God gave
them the place
of the Amale-
kites, 1. Chro. 4.
43.

g As was verifi-
ed in Dauid and
Christ.

h His enemies
shal so feare him.

i Or, kingdom.

j Which is
Christ the Mess-
ias, the giver of all
prosperitie: who
shall call the
Gentiles to Sal-
uation.

k A countrey
molt abundant
with vines and
pastures is pro-
mised him.

l Ebr. an asse of
great bones.

m His force shall
be great, but he
shall want cou-
rage to resist his
enemies.

n Shall haue
the honour of a
tribe.

o That is, full of
subtiltie.

p Seeing the mi-
series that his po-
steritie should
fall into, hee bra-
steth out in pray-
er to God, to re-
medie it.

q He shall abound
in corne and
pleasant fruits.

r Overcoming
more by faire
wordes then by
force.

s Ebr. a sunne of
encrease.

t Ebr. daughters.

u As his brethren,
when they were
his enemies, Po-
tipher & others.

f That is, God.

g In as much as hee was more neere to the accom-
plishment of the promises, and it had bene more often confirmed.

6 Into their secret let not my soule come:
my d glorie, bee not thou ignored with their
assembling: for in their wrath they slewe a
man, & in their selfewill they digged downe
a wall.

7 Cursed be their wrath, for it was fierce,
and their rage, for it was cruel: I will & de-
uide them in Isaak, and scatter them in
Israel.

8 Thou Judah, thy brethren shal praise
thee: thou pnd that be in the necke of thine
enemies: thy fathers sounes shall e bowe
downe vnto thee.

9 Judah, as a Lyons whelpes shalt thou
come vp from the spoile, my sonne. He shall
lie downe and couch as a Lyon, and as a Li-
onesse, & who shall stirre him vp?

10 The scepter shall not depart from
Judah, nor a lawgiuer from betwene his
feete, untill Shiloh come, and the people
shall be gathered vnto him.

11 Hee shall binde his asse foale vnto the
vine, and his asse colke vnto the best vine.
he shall wash his garment in wine, and his
cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his
teeth white with milke.

13 Zebulun shall dwell by the sea side,
and he shalbe an haufen for shippes: and his
border shalbe vnto Zidon.

14 Issachar shalbe & a strong asse, con-
suing downe betwene two burdens:

15 And hee shall see that rest is good, and
that the land is pleasant, and he shall bowe
his shoulder to beare, and it shall bee subiect
vnto tribute.

16 Dan shall iudge his people as one
of the tribes of Israel.

17 Dan shall be a Serpent by the way,
an adder by the path, biting & hols heeles,
so that his rider shall fall backward.

18 O Lord, I haue waited for thy sal-
uation.

19 Gad, an hoste of men that ouercome
him, but he shall ouercome at the last.

20 Concerning Asher, his v bread shall
be fat, and he shall gine pleasures for a king.

21 Naphtali shalbe a Vinde let goe, gi-
uing goodly wordes.

22 Joseph shall bee & a fruitfull bough,
euen a fruitfull bough by the Well side: the
small boughes shall runne vpon the wall.

23 And the archers grieved him, and
shot against him, and hated him.

24 But his bowe abode strong, and the
hands of his armes were strengthened, by
the hands of the mightie God of Isaak, of
whome was the seeder appointed by the Route
of Israel.

25 Euen by the God of thy father, who
shall helpe thee, and by the Almightye who
shall blesse thee with heauily blessings from
aboue, with blessings of the deepe, that lye
beneath, with blessings of the heastes, and
of the wombe.

26 The blessings of thy father shall bee
stronger then the blessings of mine elders:
vnto the end of the hills of the world they

shall bee on the head of Joseph, and on the
top of the head of him that was & separate
from his brethren.

27 Benjamin shall rauine as a wolfe:
in the morning hee shall denoure the praye,
and at night he shall deuide the spoile.

28 All these are the twelue tribes of
Israel, and thus their father spake vnto
them, and blessed them: euery one of them
blessed he with a severall blessing.

29 And he charged them, and saide vnto
them, I am ready to bee gathered vnto my
people: & burie mee with my fathers in the
cave that is in the field of Ephron the Hiti-
tite.

30 In the cave that is in the fielde of
Machpelah besides Mamre in the lande of
Canaan: which cave Abraham bought with
the felde of Ephron the Hittite for a posses-
sion to burie in.

31 There they buried Abraham and Sa-
rah his wife: there they buried Isshak and
Rebekah his wife: and there I buried Leah.

32 The purchase of the felde, and the
cave that is therein, was bought of the chi-
dren of Heir.

33 Thus Isaakob made an ende of gi-
uing charge to his sounes, and & plucked vp
his feete into the bed, and gaue vp the ghoist,
and was gathered to his people.

CHAP. L.

12 Isaakob is buried. 19 Joseph forgiveth his
brethren. 23 Hee seeth his childrens children. 25
He dieth.

Then Joseph fell vpon his fathers face,
and wept vpon him, and kissed him.

2 And Joseph commanded his seruants
the & Physicians, to embaume his father,
and the Physicians embaumed Israel.

3 So fouentie dayes were accomplished,
(for so long did the dayes of them that were
embaumed last) and the Egyptians bewail-
ed him & seuentie dayes.

4 And when the dayes of his mourning
were past, Joseph spake to the house of
Pharaoh, saying, If I haue now found fa-
uour in your eyes, speake, I pray you, in
the eares of Pharaoh, and say,

5 My father made mee & sweare, saying,
Loe, I die, burie mee in my graue, which I
haue made me in the land of Canaan: now
therefore let mee goe, I pray thee, and burie
my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury
thy father, as he made thee to sweare.

7 So Joseph went vp to burie his fa-
ther, and with him went all the seruants of
Pharaoh, both the Elders of his house, and
all the Elders of the land of Egypt.

8 Likewise all the house of Joseph, and
his brethren, and his fathers house: onely
their children, and their sheepe, and their car-
tell left they in the land of Goshen.

9 And there went vp with him both cha-
rets and horsemen: and they were an ex-
ceeding great companye.

10 And they came to Genen Mad, which
is beyonde Jordan, and there they made a
great and exceeding sore lamentation: and
he mourned for his father seuen dayes.

11 And

u Either in dig-
nitie, or when hee
was solde from
his brethren.

Chap. 47. 30.

x Whereby is
signified how
quieky he died.

a He meaneth
them that em-
baumed the dead
and buried them.

b They were
more excessive in
lamenting then
the faithfull.

Chap. 47. 29.

c The very in-
fidels would
haue othes per-
formed.

|| Or, the corne
store of Asad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Gosen Arad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called *Abel Mizraim*, which is beyond Iordan.

12 So his sonnes did vnto him, according as he had commaunded them:

13 * For his sonnes caried him into the land of Canaan, & buried him in the caue of the field of Machpelah, which caue *Abraham* bought with the field, to bee *a* place to burie in, of Ephron the Hittite besides Hebron.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they sayd, * It may bee that Ioseph will haue vs, and will pay vs againe all the euill, which wee did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded befoe his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, wee pray thee, forgive the trespass of the seruantes of thy fathers *God*. And Ioseph wept, when *h* they

spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 ¶ To whom Ioseph sayd, * Feare not: for *I* am not *I* vnder *God*:

20 When ye thought euill agaynst mee, *God* disposed it to good, that he might bring to passe, as it is this day, and saue much people aliuie.

21 Feare not now therefore, *I* will nourish you, and your children: and he comforted them, and spake *a* kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundredth and ten yeere.

23 * And Ioseph saue Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasse were brought by on Iosephs knees.

24 And Ioseph sayd vnto his brethren, * *I* am ready to die, and *God* will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iacob.

25 And Ioseph tooke an othe of the children of Israel, saying, * *God* will surely visite you, & ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundredth and ten yeere olde: and they enbaumed him and put him in a chest in Egypt.

Chap. 45. 5.

¶ Or, *am I in God's stead?* meaning, to take vengeance.

f Who by the good successe of me, to reme it, and therefore it ought not to be reuenged by me.

¶ *Elr.* so their hearts.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

Numb. 32. 39.

Heb. 11. 22.

Exod. 13. 19.

h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

¶ Or, she lamentation of the Egyptians.

Acts 7. 16.

Chap. 33. 16.
¶ Or, possession.

d An euill conscience is neuer fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue.
¶ Or, the messengers.

The second booke of Moses, called Exodus.

THE ARGUMENT.

After that Iacob by Gods commandement, Genesis 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundredth yeeres, and of seuentie persons grew to an infinite number, so that the King and the country grudged and endeouored both by tyrannie and cruell slavery to suppress them: the Lord according to his promise, Genesis 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry fortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease agaynst them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeit he had giuen them the Pasche out to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begunne to loue, he punished them not according to their deserts, but delt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his worde and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuil policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisdom had appointed.

CHAP. I.

2 The children of Iacob that came into Egypt.
3 The new Pharaoh oppresseth them. 12 The providence of God toward them. 15 The kings commandement to the midwives. 22 The sonnes of the Ebreys are commanded to be cast into the river.

NOW * these are the names of the children of Israel, which came into Egypt (carrying man and his household eage thither with Iacob).

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the sonnes, that came out of the loynes of Iacob, were *se* seuentie sonles: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 And the children of Israel brought forth fruite and increased in abundance, and were multiplied, and were exceeding

¶ Or, persons.
Gen. 46. 27.
deut. 10. 22.

Acts 7. 17.
¶ Or, did grow.

Gen. 46. 8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

b He meaneth
the country of
Goshen.
c He considered
not how God
had preferred
Egypt for Jo-
sephs sake.

exceeding mighty, so that the land was
full of them.

8 Then there rose up a new King in E-
gypt, who knew not Joseph.

9 And he said unto his people, Behold,
the people of the children of Israel are grea-
ter and mightier then we.

10 Come, let vs worke wisely with the,
lest they multiply, and it come to passe, that
if there be warre, they toyne themselves also
to vnto our enemies, & fight against vs, and
d) get them out of the land.

11 Therefore did they set taskmasters
ouer them, to keepe them vnder with bur-
dens: and they built the cities Pithom and
Raameses for the treasures of Pharaoh.

12 But the more they bred them, the
more they multiplied and grew: therefore
e they were more grieved against the chil-
dren of Israel.

13 Wherefore the Egyptians by crueltie
caused the children of Israel to serue.

14 Thus they made them weary of their
lives by sore labour in clay and in bricke,
and in all worke in the field, with all manner
of bondage: & which they layd vpon them
most cruelly.

15 ¶ Whosoever the king of Egypt coma-
nded the midwives of the Ebrew wo-
men, (of which the ones name was Shis-
phyah, and the name of the other Puah)

16 And sayd, ¶ When ye doe the office of
a midwife to the women of the Ebrewes
& see them on their stools, if it be a sonne,
then ye shall kill him: but if it be a daugh-
ter, then let her live.

17 Notwithstanding, the midwives fear-
ed God, & did not as the king of Egypt
commanded them, but preserved aloue the
men children.

18 Then the king of Egypt called for the
midwives, and sayd vnto them, Why haue
pe done thus, and haue preserved aloue the
men children?

19 And the midwives answered Pha-
raoh, Because the Ebrew women are not
as the women of Egypt: for they are line-
ss, and are deliuered per the midwife come
at them.

20 God therefore prospered the mid-
wives, and the people multiplied and were
very mighty.

21 And because the midwives feared
God, therefore he made them houses.

22 Then Pharaoh charged all his peo-
ple, saying, Every man child that is borne,
cast pee into the river, but reserve euery
maid child aloue.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He
is taken up of Pharaohs daughter and kept. 12 He
killeth the Egyptian. 15 He fleeth and marrieth a
wife. 23 The Israelites cry vnto the Lord.

¶ Then there went a man of the house of
Leui, & tooke to wife a daughter of Leui,
2 And the woman conceived and bare a
sonne: and when she saw that he was faire,
* she hid him three moneths.

3 But when she could no longer hide
him, she tooke for him an arke made of reed,

and daubed it with slime & with pitch, and
laid the child therein, and put it among
the bulrushes by the rivers brinke.

4 Nowe his sister stood a farre off, to
wite what would come of him.

5 ¶ Then his daughter of Pharaoh came
down to wash her in the river, and her ma-
dens walked by the river side: and when
she saw the arke among the bulrushes, she
sent her maid to fetch it.

6 Then she opened it, and sawe it was
a childe: and behold, the babe wept: so she
had compassion on it, and said, This is one
of the Ebrewes children.

7 Then sayd his sister vnto Pharaohs
daughter, Shall I goe and call vnto thee a
nurse of the Ebrew women to nurse thee
the child?

8 And Pharaohs daughter said to her,
Go. So the mapde went and called the
chilles mother.

9 To whom Pharaohs daughter sayd,
Take this child away, and nurse it for me,
and I will reward thee. Then the woman
tooke the child and nursed him.

10 Now the child grew, and she brought
him vnto Pharaohs daughter, and he was
as her sonne, and shee called his name Mos-
ses, because, sayd she, I drew him out of the
water.

11 ¶ And in those dayes, when Moses
was grown, he went forth vnto his bre-
thren, and looked on their burdens: also he
sawe an Egyptian smiting an Ebrew, one
of his brethren.

12 And he looked round about, & when
he saw no man, he slew the Egyptian, and
hid him in the sand.

13 Again he came forth the second day,
and behold, two Ebrewes stroue: and hee
sayd vnto him that did the wrong, Where-
fore smitest thou thy fellow?

14 And he answered, Who made thee a
man of authoritie and a iudge ouer vs?
¶ Thinkest thou to kill mee, as thou killedest
the Egyptian? Then Moses feared and
sayd, Certainly this thing is knowne.

15 Nowe Pharaoh heard this matter,
and sought to slay Moses: therefore Moses
fled from Pharaoh, and dwelt in the land
of Midian, and he late downe by a well.

16 And the Priest of Midian had seven
daughters, which came and drew water, and
filled the troughes, for to water their fa-
thers sheepe.

17 Then the shepherds came & drone
them away: but Moses rose up and defend-
ed them, and watered their sheepe.

18 And when they came to kneel their
father, he sayd, How are pee come so soone
to day?

19 And they said, A man of Egypt deli-
uered vs from the hand of the shepherds,
and also he drue vs water enough, and water-
ed the sheepe.

20 Then hee said vnto his daughters,
And where is hee? why haue pee so left the
man? & call him that he may eat bread.

21 And Moses agreed to dwell with the
man: who gaue vnto Moses Zipporah his
daughter:

b Committing
him to the pro-
vidence of God,
whom he could
not keepe from
the rage of the
tyrant,

c Mans counsell
cannot hinder
that, which God
hath determined
shall come to
passe.

d That is, was
fourtie yeere old,
As 7.23.

e Ebr. thus & thus
e Being assured
that God had ap-
pointed him to
deliuer the Israe-
lites, As 7.25.

f Though by his
fear he showed
his infirmities, yet
faith couered it,
Heb. 11.27.

¶ Or, prince.

¶ Ebr. saved them,

¶ Or, grandfather.

g Wherein he de-
clared a thank-
full mind, which
would recom-
pense the benefi-
done vnto his.

d Into Canaan,
and so we shall
lose our com-
moditie.

¶ Or, goe up out of
the land.

¶ Or, come and
prouision.

e The more that
God blest his his,
the more doeth
the wicked enuei
them.

¶ Ebr. where with
they serued them-
selves of them by
cruelty.

f These seeme to
haue bene the
chiefe of the rest.

¶ Wisd. 18.5.

¶ Or, eates where-
upon they ease in-
strawell.

g Their disobedi-
ence herein was
lawfull, but their
dissembling euill.

h That is, God
increased the fa-
milies of the Is-
raelites by their
meanes.

i When tyrants
cannot preuaile
by craft, they
braut forth into
open rage.

¶ This Leuite
was called Am-
ram, who married
Lochabed,
Chap. 6.20.
¶ Num. 26.59.
¶ 1 Chron. 23.13.
¶ As 7.20.
¶ Ebr. 11.23.

Chap. 18. 3.

22 And thee bare a sonne, * whose name he called Gershom: for he said, I have bene a stranger in a strange land.

23 ¶ Then in proceſſe of time, the King of Egypt died, and the children of Israel ſighed for the bondage and cried: and their cry for the bondage came vnto God.

24 Then God heard their moene, & God remembred his couenant with Abraham, Iſhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God had reſpect vnto them.

CHAP. III.

1 Moses keepeth ſheep, and God appeareth vnto him in a buſh, 10 He ſendeth him to deliuer the children of Iſrael. 14 The name of God, 16 God teacheth him what to doe.

When Moſes kept the ſheepe of Jeſhu his father in law, Priſt of Midian, and dioue the flocke to the backſide of the deſart, and came to the mountaine of God, Horeb,

2 Then the Angel of the Lorde appeared vnto him in a flame of fire, out of the midde of a buſh: and hee looked, and beholde, the buſh burned with fire, and the buſh was not conſumed.

3 Therefore Moſes ſaide, I will turne aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the Lorde ſaw that hee turned aſide to ſee, God called vnto him out of the midde of the buſh, and ſayde, Moſes, Moſes. And he answered, I am here.

5 Then hee ſaide, Come not hither, - put thy ſhoes off thy feet: for the place where thou ſtandeſt is holy ground.

6 Whereouer hee ſaide, I am the God of thy father, the God of Abraham, the God of Iſhak, and the God of Iaakob. Then Moſes hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lorde ſayde, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their cry, becauſe of their taskemaſters: for I knowe their ſorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that lande into a good land & a large, into a land that floweth with milke and honny, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 And now loe, the cry of the children of Iſrael is come vnto me, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

10 Come now therefore, and I will ſende thee vnto Pharaoh, that thou maieſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid vnto God, Who am I, that I ſhould goe vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

12 And he answered, Certainly I will be with thee: and this ſhall be a token vnto thee, that I haue ſent thee, After that thou

haſt brought the people out of Egypt, ſee ſhall ſerue God vpon this mountaine.

13 Then Moſes ſaid vnto God, Behold, when I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent mee vnto you: if they ſay vnto me, What is his name? what ſhall I ſay vnto them?

14 And God answered Moſes, I AM THAT I AM. Also he ſaide, Thus ſhalt thou ſay vnto the children of Iſrael, I haue ſent me vnto you.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael. The Lorde God of your fathers, the God of Abraham, the God of Iſhak, and the God of Iaakob hath ſent me vnto you: this is my name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, Iſhak, and Iaakob appeared vnto mee, and ſayde, I haue ſurely remembred you, and that which is done to you in Egypt.

17 Therefore I did ſay, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, vnto a lande that floweth with milke and honny.

18 Then ſhall they obey thy voyce, and thou and the Elders of Iſrael ſhall goe vnto the King of Egypt, and ſay vnto him, The Lorde God of the Egyptians hath met vs: we pray thee nowe therefore, let vs goe: thyſe dayes tourney in the wildeſſe, that we may offer ſacrifice vnto the Lorde our God.

19 ¶ But I knowe, that the King of Egypt will not let you goe, but by ſtrong hand.

20 Therefore will I ſtretch out mine hande and ſmite Egypt with all my wonders, which I will doe in the middeſſe thereof: and after that ſhall he let you goe.

21 And I will make theſe people to be ſerued of the Egyptians: ſo that when ye goe, ye ſhall not goe emptye.

22 ¶ For euery woman ſhall aſke of her neighbour, and of her that ſotourneth in her houſe, iewels of ſilver, and iewels of golde, and raiment, and ye ſhall put them on your ſoules, and on your daughters, and ſhall ſpoile the Egyptians.

CHAP. IIII.

3 Moſes rod is turned into a Serpent. 6 His hand becometh leproous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleeued.

Then Moſes answered, and ſaide, ¶ But I loe, they will not beleene mee, nor hearken vnto my voyce: for they will ſay, The Lorde hath not appeared vnto thee.

2 And the Lorde ſayde vnto him, What ſhalt thou ſay? And he answered, I ſhall ſay, I haue ſent thee, After that thou

h God humbleth his by afflictions that they ſhould cry vnto him, and receiue the fruites of his promes, i He iudged their cauſe: or acknowledged them to be his.

Or, farre within the deſart.

a It was ſo called after the Law was giuen. b Called alſo Sinai.

c This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the midde thereof.

d Whom hee called the Angel, verſe 2.

e Reſigne thy ſelfe vnto me, Ruth 4. 7. ioh. 5. 15.

f Becauſe of my preſence. Marth. 23. 32. alſo 17. 32.

g For ſinne cauſeth man to feare Gods iuſtice.

h Whoſe cruelty was intolerable. i Moſt plentiful of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully diſobey God, but acknowledged his owne weakeneſſe. m Neither feare thine owne weakeneſſe, nor Pharaohs tyranny.

which haue ever bene, am, and ſhall be: the God Almighty, by whom all things haue their being, and the God of mercie mindfull of my promes, Reuel. 1. 4.

Thou ſeeſt in viſiting haue viſited.

Or, appeared vnto vs.

o Becauſe Egypt was full of idolatry, God would appoint them a place where they ſhould ſerue him purely.

p This example may not be followed generally: though at Gods commandement they did it iuſtly, receiving ſome recompence of their labours, Chap. 11. 2. and 12. 35.

Or, in whoſe houſe ſhe ſotourneth.

3 Then said he, Cast it on the ground. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again, the Lord saide vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand & caught it, and it was turned into a rodde in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

|| Or, white as snowe.

5 Doe this, b that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Iakob hath appeared vnto thee.

6 ¶ And the Lord saide furthermore vnto him, Thust nowe thine hande into thy bosome. And hee thrust his hande into his bosome, and when hee tooke it out againe, behold, his hande was || leprous as snowe.

|| Or, the wordes confirmed by the first signe.

7 Whereouer he saide, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, and plucked it out of his bosome, and behold, it was turned as game as his other flesh.

8 So shall it bee, if they will not beleue thee, neither obey || the voyce of the first signe, yet shall they beleue for the voyce of the second signe.

c Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people.
 ‡ Ebr. from yesterday, and yet yesterday.
 ‡ Ebr. because of mouth.

9 But if they will not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuer, and powre it vpon the drye land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drye land.

10 ¶ But Moses saide vnto the Lord, Oh my Lord, I am not eloquent; neither at as my time haue bin, nor yet since thou hast spoken vnto thy seruante: but I am ‡ slowe of speech, and slow of tongue.

11 Then the Lord saide vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

Matth. 10. 19. and 12. 12.

12 Therefore goe nowe, and ‡ I will bee with thy mouth, and will teache thee what thou shalt say.

|| Or, ministerie.

13 But he saide, Oh my Lord, send, ¶ I pray thee, by the hande of him, whome thou shalt send.

d That is, of the Messias: or some other, that is more meete then I.

14 Then the Lord was ‡ very angry with Moses, and saide, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shall speake ‡ for thee, yet connecth also foorth to meete thee, and when hee seeth thee, he will be glad in his heart.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.
 ‡ Thou shalt instruct him what to say.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, & with his mouth, and will teach you what ye ought to doe.

Chap. 7. 1.
 p Meaning as a wife counsellor, and full of Gods Spirit.

16 And hee shall be thy spokesman vnto the people: and he shall bee, even he shall bee as thy mouth, and thou shalt bee to him as ‡ his God.

17 Whereouer thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, ¶ I pray thee, let me goe, and returne to my brethren, which are in Egypt, and see whether they be yet aliu. Then Iethro

|| Or, kinfolk and lineage.

said to Moses, Goe in peace.

19 (For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee)

‡ Ebr. sought thy soule.
 ‡ Ebr. caused them to ride.

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the lande of Egypt, and Moses tooke the ‡ rodde of God in his hand.

h Whereby he wrought the miracles.

21 And the Lord saide vnto Moses, When thou art cured and come into Egypt as game, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will ‡ harden his heart, and he shall not let the people goe.

i By retaying my spirit, and deliuering him vnto Satan to increas his malice.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my ‡ first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, let my sonne goe, that he may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inn, the Lord met him, and ‡ would haue killed him.

l God punished him with sickness for neglecting his Sacrament.

25 Then Zipporah tooke a sharpe knife, and ‡ cut away the foreskinne of her sonne, and cast it at his fete, and saide, Thou art in deede a bloody husband vnto me.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

26 So ‡ he departed from him. Then she saide, A bloody husband (because of the circumcision.)

|| Or, the Angel,
 || Or, Heret.

27 ¶ Then the Lord saide vnto Aaron, Go meete Moses in the wilderness. And he went and met him in the ‡ mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

n So that Moses had now experience of Gods promises, that he should haue good successe.

31 And the ‡ people beleued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

¶ Then afterward Moses and Aaron went and spake to ‡ Pharaoh, Thus saith the Lord God of Israel, let my people goe, that they may ‡ celebrate a feast vnto mee in the wilderness.

a Faith overcometh feare, and maketh men bolde in their vocation.

2 And Pharaoh saide, Who is the Lord, that I should heare his voyce, and let Israel goe? I knowe not the Lord, neither will I let Israel goe.

b And offer sacrifice.

3 And they saide, ¶ We worship the God of the Egyptians: wee pray thee, let vs goe: three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest ‡ he bring vpon vs the pestilence of sword.

|| Or, God hath met vs.
 ‡ Ebr. least he meete vs with pestilence.

4 Then ſapde the king of Egypt vnto them, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes? get you to pour burdens.

5 Pharaoh ſapd furthermoze, Behold, much people is nowe in the land, and pee make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the ſame day vnto the taſke maſters of the people, and to their officers, ſaying, 7 Ye ſhal giue the people no moze ſtraw, to make bricke († as in time paſt) but let them goe and gather them ſtrawe theiſelues:

8 Notwithſtanding lay vpon them the number of bricke, which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore theie cry, ſaying, Let vs go to offer ſacrifice vnto our God.

9 Lay moze worke vpon the men, and cauſe them to do it, and let them not regard vaine worde.

10 ¶ Then went the taſke maſters of the people, and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will giue you no moze ſtrawe.

11 So pour ſeruants, get you ſtraw where ye can finde it, yet ſhall nothing of pour labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtraw in ſtead of ſtraw.

13 And the taſke maſters haſted them, ſaying, Finiſh your dayes worke: euerp dayes taſke, as ye did when ye had ſtrawe.

14 And the officers of the children of Iſrael, which Pharaohs taſke maſters had ſet ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled pour taſke in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſap vnto vs, ſpake bricke: and loe, thy ſeruants are beaten, and ¶ thy people is blamed.

17 But he ſapd, ¶ Ye are too much idle: therefore ye ſap, Let vs goe to offer ſacrifice to the Lord.

18 Goe therefore now & worke: for they ſhall no ſtrawe be giuen you, yet ſhal ye deſerue the whole tale of bricke.

19 Then the officers of the childre of Iſrael ¶ ſaw themſelues in an euil caſe, becauſe it was ſaid, Pee ſhall diminiſh nothing of pour bricke, nor of euerp dayes taſke.

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh.

21 To whom they ſapd, The Lord looke vpon you and iudge: for ye haue made our ſauour to ¶ ſinke before Pharaoh and beſoꝝe his ſeruants, in that ye haue ¶ put a ſwoꝝd in their hand to ſlay vs.

22 Wherefoꝝe Moſes returned to the Lord, and ſapde, Lord, why haſt thou afflicted this people? Wherefoꝝe haſt thou thus ſent me?

e As though ye would rebell.

d Which were of the Iſraelites, and had charge to ſee them to doe their worke.

† Ebr. Yeſterday & yeſterday.

e The more cruelly that tyrants rage, the neerer is Gods helpe. f Of Moſes and Aaron.

† Ebr. ſe the worke of a day in his day.

¶ Or, ſhy people the Egyptians are in the fault. † Ebr. I ſhall ye are idle.

¶ Or, looked ſad on them, which ſayd.

Read Gen. 34. 30 ¶ It is a grieuous thing to the ſeruants of God, to be accuſed of euil, eſpecially of their brethren, when they doe as their duetie requiꝝeth.

23 For ſince I came to Pharaoh to ſpake in thy name, hee hath vexed this people, and yet thou haſt not deliuered thy people.

C H A P. VI.

3 God reneweth his promiſe of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleue him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moſes & Aaron.

¶ Then the Lord ſapd vnto Moſes, Moſes ſhalt thou ſee, what I will do vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen the conſtrained to diue them out of his land.

† Ebr. is a ſtrong hand.

2 Wherefoꝝe God ſpake vnto Moſes, and ſapd vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Iſhak, and Iaakob by the name of ¶ Whighrie God: but by my name ¶ Jeſonah was I not known vnto them.

¶ Or, all ſufficient. a Whereby he ſignifieth that he will performe in deed that, which he promiſed to their fathers: for this Name declareth that he is conſtant, and will performe his promiſe.

4 Furthermoze as I made my covenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembered my covenant.

6 Wherefoꝝe ſap thou vnto the children of Iſrael, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ¶ iudgements.

¶ Or, plagues. b Hemeneth, as touching the outward vocation: the dignitie whereof they loſt afterwar by their rebellion: but as for election, it is immutable.

7 ¶ Alſo I will take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the lande which I ſware that I would giue to Abraham, to Iſhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened ¶ not vnto Moſes, for anguiſh of ſpirite and for cruell bondage.

† Ebr. liſt up mine hand.

c So hard a thing it is to ſhew true obedience vnder the croſſe.

10 ¶ Then the Lord ſpake vnto Moſes, ſaying,

11 ¶ Go ſpake to Pharaoh king of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael haue ſeene not vnto me, how then ſhall Pharaoh heare mee, which am of ¶ vncircumciſed lips?

d Or, barbarous and rude in ſpeech: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

13 ¶ Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them to goe to the children of Iſrael, and to Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

e This genealogie ſheweth of whom Moſes & Aaron came. Gen. 46. 9. num. 26. 5. 2. ebr. 5. 3. 1. Chron. 4. 24.

14 ¶ Theſe bee the ¶ heads of their fathers houſes: the ¶ ſonnes of Reuben the firſt borne of Iſrael are Hanoch and Phallu, Hezon and Carimi: theſe are the families of Reuben.

15 ¶ Alſo the ſonnes of Simeon: Jemuel & Jamin,

Num. 3. 17. i. cbr.
6. 1. and 23. 6.
i For he was 43.
yeere old, when
he came into E-
gypt, and there
lived 94.
Nym. 26. 57.
1. cbr. 6. 1.
and 23. 6.

Chap. 2. 2.
num. 26. 59.
g Which kind
of marriage was
after in the lawe
forbidden, Leuit.
18. 12.
h Moses and he
were brothers
children, whoe
rebellion was
punished, Num.
16. 1.
i Who was a
prince of Iudah,
Numb. 1. 3.

Num. 25. 11.

k For their fa-
milies were so
great, that they
might be com-
pared to armies.

l The disobedi-
ence both of
Moses and of the
people sheweth
that their deliue-
rance came onely
of Gods free
mercy.

For, a God to
Pharaoh.
a I haue giuen
thee power and
authoritie to
speake in my
name and to exe-
cute my iudge-
ments vpon him,
Or, shall speake
for thee (before
Pharaoh.)

Jaamin, and Shad, and Jachin, and Zoar,
and Shaul the sonne of a Canaanitish wo-
man: these are the families of Simeon.
16 ¶ These also are the names of the
sonnes of Leui in their generations: Gers-
son and Kohath & Merari (and the peeres
of the life of Leui were an hundred & thirtie
and seven peere)
17 The sonnes of Gersson, were Libni
and Shimi by their families.
18 ¶ And the sonnes of Kohath, Minram
and Ishar, and Hebion, and Uzziel. (and
Kohath liued an hundredth thirtie and thre
peere)
19 Also the sonnes of Merari were Sha-
hali and Mishli: these are the families of
Leui by their kinreds.
20 ¶ And Minram tooke Zopheb his
e fathers sister to his wife, and the bare him
Naron and Moyses (and Minram liued an
hundredth thirtie and seven peere)
21 ¶ Also the sonnes of Ishar: h Kohath,
and Mepheg, and Zichi.
22 And the sonnes of Uzziel: i Phisael,
and Elaphan, and Sithi.
23 And Naron tooke Elsheba daughter
of Luminabab, sister of Shaphan to his
wife, which bare him Nadab, and Abihu,
Eleazar and Jethamar.
24 Also the sonnes of Kohath: Kish, and
Elkanah, and Abisaph: these are the fami-
lies of the Kohithes.
25 And Eleazar Naron's sonne tooke
him one of the daughters of Puriel to his
wife, which bare him Phinehas: these are
the principal fathers of the Leuites through-
out their families.
26 These are Naron & Moyses to whom
the Lord said, Bring the children of Israel
out of the land of Egypt, according to their
armies.
27 These are that Moyses & Naron, which
spake to Pharaoh king of Egypt, that they
might bring the children of Israel out of E-
gypt.
28 ¶ And at that time when the Lord
spake vnto Moyses in the land of Egypt,
29 When the Lord, I say, spake vnto Mo-
ses, saying, I am the Lord, speake thou vnto
Pharaoh the king of Egypt all that I say
vnto thee,
30 Then Moyses said before the Lord, Be-
hold, I am of vncircumcised lips, & how
shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaoh's heart, 10 Moyses
and Aaron doe the miracles of the serpent, and the
blood: and Pharaohs servants doe the like.
Then the Lord said to Moyses, Behold, I
haue made thee & Pharaoh: God, and
Naron thy brother shall be thy Prophet.
2 Thou shalt speake all that I comma-
nded thee: & Naron thy brother shall speake
vnto Pharaoh, that he suffer the children of
Israel to goe out of his land.
3 But I will harden Pharaohs heart,
and multiply my miracles and my wons
in the land of Egypt.
4 And Pharaoh shall not hearken vnto
pou, that I map lay mine hand vpon E-

gypt, and bring out mine armies, euen my
people, the children of Israel out of the land
of Egypt, by great iudgements.
5 Then the Egyptians shall know that
I am the Lord, when I stretch forth mine
hand vpon Egypt, and bring out the chil-
dren of Israel from among them.
6 So Moyses and Naron did as the Lord
commanded them, euen so did they.
7 ¶ Now Moyses was a foure score peere
old, and Naron foure score and thye, when
they spake vnto Pharaoh.
8 ¶ And the Lord had spoken vnto Mo-
ses and Naron, saying,
9 If Pharaoh speake vnto pou, saying,
Shewe a miracle for pou, then thou shalt
say vnto Naron, Take thy rod, and cast it
before Pharaoh, and it shall be turned into a
serpent.
10 ¶ Then went Moyses and Naron vnto
Pharaoh, and did euen as the Lord had
commanded: and Naron cast forth his rod
before Pharaoh and before his seruantes,
and it was turned into a serpent.
11 Then Pharaoh called also for the wise
men and sorcerers: and those charmers
also of Egypt did in like maner with their
enchantments.
12 For they cast downe euery man his
rod, and they were turned into serpents: but
Naron's rod deuoured their rods.
13 So Pharaohs heart was hardened,
and he hearkened not to them, as the Lord
had said.
14 ¶ The Lord then sayde vnto Moyses,
Pharaohs heart is obstinate, he refuseth
to let the people goe.
15 Goe vnto Pharaoh in the morning,
(so, he will come forth vnto the water) and
thou shalt stand and meete him by the ri-
uers bynke, and the rod, which was turned
into a serpent, shalt thou take in thine hand.
16 And thou shalt say vnto him, The
Lord God of the Egyptians hath sent me vnto
thee, saying, Let my people goe, that they
may serue mee in the wilderness: and be-
hold, hitherto thou wouldst not heare.
17 Thus saith the Lord, In this thou
shalt know that I am in the Lord: behold, I
will smite with the rod that is in mine hand
vpon the water that is in the river, and it
shall be turned to blood.
18 And the fish that is in the river shall
die, and the river shall stinke, & it shall grieue
the Egyptians to drinke of the water of
the river.
19 ¶ The Lord then spake to Moyses,
Say vnto Naron, Take thy rod, and stretch
out thine hand ouer the waters of Egypt,
ouer their riuermes, ouer their rivers, and
ouer their poudes, and ouer all pooles of
their waters, and they shall be blood, and
there shall be blood throughout all the land
of Egypt, both in vessels of wood, and of
stone.
20 So Moyses and Naron did euen as the
Lord commanded: and he lift by the rod, and
smote the water that was in the river
in the sight of Pharaoh, and in the sight of
his seruants: and all the water that was
in the river, was turned into blood.

b To strengthen
Moses saith,
God promisseth
again to punish
most sharply the
oppression of his
Church.
c Moses liued in
affliction and
banishment for-
tie yeere before he
enjoyed his office
to deliuer Gods
people.

Or, dragon.

d It seemeth that
these were Iannes
and Ambres,
read 2. Tim. 3. 8.
so euer the wic-
ked maliciously
resist the truth
of God.

Or, beaue, and
dull.

e To wit, the ri-
uer Nilus.

Or, they shall bee
wearie, and ab-
horre to drinke,

f The first plague.

Chap. 27. 5.

Tal. 38. 44.

f To signifie that it was a true miracle, and that God plagued them in that which was most necessarie for the preservation of life.

Wisd. 17. 7. g In outward appearance, and after that seven daies were ended. † Ebr. was made strong.

† Ebr. be set not his heart as all sheweth. † Or, seven daies were accomplished.

21 And the first that was in the river died, and the river stank: so that the Egyptians could not drinke of the water of the river: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, neither did this pest enter into his heart.

24 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.

25 And this continued full seven daies after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward the Lord saide unto Moses, Go unto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me:

2 And if thou wilt not let them go, behold, I will smite all thy countrey with frogs:

3 And the river shall be full of frogs, which shall goe by and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bedde, and into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy kneading troughes.

4 And the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 And the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the rivers, and vpon the ponds, & cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and covered the land of Egypt.

7 And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Vp vnto the Lord that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, Concerning me, euery command when I shall pray for thee, and for thy seruants, and for thy people, to despoile the frogs from thee and from thine houses, that they may remaine in the river onely.

10 Then he saide, To morowe. And he answered, We it as thou hast saide, that thou mayest knowe, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee,

and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the river.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the towncs, and in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh saw that he had rest given him, he hardened his heart, & hearkened not vnto them, as the Lord had said.

16 And againe the Lord saide vnto Moses, Say vnto Aaron, Stretch out thy rodde, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Nowe the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, and he hearkened not vnto them, as the Lord had said.

20 And moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (for he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 And if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, & the ground also where they are.

22 But the land of Goshen, where my people are, will I cause to be without flies in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the mids of the earth.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: for there came a great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupted by swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and saide, Doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. To can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs? 27 Let vs goe: for thy daies are counted in the desert,

† Or, laid upon.

d In things of this life God oft times heareth the prayers of the iust for the vngodly. † Or, made his heart heauie.

† The third plague.

e God confounded their wisdom, and authority in a thing most vile.

f They acknowledged that this was done by Gods power and not by forceries. Luke 11. 20.

† Or, a multitude of venomous beasts, as serpents, &c.

† Or, I will send.

† Or, land of Egypt.

Wisd. 16. 9. f The fourth plague.

g For the Egyptians worshipped diuers beasts, as oxen, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

a There is nothing lowekey, that God can not cause to overcome the greatest power of man. † Or, vpon thy dough, or into thine ambrosies.

† The second plague. b But Goshen, where Gods people dwell, was excepted.

Wisd. 17. 7. c Not loue, but feare causeth the very infidels to seeke vnto God. † Ebr. Have this honour ouer me. † Or, speake plainly vnto me.

† Ebr. according to thy word.

Chap. 3. 18.

h So the wicked
prescribe vnto
Gods messen-
gers how farre
they shall goe.

i He could not
iudge his heart,
but yet he charged
him to doe
this vnfeinedly.

k Where God
giuech not faith,
no miracles can
preuaile.

desert, and sacrifice vnto the Lord our God,
*as he hath commaunded vs.

28 And Pharaoh said, I wil let you go,
that pee may sacrifice vnto the Lord your
God in the wilderness: but^k goe not farre
away, pray for me.

29 And Moses said, Beholde, I wil goe
out from thee, and pray vnto the Lord, that
the swarmes of flies may depart fro Pharaoh,
from his seruants, and from his people
to morrow: but let Pharaoh from
henceforth, decree no more, in not suffer-
ring the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh,
and prayed vnto the Lord.

31 And the Lord did according to the
saying of Moses, and the swarmes of flies
departed from Pharaoh, from his ser-
uants, and from his people, and there re-
mained not one.

32 Yet Pharaoh^k hardened his heart
at this time also, and did not let the people
goe.

CHAP. IX.

1 The moraine of beastes, 10 The plague of bot-
ches and sores. 23 The horrible haile, thunder,
and the lightning. 26 The land of Goshen euer is excep-
ted. 27 Pharaohs confesse his wickednesse. 33 Mo-
ses prayeth for him, 35 Yet he obdurate.

T Hen the Lord saide vnto Moses, Goe to
Pharaoh, and tell him, Thus saith the
Lord God of the Chyewes, Let my people
goe, that they may serue me.

2 But if thou refuse to let them goe, and
wilt per hold them still,

3 Beholde, the hand of the Lord is vpon
thp stocke which is in the felde: for vpon
the horses, vpon the asses, vpon the cam-
els, vpon the cattell, and vpon the sheepe
shalbe a mighty great moraine.

4 And the Lord shall do^a wonderfull
betwene the beastes of Israell, and the
beasts of Egypt: so that there shall nothing
die of all, that pertaineth to the chyldren
of Israell.

5 And the Lord appointed a time, say-
ing, To morrow the Lord shall finish this
thing in this land.

6 So the Lord did this thing on the
morrow, and all the cattell of Egypt died:
but of the cattell of the chyldren of Israell
did not one.

7 Then Pharaoh^b sent, & beholde, there
was not one of the cattell of the Israhelites
dead: and the heart of Pharaoh was obdi-
urate, and he did not let the people goe.

8 ¶ And the Lord saide to Moses, and to
Aaron, Take your handfull of ashes of the
fornace, and Moses shall spynke them to-
ward the heauen in the sight of Pharaoh.

9 And they shall be turned to dust in all
the land of Egypt: and it shall be as a scab
breaking out into blisters vpon man, and
vpon beast, throughout all the lande of Es-
gypt.

10 Then they tooke ashes of the fornace,
and stood before Pharaoh: and Moses
spyncked them toward the heauen, and
there came[†] a scabbe breaking out into bis-
ters vpon man, and vpon beast.

11 And the sozerers could not stand be-

fore Moses, because of the scabbe: for the
scabbe was vpon the enchanter, and vpon
all the Egyptians.

12 And the Lord hardened the heart of
Pharaoh, and he hearkened not vnto them,
as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise
vp early in the morning, and stand before
Pharaoh, and tell him, Thus sayeth the
Lord God of the Chyewes, Let my people
goe, that they may serue me.

14 For I will at this time sende all my
plagues vpon^c thine heart, and vpon thy
seruants, and vpon thy people, that thou
mayest knowe that there is none like me in
all the earth.

15 For nowe I will stretch out mine
hand, that I may smite thee and thy people
with the pestilence: and thou shalt perishe
from the earth.

16 And in deede, *for this cause haue I[†]
appointed thee, to shew my power in thee,
and to declare my^d name throughout all
the world.

17 Yet thou earnest thy selfe against my
people, and letttest them not goe.

18 Behold, to morrow this time I will
cause to raine a mighty great haile, such as
was not in Egypt since the foundation
thereof was laid vnto this time.

19 Send therefore now, and^e gather thy
cattell, and all that thou hast in the felde:
for vpon all the men, and the beasts, which
are founde in the felde, and not brought
home, the haile shall fall vpon them, & they
shall die.

20 Such then as feared the worde of the
Lord among the seruants of Pharaoh,
made his seruants and his cattell flee into
the houses:

21 But such as regarded not the word
of the Lord, left his seruants, and his cattell
in the felde.

22 ¶ And the Lord saide to Moses,
Stretch forth thine hand toward heauen,
that there may be haile in all the lande of
Egypt, vpon man, and vpon beast, and vpon
all the herbes of the felde in the land of
Egypt.

23 Then Moses stretched out his rod to-
ward heauen, and the Lord sent thunder
and haile, & lightning vpon the ground:
and the Lord caused haile to raine vpon the
land of Egypt.

24 So there was haile, and fire mingled
with the haile, so grievous, as there was
none throughout all the lande of Egypt,
since it was a nation.

25 And the haile smote throughout all
the land of Egypt all that was in the field,
both man and beast: also the haile smote all
the herbes of the felde, and brake to peeces
all the trees of the felde.

26 Onely in the land of Goshen (where
the chyldren of Israell were) was no haile.

27 Then Pharaoh sent & called for Mo-
ses and Aaron, and said vnto them, I shal-
lowe sinned: the Lord is righteous, but I
and my people are wicked.

28 ¶ And he vnto h Lord (for it is enough)
that there be no more[†] mighty thunders
and

Chap. 4. 21.

c So that thine
owne conscience
shall condemne
thee of ingrati-
tude & malice.

Rom. 9. 17.

¶ Or, set thee vp.
¶ Or, to show thee.

d That is, that
all the worlde
may magnifie
my power in
ouercomming
thee.

e Here we see,
though Gods
wrath be kind-
led, yet there is
a certaine mer-
cie shewed euen
to his enemies.

† Ebr. set not his
heart to.

f The word of
the minister is
called the word
of God.

† The seventh
plague.

† Ebr. fire walked.

¶ Or, since it was
inhabited.

g The wicked
confesse their
sinnest to their
condemnation,
but they cannot
beleeue to ob-
taine remission.
† Ebr. voyces of
God.

† The fifth
plague.

a He shall de-
clare his heauy
iudgement a-
gainst his ene-
mies, and his fa-
uour toward his
children.

b Into the land
of Goshen, where
the Israhelites
dwelled.

¶ Or, imbers.

† The sixth
plague.

and haile, and I will let you goe, and ye shall tarie no longer.

29 When Moyses sayd vnto him, Alas, as I am out of the cite, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any moze haile, that thou mayest knowe that the earth is the Lords.

30 As for thee and thy seruants, I knowe above I pray, ye will feare before the face of the Lord God.

31 And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was boyled.

32 But the wheate and the rpe were not smitten, for they were hid in the ground.

33 Then Moyses went out of the cite from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said vnto Moyses.

CHAP. X.

7 Pharaohs seruants counsell him to let the ff.raelites depart. 13 Grasshoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moyses to come any more in his presence.

¶ Came the Lord sayde vnto Moyses, Goe vnto Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the mides of his Realme.

2 And that thou mayest declare in the eares of thy sonne, & of thy sonnes sonne, what thinges I haue done in Egypt, and my miracles, which I haue done among them: that pee may knowe that I am the Lord.

3 Then came Moyses and Aaron vnto Pharaoh, and they sayd vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before mee? let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morow will I bring in grasshoppers into thy coasts.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto pou, and hath escaped from the haile: and they shall eate all pouer trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, How long shall he be an offence vnto vs? let the men goe, that they may serue the Lord thy God: wilt thou first knowe

that Egypt is destroyed?

8 So Moyses and Aaron were brought againe vnto Pharaoh, and he said to them, See, serue the Lord your God, but who are they that shall goe?

9 And Moyses answered, Wee will goe with our poung and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we go: for we must celebrate a feast vnto the Lord.

10 And hee sayde vnto them, Let the Lord be with you, as I will let you goe and your children: beholde, for I will be sore your face.

11 It shall not be so: nowe goe pee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord sayde vnto Moyses, Stretch out thine hande vpon the lande of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euery all that the haile hath left.

13 Then Moyses stretched forth his rod vpon the lande of Egypt: and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning, the East winde brought the grasshoppers.

14 So the grasshoppers went by vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruits of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moyses and Aaron my halle, and sayde, I haue sinned against the Lord your God, and against you.

17 And now forgine me my sinne onely this once, and pray vnto the Lord your God, that hee may take away from mee this death onely.

18 Moyses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moyses, Stretch out thine hande toward heauen, that there may be pouer on the lande of Egypt darkenesse, euery darkenesse that may be felt.

22 Then Moyses stretched forth his hand toward heauen, and there was a blacke darkenesse in all the lande of Egypt thre dayes.

23 No man sawe another, neither arose by from the place where hee was for thre dayes.

¶ That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe. e Punishment is prepared for you. Some reade, Ye intend some mischief.

¶ The eight plague.

¶ Or, he caused them to remaine.

¶ The wicked in their mities, seeke to Gods ministers for helpe, albeit they hate and detest them.

¶ The water seemeth red, because the sand or gravel is red: it the Ebrewes call it the sea of bulrushes.

¶ Because it was so thicke. ¶ The ninth plague. Wd. 17. 2.

¶ Psal. 14. 1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked. ¶ Or, late sown.

¶ Ebr. by the hand of Moyses.

Chap. 4. 21.

¶ Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken of for euer. where also we see the dutie of parents toward their children.

b The end of affliction is, to humble our selues with true repentance vnder the hand of God.

¶ Or, Iesu. Wd. 16. 9.

¶ Or, Iesu. Wd. 16. 9.

c Meaning, the occasion of all these evils: for as the godly are charged, as Elias was by Achab.

Wisd. 18. 1.

dayes: * but all the children of Israel had light wher they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: only your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings, that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: where shall not an hooue be left, for thereof must wee take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill we come thither.

27 But the Lord hardened Pharaohs heart, and he would not let them goe.

28 And Pharaoh sayde vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses sayde, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promyseth their deperture. 2 He willeth them to borrow their neighbors iewels. 3 Moses was esteemed of all saue Pharaoh. 4 Hee signifieth the death of the first borne.

(N)OWE the Lord had sayde vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when hee letteth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that euery man require of his neighbour, and euery woman of her neighbour * iewels of silver and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the lande of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middes of Egypt.

5 * And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But againe noise of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all the the seruants shall come bowne vnto mee, and fall before mee, saying, Get thee out, and all the people that are at thy seete, and after this will I depart. So he went out from Pharaoh very angrie.

9 And the Lord sayde vnto Moses, Pharaoh shall not heare you, & that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord

hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instructeth the Passouer. 26 The fathers must teach their children the mysteries thereof. 29 The first borne are slain. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This * moneth shall be vnto you the beginning of moneths: it shall be to you the first * moneth of the pere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an hooue.

4 And if the household be too litle for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his eating shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a pere olde: ye shall take it of the lambes, or of the kidnes.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then all the multitude of the Congregation of Israel shall kill it: & at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eat the fleshy the same night, roasted with fire, and vnto bread: with soue herbes they shall eat it.

9 Eat not thereof raw, boyled nor sodden in water, but roasted with fire, both his head, his feet, and his purtenance.

10 And ye shall reserve nothing of it vnto the morrow: but that which remaineth of it vnto the morrow, shall ye burne with fire.

11 And thus shall ye eat it, Your loynes girded, your shooes on your feete, and your staves in your handes, and ye shall eat it in haste: for it is the Lordes Passouer.

12 For I will passe thy house the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, & I will execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance: for euer.

15 Seven dayes shall ye eat vnto unleaued bread, and in any case ye shall put away leaue the first day out of your houses: for whosoever eateth leaue bread from

a Called Nisan, conceining part of March, and part of April. b Astouching the obseruation of feasts: as for other policies, they reckoned from September.

c As the fathers of the household had great or small families. d He shall take so many as are sufficient to eate the lambe.

e Euery one in his house.

f Ebr. betwene the two euening, or twilight.

f That is, all that may be eaten.

g The lambe was not the Passouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it. h Or, Trinces, or Idols.

h Of the benefite receiued for your deliurance.

i That is, vntill Christes coming: for then ceremonies had an end,

i Themisters of God ought not to yeeld one iore to the wicked, as touching their charge. k That is, with what beasts, or how many. l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

a Without any condition, but with hate and violence. b Or, borrow. Chap. 3. 32. and 12. 35. Eccle. 45. 1.

Chap. 12. 29.

Wisd. 18. 17.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth. Rom. 9. 17.

from the first day untill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no worke shall be done in them, save about that which every man must eat: that onely may pee doe.

17 Ye shall keepe also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore pee shall observe this day, throughout your posteritie, by an ordinance for ever.

18 ¶ In the first moneth and the fourteenth day of the moneth at even, ye shall eat unleavened bread unto the one and twentieth day of the moneth at even.

19 Seven dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall pee eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Choose out and take you for every of your households a lambe, and kill the Pasche.

22 And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, untill the morning.

23 For the Lord will passe by to smite the Egyptians: & when he seeth the blood upon the lintel & on the two doore cheekes, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee & thy sonnes for ever.

25 And when pee shall come into the land, which the Lord will give you, as he hath promised, then pee shall keepe this service.

26 ¶ And when your children aske you, What service is this ye keepe?

27 Then pee shall say, It is the sacrifice of the Lords Pasche, which passed over the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron

by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and goe serve the Lord as ye have said.

32 Take also your sheepe, and your cattle as ye have said, and depart, and be blessed in the name of the Lord.

33 And the Egyptians did so to the people, because they would find them out of the land in haste: for they said, Wee die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel took their journey from Ramesses to Succoth about five hundred thousand men of foot, beside children.

38 And a great multitude of sundry sortes of people went out with them, and sheepe, and beeves, & cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves withales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was four hundred and thirtie years.

41 And when the four hundred and thirtie years were expired, then the selfe same day departed all the hosts of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord sayde unto Moses and Aaron, This is the lawe of the Pasche:

44 No stranger shall eat thereof. But every servant that is bought for money, when thou hast circumcised him, then shall hee eat thereof.

45 A stranger of an hired servant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carrie none of the flesh out of the house, & neither shall pee breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Pasche of the Lord, let him circumcise all the males that belong unto him, and then let him come & observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

49 One lawe shall bee to him that is borne in the land, and to the stranger that dwelleth

Pray for me,

Chap. 3. 32, and 11. 2.

Or, sent them.

Numb. 33. 3. Josh. 24. 6.

q Which was a citie in Goshen,

Gen. 47. 11.

r Which were strangers, and not borne of the Israelites.

Gen. 15. 13, and 9. 6. gal. 3. 17.

1 From Abrahams departing from Ur in Chaldea unto the departing of the children of Israel from Egypt, are 430. yeeres.

t Except he be circumcised and onely profess your religion.

Numb. 9. 13.

John 19. 36.

u They that are of the household of God, must be all joyned in one faith and religion

Or, calling together of the people to serve God.

Leuit. 23. 5. Num. 28. 16. k For in olde time fo they comred, beginning the day at sunneset, till the next day at the same time.

Heb. 11. 28.

Or, transome, or upper doore post. Or, two side posts.

l The Angel fenc of God to kill the first borne.

m The land of Canaan.

Or, ceremonie. Josh. 4. 6.

n They gave God thanks for so great a benefite.

Chap. 11. 4.

The tenth plague;

VVh. 18. 5.

o Of those houses wherein any first borne was, either of men or beasts.

power: thy right hand, O Lord, hath brused the enimie.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the deeps were congealed together in the heart of the Sea.

9 The enimie said, I will pursue, I will overtake them, I will deuoure the spoile, I my self shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blowest with thy winde, the sea couered them, they sank: as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? who is like thee so glorious in holines, & fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraide: sorowe shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be ashamed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waie faint hearted.

16 * Feare & dread shall fall vpon them: because of thy greatness of thine arme, they shall bee still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever & etier.

19 For Pharaohs horses went with his chariots and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mides of the Sea.

20 ¶ And Asaph the prophete, after of Aaron, tooke a timbrell in his hand, and all the women came out after her with timbrels & dances.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, and founde no waters.

23 And when they came to Marah, they coulde not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweete: there hee made them an ordinance and a lawe, and there hee proued them,

26 And saide, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, & sentent palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quales and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna coulde not bee found. 32 It is kept for a remembrance to the posteritie.

Afterwarde all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betwene Elim and Sinai) the fiftenty day of the second moneth after they departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hande of the Lord in the lande of Egypt, when we late by the flesh pots, when wee ate bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shal goe out and gather: that that is sufficient for euery day, that I may proue them, whether they will walke in my lawe or no.

5 But the first day they shall prepare that, which they shall bring home, and it shal be twise as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, We euen ye shall know, that the Lord brought you out of the lande of Egypt:

7 And in the morning ye shall see the glory of the Lord: for hee hath heard your grubbings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses saide, We euen shall the Lord giue you flesh to eat, and in the morning pour fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are wee? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he

n That is, God, or, Moses in Gods name.

o Which is, to doe that onely that God commandeth.

Numb. 33.9.

¶ Or, Date trees.

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmur against God, when the belly is pinched.

c To signifie that they shoulde patiently depend vpon Gods providence from day to day.

d He gaue them not Manna because they murmured, but for his promise sake.

e He that commandeth Gods ministers, commandeth God himselfe.

e Those that are enemies to Gods people, are his enemies.

¶ Or, in the depth of the Sea.

¶ Ebr. my soule shall be filled.

f For so oftentimes the Scripture calleth the mightie men of the world, g Which ought to be praised with all feare and reuerence, h That is, into the land of Canaan: or into mount Zion.

Deut. 2.25. tosh. 2.9. ¶ Or, for thy great power.

i Which was mount Zion, where afterwarde the Temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34. and 21. 21. but it ought not to be a cloke to couer our wanton dances. l By singing the like song of thanksgiving. m Which was called Etham, Num. 33. 8. ¶ Or, bitternes.

he hath heard your murmuring.

10 Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared * in a cloud.

11 For the Lord had spoken unto Moses, saying,

12 * I have heard the murmuring of the children of Israel: tel them therefore, and say, * Behold even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.

13 And so at even the * Quales came and covered the campe: and in the morning the dew lay round about the hoste.

14 * And when the dew that was fallen was ascended, behold, a small round thing was upon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is * M A N, for they wist not what it was. And Moses said unto them, * This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded: gather of it every man according to his eating, * an Omer for a man, according to the number of your persons: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing over, and he that had gathered little, had no lack: so every man gathered according to his eating.

19 Moses then spake unto them, Let no man reterne thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and it stauke: therefore Moses was angrie with them.

21 And they gathered it every morning, every man according to his eating: for when the heate of the Sunne came, it was melted.

22 * And the first day they gathered * twice so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that which the Lord hath said, To morowe is the rest of the holy Sabbath unto the Lord: bake that to day which ye will bake, and seeke that which ye will seeke, and all that remaineth, lay it by to bee kept till the morning for you.

24 And they layed it by till the morning, as Moses bade, and it stauke not, neither was there any worme therein.

25 Then Moses saide, * Eate that to day: for to day is the Sabbath unto the Lord: to day ye shall not finde it in the fieelde.

26 Six dayes shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 * Notwithstanding there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, Why long refuse ye to keepe my commandments, and my lawes?

29 Beholde, howe the Lord hath giuen you the Sabbath: therefore seee quickly you the first day bread for two dayes: rap therof for every man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it, M A N, and it was like * to Coriander seed, but white: and the taste of it was like unto waters made with hony.

32 And Moses saide, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I have fedde you in wilderness, which I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pot and put an Omer full of M A N therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron layde it by before the * Testiment to be kept.

35 And the children of Israel did eate M A N * fourtie peeres, untill they came unto a land inhabited: they did eate M A N untill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the * Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke.

11 Moses holdeth up his hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

A^d the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneies: at the commandement of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and saide, Give vs water that we may drinke. And Moses said unto them, Why contend ye with me? Wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cried to the Lord, saying, What shall I doe to this people? for they be almost ready to stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smitest the river, take in thine hand, and goe:

6 * Behold, I will stand there before thee upon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, **REP H A I D I M**

1. In foure and figure, but not in colour, Numb. 11. 7.

2. Of this vessel, reade Heb. 9. 4.

3. That is, the Arke of the covenant, to wit, after that the Arke was made. Josh. 5. 12. Numb. 9. 15.

4. Which measure contained about ten pottels.

5. At the mouth, a Moses here nothet not every place where they camped, as Num. 33: but onely those places where some notable thing was done.

6. Why distrust you God? why looke you not for succour of him without murmuring against vs?

7. How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets.

8. Chap. 7. 20. Num. 30. 9. wif. 11. 4. psal. 78. 15. and 105. 41. 1. cor. 10. 4.

Chap. 13. 21.

Eccles. 45. 4.

10. In the twilight.

Numb. 11. 31.

Numb. 11. 7.

psal. 78. 24. wif. 16. 20.

f Which signifieth a part, portion, or gift: also measure prepared.

John 6. 31. 1. cor. 10. 3.

g Which containeth about a pottel of our measure.

2. Ek for an head.

2. Cor. 8. 15.

h God is a rich feeder of all, and none can fully complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept. m Their infidelitie was so great, that they did expressly against Gods commandement.

Punishment for killing, hurt,

unto mine altar, that thy p^r filthynesse be no
discovered thereon.

21 But if he continue a day, or two daies,
he shall not be punished: for he is his money

p By the ciuill
Magistrate, but

21 But if he continue a day, or two daies,
he shall not be punished: for he is his money

p By the ciuill
Magistrate, but

q Of the mother or child.

for arbiters.

Lewis. 24. 30. dent. 19. 21. matth. 5. 38.

r The execution of this law once belonged to the magistrate, Matth. 5. 38.

s So God renews geth cruelty in most least things. Gen. 9. 5.

t If the beast be punished, much more shall the murderer.

for testified to him.

u By the next of the kindred of him that is so slain.

x Reade Gen. 23. 15.

y This law forbidden not only not to hurt, but to beware least any be hurt.

wich child, so that her child depart from her, and a death follow not, he shall surely be punished according as the woman's husband shall appoint him, or he shall pay as the Judges determine.

23 But if death followe, then thou shalt pay life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot.

25 Burning for burning, wounde for wound, stripe for stripe.

26 And if a man smite his servant in the eye, or his maide in the eye, & have punished it, he shall let him goe free for his eye.

27 Also if hee smite out his servants tooth, or his maides tooth, he shall let him goe free for his tooth.

28 If an ore goe a man or a woman, that hee die, the ore shall be stoned to death, and his flesh shall not be eaten, but the owner of the ore shall goe quit.

29 If he ore were wont to push in times past, and it hath bene tolde his master, and he hath not kept him, and after hee killeth a man or a woman, the ore shall be stoned, and his owner shall die also.

30 If there bee let to him a summe of money, then hee shall pay the ransom of his life, whatsoever shall be layde upon him.

31 Whether hee hath gozed a sonne, or gozed a daughter, he shall be iudged after the same manner.

32 If the ore goe a servant or a maide, he shall give unto their master thirtie shekels of silver, and the ore shall be stoned.

33 And when a man shall open a well, or when hee shall dig a pit and couer it not, and an ore or an asse fall therein,

34 The owner of the pit shall make it good, and give money to the owners thereof, but the dead beast shall be his.

35 And if a mans ore hurt his neighbours ore that hee die, then they shall sell the live ore, and divide the money thereof, and the dead ore also they shall divide.

36 Or if it bee known that the ore hath lied to push in times past, and his master hath not kept him, hee shall pay ore for ore, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing.

16 Enticing of maids. 18 Witchcraft. 20 Idolatrie.

21 Support of strangers, widowes, and fatherlesse.

25 Usurie. 28 Recurrence to Magistrates.

If a man steale an ore or a sheepe, and kill it, or sell it, hee shall restore five oren for the ore, & foure sheepe for the sheepe.

2 If a thiefe be founde breaking up, and be smitten that hee die, no blood shall be shed for him.

3 But if it bee & in the day light, blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should hee be sold for his theft.

4 If the theft be found twich with him alive, (whether it be ore, asse, or sheepe) hee shall restore the double.

5 If a man do hurt field, or vineyard, & put in his beast to feede in another mans felde, hee shall recompense of the best of his own felde, & of the best of his owne vineyard.

6 If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, hee that kindled the fire shall make full restitution.

7 If a man deliver his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, hee shall pay the double.

8 If the thiefe be not found, then the master of the house shall bee brought unto the Judges to sweare, whether hee hath put his hand unto his neighbours good, or no.

9 In al manner of trespass, whether it be for oren, for asse, for sheepe, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges condemn, hee shall pay the double unto his neighbour.

10 If a man deliver unto his neighbour to keepe asse, or ore, or sheepe, or any beast, and it die, or bee hurt, or taken away by enemies, and no man see it,

11 An othe of the Lord shall be betwene them twaine, that hee hath not put his hand unto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good.

12 But if it be stolen from him, hee shall make restitution unto the owner thereof.

13 If it be come in pieces, hee shall bring record, and shall not make that good, which is deuoured.

14 And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, hee shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it came for his hire.

16 And if a man entise a maide that is not betrothed, and lie with her, hee shall endowe her, and take her to his wife.

17 If her father refuse to give her to him, hee shall pay money, according to the dowrie of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast, shall die the death.

20 Hee that offereth unto any gods, save unto the Lord onely, shall be slain.

21 Whosoever, thou shalt not do minnie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 Hee shall not trouble any widow, nor fatherlesse child.

23 If thou be of trouble such, & so hee call and cry unto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and pour out your seed as water.

25 If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an usurer unto him: ye shall not oppresse him with usurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the sunne goe downe.

27 For that is his covering onely, and this is his garment for his skin: whereint shall

Hebr. gods. That is, whether hee hath stolen.

Hebr. broken.

e They should sweare by the Name of the Lord.

Gene. 31. 39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire. Deut. 22. 28.

Deut. 13. 13, 14. 15. 1. mac. 2. 24.

Lewis. 19. 32.

Leuit. 19. 32.

Zech. 7. 10.

h The just plague of God upon the oppressors.

Leuit. 25. 37. deut. 23. 19.

psal. 15. 5.

i Either great beast of y heard, or a small beast of the flocke.

1 Sam. 2. 6.

k Breaking an house to enter in, or vndermining.

Hebr. when the ewe riseth up in him.

He shall be put to death, that illeth him.

Hebr. in his and.

i For colde and necessitie.

Acts 23.5.

k Thine abundance of thy come, oyle, and wine.

Chap. 13.2, 12.

and 34.19.

Leuit. 22.8.

Eccl. 44.31.

1 And lo haue nothing to doe with it.

Thall hee sleepe: therefore when hee crieth vnto me, I will heare him: for I am mercifull.

28 ¶ Thou shalt not raple vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine abundance and thy lioure shalt thou not keepe backe. The first boyne of thy sennes shalt thou giue me.

30 Likewise shalt thou doe with thine ouen and with thy sheepe: seuen dayes it shall be with thy damme, and the eight day thou shalt giue it me.

31 ¶ He shall be an holy people vnto me, neither shall ye eate any fild that is toke of beas in the fild: ye shall cast it to þe dog.

CHAP. XXIII.

2 Not to follow the multitude, 13 Not to make mention of the strange gods, 14 The three solemne feasts, 20. 23 The Angelus promised to leade the people, 25 What God promiseth, if they obey him, 29 God will cast out the Canaanites by little and litle, and why.

Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither agree in a conuersione to decline after many and ouerthrowe the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meeete thine enemies ore, or his alle going astray, thou shalt bring him to him againe.

5 If thou see thine enemies alle lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him by againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt keepe thee far from a false matter, and shalt not flap the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, & peruertereth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing he were strangers in the land of Egypt.

10 ¶ Oppositor, six peres thou shalt sowe thy land, and gather the fruite thereof.

11 But the seuenth peere thou shalt let it rest and lie fallow, that the poore of thy people may eate, & that the beast of the fild shall eate. In like manner thou shalt doe with thy vineyard, and with thine olive trees.

12 ¶ Seue dayes thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine ore, and thine asse may rest, and the foune of thy map, and the stranger may be refreshed.

13 And pee shall take heede to all things that I haue sayde vnto pou: and pee shall make no mention of the name of other gods, neither shall it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the peere.

15 ¶ Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou earnest out of Egypt: and none shall appeare before me emptye.

16 The feast also of the harvest of the first frutes of thy labours, which thou shalt sowe in the fild: and the feast of gathering frutes in the ende of the peere, when thou shalt gather in thy labours out of the fild.

17 These three times in the peere shall all thy men children appeare before the Lord Jehovah.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fatte of my sacrifice remaine untill the morning.

19 ¶ The first of the first frutes of thy lande thou shalt bring into the house of the Lord thy God: yet shalt thou not see the a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, & provoke him not: for he wil not spare pour inuendres, because my name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, & the Canaanites, the Hittites, and the Jebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the works of them: but utterly ouerthrow them, and breake in pieces their images.

25 For ye shal serue the Lord your God, and hee shall blesse thy bread and thy water, and I will take all sicknesse away from the middes of thee.

26 ¶ There shall none call their fruite nor bee barren in thy land: the number of thy dayes wil I fulfill.

27 I wil send my feare before thee, and wil destroy all the people among whome thou shalt goe: and I will make all thine enemies turne their backs vnto thee.

28 And I wil send my hornets before thee, which shall drine out the Hittites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one peere, lest the lande growe to a wilderness: and the beast of the fild multiplye against thee.

30 By little and little I wil drine them out from thy face, untill thou increase, and inherite the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistines, and from the desert vnto the Euphrate: for I wil deliuer the inhabitants of the lande into pour hand, and thou shalt drine them out from thy face.

of Syria, & Of Arabia, called Deserts. I To wit, of Syria, & Of Arabia, called Deserts. I To wit,

Chap. 13.30. and 34.18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.

Deut. 16.16.

eccles. 35.4.

h Which is

Whitsonde, in

token that the

Law was giuen

50. dayes after

they departed

from Egypt.

i This is the

feast of Taber-

nacles, signify-

ing that they

dwelt 40. yere

vnder the tents

or the taberna-

cles in wilderness.

k No leavened

bread shall be

then in thine

house.

Chap. 34.26.

deut. 14.22.

l Meaning, that

no fruts should

be taken before

iust time: & here-

by are briedled

all cruell & wan-

ton appetites.

Chap. 33.2.

deut. 7.21.

m I will giue

him mine autho-

ritie, and he shall

gouerne you in

my name.

Chap. 32.2. deut.

7.21. ioh. 24.18.

Deut. 7.25.

n God comman-

deth his not one-

lie not to wor-

ship idoles, but

to destroy them.

o That is, all

things necessary

for this present

life.

Deut. 7.14.

p I will make

them afraide at

thy coming,

and send mine

Angel to de-

stroy them, as

Chap. 33.2.

ioh. 24.12.

q Called the sea

Euphrates.

¶ Or, report a false tale.

¶ Or, cruell.

¶ Ebr. answer.

a Do that which

is godly though

few do fauor it.

b If we be bound

to doe good to

our enemies

best, much

more to our ene-

mie him selfe,

Math. 5.44.

c If God com-

mand to helpe

vp our enemies

alasse vnder his

burden, will he

suffer vs to cast

downe our bre-

thren with hea-

uie burdens?

Sufan. 53.

d Whether thou

be magistrate or

art commanded

by the Magistrate,

Deut. 16.19.

eccles. 26.18.

¶ Ebr. seeing.

e For in that that

he is a stranger,

his heart is sor-

rowfull enough.

Leu. 25.3. & 26.

43. deui. 15.1.

Chap. 20.8. deut.

5.13.

f Neither by

sweearing by the,

no: speaking of

them, Psal. 16.4.

Ephes. 5.3.

Chap. 34. 15.
dem. 7. 2.

† Ebr. offence,
or sinne.
Deut. 7. 16.
10. 23. 3. 13.

a When hee cal-
led him vp to the
mountaine to
giue him the
lawes, beginning
at the 20. chap.
hitherto.
b When he had
received these
lawes in mount
Sinai.
† Ebr. iudgement.
Chap. 19. 8.
Chap. 20. 24.
¶ Or, at the foote
of the moun-
taine.
c For as yet the
priesthood was
not giuen to
Leui.

¶ Or, the booke of
the Lawe.
1 Peter. 1. 2.
hebr. 9. 20.
d Which blood
signifieth that
covenant broken
cannot be satisfi-
ed without blood
shedding.
e As perfectly
as their infirmi-
ties could be-
hold his ma-
iestie.
† Ebr. bricks-
worke.
f He made them
not afraide, nor
punished them.
g That is, re-
ioyced.
h The second
time.
i Signifying the
hardnesse of our
hearts, except
God doe write
his lawes therein
by his spirit, Iere.
31. 33. eze. 11. 19
2. cor. 3. 3. heb. 8.
10. and 10. 16.
k To wit, the
people.

32 *Thou shalt make no covenant with
them, nor with their gods:

33 Neither shall they dwell in thy land,
least they make thee sinne against me: for if
thou serue their gods, surely it shall be thy
† destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moyses writ-
eth the ciuill lawes. 9. 13 Moyses returneth into the
mountaine. 14 Aaron and Hur haue the charge of
the people. 18 Moyses was fourtie dayes and fourtie
nights in the mountaine.

NOW he had saide vnto Moses, Come
vp to the Lord, thou, and Aaron, Na-
dab, and Abihu, and leuenie of the Elders
of Israel, and ye shall worship afaire off.

2 And Moses himselfe alone shall come
nere to the Lord, but they shall not come
nere, neither shall the people go vp to him.

3 ¶ Afterward Moses came and tolde
the people al the wordes of the Lord, and all
the lawes: and all the people answered
with one voyce, and saide, * All the things
which the Lord hath said, will we doe.

4 And Moses wrote al the wordes of the
Lord, and rofe vp early, and set vp an al-
tar vnder the mountaine, and twelue pil-
lars according to the twelue tribes of Is-
rael.

5 And he sent yong men of the children
of Israel, which offered burnt offerings of
beecies, and sacrificed peace offerings vnto
the Lord.

6 Then Moses tooke halfe of the blood,
and put it in basens, and halfe of the blood
he sprinkled on the altar.

7 After he tooke the booke of the cove-
nant, and read it in the audience of the peo-
ple: who saide, All that the Lord hath said,
we will doe, and be obedient.

8 Then Moses tooke the * blood, and
sprinkled it on the people, and said, Behold
the blood of the covenant, which the Lord
hath made with you concerning all these
things.

9 ¶ Then went vp Moses and Aaron,
Nadab, and Abihu, and leuenie of the El-
ders of Israel.

10 And they saue the God of Israel,
and vnder his feete was as it were a worke
of a Saphir stone, and as the very heauen
when it is cleare.

11 And vpon the nobles of the children
of Israel he saide not his hand: also they
saue God, and he did eate and drinke.

12 ¶ And the Lord saide vnto Moses,
Come vp to me into the mountaine, and be
there, and I will giue thee tables of stone,
and the law, and the commandement, which
I haue written, for to teach thee.

13 Then Moses rose vp, and his mini-
ster Joshua, and Moses went vp into the
mountaine of God,

14 And saide vnto the Elders, Tarry vs
here, whilst we come againe vnto you: and
beholde, Aaron, and Hur are with you:
whosoener hath any matters, let him come
to them.

15 Then Moses went vp to the mount,
and the cloud covered the mountaine.

16 And the glory of the Lord abode vpon

mount Sinai, and the cloud covered sixe
dayes: and the seventh day he called vnto
Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord
was like consuming fire on the toppe of the
mountaine, in the eyes of the children of
Israel.

18 And Moses entred into the middes
of the claude, & went vp to the mountaine:
and Moses was in the * mount fourty
dayes and fourty nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Ta-
bernacle. 10 The forme of the Arke. 17 The Mer-
cie seate. 23 The Table. 31 The Candlesticke. 40 All
must be done according to the patterne.

Then the Lord spake vnto Moses, say-
ing,

2 * Speake vnto the children of Israel,
that they receiue an offering for me: of * e-
very man, whose heart giueth it freely, ye
shall take the offering for me.

3 And this is the offering which ye shall
take of them, golde, and silver, and brasse,

4 And blew sike, and purple, & skarlet,
and fine linnen, and goates haire,

5 And raimens skinned coloured redde,
and the skinned of badgers, and the wood
Shittim.

6 Oyle for the light, spices for anoint-
ing oyle, and for the perfume of sweete sa-
uour.

7 Ony stones, and stones to be set in the
* Ephod, and in the * breast plate.

8 Also they shall make me a Sanctua-
rie that I may dwell among them.

9 According to all that I shewe thee, es-
ten thou shall ye make the forme of the Ta-
bernacle, and the fashion of all the instru-
ments thereof.

10 ¶ They shall make also an * Arke of
Shittim wood, two cubites and an halfe
long, and a cubite and an halfe broad, and
a cubite and an halfe hie.

11 And thou shalt overlay it with pure
golde: within and without shalt thou over-
lay it, and shalt make vpon it a * crowne of
gold round about.

12 And thou shalt cast foure ringes of
golde for it, and put them in the foure cor-
ners thereof: that is, two ringes shall be on
the one side of it, and two ringes on the o-
ther side thereof.

13 And thou shalt make barres of Shit-
tim wood, and couer them with golde.

14 Then thou shalt put the barres in the
ringes by the sides of the Arke, to beare the
Arke with them.

15 The barres shall be in the ringes of the
Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the * Te-
stimonie which I shall giue thee.

17 Also thou shalt make all the Mercie seate
of pure golde, two cubites & an halfe long,
and a cubite and an halfe broad.

18 And thou shalt make two Cherubims
of golde: of worke beaten out: with the ham-
mer shalt thou make them at the two ends
of the Mercie seate.

19 And the one Cherub shalt thou make
at the one ende, and the other Cherub at
the

¶ Or, him.
1 The Lord ap-
peareth like de-
uouring fire to
carnall men: but
to them that he
draweth with his
spirit, he is like
pleasant Saphir.
Chap. 34. 18.
deut. 9. 9.

a After the mor-
all and iudiciall
lawe he giueth
them the cere-
moniall law, that
nothing should
be left to mans
invention;
Chap. 35. 5.
b For the build-
ing and vie of
the Tabernacle.
¶ Or, yellowe.
c Which is
thought to be a
kinde of cedar,
which will not
rot.
d Ordered for
the Priests.
Chap. 28. 4.
Chap. 28. 15.
e A place both
to offer sacrifice
and to beare the
lawe.
Chap. 37. 1.
¶ Or, a circke and
a border.
¶ Or, seate.

f The stone ta-
bles, the rod of
Aaron and Man-
na, which were a
testimonie of
Gods presence.
¶ Or, couering: or,
propitiatorie.
g There God ap-
peared merciful-
ly vnto them: and
this was a figure
of Christ.

the other end: of the matter of the Cherub seat shall be made the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on high, covering the Cherub seat with their wings, and their faces one to another: to the Cherub seatward shall the faces of the Cherubims be.

21 And thou shalt put the Cherub seat as a bone upon the Ark, and in the Ark thou shalt put the Testimonie, which I will give thee.

22 And there I will declare my selfe unto thee, & from above the Cherub seat: betweene the two Cherubims, which are upon the Ark of the Testimonie, I will tell thee all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, and one cubite broad, & a cubite and a halfe high:

24 And thou shalt cover it with pure golde, and make thereto a crowne of golde round about.

25 Thou shalt also make unto it a border of ½ four fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof.

26 After, thou shalt make for it four rings of gold, & shalt put 4 rings in 4 four corners that are in the four feet thereof:

27 Where against 4 border shall the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt overlay them with golde, that the Table may be borne with them.

29 Thou shalt make also 4 dishes for it, and incense cuppes for it, and coverings for it, & goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set upon the Table shew bread before me continually.

31 ¶ Also thou shalt make a Candlestick of pure golde: of 7 worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his bowles, his knops: and his floures shall be of the same.

32 Since branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it: and three branches of the Candlestick out of the other side of it.

33 Three bowles like unto almonds, one knoppe and one floure in one branch: and three bowles like almonds in the other branche, one knoppe and one floure: so throughout the five branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be four bowles like unto almonds, his knops and his floures.

35 And there shall be a knop under two branches made thereof: and a knoppe under two branches made thereof: and a knoppe under two branches made thereof, according to the five branches coming out of the Candlestick.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers & snuffdishes thereof shall be of pure golde.

39 Of a talent of fine golde shalt thou make it with all these instruments.

40 ¶ Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle, and the appertinances, 33 The place of the Ark, of the Mercie seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with tenne curtaynes of fine twined linnen, and blew, and purple, and skarlet: and in them thou shalt make Cherubims of 2 brydded worke.

2 The length of one curtaine shall be eight and twentie cubites, and the brydth of one curtaine, foure cubites: every one of 4 curtaynes shall have one measure.

3 Fine curtaynes shall be coupled one to another: and the other fine curtaynes shall be coupled one to another.

4 And thou shalt make strings of blew silk upon the edge of 4 one curtaine, which is in the selvedge of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

5 Fittie strings shalt thou make in one curtaine, and fittie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fittie ½ taches of golde, and couple the curtaynes one to another with the taches, and it shall be one Tabernacle.

7 ¶ Also thou shalt make curtaynes of goats haire, to be a covering upon the Tabernacle: thou shalt make them to the number of eleven curtaynes.

8 The length of a curtaine shall be thirtie cubites, and the brydth of a curtaine foure cubites: the eleven curtaynes shall be of one measure.

9 And thou shalt couple fine curtaynes by themselves, & the five curtaynes by themselves: but thou shalt double the first curtaine upon the forefront of the covering.

10 And thou shalt make fittie strings in the edge of one curtaine in the selvedge of the coupling, and fittie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make 4 fty ½ taches of brasse, & fasten them on the strings, and shalt couple the covering together, that it may be one.

12 And the remnant that resteth in the curtaynes of the covering, even the halfe curtaine that resteth, shall be left at the back side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of the covering, may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make

k This was the talent weight of the Temple, and weighed 120. pound, Hebr. 8. 5.

alt. 7. 4. 4.

a That is, of most cunning, or fine worke.

b On the side, that 4 curtaynes might be tied together.

c In tying together both the sides.

d Or, bookes, Or, partition.

e Least raine and weather should marre it.

e That is, five on the one side, and five on the other, & the sixt should hang over the doore of the Tabernacle.

f Or, bookes,

f For these curtaynes were two cubites longer than the curtaynes of the Tabernacle: so that they were fider by a cubite on both sides.

Or, will appoint with thee, Num. 7. 89.

Chap. 37. 10.

Or, an hand broad,

h To set the bread upon.

Chap. 37. 17. i It shall not be molten, but beaten out of the lump of golde with the hammer.

g To bee put vpon the covering that was made of goates haire.
h This was the third covering for the Tabernacle.

make a covering of rammes skinned redd, and a covering of badgers skinned aboue.

15 Also thou shalt make boards for the Tabernacle of Shittim wood to stand by.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall bee in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South,

19 And thou shalt make fourtie sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle toward the West, shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boardes hauing sockets of siluer, euen sixtene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then shalt thou make five barres of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the Westside.

28 And the middle barre shall go through the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare by the Tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 Moreover, thou shalt make a baile of blue silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hooks shall bee of golde) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile with the hooks, that thou maist bring in thither, that is, (with in the vaile) the Urke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the most holy place.

34 Also thou shalt put the Merciesent

vpon the Urke of Testimonie in the most holy place.

35 And thou shalt set the Table with the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linen, wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & couer them with gold: their heads shall be of gold, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lamps continually burning.

Moreover thou shalt make the altar of Shittim wood, five cubites long and five cubites broad (the altar shall bee foure square) and the height thereof three cubites.

2 And thou shalt make it hollow in the foure corners thereof: the hogues shall be of it selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpan for his ashes and his besoms, and his balens, and his fleshhooks, and his censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that grate shalt thou make foure basen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasses of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betweene the boardes: as God shewed thee in the mount, so shalt thou make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundred cubites long for one side.

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their fillets shall be siluer.

11 Likewise on the Northside in length there shall bee hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court. Eastward full East shall haue fiftie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftene cubites, with their three pillars.

m Meaning, in the holy place.

n This hanging or vaile was betwene the holy place, and there where the people were.

b Of the same wood and matter not fastened vnto it.

¶ Or, fire panes.

¶ Ebr. net.

c This was the first entrie into the Tabernacle, where the people abode.

d They were certaine hoops or circles for to beautifie the pillar.

e Meaning, curtains of fiftie cubites.

f Of the doore of the courts.

¶ Or, brasie pieces, wherein were the mortises for the tenons.

i The Ebrewe word signifieth twinned: declaring that they should be so perfect and well ioyned as were possible.

Chap. 25. 9, 40. heb. 8. 5. art. 7. 44.

k Some reade, heads of the pillars.
¶ Ebr. vnder the hooks: meaning that as should hang downeward from the hooks.

l Whereinto the hie Priest onely entred once a yeere.

pillars and their three sockets,

16 ¶ And in the gate of the court shall be a baile of twentie cubites, of blue silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of silver round about, with their hedds of silver, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundred cubites, and the breadth silke & at either end, and the height five cubites, & the hangings of fine twined linen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all manner seruise thereof, & all the & pynnes thereof, and all the pynnes of the court shall be of brasse.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle olue beaten for the light, that the lampes may alwaye burne.

21 In the Tabernacle of the Congregation without the vayle, which is before the Testimonie, shall Aaron and his sonnes beseech them from evening to morning before the Lord, for a statute for ever vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 The garments. 12. 19 Aaron entred into the Sanctuary in the name of the children of Israel. 30 Vism and Thummin. 38 Aaron beareth the iniquitie of the Israelites offerings.

¶ And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue mee in the Priests office: I meane Aaron, Nadab, and Abihu, Eliaszar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautifull.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that he may serue mee in the Priests office.

4 Note these shall bee the garments, which they shall make, a brest plate, and an Ephod, and a robe, and a bordered coate, a mitre, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue mee in the Priests office.

5 Therefore they shall take golde, & blue silke, and purple, and skarlet, and fine linen,

6 ¶ And they shall make the Ephod of golde, blue silke, and purple, skarlet, and fine twined linen of bordered worke.

7 The two shoulders thereof shalt thoue together by their two edges: so shall it be closed.

8 And the imbrided gird of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stufte, euen of golde, blue silke, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two onix stones, and graue vpon them the names of the chil-

dren of Israel:

10 Sure names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to bee set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of golde,

14 ¶ And two chaines of fine gold & at the ende, of wretched worke shalt thou make them, and shalt fasten the wretched chaines vpon the bosses.

15 ¶ Also thou shalt make the brest plate of iudgement with bordered worke: like the worke of the Ephod shalt thou make it: of golde, blue silke, and purple, and skarlet, and fine twined linen shalt thou make it.

16 ¶ Four square it shall be and double, an hand breadth long and an hand breadth broad.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalt be this, a rubie, a topaze, and a carbuncle in the first rowe.

18 And in the second rowe thou shalt see an emeraude, a saphir, and a diamond,

19 And in the third rowe a turquoise, an achate, and an hematite.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall bee according to the names of the children of Israel, twelue, according to their names, grauen as signets, euerie one after his name, & they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chaines at the endes of wretched worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on the two endes of the brest plate.

24 And thou shalt put the two wretched chaines of gold in the two rings in the endes of the brest plate.

25 And the other two endes of the two wretched chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two other endes of the brest plate, vpon the brest thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer agaynst the coupling of it vpon the brest

e As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.
i The description of the brest plate.

¶ Or, Sardoine.
¶ Or, Emeraude.

¶ Or, Carbuncle.
¶ Or, Iasper.

¶ Ebr, Tarbishi.

k Which are vpon most toward the shoulder.

l Which are

¶ Ebr, Hiseim Hisee.

g Or, flakes wherewith the curtains were fastened to the ground.
h Such as cometh from the olue, when it is first pressed or beaten.
¶ Or, ascend vp.

a Whereby his office may be knowne to be glorious and excellent.
¶ Ebr, wise in heart.
b Which is, to separate him from the rest.
c A short and strait coat without sleeves put vpon vpon vpon his garments, to keepe them close vnto him.

d Which went about his vpon most coate.

broidered garbe of the Ephod,

28 Thus they shall binde the breast plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broidered garbe of the Ephod, and that the breast plate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breast plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the breast plate of iudgement the ^o Urim and the Thumim, which shall bee vpon Arons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of women worke round about the collar of it: so it shal bee as the collar of an habergeon that it rent not.

33 And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and belles of golde betwene them round about:

34 That is, * a golden bell and a pomegranate, a golden bell & a pomegranate rounde about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when hee ministrereth, and his sounde shall bee heard, when he goeth into the holy place before the Lord, and when hee cometh out, and hee shall not die.

36 Also thou shalt make a plate of pure golde, and graue thereon, as signers are grauen, ^o HOLINES TO THE LORD,

37 And thou shalt put it on a blue silke lace, and it shall bee vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall bee vpon Arons forehead, that Aaron may beare the iniquitie of the offerings which the children of Israel shall offer in all their holy offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of neede worke.

40 Also thou shalt make for Arons sonnes coates, and thou shalt make them girdles, and bonnets that thou shalt make them for glorie and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and set their hands, and sanctifie them, that they may minister vnto me in the Priestes office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loines vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come

vnto the altar to minister in the holy place, that they commit not iniquitie, and so die. This shall bee a law for euer vnto him and to his seede after him.

CHAP. XXX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promisceth to dwell among the children of Israel.

THIS thing also that thou doe vnto them when thou consecratest them to bee my Priestes, * Take a pong Calfe, and two rams without blemish,

Leuit.9.2.

2 And unleavened bread, and cakes vnleavened tempered with oyle, and wafers vnleavened anointed with oyle: (of fine wheate flour thou shalt make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod, and the Ephod, & the breast plate, and shalt close them to him with the broidered gird of the Ephod.

b Which was next vnder the Ephod,

6 Then thou shalt put the miter vpon his head, and shalt put the hepe * crowne vpon the miter.

Chap.28.36.

7 And thou shalt take the anointing oyle, and shalt poure vpon his head, and anoint him.

Chap.30.25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonnets on them, and the Priestes office shal be theirs for a perpetuall lawe: thou shalt also wash the hands of Aaron, and the hands of his sonnes.

Chap.28.41. For, consecrate them,

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shal put their hands vpon the head of the calfe.

Leuit.1.4.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

c Signifying that the sacrifice was also offered for them, and that they did approue it.

12 Then thou shalt take of the blood of the calfe, & put it vpon the hoines of the altar with thy finger, and shalt poure all the rest of the blood at the foote of the altar.

13 * Also thou shalt take all the fatte that couereth the inwardes, and the kalle, that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burne them vpon the altar.

Leuit.3.3.

14 But the flesh of the calfe, & his skinne, and his dung shalt thou burne with fire without the holle: it is a sinne offering.

* Ebr. sinne, 2. cor.5.21.

15 Thou shalt also take one ramme, and Aaron and his sonnes shal put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, and wash the inwardes of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon.

Chap.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel. n Vrim significeth light, and Thumim perfection: declaring that the stones of the breast plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, & Thumim holines, shewing what vertues are required in the Priests.

Eccles.45.9.

o Holines appertaineth to the Lord: for heis most holy, and nothing vnholly may appeare before him. p Their offerings could not be so perfect, but some faulte would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

For, of sinnes,

d Or, a favour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and neether part of the eare.

f Wherewith the altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did move toward the East, West, North & South. i So called, because it was not once shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

Lewis. 8. 31. and 24. 9. *marsh. 12. 4.*

Upon the altar: for it is a burnt offering unto the Lord: for a sweete savour it is an offering made by fire unto the Lord.

19 And thou shalt take the other ram, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it: upon the lay of Aarons eare, and upon the lay of the right eare of his sonnes, and upon the thumb of their right hande, and upon the great toe of their right foote, and shalt sprinkle the blood upon the altar rounde about.

21 And thou shalt take of the blood that is upon the altar, and of the anoynting oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: so he shal be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, even the fat that cometh the inward, and the hal of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, (for it is the ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burne them upon the altar besides the burnt offering for a sweete savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the bread of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the bread of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved up of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which appertain to Aaron, shal bee his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his steade, shall put them on seven dayes, when hee cometh into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sonnes shal eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Taber-

nade of the Congregation.

33 So they shal eat these things, wherewith their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Nowe if I sought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not bee eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things, which I have commaunded thee: seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou shalt offer upon it for reconciliation, and shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsover toucheth the altar, shall be holy.

38 Now this is that which thou shalt present upon the altar: even two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at even.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Eyn of beaten oyle, and the fourth part of an Eyn of wine, for a drinke offering.

41 And the other lambe thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour unto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there unto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my presence.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to bee my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the lande of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites shoulde pay to the Tabernacle, 18 The brasen laver. 23 The anoynting oyle. 34 The making of the perfume.

Furthermore thou shalt make an Altar for sweete perfume, of Sittim wood which thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee square) and the height thereof two cubites:

1 That is, by the sacrifices.

f Ebr. fill their hands. m To appeale Gods wrath that sinne may be pardoned.

Numb. 28. 2

n That is, an Omer, reade Chap. 16. 16. o Which is about a pint.

|| Or, declare my selfe to you.

p Because of my glorious presence.

Lewis. 26. 13. 2. cor. 6. 16.

q It is I the Lord, that am their God.

a Upon which the sweete perfume was burnt, verse 34.

b Of the same wood & matter, bites: the hories thereof shall bee b of the same.

Or, a circle and border.

c That is, in the Sanctuary, and not in the Holiest of all.

d Meaning, when he trimmeth them, and refresheth the oile.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

Num. i. 2, 5.

g Whereby he testified that he redeemed his life which bee had forfeit, as is declared by David, 2. Sam. 24. 1.

h This shekell valued two common shekels: and the gerah valued about 12. pence after five shillings sterling the ounce of silver. *Leuit. 27. 25.*
Num. 3. 47.
ezek. 45. 12.
i That God should be mercifull vnto you.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

3 And thou shalt overlape it with fine golde, both the toppe thereof and the sides thereof round about, and his hories: also thou shalt make vnto it a crowne of golde round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt let it before the baile, that is nere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee d blesseth the lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron stercheth vp the lamps thereof, he shall burne incense: this perfume shall be perpetuall before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hories of it once in a peere, with the blood of the sinne offering in the day of reconciliation: once in the peere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the shekell of the Sanctuary: (* a shekell is twentie gerahs) the halfe shekell shall be an offering to the Lord.

14 All that are numbed from twentie peeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when pe shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the use of the Tabernacle of the congregation, that it may be a memorie vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brasse, and his foote of bialle to wash, and shalt put it betwene the Tabernacle of the congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash

their hands and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principal spices, of the most pure myrrhe, fine hundred shekels, of sweete cinnamon halfe so much, that is, two hundred and fiftie, and of sweete calamus, two hundred and fiftie:

24 Also of Cassia, fine hundred, after the shekell of the Sanctuary, and of oyle olive an * hin.

25 So thou shalt make of it the oyle of holy anointment, euen a most precious ointment after the arte of the Apocarie: this shall be the oyle of holy anointment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foote,

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Whosoever thou shalt speake vnto the children of Israel, saying, This shall be an holy ointment vnto me, throughout your generations.

32 None shall anoint mans flesh therewith, neither shall he make any composition like vnto it: for it is holy, and shall be holy vnto pou.

33 Whosoener shall make the like ointment, or whosoener shall put any of it vpon a stranger, euen hee shall cut off from his people.

34 And the Lord saide vnto Moses, Take vnto thee these spices, pure myrrhe, and cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apocarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto pou most holy.

37 And ye shall not make vnto pou any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoener shall make like vnto that

l So long as the Priesthood shall last.

m Waving so much.
n It is a kinde of reede of a very sweete sauour within, and is vied in powders and odours.
Chap. 29. 40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests.

r In Ebrew, Sheheleb: which is a sweete kinde of gumme and thineas the naile.

s Onely dedicate to the use of the Tabernacle.

CHAP. XXXII.

4 The Israelites impute their delinquence to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses scale for the people.

to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying,

Behold, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, & in all workmanship:

To finde out curious worke to worke in golde, and in silver, and in brasse,

Also in the arte to set stones, and to carue in timber, and to worke in all manner of workmanship.

And beholde, I haue topt with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commaunded thee:

That is, the Tabernacle of the Congregation, and the Ark of the Testimonie, and the Mercy seate that shall be thereupon, with all instruments of the Tabernacle:

Also the Table and the instruments thereof, and the pure Candlesticke, with all his instruments, and the altar of perfume:

Likewise the Altar of burnt offering with all his instruments, and the Laver with his foote:

Also the garments of the ministrati- on, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

And the anointing oyle, and sweete perfume for the Sanctuary: according to all that I haue commaunded thee, shall they doe.

Afterward the Lord spake vnto Moses, saying,

Speake thou also vnto the children of Israel, and say, I stand vnto the children of Israel, saying, for it is a signe betwene me and you in your generations, that ye may know that I the Lord do sanctify you.

I shall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoener worketh therein, the same person shall be euen cut off from among his people.

Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoener doeth any worke in the Sabbath day, shall die the death.

Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the selfe throughout their generations for an euermaking covenant.

It is a signe betwene me & the children of Israel for ever: for in six dayes the Lord made the heauen and the earth, and in the seventh day he reposed, and rested.

Thus (when the Lord had made an ende of communing with Moses vpon mount Sinai) he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

When the people saw, that Moses tarried long ere he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, Wy, make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

And Aaron saide vnto them, Plucke off the golden eareings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

Then all the people pluckt from them the golden eareings, which were in their eares, and they brought them vnto Aaron.

Who receiued them at their hands, and fashioned it with the graving tooles, and made of it a molten calfe: then they saide, These bee thy gods, O Israel, which brought thee out of the land of Egypt.

When Aaron sawe that he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holp day of the Lord.

So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people fate them downe to eate and drinke, and rose vp to play.

I Then the Lord saide vnto Moses, Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

They are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

Again the Lord said vnto Moses, I haue seene this people, and beholde, it is a stiff necked people.

How therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

But Moses prayed vnto the Lord his God, and saide, O Lord, why doest thou wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

Wherefore shall the Egyptians blaspheme, and say, The Lord hath brought them out of Egypt, to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy minde from this euill towards thy people.

Remember Abraham, Izhak, and Israel thy seruants, to whom thou swasest by thine owne selfe, and satest vnto them, I will multiply your seede as the starrs

The roote of idolatrie is, when men thinke that God is not at hand, except they see him carnally,

B Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

C Such is the rage of Idolaters, that they spare no cost to faulifie their wicked desires.

They smelled of their leauen of Egypt, where they lawe calves, oxen, & serpents worshipped.

King. 12. 28. 1 Cor. 10. 7. Deut. 9. 12.

Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides.

King. 12. 28. Chap. 33. 3. deut. 9. 13.

God theweeth that the prayers of the godly stay his punishment.

Num. 14. 13. Or, blaspheme.

Or, repent.

That is, thy promise made to Abraham.

Gen. 12. 7. & 15. 7. & 48. 16.

I haue chosen and made meete, chap. 35. 30.

This sheweth that handy crafts are the gifts of God's Spirit, and therefore ought to be esteemed.

I haue instructed them, and increased their knowledge.

So called, because of the cunning & art vied therein, or because the whole was beaten out of one piece.

Which onely was to anoint the Priests & the instruments of the Tabernacle, & not to burne.

Though I commaund these workes to bee done, yet will I not that you breake my Sabbath dayes.

Chap. 20. 8. Ezek. 20. 12.

God reparaeth this point because the whole keeping of the lawe standeth in the true vse of the Sabbath, which is to cease from our workes and to obey the will of God.

For Sabbath. Gen. 1. 31. & 2. 2.

From creating his creatures, but not from governing and preserving them.

Deut. 9. 10. i Whereby he declared his will to his people.

starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for ever.

14 Then the Lord changed his minde from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of Gods graue in the Tables.

17 And when Iohna heard the noise of the people, as they shouted, he layde vnto Moses, There is a noise of warre in the host.

18 Who answered, It is not the noise of them that haue the victorie, nor the noise of them that are overcome: but I do heare the noise of singing.

19 Nowe, as soone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wath ward hore, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vps on the water, and made the children of Israel drinke of it.

21 Also Moses saide vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord be fierce: Thou knowest this people, that they are euil set on mischiefes.

23 And they said vnto me, Make vs gods to goe before vs: for wee know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Phee that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, & thereof came this calfe.

25 * Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, & said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Levi gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, But euery man his sword by his side: goe to and fro, from gate to gate throug the host, and slay euery man his brother, and euery man his companion, and euery man his neighbor.

28 So the children of Levi did as Moses had commaunded: and there fell of the people the same day about thre thousande men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be given you a blessing this day.)

30 And when the morning came, Mo-

ses said vnto the people, We haue committed a grievous crime: but nowe I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whoso euer hath sinned against me, I will put him out of my booke.

34 Goe nowe therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall go before thee, but per in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promisseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe up with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people. 18 and desireth to see the glory of the Lord.

Afterwarde the Lord said vnto Moses, Depart, & goe by from hence, thou, and the people (which) thou hast brought by out of the lande of Egypt) vnto the lande which I sware vnto Abraham, to Isaac and to Iacob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amosrites, and the Hittites, and the Perizzites, the Hittites, and the Jebusites:

3 To a land, I say, that floweth with milke and home: for I will not goe by with thee, * because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Phee are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly rayment from thee, that I may know what to do vnto thee)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Joyeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it: * Shelters. And when any did speke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, until he was gone vnto the Tabernacle.

9 And as soone as Moses was entred in to the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation, o I will make it known that he was neuer predestinate in mine eternall counsel to life euellasing. p This declareth howe grievous a sinne idolatrie is, seeing y at Moses prayer God would not fully remit it.

a The Land of Canaan was compassed with hills: so they, that entered into it, must passe vp by the hills.

Gen. 12. 7. Chap. 33. 29. 10. 11. deut 7. 23.

Chap. 32. 9. deut. 9. 13.

b That either I may shew mercie if thou repent, or els punish thy rebellion.

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they shoulde be instructed of the Lords will.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatrie.

Deut. 9. 21.

i Partly to despise them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This sad did to please God, that hee turned the curse of Iacob against Levi, to a blessing. Deut. 33. 9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

d Most plainly
and familiarly of
all others, Num.
12.7,8.deu.34.
10.

e I care for thee
and will preferue
thee in this thy
vocation.

¶ Ebr. face.
f Signifying that
the Israe'lites
should excell
through Gods
faour all other
people, ver. 16.

g Thy face, thy
substance, and
thy maiestie.
h My mercy, and
bafterly care.
i Reade Chap.
34.verl. 6.7.
Rom.9.15.

k For finding
nothing in man
that can deserue
mercy, he will
freely laue his.
l For Moses saw
not his face in
full maiestie, but
as mans weaknes
could beare.
m In mount
Horeb.
n So much of
my glory as in
this mortall life
thou art able
to see,

Deut. 10.1.

¶ Ebr. stand to me.

10 **And** when all the people saw the
cloudie pillar stand at the Tabernacle doore,
all the people rose up, and worshipped euery
man in his tent doore.

11 **And** the Lord spake vnto Moses, a face
to face, as a man speaketh vnto his friend.
After he turned againe into the host, but his
seruant Jothua the sonne of Nun a young
man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See,
thou hast vnto me, leaue this people forth,
and thou shalt not shewe mee whome thou
wilt send with me: thou hast said moreouer,
I know thee by name, and thou shalt also
found grace in my sight.

13 **How** therefore, I pray thee, if I haue
found fauour in thy sight, shew me now thy
way, that I may know thee, and that I may
finde grace in thy sight: consider also that
this nation is thy people.

14 **And** he answered, My presence shall
go with thee, and I will giue thee rest.

15 **Then** he said vnto him, If thy presence
go not with vs, say vs not hence.

16 **And** wherein now shalt it be knowen,
that I and thy people haue founde fauour
in thy sight? shall it not be when thou goest
with vs? so I, and thy people shall haue
preeminence before all the people that are
vpon the earth.

17 **And** the Lord said vnto Moses, I will
do this also that thou hast said: for thou hast
found grace in my sight, and I knowe thee
by name.

18 **Again** hee said, I beseech thee, shew
me thy glory.

19 **And** he answered, I will make all my
good go before thee, and I will proclaime
the name of the Lord before thee: * for I
will shewe k mercie to whome I will shewe
mercie, and will haue compassion on whome
I will haue compassion.

20 **Furthermore** hee said, Thou canst not
see my face, for there shall no man see mee,
and I will.

21 **Also** the Lord said, Beholde, there is a
place by me, and thou shalt stande vpon
the rocke:

22 **And** while my glory passeth by, I will
put thee in a cleft of the rocke, and will cou-
uer thee with mine hand whiles I passe by.

23 **After** I will take away mine hand, &
thou shalt see my backe parts: but my
face shalt not be seene.

C H A P. XXXIII.

1 The Tables are renewed. 6 The description of
God. 12 All fellowship with idolaters is forbidden.
13 The three feasts. 28 Moses vs fourtie dayes in
the Mount. 30 His face shineth, and he couereth it
with a vail.

And the Lord saide vnto Moses, ¶ Behoe
these two Tables of stone, like vnto the
first, and I will write vpon the Tables the
words that were in the first Tables, which
thou brakest in pieces.

2 **And** be ready in the morning, that thou
mapest come by earely vnto the mount of
Sinai, and I will wait there for me in the top of
the mount.

3 **But** let no man come by with thee,
neither let any man be seene thowdownt all

the mount, neither let the sheepe nor cattell
feed before this mount.

4 ¶ Then Moses ¶ Hewed two Tables of
stone like vnto the first, and rose vp earely in
the morning, and went by vnto the mount
of Sinai, as the Lord had commaunded
him, and tooke in his hand two Tables of
stone.

5 **And** the Lord descended in the cloude,
and stoode with him there, and proclaimed
the name of the Lord.

6 **So** the Lord passed before his face, and
cried, The Lord, the Lord, strong, mercifull,
and gracious, slow to anger, and abundant
in goodness and truely,

7 **Remembering** mercie for thousandes, forgiv-
ing iniquitie, and transgression, and sinne,
and not making the wicked innocent, * vis-
siring the iniquitie of the fathers vpon the
children, and vpon childrens children, vnto
the third and fourth generation.

8 **Then** Moses made haste, and bowed
himselfe to the earth, and worshipped,

9 **And** said, O Lord, I pray thee, If I
haue found grace in thy sight, that the Lord
would now go with vs (for it is a stiffnecked
people) and pardon our iniquities & our
sinne, and take vs for thine inheritance.

10 **And** hee answered, Beholde, * I will
make a covenant before all thy people, and
will do marvels, such as haue not bin done
in all the world, neither in all nations: and
all the people among whom thou art, shall
see the worke of the Lord: for it is a terrible
thing that I will do with thee.

11 **Keepe** diligently that which I com-
mand thee this day: Behold, I will call out
before thee the Amorrhites, and the Canaan-
ites, and the Hittites, and the Perizzites,
and the Gittites, and the Iebusites.

12 * Take heede to thy selfe, that thou
make no compact with the inhabitants of
the land whither thou goest, lest they be the
cause of ruine among you:

13 **But** ye shall overthrow their altars,
and breake their images in pieces, and cut
downe their groves,

14 (for thou shalt bowe downe to none
other god, because the Lord, whose name is
* Jealous, is a ielous God)

15 **lest** thou make a * compact with the
inhabitants of the land, and when they goe
a whoring after their gods, and do sacrifice
vnto their gods, some man call thee, and thou
eat of his sacrifice:

16 **And** lest thou take of their * daughters
vnto thy sonnes, and their daughters goe a
whoring after their gods, & make thy sonnes
go a whoring after their gods.

17 **Thou** shalt make thee no gods of
metal.

18 ¶ The feast of * unleaued bread shalt
thou keepe: seven dayes shalt thou eate un-
leaued bread, as I commaunded thee, in the
time of the * moneth of Abib: for in the mo-
neth of Abib thou camest out of Egypt.

19 * Every male, that first openeth the
wombe, shall be mine: also all the first borne
of thy flocke shall bee reckoned mine, both of
beenes and sheepe.

20 **But** the first of the asse thou shalt buy
out

¶ Or, about.
¶ Or, polished.

a This ought to
be referred to the
Lord, and not to
Moses proclaim-
ing: as Chap.
33. 19.
¶ Ebr. not making
innocent.
Deut. 5.9. iero.
32.18.

b Seeing the
people are thus
of nature, the ru-
lers haue neede
to cal vpon God,
that he would al-
wayes be present
with his spirit.
Deut. 5.2.

c If thou follow
their wickednes,
and pollute thy
selfe with their
idolatrie.
d Which plea-
sant places they
chose for their
idoles.
Chap. 20. 5.
Chap. 23. 32.
deut. 7.2.
1. Cor. 8. 10.
1. Kin. 11. 2.

e As gold, silver,
brasse, or any
thing that is mol-
ten: And herein
is condemned all
manner of idoles,
whatsoeuer they
be made of.
Chap. 23. 15.
Chap. 13. 4.
Chap. 13. 2.
and 22. 29.

exek. 44. 30.

Chap. 23. 15.
Eccles. 35. 4.
Without offering
something.
Chap. 23. 12.
Chap. 23. 16.

Which was in
September, when
the sunne declin-
ed, which in the
count of political
things, they cal-
led the end of
the yere.

Deut. 16. 16.
Chap. 23. 14, 17.
A God promisseth
to defend them
and theirs, which
obey his com-
mandement,
Chap. 23. 18.
Reade Chap.
23. 19. deut.
14. 21.

Chap. 24. 18.
Leut. 9. 9.
This miracle
was to confirme
the authoritie of
the lawe, and
ought no more
to be followed
then other mi-
racles.
Deut. 4. 13.
Or, words.

Reade 1. Cor.

1. Cor. 3. 13.

Which was
in the Taberna-
cle of the Con-
gregation,

out with a lambe : and if thou redeeme
him not, then thou shalt breake his necke :
all the first borne of thy sonnes shalt thou
redeeme, and none shall appeare before mee
* emptye.

21 ¶ * Sixe dayes shalt thou worke, and
in the seventh day thou shalt rest : both in
earing time, & in the harvest thou shalt rest.

22 ¶ * Thou shalt also observe the feast of
weeks in the time of the first fruits of wheate
harvest, and the feast of gathering fruites in
the end of the pere.

23 ¶ * Thile in a pere shall all your men
children appeare before the Lord Jehovah
God of Israel.

24 ¶ For I will cast out the nations before
thee, and enlarge thy coasts, so that no man
shall desire thy land, when thou shalt come
up to appeare before the Lord thy God thile
in the pere.

25 ¶ Thou shalt not offer the blood of im-
p sacrifice with leaven, neither shall ought of
the sacrifice of the feast of Passover be left
unto the morning.

26 The first ripe fruites of thy land thou
shalt bring unto the house of the Lord thy
God : yet shalt thou not see the a kid in his
mothers milke.

27 And the Lord said unto Moses, Write
thou these wordes : for after the tenour of
* these wordes I have made a covenant
with thee and with Israel.

28 So he was there with the Lord * for
tie dayes and fortye nights, and did neither
eate bread nor drinke water : and hee wrote
in the Tables * the wordes of the covenant,
even the ten Commandements.

29 ¶ So when Moses came downe from
mount Sinai, the two Tables of the Testi-
monie were in Moses hand, as he descended
from the mount : (Howe Moses wilt not
that the skin of his face shone bright, after
that God had talked with him)

30 And Aaron and all the children of Is-
rael looked vpon Moses, and beholde, the
skin of his face shone bright, and they were
afraid to come nere him.

31 But Moses called them : and Aaron
and all the chiefe of the Congregation retur-
ned vnto him : & Moses talked with them.

32 And afterward all the children of Is-
rael came nere, and he charged them with
all that the Lord had sayde vnto him in
mount Sinai.

33 So Moses made an ende of commu-
ning with them, * and had put a couering
vpon his face.

34 But, when Moses came before the
Lord to speake with him, he tooke off the co-
uering untill he came out : then he came out,
and spake vnto the children of Israel that
which he was commanded.

35 And the children of Israel saw the face
of Moses, how the skin of Moses face shone
bright : therefore Moses put the couering
vpon his face, untill hee went to speake
with God.

CHAP. XXXV.

2 The Sabbath. 3 The free gifts are required.

21 The readinesse of the peoples offer. 30 Be-
cause Aaron and Aboliab are praised of Moses.

Then Moses assembled all the Congre-
gation of the children of Israel, and said
vnto them, These are the wordes which the
Lord hath commaunded that pee should doe
them :

2 * Sixe dayes thou shalt worke, but the
seuenth day shalt be vnto pou the holy Sab-
bath of rest vnto the Lord : whosoever doth
any worke therein, shall die.

3 Pee shall kindle no fire thowout all
your habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the
Congregation of the children of Israel, say-
ing, This is the thing which the Lord com-
maundeth, saying,

5 Take from among you an offering vnto
the Lord : whosoever is of a willing heart,
let him bring this offering to the Lord, namely
goide, and silver, and brasse :

6 Also blue silke, and purple, and skarlet,
and fine linen, and goats haire,

7 And raimes skins died red, and bad-
gers skins with Shittim wood :

8 Also ople for light, and spices for the an-
oynting ople, and for the sweet incense,

9 And our stones, and stones to be set in
the Ephod, and in the brest plate.

10 And all the wise hearted among you,
shall come and make all that the Lord hath
commaunded :

11 That is, the * Tabernacle, the pavillion
thereof, and his couering, and his raches,
and his boards, his barres, his pillars, and
his sockets,

12 The Arke, and the barres thereof : the
Mercie seat, and the baile that couereth it,

13 The Table, and the barres of it, & all
the instruments thereof, and the shew bread :

14 Also the candlesticke of light and his
instruments, and his lampes with the ople
for the light :

15 * Likewise the Altar of perfume & his
barres, and the anoynting ople, & the sweet
incense, and the baile of the doore at the en-
tring in of the Tabernacle.

16 The * Altar of burnt offering with his
brasen grate, his barres, and all his instru-
ments, the Lauer and his foot,

17 The hangings of the court, his pillars
and his sockets, and the baile of the gate of
the court,

18 The pinnes of the Tabernacle, and the
pinnes of the court with their cords,

19 The * ministering garments to mini-
ster in the holy place, and the holy garments
for Aaron the Priest, and the garments of
his sonnes, that they may minister in the
Tabernacle,

20 ¶ Then all the Congregation of the
children of Israel departed from the pre-
sence of Moses.

21 And every one, whose heart & encon-
saged him, and euery one, whose spirit made
him willing, came and brought an offering
to the Lord, for the worke of the Tabernacle
of the Congregation, and for all his vases,
and for the holy garments.

22 Both men and women, as many as
were free hearted, came and brought, raches,
and eare-rings, and rings, and bracelets, all
were jewels of golde : and euery one that
offered

Chap. 30. 9.

a Wherein ye
shall rest from all
bodily worke.

Chap. 35. 2.

b Reade Chap.
28. 3.

Chap. 26. 31.

c Which hanged
before the Mer-
cie-seat that it
could not be
seene.

Chap. 30. 1.

Chap. 27. 1.

d Such as apper-
teine to the ser-
uice of the Ta-
bernacle,

¶ Ebr. Isred him
up.

¶ Or, hookes.

offered an offering of golde unto the Lord:

23 Every man also, which had blue silke, and purple, and skarlet, and fine linen, and goates haire, and raimines skinnies died red, and badgers skinnies, brought them.

24 All that offered an oblation of silver and of brasse, brought the offering unto the Lord: and every one, that had Shittim wood for any manner of worke of the ministration, brought it.

25 And all the women that were wife hearted, did spinne with their handes, and brought the spun worke, even the blue silke, and the purple, the skarlet, and fine linen.

26 Likewise all the women, whose hearts were mooued with knowledge, spun goates haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lord had commaunded them to make by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said unto the children of Israel, Beholde, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,

31 And hath filled him with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in golde, and in silver, and in brasse,

33 And in graving stones to set them, and in carving of wood, even to make any manner of fine worke.

34 And he hath put in his heart that hee may teache other: both he, and Aholiab the sonne of Ahitarnach of the tribe of Dan:

35 ¶ Then hath hee filled with wisdom of heart to worke all manner of cunning, and of proportion, and needle worke: in blue silke, and in purple, in skarlet, and in fine linen and weaving, even to doe all manner of worke, and subtil inventions.

C H A P. XXXVI.

5 The great readinesse of the people, in so much that he commaunded them to cease. 8 The curtains made. 19 The coverings. 20 The boards. 31 The barres. 35 And the vail.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gaue wisdom, and understanding, to know how to worke all manner worke for the service of the Sanctuarie, according to all that the Lord had commaunded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had given wisdom, even as many as their heartes encouraged to come unto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the service of the Sanctuarie, to make it: also they brought still unto him free gifts every morning.

4 So all the wise men, that wrought all the help worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commaunded to be made.

6 ¶ Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linen, of blue silke, and purple, and skarlet: the rubins of dyed worke made thereupon them.

9 The length of one curtaine was twentie and eight cubits, and the breadth of one curtaine foure cubits: and the curtaines were all of one cile.

10 And hee coupled five curtaines together, and other five coupled he together.

11 And hee made strings of blue silke by the edge of one curtaine, in the selvedge of the coupling: likewise hee made on the side of the other curtaine in the selvedge in the second coupling.

12 ¶ Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After hee made fiftie taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goates haire for the covering upon the Tabernacle: hee made them to the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubits, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cile.

16 And he coupled five curtaines by them selues, and five curtaines by themselves:

17 Also hee made fiftie strings upon the edge of one curtaine in the selvedge in the coupling, and fiftie strings made hee upon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the covering that it might be one.

19 And hee made a covering upon the paulion of raimines skinnies dyed redde, and a covering of badgers skinnies aboute.

20 ¶ Likewise hee made the boards for the Tabernacle of Shittim wood to stande by.

21 The length of a board was tenne cubits, and the breadth of one board was a cubit and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

c A rare example and notable, to see the peoples ready to serue God with their goods,

d Which were like pictures with wings, in the forme of children,

Chap. 26. 3, 4.

Or, bookes.

Or, paulion

¶ Ebr. with whom was found.

e Which were witty & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vnto Moses as a minister thereof. Chap. 31. 2.

Or, with the spirit of God.

h Pertaining to graving, or carving, or such like. Chap. 26. 1.

¶ Ebr. wife in heart.

a By the Sanctuarie he meant here all the Tabernacle.

b Meaning the Israelites.

23 So hee made twenty boardes for the South side of $\hat{p}$ Tabernacle, en $\hat{e}$ full South.

24 And fourty sockets of silver made hee vnder the twenty boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of $\hat{p}$ Tabernacle toward the North, he made twenty boardes,

26 And their fourtie sockets of silver, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made sixe boardes.

28 And two boardes made he in the corners of the Tabernacle, for either side,

29 And they were * ioynd beneath, and likewise were made sure aboue with a ring: thus he did to both in boty corners.

30 So there were eight boards and their sixtene sockets of silver, vnder euery board two sockets.

31 ¶ After, hee made * barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five barres for the boards of the Tabernacle on the side toward the West.

33 And he made $\hat{p}$ middelt barre to shoote throught the boards, from the one ende to the other.

34 He overlaid also $\hat{p}$ boards with gold, and made their rings of golde for places for the barres, & covered the barres with gold.

35 ¶ Whoeuer hee made a $\hat{b}$ vaile of blue silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of byopes red worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaped them with golde: whose hookes were also of golde, & he cast for them foure sockets of silver.

37 And hee made an i hanging for the Tabernacle doore, of blue silke, and purple, and skarlet, and fine twined linen, and needle worke,

38 And the five pillars of it with their hookes, and overlaped their chapiters and their fillets with golde, but their fine sockets were of brasle.

C H A P . XXXVII

1 The Arke, 6 The Mercie feat, 10 The Table, 17 The Candlesticke, 25 The Altar of incense.

After this, Bezaleel made the * Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And overlaped it with fine golde without and without, and made a * crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and covered them with golde,

5 And put the barres in the rings by the sides of the Arke to beare the Arke.

6 ¶ And he made the * Mercie feat of pure golde: two cubites and an halfe was the

length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Mercie feat: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other ende: $\hat{b}$ of the Mercie feat made he the Cherubims, at the two ends thereof.

9 And the Cherubims spied out their wings on hie, and covered the Mercie feat with their wings, and their faces were one towards another: toward the Mercie feat were the faces of the Cherubims.

10 ¶ Also hee made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee overlaped it with fine golde, and made thereto a crowne of golde round about.

12 Also hee made thereto a border of an $\hat{h}$ hand breadth round about, and made vpon the border a crowne of golde round about.

13 And hee cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and covered them with golde to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise he made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: and his base, & his branch, his bowles, his knops, and his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a floure: and in another branch three bowles made like almonds, a knop and a floure: and so throught out the sixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke were foure bowles after the fashion of almonds, the knops thereof and the floures thereof.

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches coming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

23 And hee made for it seven lamps with the snuffers, and snuffdishes thereof of pure golde.

24 Of a talent of pure golde made hee it with all the instruments thereof.

25 ¶ Furthermore he made the * perfume altar

$\hat{b}$ Of the selfe same matter that the Mercie feat was.

$\hat{h}$ Or, foure fingers.

Chap. 25. 29.

Chap. 25. 31.

c Read Chap.

25. 39.

Chap. 30. 1, 2,

altar 3. 4.

$\hat{g}$ Or, toward the Sea which was the Sea called Mediterraeneum Westward from Ierusalem.

Chap. 26. 34.

Chap. 25. 28, & 30. 4. 5.

$\hat{h}$ Which was betweene the Sanctuary and the Holiest of all.

$\hat{h}$ Or, beads.

$\hat{i}$ Which was betweene the Court and the Sanctuary.

$\hat{h}$ Or, grauen borders.

Chap. 25. 10.

$\hat{a}$ Like battlements.

Chap. 25. 17.

altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites high, and the hornes thereof were of the same.

26 And hee covered it with pure golde, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And hee made two rings of golde for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with golde.

Chap. 30. 23, 35.

29 And hee made the hoip * anointing oile, and the sweete pure incense after the * policaries arte.

C H A P. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

Chap. 27. 1.

1 **A**lso hee made the altar of the burnt offering * of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square and thre cubites hee.

2 And hee made vnto it hornes in þ four corners thereof: the hornes thereof were of the same, and he overlaid it with brasle.

Chap. 27. 3.

3 Also hee made all the instruments of the altar: the * altspans, and the besomes, and the balons, the fleshookes, and the censers: all the instruments thereof made he of brasle.

Or, firepannes.

4 Moreover hee made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the * middes of it.

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

5 And cast foure rings of brasle for the foure ends of the grate to put barres in.

Chap. 27. 8.

6 And hee made the barres of Shittim wood, and covered them with brasle.

7 The which barres hee put into þ rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

b R. Kimhi saith, that the women brought their looking glasses which were of brasle, or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

8 ¶ Also hee made the Lauer of brasle, and the foote of it of brasle of the * glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their fillets were of siluer.

11 And on the North side the hangings were an hundred cubites: their pillars twentie, & their sockets of brasle twentie, the hookes of the pillars and their fillets of siluer.

12 On the West side also were hangings of fiftie cubites, their tenne pillars with their tenne sockets: the hookes of the pillars and their fillets of siluer.

13 And towarde the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their three pillars, and their three sockets:

Chap. 27. 14.

15 * And of the other side of the court gate on both sides were hangings of fiftene cubites, with their three pillars and their three

sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasle: the hookes of the pillars and their fillets of siluer, & the conering of their chapiters of siluer: and all the pillars of the court were hoopd about with siluer.

18 Hee made also þ hanging of þ gate of the court of needle worke, blue silke and purple, and skarlet, & fine twined linnen euen twentie cubites long, and five cubites in height and breadth, & like the hangings of the court.

¶ Ebr, ouer against.

19 And their pillars were foure with their foure sockets of brasle: their hookes of siluer, and the conering of their chapiters, and their fillets of siluer.

Chap. 27. 19.

20 But all the * pinnies of the tabernacle and of the court round about were of brasle.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moyses for the office of the Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

22 So Bezaleel þ sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commaunded Moyses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman and an embroderer, and a worker of needle worke in blue silke, and in purple, and in skarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seven hundred and thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were numbered in the congregation, was an hundred talents, and a thousand seven hundred and thirtie and fine shekels, after the shekell of the Sanctuarie.

Or, halfe a shekel.

26 ¶ All portion for a man, that is, halfe a shekell after the shekell of the Sanctuarie, for all them that were numbered from twentie yeere olde and aboue, among sixe hundred thousand, and thre thousand, and fine hundred and fiftie men.

27 Moreover there were an hundred talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the baile: an hundred sockets of an hundred talents, a talent for a socket.

28 But hee made the hookes for the pillars of a thousand seven hundred and thirtie and fine shekels, and overlaped their chapiters, and made fillets about them.

29 Also the brasle of the offering was seuentie * talents, and two thousand, and foure hundred shekels.

e Reade the weight of a talent, Chap. 25. 39.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pinnies of the Tabernacle, and all the pinnies of the court round about.

Chap. 27. 19.

C H A P. XXXIX.

1 The apparell of Aaron & his sonnes. 32 All that the Lord commanded, was made, and finished.
43 Moses bleſſeth the people.

a As coverings for the Arke, the Candleſticke, the Altars, and ſuch like.

Chap. 31. 10.
and 35. 19.

M^a Moreover they made garments of miniſtration to miniſter in the Sanctuary, of blue ſilke, and purple, and ſcarlet: they made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of golde, blue ſilke, and purple, and ſcarlet, and fine twined linen.

3 And they did beate the gold into thinne plates, and cut it into wires, to worke it in the blue ſilke and in the purple, and in the ſcarlet, and in the fine linen, with bropdered worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broyded garbe of his Ephod that was upon him, was of the ſame kuffe, and of like worke: even of golde, of blue ſilke, and purple, and ſcarlet, and fine twined linen, as the Lord had commanded Moſes.

6 ¶ And they wrought two Onix ſtones cloſed in ouches of golde, & graven, as ſignets are graven, with the names of the children of Iſrael.

7 And put them on the ſhoulders of the Ephod, as ſtones for a remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breaſtplate of bropdered worke like the worke of the Ephod: of w^hite, of golde, blue ſilke, and purple, and ſcarlet, and fine twined linen.

9 They made the breaſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with ſoure rowes of ſtones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the firſt rowe:

11 And in the ſecond row, an Emeraude, a Saphire, and a Diamond:

12 Alſo in the thirde rowe, a Turkeiſe, and Achaze, and an Hyemartite:

13 Likewise in the fourth rowe, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of golde.

14 So the ſtones were according to the names of the children of Iſrael, even twelve: after their names, graven like ſignets, enſur one after his name according to the twelve tribes.

15 After, they made upon the breaſtplate chaines at the ends, of wreathen worke and pure golde.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breaſtplate.

17 And they put two wreathen chaines of golde in the two rings, in the corners of the breaſtplate.

18 Alſo the two other ends of the two wreathen chaines they faſtened in the two boſſes, & put them on the ſhoulders of the Ephod upon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of

the breaſtplate upon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ſet over againſt his coupling about the bropdered garbe of the Ephod.

21 Then they faſtened the breaſtplate by his rings unto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt upon the bropdered garbe of the Ephod, and that the breaſtplate ſhould not bee looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreover, hee made the robe of the Ephod of women worke, altogether of blue ſilke.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the ſhirts of the robe pomegranates, of blue ſilke, and purple, and ſcarlet, and fine linen twined.

25 They made alſo belles of pure gold, and put the belles betweene the pomegranates upon the ſhirts of the robe rounde about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the ſhirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linen, of women worke for Aaron and for his ſonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And the girdle of fine twined linen, and of blue ſilke, and purple, and ſcarlet, even of needie worke, as the Lord had commanded Moſes.

30 ¶ Finally they made the plate for the holy crowne of fine gold, and wrote upon it a ſcripture like to the graving of a ſignet, HOLINES TO THE LORD.

31 And they tied unto it a lace of blue ſilke to faſten it on his head upon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, even of the Tabernacle of Congregation ſummed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle & al his instruments, his taches, his boards, his barres, and his pillars, and his ſockets.

34 And the covering of Rammes ſkins dyed red, & the coverings of Badgers ſkins, and the covering baile.

35 The Arke of the Teſtimony, and the barres thereof, and the Mercieſeat,

36 The Table, with all the instruments thereof, and the ſhewbread,

37 The pure candleſticke, the lamps thereof, even the lamps ſet in order, and all the instruments thereof, and the oyle for light:

38 Alſo the golden altar and the anointing oyle, and the ſweete incenſe, and the

a Which was next under the Ephod.

b Where he ſhould put the row his head.

Chap. 28. 33.

Chap. 28. 43.

Chap. 28. 36.

Chap. 27. 21.

g So called, becauſe it hanged before the Mercieſeat, and covered it from

h Or, which Aaron dreſſed and reſſed with oyle every morning, Chap. 30. 7.

Chap. 28. 9.
b That is, of very fine and curious workmanship.
Chap. 28. 12.

e Or, a figure, which ſtone authors write that it cometh of the vine of the beaſt called Lynx.
d That is, every tribe had his name written in a ſtone.

hanging

hanging of the Tabernacle doore,

39 The brazen Altar with his grate of braile, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, his sockets, and the hanging to the court gate, and his cordes, & his pumies, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that þ Lord hath commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and beholde, they had done it as the Lord had commanded: so had they done: and Moses blessed them.

CHAP. XL.

3 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lords appeareth in the cloud covering the Tabernacle.

When the Lord spake vnto Moses, saying,

2 In the first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the baile.

4 Also thou shalt bring in the Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, & light his lampes,

5 And thou shalt set the incense Altar, of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation & the Altar, and put water thereon.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anoynting oile, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and

clothe them with garyments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto me in the Priests office: for their anoynting shall be a signe, that the Priesthood shall be euermlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee tyed the couering ouer the Tabernacle, and put the couering of that couering on his about it, as the Lord had commanded Moses.

20 ¶ And hee tooke and put the Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Sperculeare on his vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged by the couering baile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Southside of the Tabernacle, without the baile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table towards the Southside of the Tabernacle.

25 And he lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the baile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged by the baile at the doore of the Tabernacle.

29 After, hee set the burnt offering altar without the doore of the tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the altar, & poured water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle and the altar, & hanged by the baile at the Court gate: so Moses finished the worke.

34 ¶ Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle

d Till both the Priesthood and the ceremonies should ende, which was at Christs coming.

Numb. 7. 1. e After they came out of Egypt, Num. 7. 1.

f That is, the tables of the Lawe, chap. 3. 1. 8. and 34. 29.

Chap. 35. 122

ffor, set vp.

g Betweene the Sanctuarie and the Court.

Numb. 9. 15. 1 King. 8. 10.

i Signifying that in Gods matters man may neither adde nor diminish.

k Praised God for the peoples diligence, & praised for them.

a After that Moses had bene fourtie daies and fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth containeth halfe March and halfe April. * Reade Chap. 26. 35.

b This is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuarie and the Court.

bernacle of the congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended by from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they iourneied not till the day that it ascended.

38 For the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preferred and guided them night and day. **i** They came to the land promised.

The third booke of Moses,

called *Leuiticus.

THE ARGUMENT.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

AS God daily by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordained diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull, and what politikes lawes were profitable. Which things declared, hee promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 3. 10 and 14 The manner to offer burnt offerings: as well of bullockes, as of sheepe and birds.

a Hereby Moses declareth that he taught nothing to the people, but that which he received of God.

NOWE the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of ^b cattell, as of beecnes and of the sheepe.

b So they could offer of none other sort, but of those which were commanded. Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

d Ebr. to him.

e The Priest or Leuite.

f Of the burnt offering, Exo. 27. 1.

3 * If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntee: he will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted: to the Lord, to be his attornment.

5 And hee shall kill the bullocke before the Lord, and the Priests Naarons sonnes shall offer the blood, & shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall hee slay the burnt offering, and cut it in pieces.

7 So the sonnes of Naaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

g Or, the body of the beast, or the fat.

8 Then the Priests Naarons sonnes shall lay the parts in order, the head and the shall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof he shall wash in water, & the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

f Or, a sauour of rest which pacifieth the anger of the Lord.

10 And if his sacrifice for the burnt offering be of ^d flockes (as of the sheepe or of the goates) he shall offer a male without blemish,

11 & And he shall kill it on the North side of the altar before the Lord, & the Priests Naarons sonnes shall sprinkle ^e blood there: of round about vpon the altar.

12 And he shall cut it in ^f pieces, separating his head and his ^g hall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar: ^h Ebr. into his pieces, ⁱ Or, fire.

13 But he shall wash the inwards & the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 And if his sacrifice be a burnt offering to the Lord, of the fowles, then he shall offer his sacrifice of the turtle doves, or of the pong pigeons.

15 And the Priest shall bring it vnto the altar, and twining the necke of it asunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his man with his feathers, and cast them beside the altar on the ^k Alt part in the place of the ashes.

17 And he shall cleane it with his wings, but not deuide it asunder: & the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

i The Ebrewe word signifieth to pinch off with the naile.

h Or, strained, or pressed.

k On the side of the court gate in the pannes, which stood with alhes, Exo. 27. 3.

CHAP. II.

1 The meat offering is after three sorts: of fine flour vnbake, 4 Of bread bake, 14 And of eorn in the ear

AND when any wil offer a meat offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Naarons sonnes the Priests, & he shall take thence his handfull of ^a flour, & of the oyle ^b at the incense, and the Priest shall burne it for a ^c memorie all vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

a Because the burnt offering could not bee without the meate offering.

b The Priest.

c To signifye that God remembereth him that offereth.

Eccles. 7. 31.

d Therefore none could-eat of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2.

Exod. 29. 18.

f That is, fruites which are sweete as hony, ye may offer.

g But reserved for the Priests.

Mar. 9. 49.

h Which they were bound (as by a covenant) to vse in all sacrificies, Num. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24. or, it meaneth a pure and pure, covenant.

Chap. 23. 14.

i Or, full eares: for the word signifieth a full field.

Reade 2. Chron. 36. 19. in the note g.

a A sacrifice of thanksgiving, offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests and the third to him that offered. Exod. 29. 22.

3 * But the remnant of the meate offering shalbe Marons and his sonnes: for it is a most holp of the Loydes offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meate offering be an oblation of the frying panne, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powe oyle theron: for it is a meat offering.

7 ¶ And if thy meate offering be an oblation made in the cauldron, it shalbe made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Loyde, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the priest shall take from the meat offering a * memoriall of it, & shall burne it vpon the altar: for it is an oblation * made by fire for a sweete savour vnto the Loyd.

10 But that which is left of the meate offering, shall be Marons and his sonnes: for it is most holp of the offerings of the Loyde made by fire.

11 All the meate offerings which ye shall offer vnto the Loyd, shall bee made without leauen: for pee shall neither burne leauen nor hony in any offering of the Loyd made by fire.

12 ¶ In the oblation of the first fruites ye shall offer them vnto the Loyde, but they shall not be burnt & vpon the altar for a sweete savour.

13 ¶ All the meate offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.

14 ¶ If then thou offer a meate offering of thy first fruites vnto the Loyde, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheat beaten out of the * greene eares.

15 After, thou shalt put oyle vpon it, & lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Loyd made by fire.

CHAP. III.

1 The manner of peace offerings, and beasts for the same. 17 The High Priest may neither eat nor blood.

¶ Also if his oblation be a peace offering, if he will offer of the dyone, (whether it be male or female) he shall offer such as is without blemish, before the Loyd,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Marons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer a part of the peace offerings as a sacrifice made by fire vnto the Loyd, even the * fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kid-

neis, & the fat that is on them, & vpon the flanks, and the kail on the liver with the kidneis.

5 And Marons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour vnto the Loyd.

6 ¶ Also if his oblation be a peace offering vnto the Loyd out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Loyd,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, & Marons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offerings he shall offer an offering made by fire vnto the Loyd: hee shall take away the fat thereof, and the ronne altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also he shall take away the two kidneis, with the fat that is vpon them, & vpon the * flanks, and the kail vpon the liver with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meat of an offering made by fire vnto the Loyd.

12 ¶ Also if his offering be a goat, then shall he offer it before the Loyd,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Maron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire vnto the Loyd, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kail vpon the liver with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meat of an offering made by fire for a sweete savour: * all the fatte is the Loyds.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that pee shall eat neither * fat nor * blood.

CHAP. IIIII.

1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

¶ Whereof, the Loyde spake vnto Moses, Mapping,

2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandments of the Loyd, (which ought not to bee done) but shall do contrary to any of them,

3 If the Priest that is anointed doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a young bullocke without blemish vnto the Loyd for a sinne offering.

¶ Or, the which kidneies are nere the flanks.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the males so here can bee offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part. d The burnt offering was wholly consumed, and of the offering made by fire only the inwards &c. were burnt: the shoulder and breast with the two chawes and the mawe were the Priests, and the rest his that offered.

Verse 4.

e Meaning, at the North side of the Altar, Chap. 1. 1.

Chap. 7. 25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.

Gen. 9. chap. 17. 4.

¶ Ebr. a soule.

o That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22. b Meaning, the bie Priest.

e Hereby confessing that he deserved the same punishment, which the beast suffered.

d Which was betweene the holiest of all, and the Sanctuary, e Which was in the court: meaning by the Tabernacle the Sanctuary: & in the end of this verse it is taken for the Court.

Chap. 5. 9.

Exod. 29. 14.
num. 19. 5.

Heb. 13. 11.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.

Chap. 5. 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.

¶ Or, the Priest.

4 And he shall bring the bullocke unto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullocks head, and kill the bullocke before the Lorde.

5 And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lorde, before the vail of the Sanctuary.

7 The Priest also shall put some of the blood before the Lorde, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation: then shall he poure all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that couereth the inwardes, and all the fat that is about the inwardes.

9 He shall take away also the two kidneys, and the fat that is vpon them, and vpon the flankes, and the kail vpon the inner with the kidneys.

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his dung shall he beare out.

12 So he shall carpe the whole bullocke out of the holste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burne.

13 And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, & haue done against any of the commandments of the Lorde which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a pong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lorde, and he shall kill the bullocke before the Lorde.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lorde, euen before the vail.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lorde, that is in the Tabernacle of the Congregation: then shall he poure all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him,

and shall burne it vpon the altar.

20 And the Priest shall doe with his bullocke, as hee did with the bullocke for his sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carie the bullocke without the holste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the commandments of the Lorde his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall he bring for his offering, an yee goate without blemish,

24 And shall lay his hand vpon the head of the yee goate, and kill it in the place where he should kill the burnt offering before the Lorde: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall poure the rest of his blood at the foote of the burnt offering altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandments of the Lorde, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed, then he shall bring for his offering a yee goate without blemish for his sinne which he hath committed,

29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & poure all the rest of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete sauour vnto the Lorde, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish.

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall poure all the rest of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblation.

f. i.

ticus

¶ Or, make a pong
same with it.

¶ Or, the male
goate of the foldes.
h That is, the
Priest shall kill
it: for it was not
lawfull for any
out of that of-
ficer to kill the
beast.

i Wherein he
represented Ie-
sus Christ.
¶ Or, priuate
person.

¶ Or, the female
of the goates.
k Reade vers. 34.

Exod. 29. 18.

l Meaning, that
the punishment
of his sinne
should be laide
vpon that beast,
or, that he had
received all things
of God, and offered
this willingly.
m Or, besides
burnt offerings,
the which were
dayly offered to
the Lorde.

tions of the Lorde made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

C H A P. V.

1 Of him that testifieth not the truth, if he beare another swear falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

† Ebr. a soule.

|| Or, if the iudge hath taken an oath of any other. a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the wickedly.

Also if any have sinned, that is, if he have heard the voyce of an othe, and he can be a witness, whether he hath scene or knowne of it, if he doe not utter it, he hath beare his iniquitie:

2 Either if one touch any uncleane thing, whether it be a carion of an uncleane beast, or a carion of uncleane cattell, or a carion of uncleane creeping things, and is not ware of it, yet he is uncleane, and hath offended:

3 Either if he touch any uncleannesse of man (whatsoever uncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any b sweare, & pronounce with his lippes to doe euill, or to doe good (whatsoever it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these poynts,

5 When he hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering unto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe or a three goate, for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But if hee be not able to bring a sheepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two pong pigeons unto the Lorde, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them unto the Priest, who shall offer the sinne offering first, and wryng the necke of it a sunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offering upon the side of the altar, and the rest of the blood shall be shedde at the foote of the altar: for it is a sinne offering.

10 Also hee shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle doves, or two pong pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sinne offering, he shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it upon the altar * with the offerings of the

Lorde made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake unto Moses, saying,

15 If any person transgresse and sinne through ignorance & by taking away things consecrated unto the Lorde, hee shall then bring for his trespass offering unto the Lord a ramme without blemish out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and give it unto the Priest: so the Priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne & doe against any of the commandements of the Lord, which ought not to be done, and knowe not, and sinne, and beare his iniquitie,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering unto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

C H A P. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore upon the altar. 14 The lawe of the meat offering. 20 The offerings of Aaron, & his sones.

¶ And the Lord spake unto Moses, saying,

2 If any sinne and commit a trespass against the Lord, and denie unto his neighbour that, which was taken him to keepe, or that which was put to him of trust, or doeth by robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for as much of these things that a man doth, wherein he sinneth:

4 When, I say, he thus sinneth & trespasseth, hee shall then restore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was delivered him to keepe, or the lost thing which he found,

5 Or if whatsoever hee hath sworne falsely, he shall both restore it in the whole * summe, and shall add the fifth part more thereto, and give it unto him to whom it pertained, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass unto the Lorde, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespass offering unto the Priest.

7 And the Priest shall make an atonement for him before the Lorde, and it shall be forgiven

g As touching the first fruites or riches due to the Priests & Levites. h By the estimation of the Priest, chap. 27. 12.

Chap. 4. 2. i That is, afterward remembrance that he hath sinned, when his conscience doth accuse him. Exod. 30. 13. k Els if his sinne against God come of malice, he must die. Num. 15. 30.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

† Ebr. if his hand cannot touch, meaning for his power.

Chap. 1. 15.

|| Or, poured.

|| Or, according to the lawe. d Or, declare him to be purged of that sinne. Verse 7.

e Which is a bawle or pottell. f As in the meate offering, Cha. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

a To bestow and occupie for the vse of him that gaue it. b By any guile or vnlawfull means. c Num. 5. 6. d Wherein he cannot but sinne: or, wherein a man accustomed to sinne by peritrie or such like thing. Num. 5. 7.

Chap. 5. 15.

forgeinen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron & his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garment, and shall put on his linen breeches vpon his flesh, and take away the ashes wher the fire hath consumed the burnt offering vpon the altar, and hee shall put them beside the altar.

11 After, he shall put off his garments, & put on other raiment, and carie the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon & neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, & he shall burne thereon the fat of the peace offerings

13 The fire shall euery burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine flour of the meate offering and of the ople, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete savour, as a memoyall thereof vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eate: it shall be eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for euery in your generations concerning the offerings of the Lord, made by fire: whatsoeuer toucheth them shall be holie.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flour, for a meate offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oile: thou shalt bring it fried, and shalt offer the broken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes shall offer it: it is the Lordes ordinance for euer, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that wheron it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The law of the trespasse offering: 11 Also of the peace offerings. 23 The fat and the blood may not be eaten.

Likewise this is the law of the trespasse offering, it is most holy.

2 In the place where they kill the burnt offering, they shall kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rump, & the fat that covereth the inward.

4 After, he shall take away the two kidneys, with the fat that is on them, and vpon the flanks, and the kail on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one lawe serueth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meate offering that is baked in the oven, & that is dressed in the panne, and in the frying panne, shall the Priests that offereth it.

10 And euery meate offering mingled with oile, and that is drye, shall pertene vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer to give thanks, then hee shall offer for his thanks offering, unleaened cakes mingled with oile, and unleaened wafers anointed with oile, and fine flour fried with the cakes mingled with oile.

13 He shall offer also his offering with cakes of leaenened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30.18.

chap. 4.5. heb. 13.11.

m Out of the campe, chap. 4.12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word trespasse signifies sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oile nor leaue.

g Peace offerings containe a confession & thanksgiving for a benefite received, and also a vow, and free offering to receive a benefite.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secret parts, Exo. 28.43.

f In the ashpans appointed for that vse.

Chap. 2.1. num. 15.4.

Chap. 2.9.

g Or, kneed with leauen and after baked.

Exod. 29.37.

Exod. 16.36.

h So oft as the hie Priest shall be elected and anointed.

|| Or, fried.

i His sonne that shall succeed him.

cake for an heave offering unto the Lord, & it shall bee the Priestles that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof untill the morning.

16 But if the sacrifice of his offering be a bullock, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth unto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh al that be cleane shall eat thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lord, having his uncleannes upon him, even the same person shall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleannes of man, or of an unclean beast, or of any filthy abomination, and eat of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 ¶ Again the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, and say, * Ye shall eat no fat of beecves, nor of sheepe, nor of goates:

24 For the fat of the dead beast, and the fat of that, which is torne with beasts, shall be occupied to any use, but ye shall not eat of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, even the person that eateth, shall be cut off from his people.

26 Neither shall ye eat any blood, whether of fowle, or of beast in all your dwellings.

27 Every person that eateth any blood, even the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: even the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte upon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye give unto the priest for an heave offering, of your

peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall have the right shoulder for his part.

34 For the beast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, and have given them unto Aaron the Priest, and unto his sonnes by a statute for ever from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serve in the Priestes office unto the Lord.

36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the lawe of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake unto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the anointing oile, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses saide unto the companie, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put upon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the bordered garbe of the Ephod, and bound it unto him therewith.

8 After, he put the breast plate thereon, and put in the breast plate the Urim and the Thummim.

9 Also hee put the mitre upon his head, and put upon the mitre on the forefront the golden plate, and the holie crowne, as the Lord had commanded Moses.

10 ¶ Nowe Moses had taken the anointing oile, and anointed the Tabernacle, and all that was therein, and sanctified them,

n That is, his privilege, reward, and portion.

o Which sacrifice was offered when the Priests were consecrated, Exo. 29. 22.

Exod. 28. 1. 4.
Exod. 30. 2. 4.

Exod. 29. 4.

Exod. 28. 30.
a So called, because this super-scription, Holines to the Lord, was graven in it.
b That is, the Holiest of all, the Sanctuary and the Court.

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering, that is cleane.

Chap. 15. 3.

Chap. 3. 17.

Gen 9. 4. chap. 17. 14.

m And should not send it by another.
Exod. 29. 24.

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar, and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And hee powred of the anoynting oyle vpon Marons head, and anointed him, to sanctifie him.

13 After, Apoles brought Marons sonnes, and put coates vpon them, and girded them with girdles, and put donets vpon their heads, as the Lord had commaunded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Apoles slew him and tooke the blood, which hee put vpon the hornes of the altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so hee sanctified it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwardes, and the kal of the liuer, and the two kidnepes, with their fatte, which Apoles burned vpon the altar.

17 But the bullocke and his hide, and his fleshy and his downe, hee burnt with fire without the host, as the Lord had commaunded Apoles.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Apoles killed it, and sprinkled the blood vpon the altar round about.

20 And Apoles cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Apoles burnt the ramme entyre whit vpon the altar: for it was a burnt offering for a sweete sauiour, which was made by fire vnto the Lord, as the Lord had commaunded Apoles.

22 ¶ After, he brought the other ram, the ramme, of consecrations, and Aaron and his sonnes layde their hands vpon the head of the ramme,

23 Which Apoles slew, and tooke of the blood of it, and put it vpon the lappe of Marons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 Then Apoles brought Marons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feete, and Apoles sprinkled the rest of the blood vpon the altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwardes, and the kal of the liuer, and the two kidnepes with their fat, and the right shoulder.

26 Also hee tooke of the bakke of the unleauened bread that was before the Lord, one leauened cake, and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the right shoulder.

27 So hee put * all in Marons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Apoles tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauiour which were made by fire vnto the Lord.

29 Likewise Apoles tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Apoles * portion, as the Lord had commaunded Apoles.

30 Also Apoles tooke of the anoynting oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Apoles said vnto Aaron and his sonnes, Seeth the fleshy at the doore of the Tabernacle of the Congregation, and there * eate it with the bread that is in the bakke of consecrations, as I commaunded, saying, Aaron and his sonnes shal eate it,

32 But that which remaineth of the fleshy and of the bread, shall be burnt with fire.

33 And yee shall not depart from the doore of the Tabernacle of the Congregation on seuen dayes, vntill 8 dayes of your consecrations be at an ende: for * seuen dayes, said the Lord, shall he & consecrate you,

34 As he hath done this day: so the Lord hath commaunded to doe, to make an atonement for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation: day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commaunded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the hand of Apoles.

CHAP. IX.

8 The firstofferings of Aaron, 22 Aaron blest the people, 23 The glory of the Lord shewed, 24 The fire commeth from the Lord.

And in the * eight day Apoles called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a pong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Apoles commaunded before the Tabernacle of the Congregation, & all the assemblie drew neere and stood before the Lord.

6 (For Apoles had said, This is þ thing which the Lord commaunded that yee should

Exod. 29. 24.

Exod. 29. 26.

g At the doore of the court. Exod. 29. 32. chap. 24. 9.

Exod. 29. 35. f Ebr. fill your hands. [Or, as] I have done.

h By commission given to Moses.

a After their consecration: for the seuen dayes before the Priests were consecrated. Exod. 29. 1. b Aaron entred into the possession of the priesthood, and offered the four principal sacrifices: the burnt offering, the meate offering, the peace offering, and the meate offering.

c Before the altar, where his glory appeared.

Exodus. 45. 15. p. 133. 12.

Exod. 29. 1. chap. 9. 2.

e Of the burnt offering.

d To offer for the sinnes of the people.

o In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinned Chap. 7. 8.

Exod. 29. 31.

f Moses did this because that the priests were not yet established in their office.

CHAP. X.

Should do, and the glory of the Lord shall appear unto you)

7 Then Moses said unto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went unto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood unto him, and hee dypt his finger in the blood, and put it vpon the hogues of the altar, and powred therell of the blood at the foote of the altar.

10 But the fat and the kidneys, and the hall of the liver of the sinne offering, hee burnt vpon the altar, as the Lord had commanded Moses.

11 The fleshy also and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought unto him the blood, which hee spynkled round about vpon the Altar.

13 Also they brought the burnt offering unto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did with the inwardes and the legs, & burnt them vpon the burnt offering on the altar.

15 ¶ Then he offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and beside the burnt sacrifice of the morning, he burnt this vpon the altar.

18 He slew also the bullock, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought unto him the blood, which he spynkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which cometh the inwardes and the kidneys, and the hall of the liver.

20 So they laid the fat vpon the beasts, and he burnt the fat vpon the altar.

21 But the e breaſts and the right shoulder Aaron tooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people sawe, they gaue thanks, and fell on their faces.

2 Nadab and Abihu are burnt, 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

But * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, & offered a strange fire before the Lord, which hee had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nexe me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Elzabab and Elzaphan the sonnes of Uzziel, the vncle of Aaron, and said vnto them, Come neere, carrye your brethren from before the Sanctuarie out of the holte.

5 Then they went and carried them in their coats out of the holte, as Moses had commanded.

6 After, Moses said vnto Aaron, & vnto Eleazar and Ithamar his sonnes, * Woeuer not pour heads, neyther rent your clothes, lest ye die, and least wrath come vpon all the people: but let pour brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not pe out from the doore of the Tabernacle of the Congregation, lest ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when pee come into the Tabernacle of the Congregation, lest pee die: this is an ordinance for euer throughout pour generations,

10 That pee may put difference betweene the holp and the vnholp, and betwene the cleane and the vncleane,

11 And that pee may teach the childzen of Israel all the statutes which the Lord hath commanded them by the hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And pee shall eate it in the holp place, because it is thy due and thy sonnes due of the offerings of the Lord made by fire: so I am commanded.

14 Also the * shaken breaſt and the heauie shoulder shall pee eate in a cleane place: thou and thy sonnes, and thy daughters with thee: for they are giuen as thy due and thy sonnes due, of the peace offerings of the childzen of Israel.

15 The heauie shoulder, and the shaken breaſt shall they bring with the offerings made by fire of the fat, to shake it to and fro before

Num. 3.4. & 26. 61. 1. chro. 24. 2.

2 Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

3 I will punish them that serue me otherwise

then I have commanded, not sparing the chiefe, that the people may feare and praise my iudgement.

¶ Or, cousins.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement,

Deut. 1.4. 1. & 33. 9. Chap. 19. 28.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

¶ Or, drinke shall maketh drunke.

¶ Or, commission.

Exod. 29. 24.

¶ Or, wherein is no uncleannesse.

e For the breaſt and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe, Read Chap. 22.

12, 13.

¶ Or, right, or portion.

d Read for the vnderstanding of this place, Heb. 5. 3. & 7. 27.

e That is, he layd them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

Exod. 29. 38.

g Of the bullock and the ramme.
h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is sayd to come downe.
i Or, prayed for the people.
1. Mac. 3. 8.
Gen. 4. 4.
1. king. 18. 38.
2. chro. 7. 1.
2. mac. 2. 10. 11.
¶ Or, gaue a house for us.

before the Lord, and it shall be thine and thy sonnes with thee by a lawe for ever, as the Lord hath commanded.

16 ¶ And Moses slough the goate that was offered for sinne, and loe, it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, blood of it was not brought within the holy place: ye should haue eaten it in the holy place,* as I commanded.

19 And Aaron said vnto Moses, Behold, this day shalte thou offer their sinne offering, & their burnt offering before the Lord, and such things as thou knowest are come vnto mee: ¶ If I had eaten the sinne offering to day, shouldst thou haue bene accepted in the sight of the Lord?

20 So when Moses heard it, hee was content.

CHAP. XI.

3 Of beastes, fishes, and birds, which bee cleane and which be vncleane.

After the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which pee shall eate, among all the beasts that are on the earth.

3 Whatsoever parteth the hoofe, and is clouen footed, and cheweth the cud among the beastes, that shall pee eate:

4 But of them that chew the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he cheweth the cud, and deuideth not the hoofe, he shall bee vncleane to you.

5 Likewise the Conie, because he cheweth the cud and deuideth not the hoofe, he shall bee vncleane to you.

6 Also the Hare, because hee cheweth the cud, and deuideth not the hoofe, he shall bee vncleane to you.

7 * And the swine, because hee parteth the hoofe and is clouen footed, but cheweth not the cud, he shall be vncleane to you.

8 Of their flesh shall pee not eate, & their carkeis shall pee not touch: for they shall bee vncleane to you.

9 ¶ These shall pee eate, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, or in the riuers, them shall pee eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that moueth in the waters, and of all liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall bee an abomination to you: pee shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath not finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall pee haue also in abomi-

nation among the foules, they shall not bee eaten: for they are an abomination, the Eagle, and the Goshawk, and the Osprey, ¶ Or, Gryphon, as

14 Also the Vulture, and the kite after his kinde, ¶ Or, Cuckoo.

15 And all Hauens after their kinde:

16 The Strich also, and the night crow, and the Seawallow, and the Hauke after his kinde:

17 The little Owle also, and the Cormorant, and the great Owle.

18 Also the Redbanke, and the Pellicane, and the Swanne: ¶ Or, Torphyrus.

19 The Stork also, the Heron after his kinde, and the Lapwing, and the Bache:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall pee eate: of euery foule that creepeth, and goeth vpon all foure, which haue their feere and legges all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the Grasshopper after his kinde, and the Solean after his kinde, the Hargol after his kind, and the Hagab after his kinde.

23 But all other foules, that creepe and haue foure feete, they shall bee abomination vnto you.

24 For by such ye shall be polluted: whosoener toucheth their carkeis, shall bee vncleane vnto the evening.

25 Whosoener also beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

26 Euery beast that hath clawes denibed, and is not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall bee vncleane.

27 And whatsoever goeth vpon his pawes among all manner beasts that goeth on all foure, such shall be vncleane vnto you: who so doeth touch their carkeis, shall bee vncleane vntill the euen.

28 And he that beareth their carkeis, shall wash his clothes, and be vncleane vntill the euen: for such shall be vncleane vnto you.

29 ¶ Also these shall bee vncleane to you among the things that creepe and moue vpon the earth, the Weasel, and the Moule, and the Frog, after his kinde.

30 Also the Kat, and the Lizard, and the Chamelion, and the Scellion, and the Spelle.

31 These shall be vncleane to you among all that creepe: whosoener doeth touch them when they be dead, shall bee vncleane vntill the euen.

32 Also whatsoever any of the dead carkeis of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or rapment, or skinn, or sacke: whatsoever vessel it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so bee purified.

33 But euery earthen vessell whereinto any of them falleth, whatsoever is within it shall be vncleane, and ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall be drunke in all

Falls, such

¶ Or, haue no borrowings in their feet.

¶ These were certaine kindes of Grasshoppers, which are not now properly known.

g Out of the campe.

¶ Or, hath not his feete clouen in two.

h The greene froggeth that sitteth on the bushes.

¶ Or, Crocodile.

i As a bottell or bagge.

Chap. 6. 28.

2. Mar. 2. 12.

f And not consumed, as Nadab, and Abihu.

Chap. 6. 26.

g That is, Nadab, and Abihu.

h Moses bare with his infirmities, considering his great sorrow, but doeth not leaue an example to forgieue them that maliciously transgresse the commandement of God.

Gen. 7. 1. On the dates. 14. 4. after 10. 14.

a Or, whereof ye may eate.
b He noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe deuided, which may be eaten.

2. Mar. 6. 18.
c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As hie fish indred of the time.

e As they which come of generation.

such vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall bee vncleane: the soynace of the pot shall bee broken: for they are vncleane, and shall bee vncleane vnto pou.

36 Per the fountaines and welles where there is plentie of water shall be cleane: but that which * toucheth their carkeies shall be vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shall be cleane.

38 But if any¹ water be powred vpon the seede, and thence fall of their dead carkeis thereon, it shall be vncleane vnto pou.

39 If also any beast, wherof ye may eat, die, he that toucheth the carkeis thereof shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therofore that creepeth vpon the earth shall bee an abominacion, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, he shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither desire your selues thereto: ye shall not, I say, bee defiled by them.

44 For I am the Lord your God: bee sanctified therofore, and be ^aholp, for I am holp, & desire not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holp, for I am holp.

46 This is the lawe of beastes, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betwene the vncleane and cleane, & betwene the beast that may bee eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 ^a *A lawe howe women shoulde bee purged after their deliuerance.*

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth teede, and borne a man child, shee shall be vncleane * seuen dayes, like as shee is vncleane when shee is put apart for her¹ * dis-ease.

3 (* And in the eight day, the foreskinne of the childes flesh shall be circumcised)

4 And shee shall continue in the blood of her purifying three¹ & thirtie dayes: the shee shall touch no¹ hallowed thing, nor come into the¹ Sanctuary, vntill the time of her purifying be out.

5 Vntill if she beare a maide child, then she

shall be vncleane two weekes, as when she hath her disease: and shee shall continue in the blood of her purifying three scoe and sixe dayes.

6 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) shee shall bring to the Priest a Lambe of one peece old for a burnt offering, and a pong Pigeon of a Turtle done for a sinne offering, vnto the doore of the¹ Tabernacle of the Congregation,

7 Whose shall offer it before the Lord, and make an atonement for her: so she shall bee purged of the filthe of her blood, this is the lawe for her that hath borne a male or fe-male.

8 But if shee & bee not able to bring a lambe, shee shall bring two¹ turtles, or two pong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie.* 29 *The blacke spot or skabbe,* 47 *and the leproie of the garments.*

And the Lord spake vnto Moses, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh it bee like the plague of leprosie, then hee shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee¹ lower then the skinne of his flesh, it is a plague of leprosie: therfore the Priest shall looke on him, and & pronounce him vncleane.

4 But if the white spot bee in the skinne of his flesh, and seeme not to bee lower then the skinne, nor the haire there be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp per seuen dayes moe.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be¹ darke, and the sore growe not in the skinne, then the Priest shall pronounce him cleane, for it is a scab: therfore hee shall wash his clothes, and be cleane.

7 But if the scabbe growe moe in the skinne, after that hee is seene of the Priest, for to be purged, hee shall be seene of the Priest pet againe.

8 Then the Priest shall consider, and if the scab growe in the skinne, then the Priest shall pronounce him¹ vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him, and if the swelling bee white in the skinne, and haue made the haire white, and there bee rawe flesh in the swelling,

Twice so long as if the bare a man child.

Where the burnt offerings were wont to be offered.

Ebr. if her hand finde not she worth of a lambe, Luke 2. 24.

That it may be suspected to be the leproie.

That is, shrunke in, and be lower then the rest of the skinne. Ebr. shall pollute him.

Ebr. in his eyes.

As hauing the skinne drawn together, or blackish. Ebr. shall cleanse him.

Or, be sored abroad.

As touching his bodily disease: for his disease was not impured to him for sinne before God, though it were the punishment of sinne.

k So much of the water as toucheth it.

1 He speaketh of seede, that is layd to sleepe before it be sowen,

m He sheweth why God did chuse him to be his people, 1, Pet. 1. 15.

a So that her husband for that time could not resort to her.

Or, flowers. Chap. 15. 19. Luke 2. 31.

b Besides the first seuen dayes.

c A sacrifice of such a c.

d That is, into the Court gate, till after fourtie dayes,

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vnuncleane, and shall not shut him vp, for he is vnuncleane.

12 Also if the leprosie shewe out in the skinne, and the leprosie couer all the skinne of the plague, from his head euen to his feete, whereloeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to bee cleane, because it is all turned into whitenesse: so he shall bee cleane.

14 But if there be raw flesh on him when he is seene, he shall be vnuncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vnuncleane: for the rawe flesh is vnuncleane, therefore it is the leprosie.

16 Wh, if the rawe flesh change and be turned into white, then hee shall come to the Priest.

17 And the Priest shall behold him: and if the soze bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is a bile and is healeth,

19 And in the place of the bile there bee a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof bee changed into white, the Priest then shall pronounce him vnuncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there bee no white haire therein, and if it bee not lower then the skinne, but bee darker, then the Priest shall shut him vp seven dayes.

22 And if it breake abroade in the flesh, the Priest shall pronounce him vnuncleane, for it is a soze.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hot burning, and the quicke flesh of the burning haue a white spotte, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnuncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spotte, and be no lower then the other skinne, but bee darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it bee growen abroade in the skinne, then the Priest shall pronounce him vnuncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darker, it is a kissing of the burning: the Priest shall therefore declare him cleane, for it is the kissing vpon of the burning.

29 ¶ If also a man or woman hath a soze

on the head, or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skinn, and there be in it a small pellow: haire, then the Priest shall pronounce him vnuncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soze of the blacke spotte, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the soze of the blacke spotte, seven dayes.

32 After, in the seventh day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no pellow haire, and the blacke spotte seeme not lower then the skinne,

33 Then hee shall be shauen, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him, that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spotte: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleane him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his cleansing.

36 Then the Priest shall looke on it: and if the blacke spotte growe in the skinne, the Priest shall not seeke for the pellow haire: for he is vnuncleane.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spotte is healeth, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermoze if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh bee somewhat darke and white, withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, hee is cleane.

41 And if his head loose the haire on the forepart, and bee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish soze, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soze bee white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vnuncleane: therefore the Priest shall pronounce him altogether vnuncleane: for the soze is in his head.

45 The leper also in whome the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his eares, and shall cry, I am vnuncleane, I am vnuncleane.

46 As long as a disease shalbe vpon him, he shall be polluted, for hee is vnuncleane: hee shall

i Which was not wont to be there, or els smaller then in any other part of the body.

k He shall not care whether the yelowe haire be there, or no.

l By sickness, or any other inconuenience.

m In signe of sorowe and lamentation. n Either in token of mourning, or for feare of infection, or for feare of others.

Or, bud.

e For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie. f That is, declareth that the flesh is not found, but is in danger to be leprous.

Or, impostume.

g None were exempted, but if the Priest pronounced him vnuncleane, he was put out from among the people, as appeareth by Mary the Propheresse, Numb. 12. 14. and by king Vzziah, 2. Chron. 26. 30.

h If he haue a white spot in that place where the burning was, and was after healed.

Or, swelling.

Numb. 5. 2.
2. King. 15. 5.

shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it bee a woollen garment, or of a linen garment,

48 Whether it bee in the warpe of in the woofe of linen, or of woollen, either in a skin, or in any thing made of skinn,

49 And if the soye be greene, or somewhat reddish in the garment, or in the skinn, or in the warpe, or in the woofe, or in any thing that is made of skinn, it is a plague of leprosie, and shall bee shewed unto the Priest.

50 Then the Priest shall see the plague, and shutte by it that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinn, or in any thing that is made of skinn, that plague is a fretting leprosie and uncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen of linnen, or any thing that is made of skinn, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 ¶ If the Priest see that the plague growe not in the garment, or in the woofe, or in whatsoeuer thing of skinn it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it by seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spied no further, it is uncleane: thou shalt burne it in the fire, for it is a fretting inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinn, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment, or in the warpe, or in the woofe, or in any thing made of skinn, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 ¶ If thou hast washed the garment of the warpe, or of woofe, or of whatsoeuer thing of skinn it be, if the plague bee departed therefrom, then shall it bee washed the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen, or linnen, or in the warpe, or in the woofe, or in any thing of skinn, to make it cleane, or uncleane.

C H A P. XIII.

3 The cleansing of the leper, 34 And of the house that hee in.

¶ And the Lord spake unto Moses, saying, 2 ¶ This is the lawe of the leper in the day of his cleansing: that is, hee shall bee brought unto the Priest,

3 And the Priest shall goe out of the

campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two Sparrowes a line and a cleane, and Cedar wood and a skarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birdes ouer pure water in an earthen vessell.

6 After, hee shall take the line Sparrowes with the Cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleansed of his leprosie, seuen times, and cleanse him, and shall let goe the line Sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shall oue all his haire, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the holle, but shall tarp without his tent seven dayes.

9 So in the seventh day he shall shawe off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shawe, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and thre tenth deales of fine flower for a meate offering mingled with ople, and a pinte of ople.

11 And the priest that maketh him cleane, shall bring the man which is to be made cleane, and those thinges, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pure of ople, and shall shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine: euen in the holp place: for as the sinne offering is the Priestes, so is the trespass offering: for it is most holp.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lapp of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of ople, and poyre it into the palme of his left hand,

16 And the Priest shall dippe his right finger in the oile that is in his left hand, and shall sprinkle of the oile with his finger, seuen times before the Lord.

17 And of the rest of the oile that is in his hande, shall the Priest put vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, where the blood of the trespass offering was put.

18 But the remnant of the oile that is in the

10 Or, litle birdes.
b Of birds which were permitted to be eaten.
c Running water, or of the fountaine.

d Signifying that he that was made cleane, was set at libertie, and restored to the companie of others.

e Which hath no imperfection in any member.
f This measure in Ebrew is called log, and contained fixe egges in measure.

Exod. 29. 24.

chap. 7. 7.

¶ Ebr. the finger of his right hand.

¶ Ebr. upon the blood of the trespass offering.

p But abide still in one place, as verse 37.

q But remaine as it did before

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Mat. 8. 2.
mar. 1. 40.
luke 5. 12.

12 Or, the ceremony which shall be used in his purgation,

the Priest's hand, hee shall poure vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to bee cleansed of his uncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meate offering vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, and not able, then he shall bring one lambe for a trespass offering to bee shaven, for his reconciliation, and a tenth deale of fine flour mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two Turtle doves, or two pong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lay of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall poure of the oyle into the palme of his owne left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priest's hand, hee shall put vpon the head of him that is to bee cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the turtle doves, or of the pong pigeons, as hee is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering with the meate offering: so the Priest shall make an atonement for him that is to bee cleansed before the Lord.

32 This is the statute of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When pee bee come vnto the land of Canaan which I give you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then hee that oweth the house, shall

come and tell the Priest, saying, I thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emprie the house before the Priest go in to it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there bee deepe spots, greenish or reddish, which seeme to bee lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, & shall cause to shut vp the house seven daies.

39 So the Priest shall come againe the seventh day: and if hee see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the cite.

41 Also he shall cause to scrape the house with round about, and poure the dust, that they haue purged off, without the cite in an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and hee shall carrie them out of the cite vnto an vncleane place.

46 Whosoever he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeeth in the house, shall wash his clothes: he likewise that eatech in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spred no further in the house after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie a house, two sparowes, and cedar wood, and hyssop.

50 And he shall kill one sparow ouer pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssop, and the skarlet lace with the line sparow, and dip them in the blood of the same sparow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the sparow, & with the pure water, and with the line sparow, and with the cedar wood, and with the hyssop, and with the skarlet lace.

53 Afterward he shall let go the line sparow out of the towne into the field:

¶ Or, blacknesse, or hollow streakes.

¶ Or, polluted.

m Where carions were cast and other filth, that the people might not therewith be infected.

n That is, he shall command it to be pulled downe, as verse 40.

¶ Or, dust.

¶ Or, Lave.

o It seemeth that this was a lace or string to bind the hyssop to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wooll, Heb. 9. 19.

¶ Ebr. arie. ¶ Ebr. on the face of the field.

¶ Ebr. his hand cannot take it.

g Which is an Omer, Read. Exod. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

¶ Ebr. into the palme of the Priest's left hand.

¶ Or, where the blood of the trespass offering was put, as verse 17.

i Whether of them he can get.

¶ Or, besides the meate offering.

k This order is appointed for the poore man.

This declareth that no plague or punishment cometh to man without Gods providence and his sending.

fields: so shall hee make atonement for the house, and it shall be cleane.

Chap. 13. 30.

54 This is the law for euery plague of leprosie and * blake spot,

55 And of the leprosie of the garment, and of the house,

Or, rising.

56 And of the swelling, and of the scab, and of the white spot.

* Ebr. in the day of the vncleane, and in the day of the cleane.

57 This is the lawe of the leprosie to teach: when a thing is vncleane, and when it is cleane.

CHAP. XV.

1. 19 The manner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

Mentioner the Lord spake vnto Moses, And to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoener hath an issue from his flesh, is vncleane, because of his issue.

a Whose seede either in sleeping, or els of weaknesse of nature issueth at his secret part, b Or the thing wherefore hee shall be vncleane.

3 And this shall be his vncleannesse in his issue: when his flesh sweleth his issue, or if his flesh be stoppeth in his issue, this is his vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shall be vncleane.

5 Whosoener also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane until the euen.

6 And hee that sitteth on any thing, whereon hee hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane until the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane until the euen.

8 If he also that hath the issue, spit vpon him, it is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane until the euen.

c On whom the vncleane man did spit.

9 And whar saddle soener hee rideth vpon, that hath the issue, shall be vncleane,

d The word significeth euery thing whereon a man rideth.

10 And whosoener toucheth any thing that was vnder him, shall be vncleane vnto the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane until the euen.

11 Likewise whosoener hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes and wash himselfe in water, and shall be vncleane until the euen.

12 And the vessel of earth that he toucheth, which hath the issue, shall be broken: and euery vessel of woodd shall be rinsed in water.

13 But if he that hath an issue, be cleansed of his issue, then shall he count him seven daies for his cleansing, & wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day hee shall take vnto him two turtle doves, or two pong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one

of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his flesh in water, and be vncleane until the euen.

f Meaning, all his body.

17 And euery garment, and euery skinne wherupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed, doe lie with a woman, they shall both wash themselves with water, and be vncleane until the euen.

19 If also when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put apart seven daies: and whosoener toucheth her, shall be vncleane vnto the euen.

Or, secret part.

20 And whosoener shee lieth vpon in her separation, shall be vncleane, and euery thing that hee sitteth vpon, shall be vncleane.

21 Whosoener also toucheth her bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

22 And whosoener toucheth any thing that shee sate vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

23 So that whether he touch her bed, or any thing whereon shee hath sit, hee shall be vncleane vnto the euen.

24 And if a man lie with her, and the source of her separation touch him, he shall be vncleane seven daies, and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when shee hath an issue longer then her flowers, all the daies of the issue of her vncleannesse, she shall be vncleane, as in the time of her flowers.

26 Euery bed whereon shee lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whosoener hee toucheth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoener toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 And if she be cleansed of her issue, then she shall count her seven daies, and after that she shall be cleane.

29 And in the eight day shee shall take vnto her two turtles, or two pong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 This shall pee separate the children of Israel from their vncleannesse, that they be not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereof he is defiled.

h If any of her vncleannesse did onely touch him in the bed, for els the man that companied with such a woman should die, Chap. 20. 18.

i Ebr. separation. I shall be vn-cleane, as the bed whereon she lay when she had her naturall disease.

k After the time that she is recovered,

l Seeing that God requieth of his puritie, and cleanness: we cannot be wise, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learn to direct all sinnes.

33 Also offer that is sicke of her floures, and of him that hath a running issue, wher euer it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holie place. 8 The Scape goat. 14 The purging of the Sanctuaries. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

Chap. 10, 1, 2.

Whereto the Lord spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died :

Exod. 30. 10. heb. 9. 7.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at all times into the holie place within the vail, before the Mercy-seat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercy-seat.

The hie Priest entred into the Holiest of all but once a yeere, euen in the month of September.

3 After this sort shall Aaron come into the holie place : euen with a pong bullocke for a sinne offering, and a ramme for a burnt offering.

For. primitiue,

4 He shall put on the holie linen coate, and shall haue linen breeches vpon his flesh, and shall be girded with a linen girdle, and shall couer his head with a linen mitre : these are the holie garments : therefore shall hee wash his flesh in water, when hee doth put them on.

Heb. 9. 7.

5 And he shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goates, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates : one lot for the Lord, and the other for the Scape goat.

In Ebrew it is called Azazel, which some say, is a mountaine nere Sinai, whither this goate was sent: but rather it is called the Scape goat, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goat, shall be presented alive before the Lord, to make reconciliation on his part, and to let him goe (as a Scape goat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, & for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweete incense beaten small, and bring it within the vail,

The holiest of all. For. the smoke. Heb. 9. 13. and 10. 4.

13 And shall put the incense vpon the fire before the Lord, that the smoke of the incense may couer the Mercy-seat that is vpon the Testimonie: so he shall not die.

Chap. 4. 6. d That is, on the side which was toward the people: for the head of the Sanctuaries stood Westward.

14 And he shall take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercy-seat & towardward : and before the Mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat that is

the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercy-seat, and before the Mercy-seat.

16 So he shall purge the holie place from the uncleanness of the children of Israel, & from their trespasses of all their sinnes : so shall he doe also for the Tabernacle of the Congregation * placed with them, in the middes of their uncleanness.

e Placed among them which are vnclane. Luke 1. 10.

17 And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holie place, untill he come out, and haue made an atonement for himselfe, and for his houses holder, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, & put it vpon the hornes of the altar round about :

f Whereupon the sweete incense and perfume was offered.

19 So shall he sprinkle of the blood vpon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ When he hath made an end of purging the holie place, and the Tabernacle of the Congregation, & the altar, then he shall bring the line goate :

21 And Aaron shall put both his hands vpon the head of the line goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4. f Ebr. the land of separation.

22 So the goat shall beare vpon him all their iniquities into the lande that is not inhabited, and he shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when he went into the holie place, and leaue them there.

24 He shall wash also his flesh with water in the holie place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod. 30. 18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that carried forth the goate, called the Scape goat, shall walke his clothes, and wash his flesh in water, and after that shall come into the holie place.

27 Also the bullocke for the sinne offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holie place) shall one * carie out without the holie to be burnt in the fire, with their sinnes, and with their flesh, and with their dung.

Chap. 6. 30. heb. 13. 11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holie.

i Which was
Tisri, and answerech to part of
September and
part of October.
k Meaning, by
abstinence and
fasting, Numb.
29. 7.

l Chap. 23. 7.
l Or, a rest which
ye shall keepe
most diligently.
m Whome the
Priest shall anoint
by Gods com-
mandement to
succeede in his
fathers roome.

29 ¶ So this shall be an ordinance for ever
unto you: the tenth day of the seventh
moneth, ye shall * humblye your soules, and
do no worke at all, whether it be one of the
same countrey, or a stranger that sojourneth
among you.

30 ¶ For that * day shall the Priest make
an atonement for you to cleanse you: ye shall
be cleane from all your sinnes before the
Lord.

31 This shall be a Sabbath of rest unto
you, and ye shall humble your soules, by an
ordinance for ever.

32 And the Priest = whom he shall an-
oint, and whom he shall consecrate (to mis-
ulter in his fathers stead) shall make the
atonement, & shall put on the linnen clothes
and holy vestments,

33 And shall purge the holy Sanctuarie
and the Tabernacle of the Congregation,
and shall cleanse the Altar, and make an at-
onement for the Priests and for all the peo-
ple of the Congregation.

34 And this shall be an everlasting ordi-
nance unto you, to make an atonement for
the children of Israel for all their sinnes
once a yere: and as the Lord commanded
Moses, he did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of
the Tabernacle. 7 To deuil may they not offer.
10. They may not eat blood.

And the Lord spake unto Moses, saying,
2 Speake unto Aaron, and to his
sonnes, and to all the children of Israel, and
say unto them, This is the thing which the
Lord hath commanded, saying,

3 Whosoever he be of the house of Isra-
el, that killeth a bullocke, or lambe, or goat
in the hoste, or that killeth it out of the
hoste,

4 And bringeth it not unto the doore of
the Tabernacle of the Congregation to of-
fer an offering unto the Lord before the Ta-
bernacle of the Lord, = blood shall be im-
puted unto that man: hee hath shedde blood,
wherefore that man shall be cut off from a-
mong his people.

5 Therefore the children of Israel shall
bring their offerings, which they would of-
fer abroad in the fields, and present them
unto the Lord at the doore of the Taber-
nacle of the Congregation by the Priest,
and offer them for peace offerings unto the
Lord.

6 Then the Priest shall sprinkle the blood
upon the altar of the Lord before the doore
of the Tabernacle of the Congregation, and
burne the fat for a sweet savour unto the
Lord.

7 And they shall no more offer their of-
ferings unto devils, after whom they
haue gone a whoring: this shall be an or-
dinance for ever unto them in their genera-
tions.

8 ¶ Also thou shalt say unto them, Who-
soever he be of the house of Israel, or of the
strangers which sojourn among them, that
offereth a burnt offering or sacrifice,

9 And bringeth it not unto the doore of

the Tabernacle of the Congregation to of-
fer it unto the Lord, euen that man shall be
cut off from his people.

10 ¶ Likewise whosoever hee bee of the
house of Israel, or of the strangers that so-
journ among them, that eateth any blood,
I will euen set my face against that per-
son that eateth blood, and will cut him off
from among his people:

11 For the life of the flesh is in the blood,
and I haue giuen it unto you to offer upon
the Altar, to make an atonement for your
soules: for this blood shall make an atone-
ment for the soule.

12 Therefore I saide unto the children of
Israel, None of you shall eat blood: nei-
ther the stranger that sojourneth among
you, shall eat blood.

13 ¶ Whosoever, whosoever he be of the chil-
dren of Israel, or of the strangers that so-
journ among them, which by hunting tak-
eth any beast or foule that may be eaten,
he shall poure out the blood thereof, and co-
uer it with dust:

14 For the life of all flesh is his blood, it
is ioyned with his life: therefore I said un-
to the children of Israel, * Ye shall eat the
blood of no flesh: for the life of all flesh is
the blood thereof: whosoever eateth it, shall
be cut off.

15 And euerp person that eateth it, which
dieth alone, or that which is toye with beasts,
whether it be one of the same countrey or a
stranger, he shall both wash his clothes, and
wash himselfe in water, & be vncleane un-
to the euen: after hee shall be cleane.

16 But if hee wash them not, nor wash his
flesh, then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners
of the Egyptians and Canaanites. 6 The marriages
that are unlawfull.

And the Lord spake unto Moses, say-
ing,

2 Speake unto the children of Israel,
and say unto them, I am the Lord your
God.

3 After the doings of the lande of Eg-
ypt, wherein ye dwelt, shall ye not doe: and
after the maner of the land of Canaan, whither
I will bring you, shall ye not doe, nei-
ther walke in their ordinances,

4 But doe after my iudgements, & keepe
mine ordinances, to walke therein: I am
the Lord your God.

5 Ye shall keepe therefore my statutes,
and my iudgements, * which if a man do,
he shall then live in them: I am the Lord.

6 ¶ None shall come nere to any of the
kindred of his flesh to vncouer her shame:
I am the Lord.

7 Thou shalt not vncouer the shame of
thy father, nor the shame of thy mother: for
he is thy mother, thou shalt not disco-
uer her shame.

8 ¶ The shame of thy fathers wife shall
thou not discover: for it is thy fathers
shame.

9 Thou shalt not discover the shame of thy
sister

g I will declare
my wrath, by ta-
king vengeance
on him, as chap.
20. 3.

h Which the
law permiteth
to be eaten, be-
cause it is cleane.

Gene. 9. 4.
Or, living
creature.

Or, coumed
cleane.
Or, himselfe.
Or, the punish-
ment of his sinne.

Exod. 30. 10,
heb. 9. 7.

a Left they.
should practise
that idolatrie,
which they had
learned among
the Egyptians.
b To make a sa-
crifice or offering
thereof.
c I doe as much
abhorre it as
though he had
killed a man, as
Isa. 66. 3.
d Wherefore
they were moue-
d with foolish
devotion to of-
fer it.

Exod. 29. 18.
ch. p. 4. 31.

e Meaning, what
soever is not the
true God, i. Cor.
10. 20. phil. 95. 5.
f For idolatrie is
spirituall whore-
dome, because
saith toward God
is broken.

a Ye shall pre-
serue your selues
from these abo-
minations fol-
lowing, which
the Egyptians
and Canaa-
nites vsd.

Ezek. 20. 11. rom.
10. 5. gal. 3. 12.

b And therefore
ye ought to serue
me alone, as my
people is,
c That is, to lie
with her, though
it be vnder title
of mariage.
d Chap. 20. 17.
e Which is thy
stepmother.

e Either by father or mother, borne in marriage or otherwise. f They are her children, whose shame thou shalt vncouer. Chap. 20. 19. *Or, secret* Chap. 20. 20. g Which thine vncle doeth discover. *Ebr. thy fathers brothers wife.* Chap. 20. 12. Chap. 20. 31. h Because the idolaters, among whom Gods people had dwelt and should dwell, were ginen to these horrible incells, God chargeth his to beware of the same. i By seeing thine affection more bent to her sister then to her. Chap. 20. 18. k Or whiles she hath her flowes. Chap. 20. 2. *2. King. 23. 10. Ebr. by feede.* *Or, to make them pass.* l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children. *2. King. 23. 10.* This seemed to be the chief and principall of all idoles: and as the Iewes write, was of a great stature, and holow within, hauing seuen places or chambers within him: one was to receiue meale; was offered: another turtle doves: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue gifts: his Priestes were called Chemarim, Read 2. Kin. 23. 5. hofe. 10. 5. zeph. 1. 4. *Chap. 20. 15.* *Or, confusion.* m I will punish the land where such incestuous marriages and pollutions are suffered. n He compareth the wicked to euill humors and surfering, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

* sister the daughter of thy father, or the daughter of thy mother, whether thee be boyne at home, or boyne without; thou shalt not discouer their shame. 10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not. I say, discouer their shame: for it is thy shame. 11 The shame of thy fathers wines daughter, begotten of thy father (for shee is thy sister) thou shalt not, I say, discouer her shame. 12 * Thou shalt not discouer the shame of thy fathers sister: for shee is thy fathers kinwoman. 13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinwoman. 14 * Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for hee is thine aunt. 15 * Thou shalt not discouer the shame of thy daughter in lawe: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame. 16 * Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame. 17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, and it were wicke kennefle. 18 Also thou shalt not take a wife with her sister, during her life, to bere her, in vncouering her shame vpon her. 19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as shee is put a parte for her disease. 20 Whereouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her. 21 * Also thou shalt not giue thy children to offer them vnto Moloch, neither shalt thou defile the name of thy God: for I am the Lord. 22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abominable. 23 * Thou shalt not also lye with any beast to be defiled therewith, neither shall any woman stand before a beast, to lye downe thereto: for it is abomination. 24 Pe shall not defile your selues in any of these things: for in all these þe nations are defiled, which I will cast out before you: 25 And the land is defiled: therefore I will visite the wickednesse thereof vpon it, and the land shall vomite out her inhabitants. 26 Pe shall keepe therefore mine ordinances, and iudgements, and commit none of these abominations, as well he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled: 28 And shalt not the land spue you out if pe defile it, as it spued out the people that were before you?) 29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people. 30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God. CHAP. XIX. A repetition of sundry lawes and ordinances. And the Lord spake vnto Moyses, saying. 2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Pe shall be holy, for I the Lord your God am holy. 3 * Pe shall feare euery man his mother and his father, & shall keepe my Sabaths: for I am the Lord your God. 4 * Pe shall not turne vnto idoles, nor make you molten gods: I am the Lord your God. 5 And when pe shall offer a peace offering vnto the Lord, pe shall offer it freely. 6 * It shall be eaten the day pe offer it, or on the morowe: and that which remaineth vntill the third day, shall be burnt in the fire. 7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted. 8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the habitation of the Lord, and that person shall be cut off from his people. 9 * When pe reape the harvest of your land, pe shall not reape euery corner of your felde, neither shalt thou gather the glanings of thy harvest. 10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore, and for the stranger: I am the Lord your God. 11 * Pe shall not steale, neither deale falsly, neither lie one to another. 12 * Also pe shall not sweare by my name falsly, neither shalt thou defile the name of thy God: I am the Lord. 13 * Thou shalt not doe thy neighbour wrong, neither robbe him. * The worker mans hire shall not abide with thee vntill the morning. 14 * Thou shalt not curse the deafe, neither put a stumbling blocke before þe blinde, but shalt feare thy God: I am the Lord. 15 * Pe shall not doe vniuersally in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly. 16 * Thou shalt not walke about with tales among thy people. * Thou shalt

o Both for their wicked inriages, vnnatural copulations, idolatrie or spiritual: whoredome with Moloch, and such like abominations. p Either by the ciuill sword, or by some plague that God will send vpon such. Chap. 11. 44. and 20. 7. 1. per. 1. 16. a That is, void of all pollution, idolatrie, and superstition both of soule and body. b. Of your owne accord. Chap. 7. 16. c To wit, of Gods. Chap. 23. 22. *Or, gatherings and leauings.* d In that which is committed to your credit. Exod. 20. 7. *deut. 5. 11.* *math. 5. 34.* *Or, oppress him by violence.* *Deut. 24. 14, 15.* *Deut. 27. 18.* *Exod. 23. 3. deut. 17. 3. 16. 19. pro. 24. 23. iam. 2. 3.* e As a slanderer, backbiter, or quarell picker. not

f By confenting to his death, or conspiring with the wicked.

z Ebr. suffer not sinne upon him.

Mat. 5. 43.

rom. 13. 9.

gal. 5. 14.

1. cor. 2. 8.

g As a horse to leape an stile, or a mule a mure,

z Ebr. abasing shall be: some reade, they shall be beaten.

h It shall be vncleanse, as that thing, which is not circumcised.

h Or, that God may multiplie.

Whether it be strangled, or otherwise.

i To measure luckie or vnluckie dayes.

chap. 21. 5.

k As did the Gentiles in signe of mourning.

h Or, cut, or, tear.

Deut. 14. 1.

z Ebr. soule, or person.

l By whipping your bodies or burning markes therein.

m As did the Cyrians and Locrenses.

1. Sam. 28. 8.

n In token of reverence.

h Or, doe him wrong.

Exod. 22. 21.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be full of wrong against the children of thy people, * but shalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ I will keepe mine ordinances. Thou shalt not let thy cattell gender with others of diuers kindes. Thou shalt not sowe thy field with mingled seede, neither shalt a garment of diuers things, as of linen and wollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedome giuen her, & the shall be scourged, but they shall not die, because there is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, & haue planted euery tree for meate, ye shall count the fruit thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eate of the fruit of it that it may please to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heads, neither shall thou marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbathes, and reverence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hoarse head, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourneth with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuersity in iudgement, in line, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

1 They that giue of their seede to Molech, must die.

2 They that haue recourse to forerers.

3 The man that committeth adulterie.

4 Incest, or fornication with the kintred or affinitie.

5 Israel a peculiar people to the Lord.

6 And the Lord spake vnto Moses, saying,

7 ¶ Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

8 And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

9 And if the people of the lande hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not,

10 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

11 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people,

12 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

13 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doeth sanctifie you.

14 ¶ If there be any that curseth his father or his mother, he shall dye the death: seeing he hath cursed his father and his mother, - his blood shall be vpon him.

15 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

16 And the man that lyeth with his fathers wife, because yee hath vncouered his fathers * Name, they shall both die: their blood shall be vpon them.

17 Also the man that lyeth with his daughter in lawe, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

18 ¶ The man also that lyeth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

19 Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there

o As in measuring the ground.

Pro. 11. 1. & 16.

11. & 20. 10.

p By these two measures he meaneth all other.

Exod. read Exo. 16. 36. & of Hin,

Exod. 19. 40.

q By Molech, he meaneth any kinde of idole,

Chap. 18. 21.

r Reade Chap. 17. 10. & 18. 21.

s Though the people be negligent to doe their dutie and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

t To esteeme forerers or conuersers is spiritual whoredome, or idolatrie.

Chap. 11. 44.

1. pet. 1. 16.

Exod. 21. 17.

Pro. 20. 20.

matth. 15. 4.

e He is worthy to die.

Deut. 22. 22.

John 8. 4. 5.

Chap. 18. 8.

Deut. 22. 30.

h Or, confusion.

Chap. 18. 22.

i It is an execrable and detestable thing.

there be no wickednesse among you.

15 *Also the man that lieth with a beast, shall die the death, and pee shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be upon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and the seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because hee hath uncovered his sisters shame, he shall beare his iniquitie.

18 *The man also that lieth with a woman having her discharge, and uncovereth her shame, and openeth her fountain, and there open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Whosoever thou shalt not uncover the shame of thy mothers sister, nor of thy fathers sister: because he hath uncovered his kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquitie, and shall die a childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath uncovered his brothers shame: they shall be childlesse.

22 *Ye shall keepe therefore all mine ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, maye not rot.

23 Wherefore pee shall not walke in the manners of this nation which I cast out before you: for they have committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, euen a land that floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene vncleane soules and cleane: neither shall ye be like vnto selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holy vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be upon them.

CHAP. XXI.

2 For whom the Priests may Lament. 6 How pure the Priests ought to be, both in themselves and in their familie.

And the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had a husband: for her he may lament.

4 Ye shall not lament for the Prince among his people to pollute himselfe.

5 They shall not make balde partes vpon their head, nor shawe off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 I Also the hee Priest among his brethren, vpon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments that not uncover his head, nor rent his clothes,

11 Neither shall he goe to any dead body, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he goe out of the Sanctuary, nor pollute the holy places of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shall take a maid of his owne people to wife:

15 Neither shall he defile his herd among his people: for I am the Lord which sanctifie him.

16 And the Lord spake vnto Moyses, saying,

17 Speake vnto Aaron, and say, Whosoener of the seed in their generations hath any blemishes, shall not preale to offer the bread of his God:

18 For whosoener hath any blemish, shall not come neere: as a man blind or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foot, or a broken hand,

20 Or is crooked backed, or bleare eyed, or hath a blemish in his eye, or bee skinned, or scabbed, or haue his stones broken,

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not preale to offer the bread of his God.

22 The bread of his God, eue of the smallest holy, and of the holy shall hee eate:

b For being married the seemed to be cut off from his familie, & Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kinned only. Chap. 19. 27.

d Which hath an euill name, or is defamed.

e Thou shalt count them holy, and reuerence them,

f The shewbread.

g He shall vse no such ceremonies as the mourners obserued.

h Or, to the houses of the dead.

i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy

oynting.

k Not onely of his tribe, but of all Israel.

l By marrying any vnchaste or defamed woman.

m Which is formed or bried.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearly.

p As the shewbread, and meate offerings.

q As of sacrifice for sinne.

r As of the tenth and first fruits.

Chap. 18. 23.

Ebr. in the eyes of the children of their people. Chap. 18. 19. Or, flowers.

Chap. 18. 12, 13.

Ebr. flesh.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites. h Read Chap. 18. 16. Chap. 18. 26. Chap. 18. 25. Deut. 9. 5.

i Full of abundance of all things.

Chap. 11. 2, 3. deut. 14. 4.

k By eating them contrary to my commandment. Verse 7.

Deut. 18. 11. 1. sam. 28. 7.

a By touching the dead, lamenting, or being at their buriall.

Who shall eate of the holy things.

Leuiticus.

What oblations must be offered.

f Into the Sanctuary.

23 But he shall not go in vnto the haile, nor come neere the altar, because hee hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

A And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they halow vnto me: I am the Lord.

3 Say vnto them, Whosoener he bee of all your frede among your generations after you, that he toucheth the holy things which the children of Israel halow vnto the Lord, hauing his uncleannesse vpon him, esen that person shall be cut off fro my sight: I am the Lord.

4 * Whosoener also of the seed of Aaron is a leper, or hath a running issue, hee shall not eate of the holy things until he be cleane: and who so toucheth any thing that is vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whom hee may take vncleannesse, & whatsoener vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things, except he haue washed his flesh with water.

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his food.

8 * Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beate their sinne for it, & die for it, if they defile it: I the Lord sanctifie them.

10 There shall no stranger also eate of the holy thing, neither the guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also be married vnto a stranger, shee may not eate of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow, or diuorced, and haue no child, but is returned vnto her fathers house, she shall eate of her fathers bread, as shee did in her youth: but there shall no stranger eate thereof.

14 If a man eate of the holy thing willingly, hee shall pay the fifth part thereof vnto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their trespasses, while they eate their holy thing: for I the Lord doe halow them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoener he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they bles to offer vnto the Lord for a burnt offering.

19 Ye shall offer of your free mind a male without blemish of the beemes, of the sheep, or of the goates.

20 He shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoener bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or having a wenne, or scurvie, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land,

25 Neither of the hand of a stranger shall ye offer the head of your God, or any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seven daies vnder his damme: and on the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the colue of the ewe, ye shall not kill her, and her yong both in one day.

29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leave none of it vntill the morowe: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye pollute mine holy Name, but I will be halowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

h For if they did not offer for their error, the people by their example might commit the like offence.

Deut. 15. 21. ecclui. 35. 12.

Or, wars.

Chap. 21. 18.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offerings which he calleth the bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whosoener doeth otherwise then God commandeth, pollute his Name.

CHAP. XXIII.

1 The feasts of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of unleavened bread. 10 The feast of first fruits. 16 Whitsouide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

d Ebr. according to all his vncleanness.

Or, vntill.

Or, bread. Exod. 22. 31. e Ek. 44. 31.

d Which is not of the tribe of Levi.

e Someread, the seruant which had his care bordered, and would not go free, Exod. 21. 6. f Who is not of the Priests kindred.

Chap. 10. 14.

g He shall giue that and a fifth part ouer.

AND the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy assemblies, euen these are my feastes.

3 *Sire dapes shall worke be done, but in the seuen day shall bee the Sabbath of rest, an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feastes of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the foureteenth day of the moneth at euening shall bee the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall bee the feast of vneleuened bread vnto the Lord: seuen dapes ye shall eate vneleuened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen daies, and in the seuen day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 And the Lord spake vnto Moyses, saying,

10 Speake vnto the children of Israel, & say vnto them, When pee bee come into the land which I giue vnto you, & reape harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest vnto the Priest.

11 And ye shall shake the sheafe before the Lord, that it may be acceptable for you: the morow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall pee prepare a lambe without blemish of a peere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And pee shall eate neither bread nor parched coyne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a lawe for ever in your generations and in all your dwellings.

15 Ye shall count also to you from the morow after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen Sabbaths, then shall be counted.

16 Vnto the morow after the seuenth Sabbath shall ye number fiftie dapes: then ye shall bring a new meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine flour, which shall bee baken with leauen for first fruits vnto the Lord.

18 Also ye shall offer with the bread seuen lambes without blemish of one peere olde,

and a young bullocke and two rammes: they shall bee for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete savour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offering, and two lambs of one peere olde for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaime the same day, that it may bee an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall bee an ordinance for ever in all your dwellings, throughout your generations.

22 * And when you reape the harvest of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leave them vnto the poore and to the stranger: I am the Lord your God.

23 And the Lord spake vnto Moyses, saying,

24 Speake vnto the children of Israel, and say, In the seuenth moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 And the Lord spake vnto Moyses, saying,

27 The tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord, your God.

29 For euery person that humblyeth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no manner worke therefore: this shall be a lawe for ever in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euening from even to even shall ye celebrate your Sabbath.

33 And the Lord spake vnto Moyses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shall bee for seuen dapes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dapes pee shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall bee an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the feast of the harvest.

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9.
deut. 24. 19.

k That is, about the end of September.

l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feastes that were in that moneth, and of the Tubble.

Chap. 16. 29, 30.
numb. 29. 7.
n By fasting and prayer.

o Which conuocation is a night and a day: yet they tooke it but for their naturall day.
p Or, rest your Sabbaths, 31. booke Numb. 30. 12.
John 7. 2, 37.

Exod. 23. 18.
p Or, a day wherein the people are refreshed from all worke.

Or, conuocations.

Exod. 20. 9, 10.

Or, ye may worke.

Or, assembly.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.
Exod. 12. 15.
numb. 28. 17.

b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any least were intermeddied, as the feast of vneleuened bread the fifteenth day, and the feast of sheaves the sixteenth day.

Or, an Offer: read Deut. 24. 19.

Leuit. 2. 15.

psal. 129. 7.

d That is, the second Sabbath of the Passouer.

e Which is the first part of an Ephah, or two Omers: Reade Exod. 16. 16.

f Reade Exod. 29. 40.

Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passouer.

Or, weekes.

h Because the Priest should eat them, as Chap. 7. 33. and they should not be offered to the Lord vpon the altar.

lemne assembly, pe shall ha no seruise woyke therein.

37 These are the feastes of the Loyde (which pee shall call holp comorations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meate offering, & sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your giftes, & beside all your vowes, and beside all your free offerings, which pe shall giue vnto the Lord.

39 But in the fifteenth day of the seventh moneth, when pe haue gathered in the fruit of the land, pe shall keepe an holp feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And pe shall take pou in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So pee shall keepe this feast vnto the Loyde seven dayes in the peere, by a perpetual ordinance through your generations: in the seventh moneth shall pou keepe it.

42 Pe that dwell in boothes seven dayes: all that are Israelites borne, shall dwell in boothes.

43 That your posteritie may know that I haue made the children of Israel to dwell in boothes, when I brought them out of the lande of Egypt: I am the Loyde your God.

44 So Moses declared vnto the children of Israel the feastes of the Loyde.

CHAP. XXIIII.

2 The oyle for the Lamps. 5 The Shewbread.
14 The blasphemer shall bee stoned. 17 Hee that killeth shall be killed.

As the Lord spake vnto Moses, saying, 2 Command the children of Israel that they bring vnto thee pure oyle Olive beaten, for the light, to cause the lamps to burne continually.

3 Without the vail of the Testimonie, in the Tabernacle of the Congregation, that Aaron dyesse them, both euen and morning before the Loyde alwayes: this shall bee a Lawe for euer through your generations.

4 Hee shall dyesse the Lamps vpon the pure Candlesticke before the Loyde perpetually.

5 Thou shalt take fine flour, and bake twelue cakes thereof: two & tenth dealles shall be in our cake.

6 And thou shalt set them in two rowes, six in a row vpon the pure table before the Loyde.

7 Thou shalt also put pure incense vpon the rowes, that in steade of the bread it may bee for a remembrance, and an offering made by fire to the Loyde.

8 Euery Sabbath hee shall put them in rowes before the Loyde eternally, receiving them of the children of Israel for an eternall

sing covenant.

9 And the bread shall be Aarons and his soimes, and they shall eate it in the holp place: for it is most holp vnto him of the offerings of the Loyde made by fire by a perpetual ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the holp.

11 So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibui, of the tribe of Dan)

12 And they put him in ward, till hee tolde them the minde of the Loyde.

13 Then the Loyde spake vnto Moses, saying,

14 Bring the blasphemer without the holp, and let all that heard him, put their hands vpon his head, and let all the congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And hee that blasphemeth the name of the Loyde, shall bee put to death: all the Congregation shall stone him to death: as well the stranger, as hee that is borne in the lande: when hee blasphemeth the name of the Lord, let him bee staine.

17 Also if a man killeth any man, hee shall be put to death.

18 And he that killeth a beast, he shall restore it, & beaft for beaft.

19 Also if a man cause any blemish in his neighbour: as hee hath done, so shall it bee done to him:

20 Wharich for wharich, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beaft shall restore it: but he that killeth a man shall be staine.

22 Pe shall haue one Lawe: it shall bee aswell for the stranger, as for one borne in the countrey: for I am the Loyde your God.

23 Then Moses tolde the children of Israel, and they brought the blasphemer out of the holp, & stoned him with stones: so the children of Israel did as the Loyde had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yeere. 8 The Tible in the fiftieth yeere. 14 Not to oppress their brethren. 23 The sale, and redeeming of lands, houses and persons.

As the Loyde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When pe shall come into the lande which I giue pou, the lande shall keepe Sabbath vnto the Loyde.

3 Six peres thou shalt sow thy field, and six peres thou shalt cut thy vineyard, and gather the fruite thereof.

4 But the seventh perer shall bee a Sabbath of rest vnto the lande: it shall bee the dayes

Exod. 29. 33. chap. 8. 31. mat. 12. 1. 5.

e Meaning, out of his tent.

f By swearing, or despising God.

Numb. 15. 34

Deut. 13. 9. and 17. 7.

g Shall be punished.

Exod. 21. 12. deut. 19. 4. 11.

h Ebr. firstborn the soule of any man.

i Ebr. soule for soule.

Exod. 21. 24. deut. 19. 21.

marth. 5. 38.

Exod. 12. 49.

h Because the punishment was not yet appointed by the Lawe for the blasphemer, Moses consulted with the Lord, and tolde the people what God commanded.

Exod. 23. 10. i Ebr. shall rest a rest.

a The Iewes be- gan the count of this yeere in September: for then all the fruites were gathered.

Loydes

q Or, peace-offering.

r Or, a solemn feast.

s Or, of boughes thicke with leaues.

t In the wilderness, for as much as they would not credit Ioshua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27. 20.

b Which vail separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. Exod. 31. 8.

Exod. 25. 30.

c That is, two Omerweighte Exod. 16. 16.

d For it was burnt euery Sabbath when the bread was taken away.

b By reason of the come that fell out of the eares the yeece past,

c Or, which thou halt separated from thy selfe, and consecrated to God for the poore,

d That which the land bringeth forth in her rest. f Or, week.

e In the beginning of the 50. yeece was the Iubile, so called, because the joyfull tidings of libertie was publicly proclaimed by the sound of a corner,

f Which were in bondage.

g Because the tribes should neither have their possessions or families diminished nor confounded.

h By decree or otherwise,

i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, deare.

k And not the full possession of the land.

l Or, boldly without our feare.

m Ebr. I will command.

Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

5 That which groweth of it owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left unlaboured: for it shall be a pece of rest unto the land.

6 And the 4 rest of the land shall be meate for you, even for thee, and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land shall sit the increase thereof be meate.

8 Also thou shalt number seven Sabbathys of peeres unto thee, even seven times seven peeres: and the space of the seven Sabbathys of peeres will be unto thee nine and forty peere.

9 Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh moneth: even in the day of the restitution that ye make the trumpet blow, throughout all your land.

10 And ye shall hallow that peere, even the fiftieth peere, & proclaim libertie in the land to all the inhabitants thereof: it shall be the Iubile unto you, and ye shall returne euery man unto his possession, and euery man shall returne unto his familie.

11 This fiftieth peere shall be a peere of Iubile unto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnbased.

12 For it is the Iubile, it shall be holy unto you: ye shall eate of the increase thereof out of the field.

13 In the peere of this Iubile, ye shall returne euery man unto his possession.

14 And when thou sellest ought to thy neighbor, or buyest at thy neighbors hand, ye shall not oppress one another:

15 But according to the number of peeres after the Iubile thou shalt buy of thy neighbor: also according to the number of the peeres of the reuennes, he shall sell unto thee.

16 According to the multitude of peeres, thou shalt increase the price thereof, and according to the fewnesse of peeres, thou shalt abate the price of it: for the number of fruites doeth he sell unto thee.

17 Oppresse not pee therefore any man his neighbor, but thou shalt feare thy God: for I am the Lord your God.

18 Wherefore ye shall obey mine ordinances, and keepe my lawes, and doe therein, and ye shall dwell in the land I have sworn to your fathers.

19 And the land shall give her fruit, and ye shall eate your fill, and dwell therein in safetie.

20 And if ye shall say, What shall wee eate the seventh peere, for we shall not sowe nor gather in our increase?

21 I will send my blessing upon you in the sixt peere, and it shall bring forth fruit for three peeres.

22 And ye shall sowe the eight peere, and eate of the old fruit until the ninth peere:

until the fruit thereof come, ye shall eate the olde.

23 Also the land shall not be sold to bee cutt off from the familie: for the land is mine, & ye be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall graunt a redemption for the land.

25 If thy brother be impouerished, and sell his possession, then his redeemer shall come, even his neere kinsman, and buy out that which his brother sold.

26 And if he haue no redeemer, but hath gotten and found to buy it out,

27 Then shall he count the peeres of his sale, and restore the euermore unto the man, to whom hee sold it: so shall hee returne to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold shall remaine in the hand of him that hath bought it, until the peere of the Iubile: and in the Iubile it shall come out, and hee shall returne unto his possession.

29 Likewise if a man sell his dwelling house in a walled cite, he may buy it out againe within a whole peere after it is sold: within a peere may he buy it out.

30 But if it bee not bought out within the space of a full peere, then the house that is in the walled cite, shall be established, as cutt off from the familie, to him that bought it, throughout his generations: it shall not go out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeeme: at all seasons.

33 And if a man purchase of the Levites, the house that was sold, & the cite of their possession shall go out in the Iubile: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 Moreover, if thy brother be impouerished, & fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall hee live with thee.

36 Thou shalt take no usury of him, nor advantage, but thou shalt feare thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to usury, nor lend him thy viaticke for increase.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to give you the land of Canaan, & to be your God.

39 If thy brother also that dwelleth by thee, bee impouerished, and bee solde unto thee, thou shalt not compell him to serue as a bond seruant,

40 But as an hired seruant, and as a sojourner

l It could not be sold for euer, but must returne to the familie in the Iubile.
m Ye shall sell it on condition that it may be redeemed:
n Abating the money of the yeece past, and paying for the rest of the yeece to come.

o From his hands that bought it.

p That is, for euer, reade verse 23.

q Where the Levites kepe their cattell.

r In Ebrew it is, if his hand shakes meaning, if he stretch forth his hand for helpe as one in misery.

s Ebr. for euer.

t In Ebrew it is, if his hand shakes meaning, if he stretch forth his hand for helpe as one in misery.

u deus. 23. 19. pro. 28. 8. & 22. 12.

v Ebr. for euer.

w deus. 23. 19. pro. 28. 8. & 22. 12.

x Ebr. 21. 2. deus. 15. 12. ier. 34. 14.

journer he shalbe with thee: hee shall serue thee vnto the peere of the Iubile.

41 Then shall he depart from thee, both he and his childen with him, and shall retorne vnto his familie, and vnto the possession of his fathers shall he retorne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruants also, and thy bond maids, which thou shalt haue, shall bee of the heathen that are round about you: of them shall ye buy seruants and maides.

45 And moreover of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shalbe your possession.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with crueltye.

47 If a sojourner of a stranger dwelling by thee get riches, and thy brother by him bee impouertised, and sell himselfe vnto the stranger of sojourner dwelling by thee, or to the stocke of the strangers familie.

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his uncle, or his uncles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if he can get so much, he may buy himselfe out.

50 Then he shall reckon with his buier from the peere that he was sold to him, vnto the peere of Iubile: and the money of his sale shall be according to the number of yeres: according to the time of an hired seruient shall he be with him.

51 If there be many yeres behinde, according to them he shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeres vnto the peere of Iubile, then he shall count with him, and according to his yeres giue againe for his redemption.

53 He shall be with him yere by yere as an hired seruient: he shall not rule cruelly ouer him in his sight.

54 And if he bee not redeemed thus, hee shall goe out in the peere of Iubile, hee and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those who break them. 42 God promisseth to remember his covenant.

Ye shall make you none idoles nor graven image, neither reare you by any pillar, neither shall yee set any image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuaries: I am the Lord.

3 If ye walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then send you rapine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruite.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, & you shall eate your bread in plentifullnesse, and dwell in your land safely.

6 And I will send peace in the land, and ye shall sleepe and none shall make you afraid: also I will rid euill beastes out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eate also olde store, and carry out old because of the new.

11 And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will bee your God, and ye shall bee my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not bee their bondmen, & I haue broken the bonds of your yoke, and made you free by night.

14 But if ye wil not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commandments, but breake my covenant,

16 Then will I also doe this vnto you, I will appoint euil you, I will increase a consumption, and the burning ague to consume the eyes, & make the heart heauie, and you shall sowe your seed in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye shall fall before your enemies, and they shall hate you, shall reigne ouer you, and ye shall see when none pursueth you.

18 And if ye will not for these things obey mee, then will I punish you seven times more, according to your sinnes.

19 And I will breake the pidge of your powder, and I will make your heauen as iron, and your earth as brass:

20 And your strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruite.

Exod. 20. 4.
deut. 5. 8.
psal. 97. 7.
Or, stone hauing any image.
Chap. 19. 30.
Deut. 28. 1.
A by promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spiritual blessings
Iob 11. 19.
Ebr. I will cause the euil beast to cease.
Ye shall haue no warre.
Iosh. 23. 10.
Ebr. I will turne vnto you.
c Performe that which I haue promised.
Ezek. 37. 26.
2. cor. 6. 16.
d I will be daily present with you.
I haue set you at full libertie, where as before ye were as beasts tied in bands.
Deut. 28. 15.
Lament. 2. 17.
mdac. 3. 2.
Which I made with you in chusing you to be my people.
Ior, an hastie plague.
g Read Chap. 17. 10.
Pro. 28. 1.
h That is, more extremely.
i Ye shall haue drouge and barrennesse.
Hag. 1. 10.
Ior, Labour.

Vnto perpetual seruitude, Ephes. 6. 9. colof. 4. 1.

For they shall not be bought out at the Iubile.

Ebr. his hand shall hold.

If he be able.

Which remaine yet to the Iubile.

Thou shalt not suffer him to ignoret him nor rigorously.

Thou shalt know.

k Or, as some read, by fortune, imputing my plagues to chance and fortune.
l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beastes.
n That is, the strength whereby the life is sustained, Ezek. 4. 16. and 5. 16.

o One ouen shall be sufficient for ten families.

1 Of your children, 2. King. 17. 25.
2. Sam. 22. 27.
ysa. 18. 16.

Deut. 28. 53.

2. Chron. 34. 7.
Hor. carious.

p I will not accept your sacrifices.

q Signifying, that no enemy can come without Gods sending.
Chap. 25. 2.

r Which I commanded you to keepe.
[Or, covarant]

s As if the enemies did chafe them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

21 And if pee walke stubbornely against me, and will not obeye me, I will then bring seven times more plagues upon you, according to your sinnes.

22 I will also sende wilde beastes upon you, which shall spoile you, & destroy your cattell, and make you fewe in number: so pour hie wapes shall be desolate.

23 Yet if ye these pe will not be reformed by me, but walke stubbornely against me,

24 Then will I also walke stubbornely against you, and I will smite you yet seven times for your sinnes:

25 And I will sende a sword upon you, that shall avenge the quarrell of my covenant: and when pee are gathered in your cities, I will sende the pestilence among you, & ye shall be delivered into the hand of the enemy.

26 When I shall breake the staffe of your bread, then tenne women shall bake your bread in one oven, and they shall desire your bread againe by weight, and pee shall eate, but not be satisfied.

27 Yet if ye will not for this obeye me, but walke against me stubbornely,

28 Then will I walke stubbornely in mine anger against you, and I will also chafise you seven times more according to your sinnes.

29 And pee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye devour.

30 I will also destroy your hie places, & cutt away your images, and cast your carnes upon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary unto nought, and will not smel the savour of your sweete odours.

32 I will also bring the lande unto a wilderness, and your enemies, which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and I will drawe out a sword after you, and your lande shall be waste, and your cities shall be desolate.

34 Then shall the lande enjoy her Sabbaths, as long as it lieth voyde, and ye shall be in your enemies land: then shall the land rest, and enjoy her Sabbaths.

35 All the dayes that it lieth voyde, it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it.

36 And upon them that are left of you, I will sende even a faintnesse into their heartes in the lande of their enemies, and the sound of a lease shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They that fall also one upon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eate you up.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies landes, & for the iniquities of their fathers, shall they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespass, which they have trespassed against me, and also because they have walked stubbornely against me.

41 Therefore I will walke stubbornely against them, and bring them into the land of their enemies: so then their vicinities shall be humbled, and then they shall willingly beare the punishment of their iniquitie.

42 Then I will remember my covenant with Jaakob, & my covenant also with Isaac, & also my covenant with Abraham will I remember, and will remember the land.

43 The land also in the meane season shall be left of them, & shall enjoy her Sabbaths while they lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soules abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to breake my covenant with them: for I am the Lord their God:

45 But I will remember for them the covenant of olde, when I brought them out of the lande of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betwene him, and the children of Israel in mount Sinai, by the hand of Moyses.

CHAP. XXVII.

2 Of duties, vower, and the redemption of the same.
28 A thing separate from the use of man cannot be sold, nor redeemed, but remaineth to the Lord.

Moreover the Lord spake unto Moyses,

2 Speake unto the children of Israel, & say unto them, If any man shall make a vowe of a person unto the Lord, by thy estimation,

3 Then thy estimation shall be thus: a male from twentie yeere olde unto sixtie yeere olde shall be by thy estimation cxxx. shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation on shall be thirtie shekels.

5 And from five yeere olde to twentie yeere olde, thy valuation shall be for the male twentieth shekels, and for the female tenne shekels.

6 And from a moneth olde unto five yeere olde, the price of the male shall be five shekels of silver, and the price of the female, thre shekels of silver.

7 And from sixtie yeere olde and above, if he be a male, then thy price shall be five shekels, and for the female ten shekels.

8 But if hee be poorer than they have esteemed him, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that shall be vowed.

Or, pray for their sinne.

u Whiles they are captives, and without repentance.

Deut. 4. 31.
rom. 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.
b Which are the Priest.

c Read the value of the shekel, Exod. 30. 13.

d He speaketh of those vower whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

e If he be not able to pay after thy valuation.

f Which is
cleane, Chap.
11.2.

g That is, con-
secrate to the
Lord.

h Ebr. so shall it
be.

h Valuing the
price thereof, ac-
cording to the
seede that is sow-
en, or by the feed
that it doeth
yeelde.
i Homer is a
measure contai-
ning ten Ephahs:
reade Ephah,
Exod. 16.16, 36.

k For their owne
necessitie or god-
ly vies.

bowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring
an offering unto the Lord, all that one gi-
ueth of such unto the Lord, shall be holy.

10 Hee shall not alter it nor change it, a
good for a bad, nor a bad for a good: and if
he change beast for beast, then both thus and
that, which was chaunged for it, shall bee
holp.

11 And if it be any uncleane beast, of
which man doe not offer a sacrifice unto the
Lord, hee shall then present the beast before
the Priest.

12 And the Priest shall value it, whether
it be good or bad: & as thou valuelt it, which
are the Priest, so shall it be.

13 But if hee will buye it againe, then hee
shall giue the fift part of it more, above the
valuation.

14 ¶ Also when a man shall dedicate his
house to bee holp unto the Lord, then the
Priest shall value it, whether it bee good or
bad, and as the Priest shall yse it, & so shall
the value be.

15 But if he that sanctified it, will redeeme
his house, then hee shall giue thereto the fift
part of money more than the estimation,
and it shall be his.

16 If also a man dedicate to the Lord any
ground of his inheritance, then shalt thou
esteem it according to the seede thereof:
an homer of barley seede shall bee at fiftie
shekels of silver.

17 If hee dedicate his felds immediately
from the peere of Iubile, it shall bee worth
as thou dost esteeme it.

18 But if hee dedicate his felds after the
Iubile, then the Priest shall reckon him the
money according to the peres that remaine
vnto the peere of Iubile, and it shall be abas-
ted by the estimation.

19 And if hee that dedicateth it, will re-
deeme the feld, when he shall put the fift part
of the price, that thou esteemedst it at, there-
unto, and it shall remaine his.

20 And if hee will not redeeme the felds,
but the Priest sell the felds to another man,
it shall be redeemed no more.

21 But the felds shall be holp to the Lord,
when it goeth out in the Iubile, as a felds

separate from common uses: the possession
thereof shall be the Priesters.

22 If a man also dedicate vnto the Lord
a felds which he hath bought, which is not
of the ground of his inheritance,

23 Then the Priest shall set the price to
him, as thou esteemest it, vnto the peere of
Iubile, and he shall giue the price the same
day, as a thing holp vnto the Lord.

24 But in the peere of Iubile, the felds
shall returne vnto him, of whom it was
bought: to him, I say, whose inheritance the
land was.

25 And all the valuation shall be accord-
ing to the shekel of the Sanctuary: the she-
kel containeth twentie gerahs.

26 ¶ Notwithstanding the first borne
of the beastes, because it is the Lordes first
borne, none shall dedicate such, bee it bul-
locke, or sheepe: for it is the Lordes.

27 But if it be an uncleane beast, then he
shall redeeme it by the valuation, and giue
the fift part more thereto: and if it bee not
redeemed, then it shall be solde, according to
the estimation.

28 ¶ Notwithstanding, nothing sepa-
rate from the common vse, that a man doth
separate vnto the Lord of all that hee hath
(whether it bee man or beast, or lande of his
inheritance) may be solde nor redeemed: for
euery thing separate from the common vse,
is most holp vnto the Lord.

29 Nothing separate from the common
vse, which shall be separate from man, shall
be redeemed, but hee die the death.

30 Also all the tithe of the lande both of
the seede of the ground, and of the fruite of
the trees is the Lordes: it is holp to the Lord.

31 But if a man will redeeme any of his
tithes, he shall adde the fift part thereto.

32 And euery tithe of bullocke, and of
sheepe, and of all that goeth vnder the yoke
the tenth shall be holp vnto the Lord.

33 Hee shall not looke if it be good or bad,
neither shall he change it: els if he change it,
both it, and that it was changed withall,
shall be holp, and it shall not be redeemed.

34 These are the commandments which
the Lord commaunded by Moses vnto the
children of Israel in mount Sinai.

l That is, which
is dedicate to the
Lord with a curse
to him that doth
turne it to his
private vse,
Numb. 31.2.
Leuit. 13.15.
Iosh. 6.17.
Verse 12.
m The Priests
valuation.

Exod. 30.13.

Numb. 3.47.

Exod. 45.12.

Exod. 13.2.

and 22.29.

Numb. 3.13.

n It was the

Lords already.

Leuit. 6.19.

o It shall remaine
without redemp-
tion.

p Besides the va-
lue of the thing
it selfe.

q All that which
is numbred: that
is, euery tenth,
hee falleth by tale
without excepti-
on or respect.

The fourth booke of Moses called *Numbers.

THE ARGUMENT.

¶ Orasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both be-
cause they should learne not to put their trust in worldly things, and also feele his comfort, when all
other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the
land which hee promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them
in continuall exercises, before they enioyed it, to try their faith, and to teach them to forget the world
and to depend on him. Which triall did greatly professe to differne the wicked and the hypocrites from
the faithfull & true seruants of God, who serued him with pure heart, whereas the other preferring their
carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lack-
ed to content their lusts, and despised them whom God had appointed rulers ouer them. By reason
whereof they prouoked Gods terrible iudgements against them, and are set fourth as a most notable
example for all ages to beware howe they abuse Gods worde, preferre their owne lusts to his will, or
despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy
Spirit,

*So called be-
cause of the di-
uinitie & mul-
titude of num-
bers: which are
here chiefly enu-
merated, both of
mens names and
places.

Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, aswell for religion as outward policie: hee preferueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuerfies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wilddome.

CHAP. I.

2 Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Levites are exempted for the seruice of the Lord.

E He Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 Take yee the summe of all the Congregation of the children of Israel, after their families, and householdes of their fathers with the number of their names: to wit, all the males, † man by man:

3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughtout their armies.

4 And with you shall bee men of euery tribe, such as are the heades of the house of their fathers.

5 And these are the names of the men that shall stande with you, of the tribes of Reuben, Elizur, the sonne of Shebur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Aminadab:

8 Of Issachar, Nathanael, the sonne of Zuar:

9 Of Zebulun, Eliab the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud:

11 Of Manasseh, Gamliel, the sonne of Pedahsur:

12 Of Benjamin, Abidan the sonne of Gideon:

13 Of Dan, Amiezer the sonne of Ammishaddai:

14 Of Asher, Dagiel, the sonne of Ocran:

15 Of Gad, Shafaph, the sonne of Deuel:

16 Of Naphtali, Ahira the sonne of Esnan.

17 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.

18 And they called all the Congregation together, in the first day of the seconde moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbered them in the wilderness of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their

names, man by man, euery male from twentie yeere olde and aboue, as many as † went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousande, and five hundred.

22 ¶ Of the sonnes of Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousande, and three hundred.

24 ¶ Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fixe and fourtie thousande, and five hundred and fiftie.

26 ¶ Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore & foureteene thousande, and fixe hundred.

28 ¶ Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousande and foure hundred.

30 ¶ Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen & fiftie thousande and foure hundred.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousande and fixe hundred.

34 ¶ Of the sonnes of Manasseh by their generations, by their families, and by the houses of their fathers, according to the

† Or, as were able to beare weapons.

† Simeon. 59300

† Gad. 45650

† Iudah. 74600

† Issachar. 54400

† Zebulun. 57400

† Ephraim. 40500

† Manasseh. 32200

a In that place of the wilderness that was neere to mount Sinai.
b Which containeth part of April, and part of May.
Exod. 30 12.
† Ebr. by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, captaines and gouernours.

f In shewing euery man his tribe, and his ancestors.

† These are the names of the twelve tribes, as first of Reuben, 76500

† Benjamin.
35400

† Dan.
62700

† Asher.
41500

† Naphtali.
53400

|| Or, full counte.
603550

g Which were
warriors, but
were appointed
to the use of the
Tabernacle,

† Ebr. campe.

h Whosoever is
not of the tribe
of Levi,

the number of their names, from twentie peere olde and aboue, all that went forth to warre:
35 The number of them also of the tribe of Manasse was two and thirtie thousande and two hundredth.
36 ¶ Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went forth to warre:
37 The number of them also of the tribe of Benjamin was five and thirtie thousande and foure hundredth.
38 ¶ Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went forth to warre:
39 The number of them also of the tribe of Dan was threescore and two thousande and seven hundredth.
40 ¶ Of the sonnes of † Isser by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere old and aboue, all that went forth to warre:
41 The number of them also of the tribe of Isser was one and fourtie thousande and five hundredth.
42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie peere olde and aboue, all that went to the warre:
43 The number of them also of the tribe of Naphtali, was threec and fiftie thousande, and foure hundredth.
44 These are the summes which Moses and Aaron numbed, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.
45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie peere olde and aboue, all that went to the warre in Israel.
46 And all they were in number five hundredth and threec thousand, five hundredth and fiftie.
47 But the Leuites, after the tribes of their fathers were not numbed among them.
48 For the Lord hath spoken vnto Moses, and said,
49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:
50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beate the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwel round about the Tabernacle.
51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it up: for they be a stranger that conuenerh with thee, saith the Lord.
52 And the children of Israel shall pitch

their tentes, euery man in his campe, and euery man vnder his standerde throughout their armies.
53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.
54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.
CHAP. II.
2 The order of the Tent, and the names of the Captaynes of the Israelites.
A And the Lord spake vnto Moses, and to Aaron, saying,
2 ¶ Euery man of the children of Israel shall campe by his standerde, and vnder the ensigne of their fathers house: faere off about the Tabernacle of the Congregation shall they pitch.
3 On the Eastside toward the rising of the sunne, shall they of the standerde of the house of Iudah pitch according to their armies, & Naphtali the sonne of Nummadab shall be captaine of the sonnes of Iudah.
4 And his hoste and the number of them were seuentie and foure thousande, and five hundredth.
5 And vnto him shall they of the tribe of Issachar pitch, & Issachar the sonne of Zur shall be the captaine of the sonnes of Issachar.
6 And his hoste, & the number thereof were foure & fiftie thousand, and foure hundredth.
7 Then the tribe of Zebulun, and Elias the sonne of Helon, captaine ouer the sonnes of Zebulun:
8 And his hoste, & the number thereof were fiftie and fiftie thousand & foure hundredth.
9 The whole number of the hoste of Iudah are an hundredth foure score and sixe thousand, and foure hundredth according to their armies: they shall first set forth.
10 ¶ On the Southside shall be the standerde of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shall be Elisur the sonne of Schemer.
11 And his hoste, and the number thereof were fiftie and foure thousand & five hundredth.
12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Schemuel the sonne of Zusadadai.
13 And his hoste, & the number of them, were fiftie thousand & three hundredth.
14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of Deuel.
15 And his hoste and the number of them were fiftie and foure thousand, five hundredth and fiftie.
16 All the number of the campe of Reuben were an hundredth & one and fiftie thousand, and foure hundredth and fiftie according to their armies, and they shall set forth in the second place.
17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of the Leuites,

By not having due regard to the Tabernacle of the Lord,

a In the twelue tribes were foure principall standers, so that euery three tribes had their standerd.

|| Or, prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

c Of them which were contained vnder that name,

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standerd.

|| Or, Reuben, Gad, and Zebulun

e Because it might be in equal distance from each one, and all indifferently haue recourse thereunto. f Because Ephraim and Manasse supplied the place of Joseph their father, they are taken to be Rahels children: so they & Benjamin make the third standard.

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Aser the sonne of Zilpah maide the fourth standard.

h Which were of twentie yeeres, and aboue.

i For vnder euery one of the foure principall standards were diuers signes to keepe euery band in order.

a Or, families and kindreds.

Exod. 6. 23.

in the vniuers of the campe as they haue pitched, so shall they go forward, euery man in his order according to their standards.

18 ¶ The standard of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elithama the sonne of Ammihud:

19 And his hoste & the number of them were foure thousand and five hundred.

20 And by him shalbe the tribe of Manasse, & the captaine ouer þ sonnes of Manasse shalbe Gamuel the sonne of Padabzur:

21 And his host & the number of the were two & thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, & the number of them were five & thirtie thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The standard of þ host of Dan shall be toward the North according to their armies: & the captaine ouer þ children of Dan shall be Abner the sonne of Nimmihaddai:

26 And his host & the number of them were two and threescore thousand and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host & the number of them were one & foure thousand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste & the number of them were three & fiftie thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seven and fiftie thousand and five hundred: they shall goe hindmost with their standards.

32 ¶ These are the summes of the children of Israel by þ houses of their fathers, all the number of the host according to their armies, are hundred & threethousand, five hundred and fiftie.

33 But the Leuites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

¶ The charge and office of the Leuites. 12. 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families, and captaines. 40. The first borne of Israel is redeemed by the Leuites. 47 The overplus is redeemed by money.

¶ These also were the generations of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai.

¶ So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3. These are the names of the sonnes of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priestes office. Exod. 28. 3.

4. ¶ And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestes office in the sight of Aaron their father.

5. The Lord spake vnto Moses, saying,

6. Bring the tribe of Leui, and set them before Aaron the priest that they may serue him.

7. And take the charge with him, when the charge of the whole congregation, be before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8. They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9. And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10. And thou shalt appoint Aaron & his sonnes to execute their Priestes office: & the stranger that commeth nere, shall be slaine.

11. ¶ Also the Lord spake vnto Moses, saying,

12. Behold, I haue eue taken the Leuites from among the children of Israel: for all the first borne þ openeth the matrice among þ children of Israel, & the Leuites shall mine.

13. Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14. Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15. Number the children of Leui after the houses of their fathers, in their families: enery male from a moneth olde and aboue shalt thou number.

16. Then Moses numbered they according to the word of the Lord, as he was commanded.

17. And these were the sons of Leui by their names, Gerson, and Kohath, & Merari.

18. ¶ Also these are the names of the sons of Gerson by their families: Libni & Shimei.

19. The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20. And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui according to the houses of their fathers.

21. ¶ Of Gerson came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22. The summe whereof after the number of all the males from a moneth old and aboue was counted seven thousand and five hundred.

23. ¶ The families of þ Gershonites shall pitch behind the Tabernacle Westward.

24. The captaine & parent of the house of the Gershonites shall bee Eliasaph the sonne of Acl.

Leuit. 10. 1. chap. 26. 61.

a. chro. 24. 2. b Or, before the Altar.

Leuit. 10. 1, 2. c Whiles their father liued.

d Offer them vnto Aaron for the vic of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Leuites serued for the inferior vices of the same.

g Any that would minister, not being a Leuite.

Exod. 13. 1. and 34. 19. leuit. 27. 26. chap. 8. 16.

h Luke 2. 23.

Gen. 4. 6. 12. exod. 6. 16. chap. 26.

57. 1. chro. 6. 1. and 23. 6.

h Onely numbering the male children.

Or, father.

i Their charge was to carie the coverings and hangings of the Tabernacle.

l Doing every one his dutie in the Sanctuary.

1 The chiefe things within the Sanctuary were committed to the Kohathites.
10r. prince of princes.

m The woodworke and the rest of the instruments were committed to their charge.
n That none should enter into the Tabernacle contrary to Gods appointment.
o So that the first borne of the children of Israel were moe by 273. as verse 43.
p So that now 7 Levites should sacrifice unto the Lord for the first borne of Israel, where for the 273. which were moe then the Levites, for whom they paid money.

25 And the charge of the sonnes of Gershon in the Tabernacle of p Congregation shall be the Tabernacle, & the pavilion, the covering thereof, and the vails of the doore of the Tabernacle of the Congregation,
26 And the hanging of the court, and the vails of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the service thereof.

27 ¶ And of Kohath came the familie of the Amramites, & the familie of the Jetharites, and the familie of the Hebionites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above was eight thousand and five hundred, having the charge of the Sanctuary.

29 The families of p sonnes of Kohath shal pitch on p Southside of p Tabernacle.

30 The Captaine and ancient of the house, and families of the Kohathites shall be Uzaphan the sonne of Uzziel:

31 And their charge shalbe the Arke, and the table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vails, and all that serveth thereto.

32 And Eleazar the sonne of Aaron the Priest shalbe chiefe captaine of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Gersson came the familie of the Gashites, and the familie of the Gushites: these are the families of Gersson.

34 And the summe of them, according to the number of all the males, from a moneth olde and above was five thousande and two hundred,

35 The captaine and the ancient of the house of the families of Gersson shalbe Zurriel the sonne of Uzziel: they shal pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Gersson shalbe the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto.

37 With the pillars of the court round about, with their sockets, and their bases and their cordes.

38 ¶ Also on p forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Edward shal ppose & Aaron & his sonnes pitch, having the charge of the Sanctuary, & the charge of the children of Israel: but the stranger that commeth nere, shalbe hang.

39 The whole summe of the Levites, which Moses & Aaron numbered at the countmanning of the Lord throughout their families, even all the males from a moneth old & above, was two & twenty thousand.

40 ¶ And p Lord said unto Moses, Number all the first borne that are males among p children of Israel, from a moneth old and above, and take the number of their names.

41 And thou shalt take the Levites to me p for all the first borne of the children of Israel (I am the Lord) and the cattell of the

Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and above) according to their number were two & twenty thousand, two hundred fentie & three.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord)

46 And for the redeeming of the two hundred fentie and three, (which are moe then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt give the money, wheres with the odde number of the is redeemed, unto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being moe then the Levites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threescore and five shekels after the shekel of the Sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Levites, when the hoste removed. 46 The number of the three families of Kohath, Gershon, and Merari.

A And the Lord spake unto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, and houses of their fathers,

3 From thirtie peere old and above, even untilt fiftie peere olde, all that enter into the assemble to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoneth, then Aaron and his sonnes shall come and take downe the covering baile, and shall cover the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinner, and shall spread upon it a cloth altogether of blew silke, and put to the barres thereof.

7 And upon the table of shew bread they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and coverings to cover it with, and the bread shalbe thereon continually:

8 And they shall spread upon them a covering of scarlet, and cover the same with a covering of badgers skinner, and put to the barres thereof.

9 ¶ The they shall take a cloth of blew silke, and

Exod. 30. 13.
Levit. 27. 25.
chap. 18. 16.
Exod. 45. 12.

q Of the two hundred fentie and three which were moe then the Levites.

a The Levites were numbered after three sortes: first at a moneth old when they were consecrate to the Lord, next at 25. yeere old when they were appointed to serve in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.
b Which divided the Sanctuary from the holiest of all.
c That is, put them upon their shoulders to cary it: for the barres of the Arke could never be removed, Exo. 25. 15.
Exod. 25. 30.
d Meaning, to cover the bread,

Exod. 25. 31.
Exod. 25. 38.

e The Ebrewe word signifieth an instrument made of two staves or barres. f Which was to burne incense, Reade Exod. 30. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c. i Before it be covered.

Exod. 30. 34. 35. k Which was offered at morning and evening.

Exod. 30. 23. 25.

l Committing, by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd betwene the Sanctuary and the Court.

and couer the candlestick with his lampes and his snuffers, * and his snuffers, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of Badgers skinner, and put it vpon the barres.

11 Also vpon the golden altar they shal spread a cloth of blue silke, and couer it with a couering of Badgers skinner, and put it to the barres thereof.

12 And they shal take all the instruments of the ministerie wherwith they minister in the Sanctuary, and put them in a clothe of blue silke, & couer them with a couering of Badgers skins; & put them on the barres.

13 Also they shal take away the ashes from the altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes & the besomes, and the basens, euen all the instruments of the altar: and they shal spread vpon it a couering of Badgers skinner, and put to the barres of it.

15 And when Aaron & his sonnes haue made an end of couering the Sanctuary, and all the instruments of the Sanctuary, at the remoouing of the holte, afterward the sonnes of Kohath shall come to heare it, but they shal not touche any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the sonne of Aaron the Priest pertained the oyle for the light, and the sweete incense and the dayly meate offering, and the anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake vnto Moses and to Aaron, saying,

18 See shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere olde and aboue, untill fiftie yeere olde shalt thou number them, all that enter into the assembly for to do seruice in the Tabernacle of the Congregation.

24 This shal be the seruice of the families of the Gershonites, to serue and to beare.

25 They shal beare the curtains of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinner, that is on he vpon it, and the vaile of the doore of the Tabernacle of the Congregation:

nacle of the Congregation:

26 The curtains also of the Court, and the vaile of the entering in of the gate of the Court, which is nere the Tabernacle and nere the altar rounde about, with their cords, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and pee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shal be vnder the hand of Ithamar the sonne of Aaron the Priest.

29 I Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars rounde about the Court, with their sockets, and their pillars, and their cords, with all their instruments, euen for all their seruice: and by name pee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 I Then Moses and Aaron & the princes of the Congregation numbered the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families were two thousande, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and upward, euen vnto fiftie yeere olde: all that enter into the assembly, for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousande sixe hundred and thirtie.

41 These are the numbers of the families

p Whi h Coume compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

q Vnder the charge and ouersight.

Exod. 26. 15.

r Ye shall make an inuentorie of all the things which ye commit to their charge.

s Ebr the number of them.

t God appointing Moses to be the minister and executor thereof.

2 Which were of competent age to serue therein, that is, betwene 30 and 50.

of the sonnes of Gershon: of all that did seruire in the Tabernacle of the Congregation, whome Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Soperai by their families, and by the houses of their fathers,

43 From thirtie yeere olde and upward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruire of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousande, and two hundredeth.

45 These are the sonnes of the families of the sonnes of Soperai, whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses and Aaron, and the princes of Israel numbred, by their families and by the houses of their fathers,

47 From thirtie yeere olde and upward, euen to fiftie yeere olde, euery one that came to doe his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundredeth and foure score.

49 According to the commandement of the Lord by the hande of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded Moses.

CHAP. V.

3 The leprous and the polluted shall be cast forth.
6 The purging of sime. 15 The trial of the suspected wife.

And the Lord spake vnto Moses, saying, 2 Commande the children of Israel, that they put one of the holste euery leper, and euery one that hath an issue, and whosoeuer is defiled by the dead.

3 Worsh male and female that ye put out: out of the holste that ye put them, that they defile not their tentes among whome I dwell.

4 And the children of Israel did so, and put them out of the holste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, When a man or woman shall commit any sinne that men commit, and transgresse against the Lord, when the person shall reasse, passe,

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whome hee hath trespassed.

8 But if the man haue no kinsman, to whome he should restore the damage, the damage shall bee restored to the Lord for the Priestes vse, besides the Ransome of the atonement, whereby he shall make atonement for him.

9 And euery offering of all the holste things of the children of Israel, which they bring vnto the Priest, shall be his.

10 And euery mans halowed things that hee hath: that is, whatsoever any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any mans wife turne to euil, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hidde from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither the taken with the maner,

14 If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if hee haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not poure oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to a minde.

16 And the Priest shall bring her, and set her befoze the Lord.

17 Then the Priest shall take the holste water in an earthen vessel, and of the dust that is in the flooze of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman befoze the Lord, and vncouer the womans head, and put the offering of the memoriam in her hands: it is the ielousie offering, and the Priest shall haue bitter and cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, whether thou hast need to vncleane from thine husband, bee free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee befoze thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee accursed and defettable for the othe among thy people, and the Lord cause thy thigh to rotte, and thy bellie to swell.

22 And that this cursed water map goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, Amen. Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering befoze the Lord, and offer it vpon the altar.

e By breaking the band of marriage, and playing the barlot.

f Ebr. If the spirit of ielousie come vpon him.

f Onely in the sinne offering, and in this offering of ielousie were neither oyle nor incense offered.

g Or, making the sinne knowne, & not purging it. h Which also is called the water of purification or sprinkling, reade Chap. 19.9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so heinous a fault, and foras much as she denying the same.

l Ebr. so fall. m That is, be it so, as thou wishest, as Psal. 41.

n Shall wash the curses, which are written, into the water in the vessel.

Whofoeuer of the Leuites that had any manner of charge in the Tabernacle, Ebr. according to the mouth or word. x So that Moses either added, nor diminished from that which the Lord commanded him.

Leuit. 13.3. Leuit. 15.2. Leuit. 21.1.

Or, in a place out of the holste. a There were three manner tents of the Lord, of the Leuites, and of the Israelites.

Leuit. 6.3. b Commit any fault willingly.

Leuit. 8.5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

Or, perfume.
n Where the incense was offered,

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it upon the altar, & afterwarde make the woman drinke the water.

27 When hee hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

Or, innocents.

28 But if the woman bee not defiled, but be chaste, she shall be free and shall conceive and beare.

29 This is the lawe of iclouise, when a wife turneth from her husband & is defiled,

30 & when a man is moued with a ielous mind bring ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law.

o The man might accuse his wife upon suspicion, and not be reproued,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The lawe of the consecration of the Nazarites,
24 The manner to blesse the people.

Ad the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselves to vowe a Nazarite to separate himselfe vnto the Lord,

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

3 He shall abstaine from wine and strong drink, & shall drinke no soure wine nor soure drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eate nothing but is made of the wine of the vine, neither the kernells, nor the huske.

Iudg. 13.5.
1 Sam. 1.11.

5 While he is separate by his vowe, the razor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holpe, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, he shall come at no dead body:

b As at burials, or mournings.

7 Hee shall not make himselfe vnclane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation he shall be holy to the Lord.

c In that he suffered his haire to growe, he signified that he was consecrated to God.

9 And if any die suddenly by him, or hee beare, then the head of his consecration shall be defiled, and he shall haue his head in the day of his cleansing: in the seuenth day he shall haue it.

d Which long haire is a signe that he is dedicated to God.

10 And in the eight day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

e By being present where the dead was. Beginning at the eight day, when he is purified.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring

a lambe of a peece old for a trespass offering, and the first dayes shall be vowe: for his consecration was defiled.

g So that he shall begin his vowe anew.

13 This then is the lawe of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an hee lambe of a peece old without blemish for a burnt offering, and a hee lambe of a peece old without blemish, for a sinne offering, and a ramme without blemish for peace offerings,

15 And a basket of vneleavened bread, of cakes of fine flour, mingled with oile, and wafers of vneleavened bread, anointed with oile, with their meat offering, & their drinke offerings:

Lewis. 2. 15.

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering vnto the Lord, with the basket of vneleavened bread, and the Priest shall make his meat offering, and his drinke offering.

18 And the Nazarite shall haue the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire, which is vnder the peace offering.

1st. 21. 24.
h In token that his vow is ended,

19 Then the Priest shall take the sodden shoulder of the ramme, and an vneleavened cake out of the basket, and a wafer vneleavened, and put them vpon the handes of the Nazarite, after hee hath shauen his consecration.

i For the haire which was consecrate to the Lord, might not be cast into any prophane place.

20 And the Priest shall shake them to and fro before the Lord: this is an holy thing for the Priest: besides the shoulder of the Priest, and besides the heane shoulder: so afterwarde the Nazarite may drinke wine.

Exod. 29. 27.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offering vnto the Lord for his consecration, besides that that hee is able to bring: according to the vowe which he vowed, so shall he doe after the lawe of his consecration.

Or, with the breast.

k At the least he shall doe this, if he be able to offer no more.

22 And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

l That is, pray for them, Eccl. 3. 6. 17

24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my name vpon the children of Israel, and I will blesse them.

m They shall pray in my name for them.

CHAP. VII.

2 The head or Princess of Israel offer at the setting vp of the Tabernacle, 10 And as the dedication of the Altar, 39 God speaketh to Moses from the Merisate.

Now when Moses had finished the setting up of the Tabernacle, & anointed it and sanctified it, & all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

Exod. 40. 18.

Or, vessels,

2 Then

For, captains.

a Like horsefellers to keepe the things that were caried in them, from weather,
b That is, to carie things and stufte in,

c For their vse to carie with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, chap. 4. 15.
e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.
† The offering of Nahshon.

Leuit. 2. 1.

† The offering of Nathanael.

2 Then the 11 princes of Israel, heads of the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbed) offered,

3 And brought their offering before the Lord, first covered charrets, & twelue open: one charret for two princes, & for euery one an oxe, and they offered them before the Tabernacle.

4 And þ Lord spake vnto Moses, saying,
5 Take these of them, that they may bee to doe the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen, and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the sonnes of Gershon, according vnto their office.

8 And foure charrets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

11 And the Lord sayd vnto Moses, One prince one day; and another prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did þ Naasshon the sonne of Numinadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

14 An incense cup of gold of ten shekels full of incense,

15 A pong bullocke, a ramme, a lambe of a peece old for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goates, & five lambes of a peece old: this was the offering of Naasshon the sonne of Numinadab.

18 ¶ The second day þ Nathanael the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A pong bullocke, a ramme, a lambe of a peece old for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a peece old: this was the offering of Nathanael.

neel the sonne of Zuar.

24 ¶ The third day þ Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A pong bullocke, a ramme, a lambe of a peece old for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a peece old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day þ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A pong bullocke, a ramme, a lambe of a peece old for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a peece old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day þ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A pong bullock, a ramme, a lambe of a peece old for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a peece old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day þ Eliasaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A pong bullocke, a ramme, a lambe of a peece old for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a peece old: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seventh day þ Elishama the sonne of Amminad prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundredth

† The offering of Eliab.

† The offering of Elizur.

† The offering of Shelumiel.

† The offering of Eliasaph.

† The offering of Elishama.

seven lampes shall giue light towarde the
B. i. a forefront

bowle of sententie shekels, after the shekel o
the Sanctuarie, both ful of fine flour mine

† The offering
of Pagiél, or
Phegiél.

f This was the offering of the princes, when Aaron did dedicate the Altar.

g. By Aaron.

h That is, the
Sanctuarie.

i According as
he had promised,
Exod. 25.22,

CHAP. VIII.

2 The order of the lamps, 6 The purifying and
offring of the Levites. 34 The age of the Levites,
when they are received to service, and when they are
dismissed.

AND the Lord spake unto Moses, say-

2 Speake vnto Haron , and say vnto
him, When thou lightest the lampes, the
seuen lampes shall giue light towards the
B.i. a forefront

a To that part which is ouer-against the Candleſticke, Exod. 25.37.

3 And Aaron did ſo, lighting the lamps thereof toward the forefront of the candleſticke, as the Lord had commanded Moſes.

4 And this was the worke of the Candleſticke, euen of golde beaten out with the hammer, both the haft, and the flowres thereof * was beaten out with the hammer: b according to the pattern, which the Lord had ſhewed Moſes, to make ye the Candleſticke.

5 ¶ And the Lord ſpake vnto Moſes, ſaying,

6 Take the Leuites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe vnto them, when thou purifieſt them, Sprinkle water of purification vpon them, and let them ſhauel their fleſh, and waſh their clothes: ſo they ſhall be cleane.

8 Then they ſhall take a pong bullocke with his meate offering of fine flour, mingled with oyle, and another pong bullocke ſhalt thou take for a ſinne offering.

9 Then thou ſhalt bring the Leuites beſore the Tabernacle of the Congregation, and aſſemble d all the Congregation of the children of Iſrael.

10 Thou ſhalt bring the Leuites alſo beſore the Lord, and the children of Iſrael ſhall put their hands vpon the Leuites.

11 And Aaron ſhall offer the Leuites beſore the Lord, as a ſhake offering of the children of Iſrael, that they may execute the ſeruite of the Lord.

12 And the Leuites ſhall put their hands vpon the heads of the bullocks, and make thou the one a ſinne offering, and the other a burnt offering vnto the Lord, that thou maieſt make an atonement for p Leuites.

13 And thou ſhalt let the Leuites beſore Aaron & beſore his ſonnes, and offer them as a ſhake offering to the Lord.

14 Thus ſhalt thou ſeparate the Leuites from among the children of Iſrael, and the Leuites ſhall be * mine.

15 And afterward ſhall the Leuites goe in, to ſerue in the Tabernacle of the Congregation, and thou ſhalt purifie them and offer them, as a ſhake offering.

16 For they are treely given * vnto me from among the children of Iſrael, for ſuch as open any wombe: for all the firſt borne of the children of Iſrael haue I taken them vnto me.

17 * For all the firſt borne of the children of Iſrael are mine, both of man & of beaſt: ſince the day that I ſmote euery firſt borne in the land of Egypt, I ſanctified them for my ſelfe.

18 And I haue taken the Leuites for all the firſt borne of the children of Iſrael,

19 And haue given the Leuites as a gift vnto Aaron, & to his ſonnes from among the children of Iſrael, to doe the ſeruite of the children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come nere vnto

to the Sanctuary.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lord had commanded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, and waſhed their clothes, & Aaron offered them as a ſhake offering beſore the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their ſeruite in the Tabernacle of the Congregation, i beſore Aaron and beſore his ſonnes: as the Lord had commanded Moſes concerning the Leuites, ſo they did vnto them.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 This alſo belongeth to the Leuites: from ſine and twentie yeere olde and upward, they ſhall goe in, to execute their office in the ſeruite of the Tabernacle of the Congregation.

25 And after the age of ſittie yeere, they ſhall ceaſe from executing the k office, and ſhall ſerue no more:

26 But they ſhall miniſter l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruite: thus ſhalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

2 The Paſſouer is commanded againe. 13 The puniſhment of him that keepeth not the Paſſouer.

15 The cloud conducteth the Iſraelites through the wilderneſſe.

¶ And the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, in p firſt moneth of the ſeconde yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the * Paſſouer at the time appointed therunto.

3 In the fourteenth day of this moneth at euen, ye ſhall keepe it in his due ſeaſon: according to all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſouer.

5 And they kept the Paſſouer in the fourteenth day of the firſt moneth at euen in the wilderneſſe of Sinai, according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were deſiled b by a dead man, that they might not keepe the Paſſouer the ſame day: and they came beſore Moſes and beſore Aaron the ſame day.

7 And thoſe men ſaid vnto him, We are deſiled by a dead man: wherefore are we kept backe that we may not c offer an offering vnto the Lord in the time therunto appointed among the children of Iſrael?

8 Then Moſes ſaide vnto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 ¶ And p Lord ſpake vnto Moſes, ſaying,

10 Speake

h Becauſe the Leuites goe in to the Sanctuary in their name.

i In their preſence, to ſerue them.

k Such office as was painfull, as to beare burdens and ſuch like.
l In ſinging Palmes, inſtructing, counſelling and keeping the things in order.

Exod. 12.1.
Leuit. 23.5.
chap. 28.16.
dent. 16.2.
Exod. 12.6.
dent. 16.6.
a Euen in all points as the Lord hath inſtituted it.

b By touching a corps, or being at the buriall.

c Or celebrate the Paſſouer the ſouteenth day of the firſt moneth,

Exod. 25.18.
b And not ſet together of diuers pieces.

c In Ebrew it is called the water of ſinne, becauſe it is made to purge ſinne, as Chap. 19.9.

d That thou mayeſt doe this in preſence of them all.
e Meaning, certaine of them in the name of the whole.

Chap. 3.45.

Chap. 3.9.
f That is, they that are the firſt borne.

Exod. 13.2.
lu. 2.23.

g Which ſeruite the Iſraelites ſhould doe.

d And cannot come where the Tabernacle is, when others keep it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

Exod. 12. 46.
Iohn 19. 36.
f When the Pasſeouer is celebrated, for punishment of his ſinne.
Exod. 12. 49.

Exod. 40. 34.

g Like a pillar: reads Exod. 13. 21.

h Ebr. mouth, Who taught them what to do by the cloud.
1. Cor. 10. 1.
i Ebr. camped.

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

k Ebr. dayes of number.

Exod. 40. 36, 37.
reads verse 18.

k Under the charge and government of Moſes.

10 Speake vnto the children of Iſrael, and ſay, If any among you, of your poſteritie ſhall bee vncleane by the reaſon of a corpes, or be in a long iourney, the ſhal keepe the Paſſeouer vnto the Lord.

11 In the fourteenth day of the ſecond moneth at euen they ſhal keepe it: with vncleane bread and ſowre herbes ſhal they rate it.

12 They ſhall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinances of the Paſſeouer they ſhal keepe it.

13 But the man that is cleane and is not in a iourney, and is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe hee brought not the offering of the Lorde in his due ſeaſon, that man ſhall beare his ſinne.

14 And if a ſtranger dwell among you, and wil keepe the Paſſeouer vnto the Lord, as the ordinance of the Paſſeouer, and as the manner thereof is, ſo ſhall he do: * he ſhall haue one law both for the ſtranger, and for him that was bozne in the ſame land.

15 ¶ And when the Tabernacle was reared vp, a cloud covered the Tabernacle, namely, the Tabernacle of the Teſtimonie: & at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud covered it by day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterwarde the children of Iſrael iourneped: & in the place where the cloude abode, there the children of Iſrael pitched their tents.

18 At the commandement of the Lord the children of Iſrael iourneped, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they ſap ſtill.

19 And when the cloude taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the watch of the Lord, & iourneped not.

20 So when the cloude abode a ſeue daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneped at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneped: whether by day or by night the cloude was taken vp, then they iourneped.

22 ¶ If the cloude taried two daies, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Iſrael abode ſtill, and iourneped not: but when it was taken vp, they iourneped.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lord they iourneped, keeping watch of the Lorde at the commandement of the Lord by the hand of Moſes.

CHAP. X.

2 The uſe of the ſilver trumpets. 11 The Iſraelites depart from Sinai. 14 The captaiues of the beſt

are numbered. 30 Hobab reſuſeth to goe with Moſes his ſonne in law.

And the Lorde ſpake vnto Moſes, ſaying,

2 Make thee two trumpets of ſiluer: of an whole piece ſhalt thou make them, that thou mayeſt ſe them for the aſſembly of the Congregation, and for the departure of the campe.

3 And when they ſhal blowe with them, all the Congregation ſhall aſſemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads over the thouſands of Iſrael ſhall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the Eaſt part, ſhall goe forward.

6 If ye blowe an alarme the ſecond time, then the hoſt of them that lie on the South ſide ſhall march: for they ſhall blowe an alarme when they remooue.

7 But in aſſembling the Congregation, ye ſhall blowe without an alarme.

8 And the ſonnes of Aaron the Priests ſhall blowe the trumpets, and ye ſhall haue them as a lawe for euer in your generations.

9 And when ye goe to warre in your land againſt the enemy that vexeſh you, ye ſhall blowe an alarme with the trumpets, and ye ſhall be remembered before the Lord your God, and ſhall be ſaued from your enemies.

10 Alſo in the day of your gladnes, and in your feaſt dayes, and in the beginning of your moneths, ye ſhal alſo blowe the trumpets: your power burnt ſacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond pere, in the ſecond moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their iournepes out of the deſert of Sinai, and the cloude reſted in the wildeſſe of Paran.

13 So they firſt tooke their iourney at the commandement of the Lorde, by the hand of Moſes.

14 ¶ In the firſt place went the ſtandard of the hoſte of the children of Iudah, according to their armies: and * Nahſhon the ſonne of Amminadab was ouer his band.

15 And ouer the bande of the tribe of the children of Iſſachar was Nerthanai the ſonne of Nuar.

16 And ouer the bande of the tribe of the children of Zebulun was Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gershon, and the ſonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the ſtandard of the hoſte of Reuben according to their armies, and ouer his bande was Eliſur the ſonne of Shedeur.

a Or of worke heauen our with the hammer.

b That is, the hoſte of Iudah and they that are vnder his enſigne.
c Meaning, the hoſte of Reuben.

d So that onely the Priests muſt blowe the trumpets, ſo long as the Prieſthood laſted.

e When ye reioyce that God hath remooued any plague.
f Or, when ye offer burnt offerings.

g Or, in keeping that order in their iournepes.

h From Sinai to Paran, Chap. 33. 1.

i Chap. 2. 3.

j Chap. 1. 7.

k With all the apparences thereof.

19 And over the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And over the band of the tribe of the children of Gad was Euaiah the sonne of Huai.

21 The Kohathites also went forward and bare the * Sanctuary, and the former did set by the Tabernacle against they came.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and over his band was Elisama the sonne of Ammud.

23 And over the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedasur.

24 And over the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoste of the children of Dan marched, gathering all the hostes according to their armies: and over his band was Abiezer the sonne of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said unto * Hobab the sonne of Reuel the Midianite, the father in law of Moses, We goe into the place, of which the Lord saide, I will give it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not go: but I will depart to mine owne countrey, and to my kinred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be * our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the * mount of the Lord, three daies iourney: & the Worke of * covenant of the Lord went before them in the three daies iourney, to search out a resting place for them.

34 And * cloud of the Lord was vpon the * tabernacle, when they went out of the campe.

35 And when the Worke went forward, Moses said, * Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord, to the * many thousands of Israel.

CHAP. XI.

1 The people murmured, & * punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weak faith of Moses. 16 The Lord diueth the burden of Moses to Seventie of the Ancients. 31 The Lord sendeth Quails. 33 Their lust is punished.

When the people became & murmurers, & it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * continued the verinost part of the host.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ¶ Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of * people that was among them, fell a lusting, and * burned as wax, and the children of Israel also wept, and said, Who shall give vs flesh to eat?

5 Wee remember the fish which we did eate in Egypt for * nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garlikee.

6 But now our soule is dried away, we can see nothing but this MAN.

7 (The MAN also was as * Coriander seed, and his colour like the colour of * bdes liam.)

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oile.

9 And when the dew fel downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard * people wepe thoroughout their families, euery man in the doore of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto the Lord, Wherefore hast thou * bered thy seruant: and why haue I not found * fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I conceived all this people: or haue I begotten them, that thou shouldest say vnto mee, Carry them in thy bos some (as a nurse beareth the sucking child) vnto the * land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to give vnto all this people? For they weepe vnto mee, saying, Give vs flesh, that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale this with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beholde not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto me Seventie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, & take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

* Ebr. as in iust complainers. * Ebr. it was still in the eares of the Lord. Tpsl. 78. 21.

Or, burning.

a Which were of those strangers that came out of Egypt with them. Exo. 12. 38.

b From God. c For a small price, or good cheape.

d For the greedie lust of flesh. Exod. 16. 31.

e Which is a white pearle or precious stone.

Or, small intreatied.

f Or, wherein haue I displeased thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an othe to our fathers.

i I had rather die, then to see my griefe and miserie thus daily increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

h Vpon their shoulders, Chap. 4. 4. i The Merarites, and Gershonites.

k Leauing none behinde, nor any of the former that fainted in the way.

l This was the order of their hoste when they remooued. m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Iethroes father: so Hobab was Moses father in law. Iooke Exo. 2. 18. and 3. 1. & 4. 18. & 18. 1. & iudg. 4. 11. * Ebr. eyes vnto vs.

n Mount Sinai, or, Horcb.

Tpsl. 8. 1, 2. * Declare thy might & power. * Ebr. to the ten thousand thousands.

k I will distribute my spirit among them, as I haue done to thee.

1 Prepare your
selues that ye be
not vncleane.

m Or, cast him
off, because ye
refused Manna
which hee ap-
pointed as most
meete for you.
n Who leadeth
you.
o Of whom I
haue the charge.

Isa. 50. 2. & 59. 1.

Or, separated, as
verse 17.

p From that day
the spirit of pro-
phetic did not
faile them.

q Or, a yong
man whom he
had chosen for
his youth.
r Such blinde
zeale was in the
Apostles, Mar. 9.
38, luke 9. 49.

s Of Homer,
reade Leuit. 27.
16. also it signifi-
eth an heape, as
Exod. 8. 14. iudg.
15. 16.

people, 1 We sanctified vs to moue, and pee shall eate flesh: for pou haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

19 Ye shall not eate one day nor two daies, nor fure daies, neither tenne daies, nor twentie daies,

20 But a whole moneth, vntill it come out of your noisels, and be lothesome vnto you, because ye haue contemned the Lord, which is among you, and haue wept be- fore him, saying, Why came we hither out of Egypt?

21 And Moses saide, Sire hundredth thousand foote men are there of the people, o among whom I am: and thou sapest, I will giue them flesh, that they may eate a moneth long.

22 Shall the sheepe and the beenes be flame for them, to hide them? eicher shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord saide vnto Moses, Is the Lords hand shortened? thou shalt see now whether my word shall come to passe vnto thee or no.

24 ¶ So Moses went out, and tolde the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloude, and spake vnto him, and I tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the host: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the host.

27 Then there ran a yong man, and told Moses, and saide, Eldad and Medad doe prophesie in the host.

28 And Joshua the sonne of Nun the seruant of Moses, one of his yong men answered, and said, My lord Moses, for bid them.

29 But Moses said vnto him, Enuieest thou for my sake? pea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and brought quales from the Sea, and let them fall vpon the campe, a daies iourney on this side, and a daies iourney on the other side rounde about the host, and they were about two chaldres about the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quales: he that gathered the least, gathered ten: Yomers full, and they spied them abroad for their vse round about the host.

33 While flesh was yet betwene their teeth, before it was chawed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called Ribzoth-bartaanah: for there they buried the people that fell a lusting.

35 From Ribzoth-bartaanah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses.

10 Miriam is stricken with leprosie, and healed as the prayer of Moses.

A fterward Miriam and Aaron spake Against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very mecke man, aboue all the men that were vpon the earth)

4 And by & by the Lord said vnto Moses, ¶ vnto Aaron, ¶ vnto Miriam, Come out per three vnto the Tabernacle of Congregation: and they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he said, Hear now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and will speake vnto him by dream.

7 Why serpent Moses is not so, who is faithfull in all mine house.

8 Vnto him will I speake by mouth to mouth, and by vision, and not in darke wordes, but he shall see the similitude of the Lord. Wherefore then were ye not as fraide to speake against my seruant, euen as against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloude departed from the Tabernacle: and beholde, Miriam was leproous like snow: and Aaron looked vpon Miriam, and beheld, she was leproous.

11 Then Aaron said vnto Moses, Alas, my lord, I beseech thee, lay not the blame vpon vs, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had spit in her face, should she not haue bene ashamed seven daies? let her be shut out of the host seven daies, and after, she shall be receiued.

15 So Miriam was shut out of the host seven daies, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24. They bring of the fruits of the land.

Psal. 78. 31.

Or, graues of lust.

Or, murmured.

a Zipporah Mo-
ses wife was a
Midianite, and
because Midian
bordered on E-
thiopia, it is
sometime in the
Scripture com-
prehended vn-
der this name.
Ecclus. 45. 4.

b And so bare
with their grudi-
ngs, although
he knewe them.

c These were the
two ordinarie
meanes,
d In all Israel
which was his
Church.
Exod. 33. 11.

e So farre as any
man was able to
comprehende,
which he calleth
his backe partes,
Exod. 33. 23.

f From the doore
of the Taber-
nacle.

g As a childe
that commeth
out of his mo-
thers belly dead,
hauing as it were
but the skinned
h In his displea-
sure.
Leuit. 13. 46.

31 Caleb

r They could not
be stayed by any
means.

Deut. 1. 44.

Lewit. 23. 10.
a Into the land
of Canaan.

Lewit. 22. 28.
|| Or, separate.
Exod. 29. 18.

Lewit. 2. 1.

b Reade Exod.
29. 40.

c The liquor
was called, be-
cause it was pow-
ered on the thing
that was offered.

|| Or, three omers.

d Every sacrifice
of beastes must
have their meate
offring & drinke
offring, according
to this propor-
tion.

Exod. 12. 49.
chap. 9. 14.

also will not be with you.
44 Yet they presumed obstinately to
go up to the top of the mountaine: but the
wrke of the covenant of the Lord, and spo-
les departed not out of the campe.
45 Then the Amalekites & the Canaas
mites, which dwell in that mountaine, came
downe, and more therein, & consumed
them unto Horahab.

CHAP. XV.

2 The offerings which the Israelites should offer
when they came into the land of Canaan, 32 The
punishment of him that brake the Sabbath.

And the Lord spake unto Moses, say-
ing,

2 Speake unto the children of Israel, &
say unto them, * When ye be come into the
lande of your habitations, which I give
unto you,

3 And will make an offering by fire unto
the Lord, a burnt offering or a sacrifice * || to
fulfill a vow, or a free offering, or in pour
feastes, to make a * sweete savour unto the
Lord of the heards, or of the flocks,

4 Then * let him that offereth his offer-
ing unto the Lord, bring a meate offering
of a tenth deale of fine flowe, mingled with
the fourth part of an an of oil.

5 Also thou shalt prepare the fourth part
of an hin of wine to be powred on a lamb,
appointed for the burnt offering or any offer-
ing.

6 And for a ramme, thou shalt for a
meate offering, prepare two tenth deales of
fine flowe, mingled with the third part of
an hin of oil.

7 And for a drinke offering, thou shalt
offer the third part of an hin of wine, for a
sweete savour unto the Lord.

8 And when thou preparest a bullocke
for a burnt offering, or for a sacrifice to ful-
fill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullocke a
meate offering of || three tenth deales of fine
flowe, mingled with halfe an hin of oil.

10 And thou shalt bring for a drinke of-
fering halfe an hin of wine, for an offering
made by fire of a sweete savour unto the Lord.

11 Thus shall it be done for a bullocke, or
for a ramme, or for a lamb, or for a kid.

12 According to the number that ye pre-
pare to offer, so shall ye doe to every one ac-
cording to their number.

13 All that are borne of the countrey, shall
doe these things thus, to offer an offering
made by fire of sweete savour unto the Lord.

14 And if a stranger sojourne with you,
or whosoever be among you in your gene-
rations, and will make an offering by fire
of a sweete savour unto the Lord, as ye doe,
so he shall doe.

15 * One ordinance shall be both for you of
the Congregation, and also for the stranger
that dwelleth with you, even an ordinance for
ever in your generations: as you are, so
shall the stranger be before the Lord.

16 One Lawe and one manner shall serve
both for you and for the stranger that so-
journeth with you.

17 ¶ And the Lord spake unto Moses,
saying,

* 18 Speake unto the children of Israel,
and say unto them, When ye be come into
the land, to the which I bring you,

19 And when ye shall eat of the bread of
the land, ye shall offer an heave offering un-
to the Lord.

20 Ye shall offer by a cake of the first of
poure dough for an heave offering: * as the
heave offering of the barne, so ye shall lift
it up.

21 Of the first of your dough ye shall give
unto the Lord an heave offering in your ge-
nerations.

22 ¶ And if ye have erred, and not ob-
served all these commandments, which
the Lord hath spoken unto Moses,

23 Even all that the Lord hath comman-
ded you by the hand of Moses, from the
first day that the Lord commanded Mo-
ses, and henceforward among your gene-
rations:

24 And if so be that ought be committed
ignorantly of the Congregation, then all
the Congregation shall give a bullocke for
a burnt offering, for a sweete savour unto
the Lord, with the meate offering and drinke
offering thereto, according to the * maner,
and an he goat for a sinne offering.

25 And the Priest shall make an atone-
ment for all the Congregation of the children
of Israel, and it shall be forgiven them: for it
is ignorance: and they shall bring their of-
fering for an offering made by fire unto the
Lord, and their sinne offering before the
Lord for their ignorance.

26 Then it shall be forgiven all the Con-
gregation of the children of Israel, and the
stranger that dwelleth among them: for all
the people were in ignorance.

27 ¶ * But if any one person sin through
ignorance, then he shall bring a the goate of
a pere olde for a sinne offering.

28 And the Priest shall make an atone-
ment for the ignorant person when hee sin-
neth by ignorance before the Lord, to make
reconciliation for him: and it shall be forgiven
him.

29 He that is borne among the children
of Israel, and the stranger that dwelleth a-
mong them, shall have both one lawe, who
so doth sinne by ignorance.

30 ¶ But the person that doeth ought
presumptuously, whether he be borne in
the land, or a stranger, the same blasphem-
eth the Lord: therefore that person shall be
cut off from among his people.

31 Because he hath despised the word of
the Lord, and hath broken his command-
ment: that person shall be utterly cut off: his
iniquitie shall be upon him.

32 ¶ And while the children of Israel
were in the wilderness, they found a man
that gathered sticks upon the Sabbath day.

33 And they that found him gathering
sticks, brought him unto Moses, and to A-
aron, and unto all the Congregation,

34 And they put him in * ward: for it
was not declared what should be done un-
to him.

35 Then the Lord said unto Moses, This
man shall die the death: and let all the multi-
tude

e Which is made
of the first corne
ye gather.
Lewit. 23. 14.

f As by over-
sight or igno-
rance, reade Le-
uit. 4. 2. 13.

g Somereade
from the eyes of
the congregation:
that is, which is
hidde from the
congregation.
Lewit. 4. 1.

Lewit. 4. 27.

h Ebr. with an hit
band: that is, in
contempt of Gods

i He shall su-
staine the pu-
nishment of
his sinne.

Lewit. 24. 13.

rinde stone him with stones without the holle.

36 And all the Congregation brought him without the host, and stoned him with stones, and hee died, as the Lord had commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Speake unto the children of Israel, and bid them that they make them * fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue like,

39 And pee shall haue the fringes, that when pe looke vpon them, pe may remember all the commandments of the Lord, and doe them: and that pee seeke not after your owne heart, nor after your owne eyes, after the which pee go a whoring:

40 That pe may remember & do all my commandments, & be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVII.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmur. 49 Fourteen thousand and seven hundred are slaine for murmuring.

Nowe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certeine of the children of Israel, two hundred and fiftie captaines of the assembly, * famous in the Congregation, and men of renowne:

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, * Yee take too much vpon you, seeing all the Congregation is holy, & euery one of them, and the Lord is among them: wherefore then lift pee your selves above the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his companie, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to appoche nere vnto him: and whom hee hath chosen, hee will cause to come nere to him.

6 This doe therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: & yee take too much vpon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Levi.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you nere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to him, & all the brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that pe murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and honie, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neither given vs inheritance of fields and vineyards: wilt thou & put out the eyes of these men? we will not come vp.

15 Then Moses wared very angry, & said vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy companie before the Lord: both thou, thep, and Aaron to morrow:

17 And take euery man his censer, and put incense in them, & bring pee euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euey one his censer.

18 So they tooke euery man his censer, and put fire in them, & laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God the God of the spirits, lof all flesh, hath not one man onely sinned, & wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in all their finnes.

27 So they gate the away from the Tabernacle of Korah, Dathan and Abiram: and euery sider and Dathan & Abiram came out & stood in the doore of their tents with their wives, & their sonnes, & their little children.

28 And Moses sayde, Whereby pee shall know that the Lord hath sent me to doe all these workes: for I haue not done them of mine owne minde.

To serue in the Congregation, as in the verse before.

Thus they spake contempuously, preferring Egypt to Canaan.

Wilt thou make them, that searched the land, beleue that they saw not that which they saw? Gene. 4. 4. 5.

At the doore of the Tabernacle.

All that were of their faction.

Or, of euery creature.

With them that haue committed so many finnes.

I haue not forged them of mine owne braine.

Deut. 22. 12. matth. 23. 5.

By leauing Gods commandments, and following your owne fantasies.

Chap. 27. 3. eccles. 45. 18. iude 11. Or, tooke other wish him. Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you: meaning, to haue abused them thus long. b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance. c To be the priest and to offer.

d Helayeth the same to their charge iustly, wherewith they wrongfully charged him.

m Or, shew a strange sight.

For, fell.

n Or, deepe, and darke places of the earth.

Chap. 27. 3. deus. 11. 6. psal. 106. 17.

o Which were the occasion of their owne death.
p Of Gods iudgements against rebels.

q Who presumed about his vocation.

For, fell: so wit, Moses & Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Leuit. 10. 5.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, & swallowe them up with all that they haue, and they goe downe quicke into the pit, then pee shall understand that these men haue provoked the Lord.

31 ¶ And alsoone as he had made an end of speaking at these wordes, euen the ground claued asunder that was under them,

32 And the earth opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs see, lest the earth swallow vs up.

35 But there came out a fire from the Lord, and consumed the two hundredeth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowe,

38 The censers, I say, of these sinners, that destroyed themselves: and let them make of them hyad. plates for a covering of the altar: for they offered them before the Lord, therefore they shall be holp, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the hyad censers which they had burnt, had offered, and made hyad plates of them for a covering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, We haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quick: then they fell vpon their faces:

46 And Moses said vnto Aaron, Take the censer and put fire thereon of the Altar, and put therein incense, and go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, & ran into the middes of the Congregation, & beholde, the plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when hee stoode betwene the dead, and them that were aliue, the plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundredeth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelue rodde of the twelue princes of the tribes of Israel. 8 Aarons rodde buddeth, and beareth blossoms, 10 for a testimonie against the rebellious people.

¶ And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, even twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Ieu: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

5 And the mans rod, whome I chuse, shall blossom: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & al their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, & the rod of Aaron was among their rods.

7 And Moses laid the rodde before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rodde of Aaron of the house of Ieu was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord spake vnto Moses, saying, Aarons rodde againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Beholde, we are dead, we perish, we are all lost:

13 Whosoever cometh neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron & his sonnes, 2 with the same vs.

God had begun to punish the people.

God drew backe his hand and ceased to punish them.

While he was in the doore of the Tabernacle.

Exod. 25. 22.

Though Josephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe to declare that

God did chuse the house of Leui to serue him in the Tabernacle.

Heb. 9. 4.

Grudging that Aaron should be hie Priest.

The Chaldeans describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doth con-

Leuites.

Levites, 8 The Priests part of the offering: 20 God is their portion. 26 The Levites have the tithes, and offer the tithes thereof to the Lord.

And the Lord spake unto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And being also with thee thy brethren of the tribe of Levi, of the familie of thy father, which shall be ioynd with thee, and minister unto thee: but thou, & thy sonnes with thee shall minister before the Tabernacle of the testimonie:

3 And thou shalt keepe thy charge, even the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, least they die, both they and pour:

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the frutes of the Tabernacle: and no stranger shall come neere unto you:

5 Therefore shall ye keepe the charge of the Sanctuary, & the charge of the Altar: so there shall fall no more wrath upon the children of Israel.

6 For loe, I have * taken your brethren the Levites from among the children of Israel, which as a gift of yours, are given unto the Lord, to doe the service of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vails: therefore shall ye serve: for I have made your Priests office an office of service: therefore p stranger that commeth neere, shall be slaine.

8 Again the Lord spake unto Aaron, Beholde, I have given thee the keeping of mine offerings, of al the hallowed things of the children of Israel: unto thee I have given them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of al their meat offering, and of al their sinne offering, & of all their trespass offering, which they bring unto me, that shall be most holy unto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel: I have given them unto thee and to thy sonnes and to thy daughters with thee, to be a due offering for ever: all the cleane in thine house shall eat of it.

12 All the fat of the onle, and all the fat of the wine, and of the wheate, which they shall offer unto the Lord for their first fruits, I have given them unto thee.

13 And the first ripe of all that is in their land, which they shall bring unto the Lord, shall be thine: all the cleane in thine house shall eat of it.

14 * Every thing separate from p com-

mon use in Israel, shall be thine.

15 All that first openeth the matrix of Exo. 13. 2. & 22, and flesh, which they shall offer unto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, & the first borne of the unclean beast shalt thou redeeme. chap. 3. 13.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to the estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twentie gerahs. Exod. 30. 13, Levit. 27. 35.

17 But the first borne of a kowe, of the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete savour unto the Lord. chap. 3. 47. & 45. 12. Because they are appointed for sacrifice.

18 And p flesh of them shall be thine, * as the shake breast, and as the right shoulder shall be thine. Exod. 29. 26. Levit. 7. 30.

19 All the heave offerings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, & thy sonnes, and thy daughters with thee, to be a due offering for ever: it is a perpetuall covenant * of salt before the Lord, to thee and to thy seede with thee.

20 I And the Lord spake unto Aaron, Thou shalt have none inheritance in thine land, neither shalt thou have any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I have given the children of Levi, all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation.

22 Neither shall the children of Israel as any more come neere the Tabernacle of the Congregation, lest they susteine sinne, & die.

23 But the Levites shall do the service in the Tabernacle of p Congregation, & they shall beare their sinne: it is a law for ever in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for an inheritance: therefore I have said unto them, Among the children of Israel, ye shall possesse none inheritance.

25 I And the Lord spake unto Moses, saying,

26 Speake also unto the Levites, & say unto them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, even the tenth part of the tithes.

27 And your heave offering shall be reckoned unto you, as the come of the barn, or as the abundance of the wine presse.

28 So ye shall also offer an heave offering unto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lords heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 These

Exo. 13. 2. & 22, 29. Levit. 27. 16, chap. 3. 13.

Exod. 30. 13,

Levit. 27. 35.

chap. 3. 47.

& 45. 12.

Because they

are appointed

for sacrifice.

Exod. 29. 26.

Levit. 7. 30.

k That is, sure,

stable, and in-

corruptible.

l Of Canaan.

Deu. 10. 9. & 18.

2. i. 13. 14, 33.

& 44. 28.

m To serve

therein: for the

Levites are put

in their place.

n If they faile in

their office, they

shall be punished.

o As acceptable

as the fruit of

your owne

ground or vine-

yard.

p Which ye

have received

of the children

of Israel.

q Read verse 12.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished,

b That is, the things which are committed to thee: or, which thou doest injoyne them.

c Which was not of the tribe of Levi.

Chap. 3. 45.

Or, a gift.

l As the first fruit, first borne, and the tithes,

That which was not burned, should be the priestes.

That is, in the sanctuary, betweene the court and the Holiest fall.

Read Levit. 10. 14.

That is, the chiefest, or the best.

Levit. 17. 28.

r As in the 17. verse,

f Ye shall not be punished therefore.

t The offerings which the Israelites haue offered to God.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floore, or as the increase of the wine presse.

31 And ye shall eate it in all places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

And the Lorde spake to Moses and to Aaron, saying,

2 This is the ordinance of the Lawe, which the Lorde hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came poke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her to be slaine before the holte, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the kowe to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung shall he burne her.

6 Then shall the Priest take Cedar wood, and hyssope, and skarlet lace, and cast them in the midst of the fire where the kowe burneth.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, & then come into the holte, and the Priest shall be vncleane vnto the euen.

8 And he that bineth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill the euen.

9 And a man that is cleane, shall take by the ashes of the kowe, and put them without the holte in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of a man, shall be vncleane euen seven dayes.

12 He shall purifie himselfe therewith the third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoener toucheth the corpe of any man that is dead, & purgeth not himselfe, defileth the Tabernacle of the Lorde, and that person shall be cut off from Israel, because the sprinkling water was not

sprinkled vpon him: he shall be vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the lawe, When a man dieth in a tent, at that come into the tent, & al that is in the tent, shall be vncleane seven dayes.

15 And al the vessels that be open, which haue no couering fastened vpon them, shall be vncleane.

16 Also whosoener toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seven dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the sinne offering, and pure water shall be put there to in a vessel.

18 And a cleane person shall take hyssop and dip it in the water, and sprinkle it vpon the tent, and vpon al the vessels, and vpon the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vncleane and purifieth not himselfe, that person shall be cut off from among the congregation, because he hath defiled the Sanctuarie of the Lorde: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetuall lawe vnto them, that he that shall sprinkle the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vncleane vntill euen.

22 And whatsoever the vncleane person toucheth, shall be vncleane: and the person that toucheth him, shall be vncleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose name Eleazar succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lorde.

4 Why haue ye thus brought the Congregation of the Lorde vnto this wilderness, that both we, & our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

h Of the red kowe burnt for sinne.

i Water of the fountaine or iuer.

k One of the Priestes, which is cleane.

l Because he had bene among them that were vncleane: or els had touched the water, as verse 21.

m That is, vncleane.

a This was fourtie yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

Chap. 11. 33. Exod. 17. 2.

a According to this law and ceremony, ye shall sacrifice the red kowe.

Hebr. 13. 11.

b By another Priest.

Hebr. 9. 13.

Exod. 29. 14. leuit. 4. 11. 12.

c Meaning, Eleazar.

d The inferior Priest who killed her and buried her.

e Or, the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith and made cleane, Chap. 8. 7.

f It is also called holy water, because it was ordained to an holy vse, Cha. 5. 17.

g With the sprinkling water. h So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

the assem blie vnto the dooze of the Tabernacle of the Congregation, & fell vpon their faces: and the glorie of the loyde appeared vnto them.

7 ¶ And the loyde spake vnto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and I will speake vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses took the rod from before the loyde, as he had commanded him.

10 And Moses and Aaron gathered the congregation together before the rocke, and Moses layd vnto them, Heare now, pee rebels: shall we bring you water out of this rocke?

11 Then Moses lift by his hand, & with his rodde he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Again the loyde spake vnto Moses, and to Aaron, Because pee beleneued me not, to sanctifie mee in the presence of the children of Israel, therefore pee shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of a Meribah, because the children of Israel strone with the loyde, and he was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the King of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 Howe our fathers went downe into Egypt, & wee dwelt in Egypt a long time, where the Egyptians handled vs cruel, and our fathers,

16 But when we cried vnto the loyde, he heard our voice, & sent an Angell, and hath brought vs out of Egypt, and beholde, we are in the cite Kadesh, in thine vniuersall border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fieldes nor the vineyardes, neither will we drinke of the water of the Welles: we will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by mee, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe by by the high way: and if I and my cattel drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 He answered againe, Thou shalt not goe thorow. Then ¶ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hoi.

23 And the loyde spake vnto Moses and to Aaron in the mount Hoi, neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the lande, which I haue giuen vnto the children of Israel, because pee disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them up into the mount Hoi,

26 And canle Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the loyde had commanded: and they went vnto the mount Hoi, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thurte dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

¶ When king Arad the Canaanite, which dwelt towards the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel bowed a bow vnto the loyde, and said, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their cities.

3 And the loyde heard the voice of Israel, and deliuered them the Canaanites: and they utterly destroyed them & their cities, and called the name of the place ¶ Hozmah.

4 ¶ After, they departed from the mount Hoi by the way of the red Sea, to come passe the lande of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wilderness? for heere is neither bread nor water, and our soule lotheth this light bread.

6 ¶ Wherefore the loyde sent fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and saide, Wee haue sinned: for wee haue spoken against the loyde, and against thee: pray to the loyde, that he take away the serpents from vs: and Moses prayed for the people.

8 And the loyde said vnto Moses, Make thee a fierie serpent, and set it vpon a signe, that as many as are bitten, may looke vpon it, and liue.

9 ¶ So Moses made a serpent of brass, and set it vpon a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

1 Reade Gen. 25. 8.

¶ Or, rebelled.

¶ Or, strife.

¶ Chap. 33. 38.

Deut. 32. 50.

Deut. 10. 6.

and 32. 50.

¶ Or, mourned.

Chap. 33. 40.

a By that way

which their

spies, that

searched the

danger, found

to be most safe.

¶ Or, destruction.

Iudg. 1. 17.

b For they were

forbidden to

destroy it, Deut. 2. 5.

Chap. 11. 6.

c Meaning Man-

na, which they

thought did not

nourish.

Wisd. 16. 1. 5.

1. cor. 10. 9.

d For they that

were stung there-

with, were so in-

flamed with the

heate thereof,

that they died.

¶ Or, upon a pole.

2. King. 18. 4.

john 3. 14.

¶ Or, recounted.

d Wherewith thou diddest miracles in Egypt, and diddest diuide the Sea,

e The punishment which followed hereof,

declared that

Moses and Aaron

beleneued not

the Lordes promise,

as appeareth

vers. 12.

f That the children

of Israel should beleeue

and acknowledge

my power, and to

honour me.

¶ Or, strife, and

contention, chap.

27. 14.

g By shewing

himselfe almighty,

and maincei-

ning his glorie.

Because Iacob

or Israel was E-

saus brother,

who was called

Edom,

¶ Or, high way.

¶ Or, come not.

¶ Or, the Edomites.

h To passe by another way.

Chap. 33. 37.

Chap. 33. 43.

For, in the beaps
of Abiram, or,
hides.

o Which seemeth to be the
booke of the
Judges, or as
some thinke a
booke which
is lost.
For, (how God
destroyed) U-
sieb (the cities)
with a whirle-
winde, & the val-
leyes of Arnon.
For, spring.
f Ye that receiue
the commolities
thereof, giue
praise for it.
g Moses and Aa-
ron heads of the
people onely
smote the rocke
with the rod or
stafte, which
gave water as a
Well that were
deepe digged.
Deut. 32. 6.
Judg. 11. 19.
Deut. 29. 7.

Iosh. 12. 2. psalm,
135. 17. amos 2. 9.
h The riuer.
i For the people
were tall and
strong like Gi-
ants, Deu. 2. 10.
k Ebr. daughters.
l For if it had
bene the Moa-
biters, the Israe-
lites might not
haue possessed
it, Deut. 2. 9.
m Meaning, war-
m Chemosh was
the idole of the
Moabiters, 1. Kin.
11. 33. who was
not able to de-
fend his worship-
pers, which
tooke the idole
for their father.

10 * And the children of Israel departed
thence, and pitched in Shoboth.
11 * And they departed from Shoboth, and
pitched in the Abarim, in the wilderness,
which is before Spah on the East side.
12 * They remoued thence, and pitched
vpon the riuer Jared.
13 * Thence they departed, and pitched
on the other side of Arnon, which is in the
wildernesse, and cometh out of the coasts
of the Amozites: (for Arnon is the border of
Spah, betwene the Spahites and the A-
mozites)
14 Wherefore it shall bee spoken in the
booke of the batrels of the Lorde, what
thing he did in the red sea, and in the riuers
of Arnon.
15 And at the streame of the riuers that
goeth downe to the dwelling of Ar, and li-
eth vpon the border of Spah.
16 * And from thence they turned to Mes-
er: the same is the Well where the Lorde
said vnto Moses, Assemble the people, and
I will giue them water.
17 * Then Israel sang this song, I will
sing well, I sing pe vnto it.
18 The Princes digged this Well, the
captaynes of the people digged it, euen the
Law giuer, with their stauces. And from
the wildernesse they came to Spattanah,
19 * And from Spattanah to Rahahel,
and from Rahahel to Bamoth,
20 * And from Bamoth in the valley,
that is in the plaine of Spah, to the top of
Pisgah that looketh toward Ieshmon.
21 * Then Israel sent messengers vnto
Sihon king of the Amozites, saying,
22 * Let mee goe thorow thy land: wee
will not turne aside into the fields, nor into
the vineyards, neither drinke of the waters
of the Welles: we will go by the kings way,
vntill we be past thy countrey.
23 * But Sihon gaue Israel no licence
to passe thorow his countrey, but Sihon
assembled all his people, and went out a-
gainst Israel into the wildernesse: and hee
came to Jahoz, and fought against Israel.
24 * But Israel smote him with the edge
of the sword, and conquered his land, from
Arnon vnto b Jakob, euen vnto the children
of Ammon: for the border of the children of
Ammon was strong.
25 And Israel tooke all these cities, and
dwelt in all the cities of the Amozites in
Ieshmon, and in all the villages thereof.
26 For I Ieshmon was the ciy of Sihon
the king of the Amozites, which had fought
before time against the king of the Spah-
biters, and had taken all his land out of his
hand, euen vnto Arnon.
27 Wherefore they that spake in pro-
uerbs, say, Come to Ieshmon, let the ciue
of Sihon be built, and repaired:
28 For a fire is gone out of Ieshmon,
and a flame from the ciue of Sihon, & hath
consumed Ar of the Spahbiters, & the lordes
of Bamoth in Arnon.
29 Woe be to thee, Spah: o people of
Chemosh, thou art undone: he hath suffe-
red his sonnes to be persecuted, & his daugh-
ters to be in captiuitie to Sihon the king of

the Amozites.
30 Their empire also is lost from Iesh-
mon vnto Dibon, and wee haue destroyed
them vnto Spah, which reacheth vnto
Spah ba.
31 * Thus Israel dwelt in the lande of
the Amozites.
32 And Moses sent to search out Jaas-
zer, and they tooke the townes belonging
thereto, and rooted out the Amozites that
were there.
33 * And they turned and went by to-
ward Balhath: and Og the king of Balhath
came out against them, he, and all his peo-
ple, to fight at Edrei. Deut. 3. 1,
and 29. 7.
34 Then the Lord said vnto Moses, Feare
him not: for I haue deliuered him into thine
hand and all his people, and his land: and
thou shalt doe to him as thou diddest vnto
Sihon the king of the Amozites, which
dwelt at Ieshmon.
35 They smote him therefore, and his
sonnes, and all his people, vntill there was
none left him: so they conquered his land.
CHAP. XXII.
1 King Balak sendeth for Balaam to curse the
Israelites. 2 The Lorde forbiddeth him to goe,
3 The Angel of the Lorde meeteth him, and his
asse speaketh. 38 Balaam protesteth that hee will
speake nothing, but that which the Lord putteth in
his mouth.
After, the children of Israel departed
and pitched in the plaine of Spah on
the other side of Iorden from Jericho.
2 * Now Balak the sonne of Zippos
saw all that Israel had done to the Amos-
rites.
3 And the Spahbiters were sore afraid of
the people, because they were many, & Mo-
ab retired against the children of Israel.
4 Therefore Spah laide vnto the Elders
of Midian, Now shall this multitude
lick by all that are round about vs, as an
ore licketh by the grasse of the field: & Ba-
lak the sonne of Zippos was king of the Spah-
biters at that time.
5 * He sent messengers therefore vnto Ba-
laam the sonne of Beor to Bethor (which
is by the riuer of the land of the children of
his folke) to call him, saying, Beholde, there
is a people come out of Egypt, which cou-
uer the face of the earth, and lie ouer as
gainst me.
6 Come now therefore, I pray thee, and
curse me this people (for they are stronger
then I) so it may be that I shall be able to
smite them, and to drive them out of the
land: for I know that he, whom thou blest
lest, is blessed, and he, whom thou cursest,
shall be cursed.
7 And the Elders of Moab, and the El-
ders of Midian departed, hauing the reward
of the soothsaying in their hande, and they
came vnto Balaam, & tolde him the words
of Balak.
8 Who answered them, Tarry here this
night, and I will giue you an answer, as
the Lord shall lay vnto me. So the Mym-
ites of Spah abode with Balaam.
9 Then God came vnto Balaam, and
said, What men are these with thee?
a Being at Ieri-
cho, it was be-
yond Iorden: but
where the Israe-
lites were, it was
on this side.
For, was vexed,
b Which were
the heads and
gouernours.
Iosh. 24. 9.
c To wit, Eu-
phrates, vpon the
which stood this
citie Bethor.

10 And Balaam saide vnto God, What ha the foune of Zippor, king of Moab hath sent vnto me saying,
11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come nowe, curse theim for my sake: so it may be that I shall be able to ouercome theim in battell, and to diuine theim out.
12 And God said vnto Balaam, Goe not thou with theim, neither curse the people, for they are blestid.
13 And Balaam rose by in the morning, and saide vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to goe with you.
14 So the princes of Moab rose vp, and went vnto Balak, and saide, Balaam hath refused to come with vs.
15 ¶ Balak per sent againe moe princes, and more honourable then thei.
16 Who came to Balaam, and saide to him, Thus saith Balak the foune of Zippor, We not thou flayed, I pray thee, from coming vnto me.
17 For I will promote thee vnto great honour, and will do whatsoeuer thouapest vnto me: come therefore, I pray thee, curse me this people.
18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of silver and golde, I cannot goe beyond the woide of the Lord my God, to doe lesse or more.
19 But now, I pray you, tarie here this night, that I may wit, what the Lord will say vnto me in moze.
20 And God came vnto Balaam by night, and saide vnto him, If the men come to call thee, rise vp, and goe with them: but only what thing I say vnto thee, that shalt thou doe.
21 So Balaam rose by early, and saddled his asse, & went with the princes of Moab.
22 And the wrath of God was kindled, because he went: and the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruants were with him.
23 And when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the felde, but Balaam smote the asse, to turne her into the way.
24 Again the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.
25 And when the asse saw the Angel of the Lord, he thrust her selfe vnto the wall, and balt Balaams foote against the wall: wherefore he smote her againe.
26 Then the Angel of the Lord went further, and stode in a narrowe place, where there was no way to turne, either to the right hand, or to the left.
27 And when the asse saw the Angel of the Lord, he flapped downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.
28 Then the Lord opened the mouth of the asse, and he saide vnto Balaam,

What haue I done vnto thee, that thou hast smitten me now three times?
29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.
30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon? Since thy first time vnto this day? haue I used at any time to doe thus vnto thee? Who said, say.
31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in his hand: then he bowed himselfe, and fell flat on his face.
32 And the Angel of the Lord saide vnto him, Wherefore hast thou now smitten thine asse three times? Behold, I came out to withstand thee, because thy way is not straight before me.
33 But the asse saue me, and turned from me now three times: for els, if he had not turned from me, surely I had ene now slaine thee, and saued her alive.
34 Then Balaam saide vnto the Angel of the Lord, I haue sinned: for I will not that thou stodest in the way against me: nowe therefore if it displease thee, I will turne home againe.
35 But the Angel saide vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.
36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, enen in the bmost coast.
37 Then Balak saide vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in derde to promote thee vnto honour?
38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say any thing at all? the word that God putreth in my mouth, that shall I speake.
39 So Balaam went with Balak, and they came vnto the citie of Uzor.
40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.
41 And on the morow Balak tooke Balaam, and brought him by into the high places of Baal, that thence he might see the bmost part of the people.
C H A P. XXIII.
1 Balaam causeth seven altars to be built. 5 God teacheth him what to answer. 8 In stead of cursing he blesteth Israel. 19 Gods not like man.
A And Balaam said vnto Balak, Build me here seven altars, and prepare me here seven bullockes, and seven rammes.
2 And Balak did as Balaam said, and Balak and Balaam offered on euery altar a bullocke and a ramme.
3 Then Balaam said vnto Balak, Stand by the burnt offering, and I will goe, if so be that the Lord will come and meete me: and whatsoever he sheweth me, I will tell thee:

n Since thou hast bene my matter.
o For whose eyes the Lord doth not open; they can neither see his anger, nor his loue.
p Both thy heart is corrupt, and thine enterprise wicked.
||Or, before me, or, to meete me.
q Ebr. I will returne to me.
r Because his heart was euill, his charge was renewed, that he should not pretend ignorance.
s Neie the place where the Israelites camped.
t Of my selfe I can speake nothing: only what God reueileth, that will I utter, seeme it good or bad.
||Or, of streets, or, a populous citie.
u Where the idole Baal was worshipped.

He warned him by a dreame, that he should not consent to the kings wicked request.
g Els he shewed himselfe willing, couetousnesse had so blinded his heart.
h The wicked seeke by all means to further their naughty enterprises, though they know that God is against them.
i Because he emptied God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.
k Mooued rather with couetousnesse then to obey God.
l Peter 2. 16.
mude 11.
The second time.
Or, fell.
n Gaue her power to speake,

Or, went up his.
b Appeared vnto him.

c Taught him what to say.

Or, prophetic.

Or, Syria.

d Cause that all men may hate and detest them.

e But shall haue religion and lawes apart.
f The infinite multitude, as the dust of the earth.
g The feare of Gods iudgements caused him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.
Or, into the field of them that spied to vs, lest the enemies should approch.

Chap. 22. 35.

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

i They triumph as victorious kings ouer their enemies.

thee: so he || went forth alone.

4 And God met Balaam, and Balaam saide vnto him, I haue prepared seven altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offering, he, and all the princes of Moab.

7 Then he uttered his || parable, and said, Balak the king of Moab hath brought me from || Ham out of the mountaines of the East, saying, Come, curse Iakob for my sake: come, and || detest I Israel.

8 Howe shall I curse, where God hath not cursed? or howe shall I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hilles I did beholde him: loe, the people shall dwell by their selues, and shall not be reckoned among the nations.

10 Why can tell the dust of Iakob, and the number of the fourth part of I Israel: let me gide the death of the righteous, and let my last end be like his.

11 Then Balak saide vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, & beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak saide vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, & thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into || Sedebohim to the top of Pigah, and built seven altars, and offered a bullocke, and a ramme on euery altar.

15 After, he saide vnto Balak, Stand here by thy burnt offering, and I will meete the Lord wonder.

16 And the Lord met Balaam, and put an answer in his mouth, and saide, Goe againe vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: so Balak saide vnto him, What hath the Lord said?

18 And he uttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 ¶ God is not as man, that he should lie, neither as the sonne of man, that he should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplysh it?

20 Beholde, I haue received commandement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Iakob, nor seeth he transgression in I Israel: the bloud of his God is with him, and the || topfull shout of a king is among them.

22 God brought them out of Egypt:

their strength is as an Unicorne.

23 For there is no sorcerie in Iakob, nor soothsaying in I Israel: according to the || time it shall be said of Iakob and of I Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a Lion, and lift vp himselfe as a pong Lion: he shall not lie downe, till he eate of the Lion, and all he drinke the blood of the same.

25 ¶ Then Balak saide vnto Balaam, Forther curse, nor blesse them at all.

26 But Balaam answered, and saide vnto Balak, Toldst not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak saide vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, & looketh toward Ierusalem.

29 Then Balaam saide vnto Balak, Make me here seven altars, and prepare me here seven bullocks, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

5 Balaam prophesieth of the great prosperitie that should come vnto I Israel: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

¶ When Balaam saue that it pleased the Lord to blesse I Israel, then he went not, as certaine times before, to set diuinations, but let his face towards the wilderness.

2 And Balaam lift vp his eyes, and looked vpon I Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 ¶ And he uttered his parable, and said, Balaam the sonne of Beor hath saide, and the man, whose eyes were shut vp, hath saide,

4 He hath saide, which heard the wordes of God, and sawe the vision of the || night, and falling in a trance, had his eyes opened:

5 ¶ Howe goodly are thy tents, O Iakob, and thine habitations, O I Israel!

6 As the vallies, are they stretched forth, as gardens by the riuers side, as the || Aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The water droppereth out of his bins, and his seede shall be in many waters, and his king shall be higher then || Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength shall be as an Unicorne: he shall eate the nations his enemies, and bruse their bones, and shoote them through with his arrows.

9 ¶ He coucheth & lieth downe as a pong Lion, as an || Lion: who shall stirre him, vp? blessed is he that blesteth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and smote his handes together: so Balak saide vnto Balaam, I sent for thee anger.

k Considering what God shall worke this time: for the deliuerance of his people, all the world shall wonder

l Thus the wicked imagine of God: that that which he will not graunt in one place, he will doe it in another

Chap. 23. 3. 25.

a Where the Israelites camped

Chap. 23. 7. 18.

b His eyes were shut vp before, in respect of the cleare visions which he sawe after: some read were open.

c Though he lay as in a sleepe, yet the eyes of his mind were opene

d His prosperitie was great.

e Which name was common to the Kings of Amalek.

Gen. 49. 9.

f In token of

to curse mine enemies; and beholde, thou hast blessed them now three times.

11 Therefore now rise unto thy place: I thought surely to promote thee unto honour, but lo, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, saying, I nor also thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and golde, I cannot passe the commandement of the Lord, to doe either good or badde of mine owne minde: what the Lord shall command, that same will I speake.

14 And now beholde, I goe unto my people: come, I wil habuerie thee what this people shall doe to thy folks in the latter dayes.

15 And he uttered his parable, and said, Balaam the sonne of Beor hath saide, and the man whose eyes were shut vp, hath saide.

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Kingdome, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a starre of Iacob, and a scepter shall rise of Israel, and shall smite the coastes of Moab, and destrop all the sonnes of Sheth.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iacob, and shall destrop the remnant of the ⁱⁿ cite.

20 ¶ And when he looked on Amalek, he uttered his parable, and said, Amalek was the first of the nations: but his latter ende shall come to destruction.

21 And he looked on the Kenites, and uttered his parable, saying, Strong is thy dwelling place, & pur thy nest in a rocke.

22 Nevertheless, the Kenite shall be spoiled, untill Ashur carpe thee away captiue.

23 Again he uttered his parable, saying, Blas, who shall line when God doth this?

24 The hippes also shall come from the coastes of Chitrim, and subdue Ashur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 The people committeth fornication with the daughters of Moab. 9 Phinchas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinchas. 17 God commandeth to kill the Midianites.

Now whiles Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people unto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled himselfe unto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said unto Moses, Take all the heads of the people, and hang them vp before the Lord against the sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses saide unto the Iudges of Israel, Every one slay his men that were ioined unto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 ¶ And when Phinchas the sonne of Eleazar the sonne of Aaron the Priest saw it, he rose vp from the middes of the Congregation, and tooke a spear in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, & the woman, so that she rowe her belly: so the plague ceased from the children of Israel.

9 ¶ And there died in that plague, foure and twentie thousand.

10 Then the Lord spake unto Moses, saying,

11 ¶ Phinchas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Beholde, I give unto him my covenant of peace,

13 And he shall haue it, and his seed after him, even the covenant of the Priestes office for euer, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite thus slain, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the familie of the Simeonites.

15 And the name of the Midianitish woman that was slain, was Cozbi the daughter of Zur, who was head over the people of his fathers house in Midian.

16 ¶ Again the Lord spake unto Moses, saying,

17 ¶ Were the Midianites, & smite them: for they trouble you with their wives, wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slain in the day of the plague because of Peor.

CHAP. XXVI.

1 The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere olde and above. 57 The Levites and their families. 64 None of them, that were numbered in Sinai, goe into Canaan, save Caleb and Ioshua. 65 After the plague, the Lord spake unto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take number of all the Congregation of the children of Israel from twenty yeere olde & above throughout their fathers houses, all that goe forth to warre in Israel.

II.

3

g Thus the wicked burden God, when they can not compasse their wicked caterpiles.

g Ebr. counsell. h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them. Chaz. 31. 16 i Meaning Christ. k That is, the princes. l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the worlde. m Of the Edomites. n The Amalekites first made warre against Israel, as Chap. 14. 45. o Or, Midianites. o Make thy selfe as strong as thou canst. p Or, thou Kain shalt. p Some reade, Oh, who shall not perish, when the enemy, that is, Antichrist, shall set himselfe vp as God? q The Grecians, and Romanes, r Meaning, Eber, or the Iewes, for rebelling against God.

a With the women. b Worshipped the idole of the Moabites, which was in the hill Peor,

Deut. 4. 3. Josh. 2. 17. 12. 10 the Lord. c Openly in the sight of all. d Let him see execution done of them that are vnder his charge. e Repenting that they had offended God. f Chal. & Greeke, in her secret. g He was zealous to maintaine my glory. h He hath pacified Gods wrath. i Ebr. of the house of the father. Chap. 31. 2. h Causing you to commit both corporal and spiritual fornication by Balaams counsell, Chap. 31. 16. reuel. 2. 14. a Which came for their whoredome and idolatry. Chap. 1. 3.

b Where the river is neere to Iericho, Chap. 1. 1.

Gen. 46. 8.
exod. 6. 14.
1. chron. 5. 1.
† Reuben,

Chap. 16. 2.
c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmur and rebell against Gods ministers.
† Simeon,

† Gad.

† Judah.

e Before Iakob went into Egypt, Gen. 28. 3, 7, 10. and 46. 12.

Gen. 46. 12.

† Issachar.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Jordan toward Iericho, saying,

4 From twentie pere old & above yeshal number the people, as the * Loide had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first boine of Israel: the children of † Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Issachar, the familie of the Issacharites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seven hundredeth & thertie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Reuuel, and Dathan, and Abiram: the Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in the assemble of Moab, when they stroue against the Loide.

10 And the earth opened her mouth, and swallowed them vp with Moab, when the Congregation died, what time the fire consumed two hundredeth and fiftie men, who were ^d for a signe:

11 Notwithstanding, all the sonnes of Moab died not.

12 ¶ And the children of † Simeon after their families were: Semuel, of whom came the familie of the Semuelites: of Iamin, the familie of the Iaminites: of Jacin, the familie of the Jacinites:

13 Of Zerach, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundredeth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Dym, the familie of the Dymites: of Er, the familie of the Erites:

17 Of Rod, the familie of the Rodites: of Uel, the familie of the Uelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundredeth.

19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan died in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharazites: of Zerach, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hekon, the familie of the Hekonites: of Hamul, the familie of the Hamulites.

22 These are the families of Judah, after their numbers, seuentie and six thousand and five hundredeth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Puites:

24 Of Iasub, the familie of the Iasubites: of Shimon, the familie of the Shimonites.

25 These are the families of Issachar, after their numbers, three scope and four hundredeth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the familie of the Seredites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

27 These are the families of the Zebulunites after their numbers, three scope thousand and five hundredeth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shechemites:

32 Of Shemida, the familie of the Shemidaites: of Geyher, the familie of the Geyherites.

33 ¶ And * Zelophehad the sonne of Geyher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Oglah, and Noah, Hoglah, Melchah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two & fiftie thousand and ieven hundredeth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthelahites: of Becher, the familie of the Becherites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shathelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundredeth, these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Benjamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites: of Naaman, the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourtie thousand and five hundredeth.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan, after their households.

43 All the families of the Shuhamites were after their numbers, three scope & four hundredeth.

44 ¶ The sonnes of † Asher after their families were: of Imnah, the familie of the Imnites: of Hui, the familie of the Huites:

of

† Manasseh,
Ios. 17. 1.

Chap. 27. 1.

† Ephraim.

† Benjamin.

of Beraiah, the familie of the Berites.

45 The sonnes of Beraiah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Ashter was Sarah.

47 These are the families of the sonnes of Ashter after their numbers, three and thre thousand and foure hundredeth.

48 ¶ The sonnes of † Naphtali, after their families were: of Jazziel, the families of the Jazzielites: of Guni, the familie of the Gunites.

49 Of Izer, the familie of the Izrites: of Shilem, the familie of the Shilemites.

50 These are the families of Naphtali according to their households, & their number, five and fourtie thousand and foure hundredeth.

51 These are the † numbers of the children of Israel: five hundredeth and one thousand, seven hundredeth and thirtie.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the lande shall be diuided for an inheritance, according to the number of † names.

54 * To many thou shalt give the more inheritance, and to few thou shalt give lesse inheritance: to euery one according to his number shall be given his inheritance.

55 For withstanding, the land shall be diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betweene many and few.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gerihon came the familie of the Gerihonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Saphites: the familie of the Saphites: the familie of the Kohathites: and Kohath begat Amram.

59 And Amrams wife was called * Jochebed the daughter of Leui, which was boine unto Leui in Egypt: And she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were boine Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab & Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel.

63 ¶ These are the numbers of Moses, and Eleazar the Priest, which numbered the children of Israel in the plaine of Moab, nere Jordan toward Jericho.

64 And among these there was not a man of them, & whom Moses & Aaron the Priest numbered, when they toke the children of Israel in the wilderness of Sinai.

65 For the Lord saide of them, * They

shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad, 12 The lands of promise shewed vnto Moses, 16 Moses prayeth for a gouernour to the people, 18 Joshua is appointed in his stead.

Then came the daughters of * Zelophehad, Chap. 26. 33. and 36. 11. and 36. 11. 10. 17. 3.

Had, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the familie of Manasse, the sonne of Joseph, (and the names of his daughters were these, Asaphah, Noah, and Hoglah, and Melchah, and Tirzah.)

2 And stood before Moses, & before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father died in the wilderness, and hee was not among the assembly of them that were assembled against the Lord in the companie of Achan, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? give vs a possession among the brethren of our father.

5 Then Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt give them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die & haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, ye shall give his inheritance vnto his brethren.

10 And if hee haue no brethren, ye shall give his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall give his inheritance vnto his next kinsman of his familie, and he shall possess it: and this shall be vnto the children of Israel a law of iudgement, as the Lord hath commanded Moses.

12 ¶ Again the Lord saide vnto Moses, Go vp vnto this mount of Abarim, and behold the land which I haue given vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as was said vnto thy brother was gathered.

14 For ye were * disobedient vnto my word in the desert of Sin, in the strife of the assembly, to sanctifie me in the waters besoyne, for they ries.

* That is the water of bitterness, in Kadesh in the wilderness of Sin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation, who may goe out & in before them, & stand before the Lord for Israel.

17 Who may goe out & in before them, & stand before the Lord for Israel.

18 ¶ The Lord answered Moses, saying, Take Joshua the sonne of Nun, whom thou hast filled with the spirit, and lay thine hand vnto him.

19 And he shall stand before me, and he shall be gathered vnto thy people also, * as was said vnto thy brother was gathered.

20 ¶ The Lord saide vnto Moses, Take Joshua the sonne of Nun, whom thou hast filled with the spirit, and lay thine hand vnto him.

21 And he shall stand before me, and he shall be gathered vnto thy people also, * as was said vnto thy brother was gathered.

22 ¶ The Lord saide vnto Moses, Take Joshua the sonne of Nun, whom thou hast filled with the spirit, and lay thine hand vnto him.

23 And he shall stand before me, and he shall be gathered vnto thy people also, * as was said vnto thy brother was gathered.

24 ¶ The Lord saide vnto Moses, Take Joshua the sonne of Nun, whom thou hast filled with the spirit, and lay thine hand vnto him.

25 And he shall stand before me, and he shall be gathered vnto thy people also, * as was said vnto thy brother was gathered.

26 ¶ The Lord saide vnto Moses, Take Joshua the sonne of Nun, whom thou hast filled with the spirit, and lay thine hand vnto him.

27 And he shall stand before me, and he shall be gathered vnto thy people also, * as was said vnto thy brother was gathered.

† Naphtali

† This is the third time that they are numbered.

† Or persons, Chap. 93. 54.

Josh. 11. 23. and 14. 2.

Exod. 6. 16, 17, 18, 19.

Exod. 2. 2, and 6. 10.

Leuit. 10. 2. Chap. 3. 4. 2. Chron. 24. 2.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14. 28, 29. 2. Cor. 10. 5, 6.

Chap. 26. 33. and 36. 11. 10. 17. 3.

Chap. 14. 35. and 26. 64, 65.

a According as all men die, forasmuch as they are sinners.

b That is, their matter to be judged, to know what he should determine, as he did all hard matters.

c Meaning, an ordinance, to iudge by.

Deut. 32. 49.

Chap. 20. 24.

Exod. 17. 7.

10. 17. 3.

d Who as he hath created, so he gouerneth the hearts of all men.

e That is, gouerneth them, and do his dorie, as 2. Chron. 1. 10.

f And so appoint him gouernour.

g Commend him to the people as meet for the office, and appointed by God. *Exod. 28. 30.* h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to bee the will of God. i How he should gouerne himselfe in his office,

and leade them out and in, that the Congregation of the Lozbe be not as theepe, which haue not a shepheard.

18 And the Lozbe said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the spirit, and put thine hands vpon him, 19 And set him before Eleazar the priest, and before all the Congregation, and giue him a charge in their sight.

20 And he giue him of thy glorie, that all the Congregation of the children of Israel may obep.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the iudgement of Iurim before the Lozbe: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lozbe had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then hee put his hands vpon him, and gaue him a charge, as the Lozbe had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice, 9 The sacrifice of the Sabbath, 11 Of the Month, 16 Of the Passouer, 26 Of the first fruits.

And the Lozbe spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and myn brach, for my sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire which pee shall offer vnto the Lozbe, two lambes of a peece olde without spot, dayly, for a continuall burnt offering.

4 One Lambe shalt thou prepare in the morning, and the other Lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flour for a * meate offering mingled wth the fourth part of an * hin of beaten oile.

6 This shall be a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lozbe.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holp place cause to powze the drinke offering vnto the Lozbe.

8 And the other Lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof that thou prepare this for an offering made by fire of sweet sauour vnto the Lozbe.

9 ¶ But on the Sabbath day ye shall offer two lambes of a peece olde, without spot, and two * tenth deales of fine flour for a meate offering mingled with oile, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the * continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moonths, ye shall offer a burnt offering vnto the Lozbe, two pong bullockes, and a ram, and se-

uen lambes of a peece olde, without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oile for one bullocke, and two tenth deales of fine flour for a meate offering, mingled with oile for one ramme,

13 And a tenth deale of fine flour mingled with oile for a meate offering vnto one Lambe: for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lozbe.

14 And their * drinke offerings shall be halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moonth, throughout the monthes of the peece.

15 And one hee goate for a sinne offering vnto the Lozbe shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the foureteenth day of the first moneth is the Passouer of the Lozbe. *Exod. 12. 18. and 23. 15. leuit. 23. 5.*

17 And in the fiftenth day of the same moneth is the feast: seven dayes shall vnto leavened bread be eaten.

18 In the * first day shall be a holp * conuocation, ye shall do no seruile worke therein. *Leuit. 23. 7.* f Or, solleme assemblee,

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lozbe, two pong bullockes, one ram, and seven lambes of a peece olde: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oile: three tenth deales shall ye prepare for a bullocke, & two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seven lambes.

22 And an hee goate for a sinne offering, to make an atonement for pou.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seven dayes, for the * mains * Ebr. bread. *Ebr. bread.* the offering made by fire for a sweet sauour vnto the Lozbe: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day ye shall haue an holp conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when ye bring a new meate offering vnto the Lozbe, according to your weekes pee shall haue an holp conuocation, and ye shall doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lozbe, two pong bullockes, a ramme, and seven lambes of a peece olde,

28 And their meate offering of fine flour mingled with oile, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seven lambes,

30 And an hee goate to make an atonement for pou:

31 (Ye shall do this besides the continuall burnt offering, and his meate offering:) & see that ye *Ebr. they shall be to you*

a By bread, he meaneth all maner of sacrifice. *Exod. 29. 38.*

Exod. 16. 36. Leuit. 1. 1. Exod. 29. 40.

b The meate of fring and drinke offering of the euening sacrifice. c Of the measure Ephah.

d Which was offered euery day at morning and at euening.

e That is, the wine that shall be powred vpon the sacrifice.

f Or, solleme assemblee,

g In counting seven weekes from the Passouer to Whitsuntide, as Leu. 23. 15.

then be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principal feasts of the seventh Moneth: to wit, the feast of Trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

Moreover, in the first day of the seventh moneth, ye shall have an holy convocation: see shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the Lord: one pong bullocke, one ramme, and seuen lambes of a peece old, without blemish.

3 And their meate offering shall be of fine flour mingled with oile, thre tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the moneth, and his meate offering, and the continuall burnt offering, and his meate offering, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 * And ye shall haue in the tenth day of the seventh moneth, an holy convocation: and ye shall * humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one pong bullocke, a ramme, and seuen lambes of a peece old: see they be without blemish.

9 And their meate offering shall be of fine flour mingled with oile, thre tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continuall burnt offering and the meate offering thereof) and their drinke offerings,

12 * And in the fiftenth day of the seventh moneth ye shall haue an holy convocation: see shall doe no seruile worke therein: but see shall keepe a feast vnto the Lord seuen daies:

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene pong bullockes, two rammes, and foureene lambes of a peece old: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oile, thre tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the foureene lambes,

16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

17 * And the second day see shall offer twelue pong bullockes, two rammes, foureene lambes of a peece old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering, and his meate offering) and their drinke offerings,

20 * Also the third day see shall offer eleuen bullockes, two rammes, and foureene lambes of a peece old without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

23 * And the fourth day see shall offer ten bullockes, two rammes, & foureene lambes of a peece old without blemish,

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 * In the fifth day also see shall offer nine bullockes, two rammes, and foureene lambes of a peece old without blemish,

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 * And in the sixth day see shall offer eight bullockes, two rammes, and foureene lambes of a peece old without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 * In the seventh day also see shall offer seuen bullockes, two rammes and foureene lambes of a peece old without blemish,

33 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

35 * In the eighth day, ye shall haue * a solemn assembly: see shall doe no seruile worke therein,

36 But see shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ram, and seuen lambes of a peece old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

Which containeth part of September, and part of October.

Lewis. 23. 24.

b Which must be offered in the beginning of euery moneth.

c Which is for morning and evening.

d Which is the feast of reconciliation.

Lewis. 16. 29.

e That is, offered euery morning and evening.

f Meaning the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

† The third day.

g According to the ceremonies appointed thereunto.

† The fourth day.

† The fifth day.

† The sixth day.

† The seventh day.

* † The eighth day.

Lewis. 23. 33.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

39 These things ye shall do unto the Lord in your feasts, beside your ^h vowes & your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the mayde, 7 Of the wife, 10 Of the widow, or divorced.

Then Moses spake unto the children of Israel, according to all that the Lord had commanded him,

† Ebr. Moses.

a Because they might declare them to the Israelites.

† Ebr. his soule.

† Ebr. violate his wordes.

2 Whosoever also spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow unto the Lord, or sweareth an oath to bind himselfe by a bond, he shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow unto the Lord, & bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith the hath bound her selfe, and her father holde his peace concerning her, then all her vowes shall stand, and euery bond, wherewith the hath bound her selfe, shall stand.

b For in so doing, he doeth approve her.

c By not approving or consenting to her vow.

6 But if her father disallow her the same day that her heareth all her vowes and bonds, wherewith the hath bound her selfe, then shall not be of value, and the Lord will forgive her, because her father disallowed her.

d Either by oath, or solemn promises.

7 And if she haue an husband when the voweth, or pronounceth ought with her lips, wherewith the bindeth her selfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith the bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which the hath made, and that that shee hath pronounced with her lips, wherewith the bound her selfe, of none effect: and the Lord will forgive her.

e For she is in subiection of her husband, and can performe nothing without his consent.

f For they are not vnder the authority of the man.

g Her husband being aliuie,

10 But euery vow of a widow, and of her that is divorced, (wherewith the hath bound her selfe) shall stand in effect with her,

11 And if shee vowed in her husbands house, or bound her selfe straight with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith the bound her selfe, shall stand in effect.

13 But if her husband disallowed them, the same day that hee heard them, nothing that proceeded out of her lips, concerning her vowes or concerning her bonds, shall stand in effect: for her husband hath disallowed them: and the Lord will forgive her.

† The bondes of her soule.

h To mortifie her selfe by abstinence or other bodily exercises.

14 So euery vow, and euery oath or bond, made to himselfe the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace con-

cerning her from day to day, then hee shall blesse all her vowes & all her bonds which the hath made: he hath confirmed them, because hee held his peace concerning her the same day that he heard them.

16 But if he breake them after that hee hath heard them, then shall he breake her into quire.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, and betwene the father and his daughter, being pong in her fathers house.

CHAP. XXXI.

8 Four Kings of Midian and Balaam are slaine.

18 Onely the maidens are reserved aliuie. 27 The pray is equally diuided. 49 A present given of Israel.

And the Lord spake unto Moses, saying, 2 *Revenge the children of Israel of the Midianites, & afterward shall thou bee gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moses spake to the people, saying, Yarnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord against Midian,

4 A thousand of euery tribe, throughout all the tribes of Israel, shall send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, even a thousand of euery tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the help instruments, that is, the trumpets to blowe were in his hand.

a As he had commanded, Chap. 25. 17: declaring also that the inuader done against his people, is done against him.

b For his great zeale that hee bare to the Lord. Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slew also the Kings of Midian among them that were slaine: *Eui, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian, and they slew Balaam the sonne of Beor with the sword:

Iosh. 13. 21.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their carrell, and all their flocks, and all their goods.

c The false prophet, who gaue counsell howe to caule the Israelites to offend their God.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

10r, palaces and gorgeous buildings.

11 And they tooke all the spoyle, and all the prey both of men and beasts,

12 And they brought the captives and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Jordan toward Jericho.

d As the women & little children,

13 ¶ Then Moses and Eleazar the Priest, & all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captains of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell,

e As though he said, Ye ought to haue spared none.

15 And Moses said vnto them, What haue ye caused all the women?

16 Beholde, these caused the children of Israel through the counsel of Balaam to commit a trespass against the Lord, & as a Forworshiping of Beor,

Chap. 25. 2. 2. Per. 2. 15. 1. Forworshiping of Beor,

among

Judges 21. 11.
That is, all the men children.

Chap. 19. 11.

Or, contained in the lawes
Chap. 19. 13.

The third day, and before it be molten.
Chap. 19. 9.
It shall be washed.

The prayes first diuided equally among all.

Of the praye that fell to the souldiers.

The Israelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the souldiers, one of euery five hundred.

Ebr. not known: the bed of man.

That is the portion that the souldiers gaue to the Lord.

among the Congregation of the Lord.

17 Nowe therefore, say all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe aliue for your selues.

19 And pee shall remaine without the hoste seuen dayes, all that haue killed any person, and all that haue touched any dead, and purifie both your selues and your prisoners the thirde day and the seventh.

20 Also pee shall purifie euery garment, and all that is made of skins, and all worke of goates haire, & all things made of wood.

21 And Eleazar the Priest sayde vnto the men of warre, which went to the battell: This is the ordinance of the lawe which the Lord commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and leade:

23 Euen all that may abide the fire, ye shall make it goe through the fire, and it shall bee cleane: per it shall bee purified with water of purification: and all that suffereth not the fire, pee shall cause to passe by the water.

24 Pee shall wash also your clothes the seventh day, and ye shall bee cleane: and afterward ye shall come into the hoste.

25 And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the praye betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundred, both of the persons, and of the beemes, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heauie offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beemes, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord hath commanded Moses.

32 And the booty, to wit, the rest of the praye which the men of warre had spoiled, was five hundred fiftie and five thousand sheepe.

33 And fiftie and two thousand beemes,

34 And threescore & one thousand asses,

35 And two & thirtie thousand persons in all, of women that had lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundred fiftie and thirtie thousand, and five hundred.

37 And the Lords tribute of the sheepe was five hundred and fiftie and fiftie:

38 And the beemes were five and thirtie

thousand, whereof the Lords tribute was fiftie and two.

39 And the asses were thirtie thousand and five hundred, whereof the Lords tribute was thre score and one:

40 And of persons fiftie thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundred thirtie and fiftie thousand sheepe & five hundred),

44 And five and thirtie thousand beemes,

45 And thirtie thousand asses, and five hundred,

46 And fiftie thousand persons)

47 Moses, say,ooke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Levites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 Then the Captaines which were ouer thousands of the hoste, the Captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayde to Moses, Thy seruants haue taken the summe of the men of warre which are vnder our authoritie, and there lacketh not one man of us.

50 We haue therefore brought a present vnto the Lord, what euery man found of retuels of golde, bracelets, and chaines, rings, earrings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the golde of them, and all wrought retuels.

52 And all the golde of the offering that they offered vnto the Lord (of the captaines ouer thousands and hundreds) was fiftie thousand fiftie hundred and fiftie shekels.

53 (For the men of warre had spoiled euery man for him selfe)

54 And Moses and Eleazar the Priest tooke the golde of the Captaines ouer the thousands, & ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

CHAP XXXII. The request of the Reubenites and Gadites, And their promise vnto Moses. 30 Moses answered their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and build cities on the side Iordan.

Nowe the children of a Reuben, and the children of Gad had a reuerend great multitude of cattell, and they sawe the land of Zilpah her of Iazer, and the lande of Gilead, that was an apt place for cattell.

2. Then the children of Gad, and the chiefe men of Reuben came, & spake vnto Moses the heape of stones that Iakob made as a signe of the couenant betwene him and Laban, Gen. 31. 47.

n Meaning, of the maides, or virgins which had not companied with man.

o Of that part which was giuen vnto them, in diuiding the spoile.

p Which had not byn at warre.

q Ebr. under our hands.

q The Captaines by this free offering acknowledge the great benefite of God in preserving his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Israel.

b Which mount.

and to Eleazar the Priest, and unto the princes of the Congregation, saying,

3 The land of Aroth, & Dibon, & Jazer, and Ammah, and Bethon, and Elealeh, and Shebam, and Bebo, and Beon,

4 Which countreth the Ioye shote befoze the Congregation of Israel, is a lande meete for cattell, and thy seruants haue cate tell:

5 Wherefoze, said they, if we haue found grace in thy sight, let this land be giuen vs to thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses saide vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, & ye sitte here?

7 Wherefoze nowe & discourage pee the heart of the children of Israel, to go ouer into the land, which the Lord hath giue them?

8 Thus did pour fathers when I sent them from Madeth-barnea to see the land.

9 For when they went vp euen vnto the Iomer of Ethol, and sawe the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

11 I None of the men that came out of Egypt from twentie yeere old and aboue, shall see the land, for the which I swaue vnto Abraham, to Israh, and to Iakob, because they haue not wholp followed me:

12 Except Caleb the sonne of Iephunneh the Kenecite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourety peeres, until all the generation that had done euill in the sight of the Lord was consumed.

14 And beholde, pee are risen vp in your father stead as an increase of sinnefull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye tyme away from following him, hee will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went heere to him, and said, Wee will build theeprefoldes here for our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe befoze the children of Israel, until wee haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We wil not returne vnto our houses, until the children of Israel haue inherited, euer man his inheritance.

19 Neither wil wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses said vnto them, If pee will doe this thing, and goe armed befoze the Lord to warre:

21 And will goe euery one of you in harness ouer Iorden befoze the Lord, until hee

hath cast out his enemies from his sight: That is, the inhabitants of the land.

22 And until the land be subdued befoze the Lord, then ye shall returne and be inuoycent toward the Lord, and toward Israel: and this land shall bee pour possession befoze the Lord.

23 But if ye will not doe so, beholde, pee haue sinned against the Lord, and bee sure, that pour sinne will finde you out.

24 Builde you then cities for your children, and folds for your sheepe, and do that ye haue spoken.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But our seruants will goe euery one armed to warre befoze the Lord for to fight, as my Lord saith.

28 So concerning them, Moses commaunded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses saide vnto them, If the children of Gad, & the children of Reuben, will goe with you ouer Iorden, all armed to fight befoze the Lord, then when the land is subdued befoze you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath sayde vnto thy seruants, so will we doe.

32 Wee wil goe armed befoze the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 ¶ So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Basan, the lande with the cities thereof and coastes, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Aroth, and Atzer,

35 And Meroth, & Hophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-paran, defended cities: also sheepfolds.

37 And the children of Reuben built Hesh-bon, and Elealeh, and Kiriat-harum,

38 And Bebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children of Manasseh the sonne of Manasseh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Manasseh the sonne of Manasseh, and hee dwelt therein.

41 ¶ And Jair the sonne of Manasseh went & tooke the small towres thereof, and called

The Lord will graunt you this land, which ye require, Iosh. 15. 15. Ye shall assuredly be punished for your sinne.

Iosh. 4. 13.

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs,

l That is, attributed to the Lord which his messenger speaketh.

Deut. 3. 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of them that inhabited beyond Iorden.

Gen. 50. 23.

Deut. 3. 14.

¶ Ebr. breake.

Chap. 13. 24. ¶ Or, willey.

¶ Ebr. if any of the men. Chap. 14. 28. 29.

¶ Or, persecuted and continued.

e Because they murmured, neither would beleeue their report which tolde the trueth, as concerning the land.

d By your occasion.

e In the land of Canaan.

Iosh. 1. 23. f Before the arke of the Lord.

n That is, the villages of Iair.

called them * Hanoth Jair.

40 Miso Hobab went andooke Kenath, with the villages thereof, and called it Hobab, after his owne name.

CHAP. XXXIII.

1 Two and fiftie iourneies of Israel are numbered. 2 They are commanded to kyl the Canaanites.

a From whence they departed, and whither they came.

These are the iourneies of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

Exod. 12. 37.

2 And Moses wrote their going out by their iourneies according to the commandement of the Lorde: so these are the iourneies of their going out.

3 Howe they * departed from Rameles the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passouer: and the children of Israel went out with an hie haude in the sight of all the Egyptians.

b Either meaning their idoles or their men of authoritie, Exod. 13. 20.

4 (For the Egyptians buried all their first borne, which the Lorde had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Rameles, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Cham, which is in the edge of the wilderness.

c At the commandement of the Lord, Exod. 14. 2. Exod. 15. 22.

7 And they remooued from Cham, and turned againe vnto * Mi-habiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Yahiroth, and * went through the mides of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Parah.

Exod. 15. 27.

9 And they remooued from Parah, and came vnto * Elim, & in Elim were twelue fountaines of water, and seuentie Palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red Sea.

Exod. 16. 1.

11 And they remooued from the red sea, and lap in the * wilderness of Sin.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lap in Mith.

Exod. 17. 1.

14 And they remooued from Mith, and lap in * Rephidim, where was no water for the people to drinke.

Exod. 19. 1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

Chap. 11. 34.

16 And they remooued from the desert of Sinai, and pitched * in Riboth Hattavaah.

Chap. 12. 35.

17 And they departed from Riboth Hattanaah, and lap at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

Chap. 13. 1.

19 And they departed from * Rithmah, and pitched at Rimmon Paraz.

20 And they departed from Rimmon Paraz, and pitched in Ribnah.

21 And they remoued from Ribnah, and pitched in Kithab.

22 And they iourneied from Kithab, and

pitched in Khelelahah.

23 And they went from Khelelahah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lap in Harabah.

25 And they remoued from Harabah, and pitched in Haheleroth.

26 And they remoued from Haheleroth, and lap in Tahah.

27 And they departed from Tahah, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Eithkah.

29 And they went from Eithkah, and pitched in Hahmonah.

30 And they departed from Hahmonah, and lap in Haheleroth.

31 And they departed from Haheleroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lap in Hoi-hagidgab.

33 And they went from Hoi-hagidgab, and pitched in Jotbathah.

34 And they remoued from Jotbathah, and lap in Ebronah.

35 And they departed from Ebronah, and lap in Ezion-gaber.

36 And they remoued from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh. Chap. 20. 22.

37 And they remoued from Kadesh, and pitched in mount Hoi, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hoi at the commandement of the Lorde, and died there, in the fortieth yeere after the children of Israel were come out of the lande of Egypt, in the first day of the fiftie moneth. Chap. 20. 25. deus. 32. 50.

39 And Aaron was an hundred & threie and twentie yeere olde, when hee died in mount Hoi.

40 And * King Hadad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount * Hoi, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Zie-abartin, in the borders of Moab.

45 And they departed from Zin, & pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lap in Almon-diblahaim.

47 And they remoued from Almon-diblahaim, and pitched in the mountaines of Abarun before Hebo.

48 And they departed from the mountaines of Abarun, and pitched in the plains of Moab, by Jordan toward Jericho.

49 And they pitched by Jordan, from Beth-jeshimoth vnto * Abel-hurru, in the plains of Moab.

50 ¶ And the Lord spake vnto Moses in the plains of Moab, by Jordan toward Jericho, saying,

d Which the Ebrewes call Ab, and answereth to part of Iuly and part of August. Chap. 31. 15.

Chap. 31. 4. 10.

Chap. 12. 11.

Or, fields.

Chap. 25. 1.

Deut. 7. 2.

Exh. 11, 11, 12.

e Which were
set vp in their
high places to
worship.

Chap. 26, 53, 54.

Ios. 23, 13.

Iudges 2, 3.

I Or, kniues.

51 Speake vnto the children of Israel, and say vnto them, * When pee are come ouer Iordan to enter into the lande of Canaan,

52 Ye shall then dyne out all the inhabitants of the land before you, and destroy all their pictures, and breake alimder all their images of metall, & plucke downe all their high places.

53 And ye shall possesse the land and dwell therein: for I haue giuen you the lande to possesse it.

54 And ye shall inherite the lande by lot according to your families: * to the moze ye shall giue moze inheritance, and to the fewer the lesse inheritance. Where the lot shall fall on any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not dyne out the inhabitants of the land before you, then those which ye let remaine of them, shall bee * spicks in your eyes, and thornes in your sides, and shall vex you in the land wheres ye dwell.

56 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The coastes and borders of the land of Canaan,
17 Certaine men are assigned to diuide the land.

And the Lord spake vnto Moses, saying, 2 I commaund the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

3 * And your Southquarter shall be from the wilderness of Zin to the borders of Edom: so that your Southquarter shall bee from the salt Sea coast Eastward:

4 And the border that compasseth you from the South to Spahel-akrabim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Hizon.

5 And the border that compasseth from Hizon vnto the river of Egypt, and shall goe out to the Sea.

6 And your West quarter shall bee the great Sea: euen that border shall be your West coast.

7 And this shall be your Northquarter: pee shall marke out your border from the great Sea vnto mount Hor.

8 From mount Hor, pee shall point out till it come vnto Hainath, and the ende of the coast shall be at Zedad.

9 And the coast shall reache out to Ziphion, and goe out at Hazar-enan: this shall be your Northquarter.

10 And pee shall marke out your East quarter from Hazar-enan to Shephaim.

11 And the coast shall goe downe from Shephaim to Riblah, and from the East side of Hizon: and the same border shall descende and goe out at the side of the Sea of Chinnereth Eastward.

12 Also that border shall goe downe to Jordan, and leaue at the salt Sea, this shall

be your land with the coastes thereof round about.

13 Then Moses commaunded the children of Israel, saying, This is the lande which ye shall inherite by lotte, which the Lord commaunded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Issachar, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Jericho full East.

16 I againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

18 And pee shall take also a Prince of euery tribe to diuide the land.

19 The names also of the men are these: of the tribe of Judah, Caleb the sonne of Jephunnah.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chiflon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasseh, the prince Hansuel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Keuniel, the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Zabulun, the Prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the Prince Palteil the sonne of Azaz.

27 Of the tribe also of the sonnes of Asher, the Prince Abihud, the sonne of Shebom.

28 And of the tribe of the sonnes of Naphtali, the Prince Pedabai, the sonne of Ammihud.

29 These are they, whom the Lord commaunded to diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

3 Vnto the Leuites are giuen cities and suburbs,
11 The cities of refuge. 16 The law of murder. 30 For one mans witness shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Jordan, toward Jericho, saying,

2 * Commaund the children of Israel that they giue vnto the Leuites of the inheritance of their possession, cities to dwell in: pee shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattle, and for their substance, and for all their bestes.

4 And the suburbs of the cities, which

Chap. 31, 33.
Ios. 14, 2, 3.

f One of the
heads or chiefe
men of euery
tribe.

g And be iudges
ouer euery piece
of ground that
should fall to any
by lot, & the in-
tent that all
things might be
done orderly and
without conten-
tion.

a Because they
had no inheri-
tance assigned
them in the land
of Canaan.

b God would
haue them scat-
tered through all
the land, because
the people might
be preferred by
them in the obe-
dience of God
and his lawe.

a Meaning the
descripion of
the land.
Ios. 15, 1.

ff Or, ascending vp
of scorpio 22.

b Which was
Nilus, or as some
thinke, Rhino-
corua.

c Which is cal-
led, Mediterra-
neum.

d Which is a
mountaine neere
Tyre and Sidon,
and not that Hor
in the wilderness,
where Aaron
died.

e Which in the
Gospel is called
the lake of Gen-
nareth.

pe shal giue vnto the Levites, from the wall of the citie outward, shall be a thousand cubites round about.

5 And pe shal measure without the citie of the East side, two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubites: and of the North side, two thousand cubits: and the citie shall be in the mids, this shall be the measure of the suburbs of their cities.

6 And of the cities which pee shall giue vnto the Levites,* there shall be five cities for refuge, which pe shal appoint, p^r he which killeth, map see thither: and to them pe shal adde two and foztie cities mo.

7 All the cities which pe shal giue to the Levites, shall be eight and foztie cities: them shall ye giue with their suburbs.

8 And concerning p cities which pe shal giue, of the possession of the children of Israel: of many pe shall take moe, and of few pe shall take lesse: euery one shal giue of his cities vnto the Levites, according to his inheritance, which be inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them,* When pe be come ouer Jordan into the land of Canaan.

11 Pe shal appoint pou cities, to be cities of refuge for pou, that the slayer, which slayeth any person vnwares, map see thither.

12 And these cities shall bee for pou a refuge from the aⁿ auenger, that pe which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which pe shal giue, five cities shall pe haue for refuge.

14 Pee shall appoint three on this side Jordan, and pe shal appoint three cities in the land of Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dweller^r among pou, at euery one which killeth any person vnwares map see thither.

16 * And if one sⁱ smite another with an instrument of iron that he die, he is a murderer, & the murderer shall die the death.

17 Also if hee smite him by casting a stone, wherewith he map be slaine, and hee die, he is a murderer, & the murderer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he map be slaine, if he die, he is a murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him^r of hate, or hurle at him by laying of waite, that he die,

21 Or if hee smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if hee pushed him vnadvisedly, and * not of hatred, or cast vpon him any thing, without laying of waite,

23 Or any stone (wherby he might bee slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the auenger of blood according to these labors.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the hie Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the murderer, hee shall be guiltlesse.

28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: & after the death of the hie priest, the slayer shall returne to the land of his possession.

29 So these things shall bee a lawe of iudgement vnto pou, throughout your generations in all your dwellings.

30 Whosoener killeth any person, the iudge shall slay the murderer, though witnesses: but * one witness shall not testifie against a person to carie him to die.

31 Whosoener pe shal take no recompense for the life of the murderer, which is w^rought to die: but hee shall be put to death.

32 Also pee shall take no recompense for him that is fledde to the citie of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.

33 So pe shal not pollute the land where in pe shal dwell: for blood defileth the land: and the land cannot bee cleaned of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which pe shall inhabit, for I dwell in the middes thereof: for I the Lorde dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not bee giuen from one tribe to another.

¶ Then the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,

2 And said,* The Lord commanded v^r lord to giue the land to inherit by lot vnto the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married of any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall be: so shall it bee as

h That is, his next kinsman,

i Vnder this figure is declared, that our finnes could not be remitted, but by the death of the hie Priest Iesus Christ.
k By the sentence of the Iudge.

l A lawe to iudge murders done, either of purpose or vnadvisedly.
Deut. 19. 6. and 19. 15.
Mathe. 18. 16.
2 cor. 13. 1.
m Which purpote ly harsh committed murder.

n Or, murders.
o So God is iudicall of the blood wrongfully shedde, that he maketh his dumme creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore, the son Chap. 3. 2. 6. deph 21. and 34. 4. the my which minist. vnto the Chap. 27. 1. ioh. 17. 3. b Meaning, Moses.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow.
Deut. 4. 41.
ioh. 20. & 21. 3.

Exod. 21. 13.
deut. 19. 2.
ioh. 20. 3.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.
ioh. 20. 7.
f Among them.

Exod. 21. 14.
f Wittingly, and willingly.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.

Deut. 19. 11.

h Or, suddenly.
Exod. 21. 13.
i Ebr. instrument.

e Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof should have bene alienated to others.

e When there is no male to inherit.

ken away from the lot of our inheritance. 4 Also when the Iubile of the children of Israel cometh, then shall their inheritance bee put unto the inheritance of the tribe whereof they shalbe: so shall their inheritance bee taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said a well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marrie:

7 So shall not the inheritance of the children of Israel remooue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance of the tribes of the children

of Israel, shalbe wiue unto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For *Asaph, Girsah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the 6 commandements and laws which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Jericho.

Chap. 27.

The first booke of Moses, called

*Deuteronomie.

THE ARGUMENT.

* That is, a second law: so called, because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE wonderfull love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourtie yeeres, Deut. 7. they had deferred to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy word, and Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law without adding thereto, or diminishing therefrom. For by his word he would be knowne to be their God, and they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discern the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of his word, and preseruation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willett to exercise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre covetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that Societie which is betwene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate and degree, their charge and dutie: as well to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and helpe to such as oblerue and obey them.

CHAP. I.

A briefe rehearfall of things done before from Mount Sinai, to the people of Israel. 32 Moses reprimandeth the people of their incredulitie. 44 The Israelites are rebuked for the Amorites, because they fought against the commandements of the Lord.

These be the words which Moses spake vnto all Israel, on this side Iordan in the wilderness, in the plaine, other as against the red Sea, betwene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from Horeb, or Mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had saide, * When the youth, which either then were nor borne, ment. b By these examples of Gods fauour, their ment to reedue the Lawe. Num. 21, 24.

king of *h* Amorites which dwelt in Beth-
bon, and *g* king of Bashan, which dwelt
at Hitharoti in Edrei.

g On this side Jordan in the land of Mo-
ab * began Moyses to declare this law, say-
ing,

h The Lord our God spake unto vs in
Horeb, saying, Ye haue dwelt long enough
in this mount.

7 Turne you and depart, and goe vnto
the mountaine of the Amorites, and vnto
all places neere therunto: in the plaine, in
the mountaine, or in *h* valleys: both South-
ward, and to the Sea side, to the land of the
Canaanites, and vnto Lebanon: euen vnto
the great river, the river *h* Euphrates.

8 Behold, I haue set the land before you:
go in and * possesse that land which the Lord
swore vnto your fathers, Abraham, Isaac,
and Iacob, to giue vnto them and to their
seed after them.

9 And I spake * vnto you the same
time, saying, I am not able to beare you in
my selfe alone:

10 The Lord your God hath * multipli-
ed you: and beholde, ye are this day as the
stars of heauen in number:

11 (The Lord God of your fathers make
you a thousand times so many more as ye
are, & blese you, as he hath promised you)

12 How can I alone * beare your cum-
brance, and your charge, and your strife?

13 Bring you men of wisdom and of
vnderstanding, and * knowen among your
tribes, and I will make them rulers ouer
you:

14 Then ye answered me, and said, The
thing is good that thou hast commanded
vs to doe.

15 So I tooke the chiefe of your tribes
wise and knowen men, and made them ru-
lers ouer you, capitaines ouer thousands,
and capitaines ouer hundreds, & capitaines
ouer fiftie, and capitaines ouer ten, and offi-
cers among your tribes.

16 And I charged your iudges that same
time, saying, Heare the cōtrouersies betwene
your brethren, and * iudge righteously be-
tweene euery man and his brother, and the
stranger that is with him.

17 Pee shall haue no respect of person in
iudgement, * but shal heare the small as well
as the great: pee shall not feare the face of
man: for the iudgement is * Gods: and
the cause that is too hard for you, bring vnto
me, and I will heare it.

18 Also I commanded pon *h* same time
all the things which ye should doe.

19 ¶ Then he departed from Horeb, and
went thowels all that great & terrible wil-
dernes (as ye haue sene) by the way of the
mountaine of the Amorites, as the Lord
our God commanded vs: and we came to
Kadesh-barnea.

20 And * I sayd vnto you, Ye are come
vnto the mountaine of *h* Amorites, which
the Lord our God doth giue vnto vs.

21 Beholde, the Lord thy God hath sayd
the land before thee: goe vp & possesse it, as
the Lord the God of thy fathers hath sayd
vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euery one,
& said, We wil send men before vs, to search
vs out the lande, and to bring vs worde as
game, what way wee must goe by, and
vnto what cities we shall come.

23 So the saying pleased mee well, and
I tooke twelue men of you, of euery tribe
one.

24 * Who departed, and went by into
the mountaine, and came vnto the *h* tier
Eschol, and searched out the land,

25 And tooke of the fruit of the lande in
their hands, and brought it vnto vs, and
brought vs worde againe, and sayd, It is
a good land, which the Lord our God doth
giue vs.

26 Notwithstanding, ye would not goe
by, but were disobedient vnto the comman-
dement of the Lord your God.

27 And murmured in your tents, & said,
Because the Lord * hated vs, therefore hath
he broughte vs out of the land of Egypt,
to deliver vs into the hande of the Amorites,
and to destroy vs.

28 Whither shall we goe by? our * by-
then haue discouraged our hearts, saying,
The people is greater, and taller then wee:
the cities are great & walled by to heauen:
and moreover wee haue sene the bones of
the * Amukims there.

29 But I said vnto you, Dread not, nor
be afraid of them.

30 The Lord your God, who goeth be-
fore you, he shall fight for you, according to
all that hee bid vnto you in Egypt before
your eyes,

31 And in the wilderness, where thou
hast sene how the Lord thy God bare thee,
as a man doeth beare his sonne, in all the
way which ye haue gone, vntill ye came vnto
this place.

32 Yet for all this ye did not beleue the
Lord your God,

33 * Who went in the way before you,
to search you out a place to pitch your tents
in, in fire by night, that pee might see what
way to go, and in a cloud by day.

34 Then the Lord heard the voyce of
your wordes, and was wroth, and sware,
saying,

35 * Surely there shall not one of these
men of this frowarde generation see that
good land, which I sware to giue vnto your
fathers,

36 Save Caleb the sonne of Iephunneh:
he shall see it, * and to him will I giue the
land that hee hath troden vpon, and to his
children, because he hath constantly follow-
ed the Lord.

37 * Also the Lord was angry with me
for your sakes, saying, * Thou also shalt not
go in thither,

38 But Joshua the sonne of Nun which
standeth * before thee, hee shall go in thither:
I will encourage him: for hee shall cause Israel
to inherit it.

39 Moreover, your * children, which pee
saide shoulde bee a pray, and your sonnes,
which in that day had no knowledge bet-
tweene good and euill, they shall goe in
thither, and vnto them will I giue it,
and

o Reade Num.
13. 1, 3.

Num. 13. 24.
[Or, valley of the
cluster of grapes.

p To wit, Caleb
and Ioshua: Mo-
ses preferreth the
better part to the
greater, that is,
two to ten.

q Such was the
fewes vntanke-
fulness, that they
counted Gods
special loue,
hated.
r The other ten,
nor Caleb and
Ioshua.

Num. 13. 29.

f Declaring that
to renounce our
owne force, and
constantly to fol-
lowe our vocation,
and depend
on the Lord, is
the true boldnes,
and agreeable
to God,

Exod. 13. 21.

Num. 14. 23.

Iosh. 14. 6.

Num. 30. 12,
and 27. 14.

Chap. 3. 26. and
4. 21. and 34. 4.

r Which mini-
ster vnto thee.
u Which were
vnder twentie
yeere olde, as
Num. 14. 31.

e The second
time.

f In the second
yeere, and second
moneth, Num.
10. 11.

h Or, Euphrates.

Gen. 15. 18. and
17. 7.

g By the counsell
of Iethro my fa-
ther in lawe,
Exo. 18. 19.
h Not so much
by the counseil
of nature, as mira-
culously.

i Signifying how
great a burden it
is, to gouerne
the people.
k Wholfe godli-
nesse & vpright-
nesse is knowen.

l Declaring what
sort of me ought
to haue a publike
charge: reade
Exod. 18. 21.

Iohn 7. 34.

Leuit. 19. 15.
chap. 16. 19.
1. sam. 16. 7.
prou. 24. 23.
ecclus. 4. 31.

James 2. 2.
m And you are
his Lieutenants.

n So that the
fault was in the-
selves that they
did not sooner
possesse the inhe-
ritance promised.

and they shall possess it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red Sea.

41 Then he answered and sayd vnto me, We haue sinned against the Lord, * we will goe vp, and fight, according to all that the Lord our God hath commaunded vs : and he armed you euery man to the warre, and were ready to goe by into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went by into the mountaine.

44 Then the Amosites which dwell in that mountaine came out against you, and chaled you (as becometh to doe) and destroyed you in Seir, even vnto Hoinah.

45 And when pee came againe, pee swopt before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So pee abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Irael is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sibonking of Heshbon is discomfited.

Then * we turned, and tooke our iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto me : and wee compassed mount Seir, a long time.

2 And the Lord spake vnto me, saying,

3 Pee haue compassed this mountaine long enough : turne you now toward.

4 And warne thou the people, saying, Ye shall goe thow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you : take ye good heed therefore.

5 Ye shall not prouoke them : for I will not give you of their land so much as a foot breadth, * because I haue given mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eate, and pee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hande : hee knoweth thy walking thow this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwell in Seir, thow the way of the plaine, from Elath, and from Elou-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord sayd vnto mee, Thou shalt not vse Moab, neither prouoke them to battell : for I will not give thee of their land for a possession, because I haue given it vnto the children of Lot for a possession,

10 The Emims dwell therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims : whome the Moabites call Emims.

12 The * Hoinims also dwell in Seir beforetime, whome the children of Esau chased out and destroyed them before them, and dwelt in their sted : as Irael shall doe vnto the land of his possession, which the Lord hath given them.

13 Now rise vp, sayd I, and get you ouer the riuier * Zered : and wee went ouer the riuier Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuier Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord swore vnto them.

15 For I rebred the hande of the Lord against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of warre were consumed and dead from among the people :

17 Then the Lord spake vnto me, saying, 18 Thou shalt go thow the coast of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon : but shalt not lay siege vnto them, nor mooue warre against them : for I will not give thee of the land of the children of Ammon any possession : for I haue given it vnto the children of Lot for possession.

20 That also was taken for a lande of i Giants : for Giants dwell therein aforetime, whome the Ammonites called Zamzumims.

21 A people that was great, and many, and tall as the Anakims : but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their sted.

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Hoinims before them, and they possessed them and dwelt in their sted vnto this day.

23 And the Hoinims which dwell in Hazerim euen vnto Hazerah, the Caphtozims which came out of Caphtoz destroyed them, and dwelt in their sted.

24 I rise by therefore, sayd the Lord : take your iourney, and passe ouer the riuier Arnon : behold, I haue given into thy hande Sihon the King of Heshbon, and his lande : begin to possesse it and prouoke him to battell.

25 This day will I beginne to sende thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Edem vnto Sihon king of Heshbon, with wordes of peace, saying,

f Signifying that as these Giants were driven out for their sinnes : when their sinnes are ripe, cannot auoid Gods plagues, Gen. 36. 20.

Numb. 21. 12.

g He sheweth hereby, that as God is true in his promise : so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old, and above.

i Who called themselves Rephaims : that is, preachers, or physicians to heale and reforme vices : but were in deede Zamzumims, that is, wicked and abominable.

Or, Gera.

k According to his promise made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commaundeth, y Signifying, that man hath no strength, but when God is at hand to helpe him,

z Because ye rather shewed your hypocritise, then true repentance : rather lamenting the losse of your brethren, then repenting for your sinnes,

a They obeyed, after that God had chastised them, b Eight & thirtie yeere, as verse 14.

c This was the second time for before they had caused the Israelites to returne, Numb. 20. 21. Gen. 36. 8.

d And giuen thee means wherewith thou mayest make recompense : also God will direct thee by his providence, as he hath done. e Which were the Moabites, & Ammonites.

f Or, beseege.

e Which were the Moabites, & Ammonites.

Num. 31. 22.

27 ¶ Let me passe thopowe thy land: I will goe by the hie way: I wil neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money for to eate, and shalt giue me water for money for to drinke: onely I will goe thopowe on my foote,

m Because neither intreatie nor examples of others could moue him, he could not complaine of this iust destruction, n God in his election and reprobation doeth not onely appoint the endes, but the meanes cending to the same.

Num. 31. 23.

29 ¶ As the m children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto me) vntill I become ouer Iordn, into the land which the Lord our God giue th vs.

30 But Sihon the King of Heshbon would not let vs passe by hure: for the Lord thy God had a hardened his spirit, & made his heart obstinate, because he would deslur him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Beholde, I haue begun to giue Sihon and his land befoze thee: begin to possesse and inherite his land.

32 ¶ Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

¶ Ebr. before vs.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

o God had cured Canaan, and therefore he would not that any of that wicked race should be preferred.

¶ Or, into our hand,

35 Onely h cattell we tooke to our selues, and the spoile of the cities which we tooke.

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered by all I befoze vs.

¶ Or, seord.

37 Onely vnto the lande of the children of Ammon thou camest not, nor vnto any place of the riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbad vs.

CHAP. III.

3 Og king of Bashan is slaine. 31 The bignes of his bed, 38 The Reubenites & Gadites are commanded to goe ouer Iorden armed before their brethren, 39 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

T hen we turned & went up by the way of Bashan: * and Og King of Bashan came out against vs, he, and all his people to fight at Edrei.

Num. 31. 33. chap. 29. 7.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwell at Heshbon.

Therefoze beside the commandement of the Lord, they had iust occasion of his part to fight against him.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue.

Num. 21. 24. Num. 11. 33.

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen threescor cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie

walles, gates and barres, beside butualls led to yone a great many.

b As villages and small townes.

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, & women, and children.

c Because this was Gods appointment, therefore it may not be ludged cruell.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the lande that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Schemi)

10 All the cities of h plaine, & al Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, whose bedde was a bed of yron: is it not at Kabzabach among the children of Ammon: the length thereof is nine cubites, and foure cubites the breadyth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gabites.

Num. 31. 33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all h countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, & of Maachathi: and called them after his owne name, Bashan, * Haurith Iair vnto this day.

Num. 32. 41.

15 And I gaue part of Gilead vnto Gad.

e Meaning, when he wrote this historie.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer * Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites. ¶ Or, at Asdotpisgab.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea) vnder the springs of Pithah Eastward.

18 ¶ And I commanded s pou the same time, saying, The Lord your God hath giuen pou this land to possesse it: ye shall goe ouer armed befoze your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb. 31. 21.

19 Your wines only, and your children, and your cattell (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen pou,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto pou, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordn: then shall ye * returne euery man vnto his possession, which I haue giuen pou.

h So that the victories came not by your owne wisdom, strength, or multitude.

21 ¶ And I charged Joshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

Josh. 12. 4.

Num. 27. 18, 19. 33.

h So that the victories came not by your owne wisdom, strength, or multitude.

Josh. 1. 5. and 10. 8, 25.

22 Ye shall not leave them: for the Lord your

i He speaketh according to the common & corrupt speech of them which attribute that power vnto idoles that onely appeereth vnto God, *For, wonders.*
 k He meaneth Zion, where the temple should be built, and God honoured.
 l As before he sawe by the spirit of prophetic the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentiful land of Canaan.

pour God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatness and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let me goe ouer, and see the good land that is beyonde Jordan, that goodly mountaine, and lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Jordan:

28 But charge Joshua, and encourage him, & bolden him: for he shal go before this people, and he shal deuise for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-peor.

CHAP. III.

1 An exhortation to observe the lawe without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chooseth the seede because he loueth their fathers. 43 The three cities of refuge.

NOWE therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giveth you.

2 Ye shall put nothing vnto the word which I commaund you, neither shall ye take ought therefrom, that ye may keepe the commandments of the Lord your God which I commaund you.

3 Your eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did cleane vnto the Lord your God, are aloue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commaunded me, that ye should doe them with in the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, O how wise is this people, and of understanding, and a great nation.

7 For what nation is so great, vnto whome the gods come to seeke vnto them, as the Lord our God is a neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes to righteous, as all this law, which I set before you this day?

9 Where take heed to thy selfe, and keepe thy soule diligently, that thou forget not

the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the daye that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach thee thy children:

11 Then came you neere a flood vnder the mountaine, and the mountaine burnt with fire vnto the middes of heauen, and there was darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, & ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his covenant which he commaunded you to keepe, even the ten commandments, and wrote them vpon two tables of stone.

14 And the Lord commaunded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selues: for ye sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered soule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift up thine eyes vnto heauen, and when thou seest the sunne and the moone & the starres with all the hoste of heauen, shouldst be diuine to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yon furnace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your wordes, and sware that I should not goe ouer Jordan, and that I should not goe in vnto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I must die in this land, and shal not goe ouer Jordan: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forger the covenant of the Lord your God which he made with you, and lest ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children and childrens children, and shall haue remained

Exod. 19. 18.

i The lawe was giuen with feare. full miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

k God ioynech this condition to his covenant.

l For, wordes.

m Ebr. soules. Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slavery, and freely chosen you for his children.

o Moles good affection appeareth in that, that he, being depriv-

ed of such an excellent treasure, doeth not enuie them that must enioy it.

p To those that come not vnto him with loue & reuerence, but rebell against him, Heb. 12. 19.

long

a For this doctine standeth not in bare knowledge, but in practise of life.

Chap. 12. 32.

b Thinke not to be more wise than I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Num. 25. 3. 4.

e And were not idolaters.

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it.

g Or, surely.

h Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 33.

i He addeth all these words to shew that we can neuer be carefull enough to keepe the lawe of God, and to reach it to our posteritie.

q Meaning hereby, al superstition and corruption of the true seruice of God.
r Though men would abfolue you, yet the infensible creatures fhall be witnesses of your difobedience.
s So that his curfe fhall make his former bleffings of none effect.

t Not with outward fhewe or ceremony, but with a true confeffion of thy fautes.
† Ebr. in the latter dayes.

u To certifie them the more of the affurance of their faluation.
x Mans negligence is partly caufe that he knoweth not God.

y By fo manifeft proofes that none could doubt thereof.

z He fheweth the caufe why God wrought thefe miracles.

a Freely, and not of their deferts.

b God promifeth reward not for our merites, but to encourage vs, & to affure vs that our labour fhall not be loft.

long in the land, if pe corrupt your felues, and make any grauen image or likenesse of any thing, and worke euil in the fight of the Lord thy God, to prouoke him to anger,
26 I call heauen and earth to receiue as gauntie you this day, & pe fhall shortly perith from the land, wherunto pe goe ouer Jordan to poffeffe it: pe fhall not ppolong your dayes therein, but fhall brierly be deftroyed.
27 And the Lord fhall fcatter you among the people, and pe fhall be left few in number among the nations, whither the Lord fhall bring you:

28 And there pe fhall ferue gods, euen the worke of mans hand, wood, & ftone, which neither fee, nor heare, nor eate, nor fmel.

29 But if from thence thou fhalt feeke the Lord thy God, thou fhalt finde him, if thou feeke him with all thine heart, & with all thy foule.

30 When thou art in tribulation, and all thefe things are come vpon thee, & at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forfake thee, neither deftroy thee, nor forget the covenant of thy fathers, which he ſware vnto them.

32 For inquire now of the dayes that are paff, which were before thee, fince the day that God created man vpon the earth, and afke from the one ende of heauen vnto the other, if there came to paffe fuch a great thing as this, or whether any fuch like thing hath bene heard.

33 Did euer people heare the voyce of God ſpeaking out of the mids of a fire, as thou haft heard, and liued?

34 Did hath God affayd to goe and take him a nation fr among nations, by tentations, by fignes, and by wonders, and by warre, & by a mighty hand, and by a ftretched out arme, and by great feare, accor ding vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was ſhelued, that thou mightſt knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to inſtruct thee, and vpon earth he fhewed thee his great fire, & thou heardeſt his voyce out of the mids of the fire.

37 And becauſe he loued thy fathers, therefore he choſe their ſeede after them, and hath brought thee out of Egypt in his fight, by his mighty power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderſtand therefore this day, and conſider in thine heart, that the Lord, he is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou fhalt keepe therefore his ordinances, and his commandements which I command thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayeſt ppolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moſes ſeparated three cities on this ſide of Jordan toward the ſunne riſing:
42 That the flayer fhould flee thither, which had killed his neighbour at vnwares, & hated him not in time paſt, might flee, I ſay, vnto one of theſe cities, and liue:

43 That is, Bezec in the wilderneſſe, in the plaine countrey of the Kenenites, and Ramoth in Gilead among the Gadites, and Solan in Baſhan among them of Manafſe.

44 ¶ So this is the lawe which Moſes ſet before the children of Iſrael.

45 Theſe are the witnesses, and the ordinances, and the lawes which Moſes declared to the children of Iſrael after they came out of Egypt.

46 On this ſide Jordan, in the valley ouer againſt Beth-peor, in the lande of Sihon King of the Amozites, which dwelt at Beſhbon, whom Moſes and the children of Iſrael ſlaine, after they were come out of Egypt:

47 And they poſſeſſed his land, and the land of Og King of Baſhan, two Kings of the Amozites, which were on this ſide Jordan toward the ſunne riſing:

48 From Aroer, which is by the banke of the river Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Jordan Eaſtward, euen vnto the Sea of the plaine, vnder the ſpyngs of Moſſah.

CHAP. V.

5 Moſes is the meane betweene God and the people. 6 The lawe is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wifeth that the people would feare him. 32 They muſt neether decline to the right hand nor left.

¶ Then Moſes called all Iſrael, and ſaide vnto them, Yeare O Iſrael the ordinances and the lawes which I propoſe to you this day, that pe may learne them, and take heede to obſerue them.

2 ¶ The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers onely, but with vs, euen with vs all here alive this day.

4 The Lord talked with you face to face in the mount, out of the mids of the fire.

5 At that time I ſtoode betweene the Lord and you, to declare vnto you the word of the Lord: for pe were afraid at the ſight of the fire, and went not by into the mount, and he ſaid,

6 ¶ I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the houſe of bondage.

7 Thou fhalt haue none other gods beſore thy face.

8 Thou fhalt make thee no graue image, or any likeneſſe of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou fhalt neether bowe thy ſelfe vnto them, nor ſerue them: for I the Lord thy God am a jealous God, viſiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

leſh, 20. 8.

c The Articles and points of the covenant.

Num. 21. 24. chap. 1. 4.

Num. 21. 33. chap. 3. 3.

d That is, the ſalt ſea. Chap. 3. 17.

† Ebr. I ſpeak in your eares.

Exod. 19. 5, 6. God made not this covenant, that is, in ſuch ample ſort and with ſuch ſignes and wonders, b So plainly that you neede not to doubt thereof.

Exod. 20. 2. leuit. 26. 1. pſal. 97. 7, 9. ¶ Or, ſeruant.

c God binderh vs to ſerue him onely without ſuperſtition and idolatrie.

Exod. 34. 7. iere. 32. 18.

d That is, of his honour, not permitting it to be giuen to other.

e The first de-
greeto keepe
the commande-
ments is to loue
God.

f Meaning, since
God permitteth
fixe dayes to our
labours, that we
ought willingly
to dedicate the
seuenth to serue
him wholly.

g Not for a shew,
but with a true
obedience, and
due reuerence,

Matth. 5. 21.
Luke 18. 20.
Rom. 13. 9.

Rom. 7. 7.

h He speaketh
not onely of that
resolute will, but
that there be no
motion or af-
fection.

i Teaching vs
by his example
to be content
with his word,
and adde nothing
thereto.

Exod. 19. 19.

Chap. 4. 33.

For man.

Exod. 20. 19.

10 And shewing mercy vnto thousands
of them that loue me, and keepe my com-
mandements.

11 Thou shalt not take the Name of the
Lorde thy God in vaine: for the Lorde will
not hold him guiltles that taketh his Name
in vaine.

12 Keepe the Sabbath day, to sanctifie it,
as the Lorde thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and
shalt doe all thy worke:

14 But the seuenth day is the Sabbath
of the Lord thy God: thou shalt not do any
worke therein, thou, nor thy sonne, nor thy
daughter, nor thy man seruant, nor thy
maide, nor thine oxe, nor thine asse, neither
any of thy cattell, nor the stranger that is
within thy gates: that thy man seruant
and thy maide may rest as well as thou.

15 For, remember that thou wast a ser-
uant in the land of Egypt, and that the Lord
thy God brought thee out thence by a
mighty hand and a stretched out arme:
therefore the Lorde thy God hath com-
manded thee to obserue the Sabbath day.

16 Ife Honour thy father and thy mo-
ther, as the Lord thy God hath com-
manded thee, that thy dayes may be pro-
longed, and that it may goe well with thee
upon the land, which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness
against thy neighbour.

21 Neither shalt thou couet thy neigh-
bours wife, neither shalt thou desire thy
neighbours house, his fielde, nor his man
seruant, nor his maide, his oxe, nor his asse,
nor ought that thy neighbour hath.

22 If these wordes the Lord spake vnto
all your multitude in the mount out of the
mids of the fire, the cloude and the darkes-
nesse, with a great voyce, and added no
more thereto: and wrote them vpon two
tables of stone, & deliuered them vnto me.

23 And when ye heard the voyce out of
the mids of the darkenesse, (for the moun-
taine did burne with fire) then ye came to
me, all the chiefe of your tribes, and your
elders:

24 And ye saide, Beholde, the Lord our
God hath shewed vs his glorie and his
greatnesse, and we haue heard his voyce
out of the mids of the fire: we haue seene
this day that God doth talke with man,
and be * heareth.

25 Howe therefore, when should we die?
for this great fire will consume vs: if we
heare the voyce of the Lorde our God any
more, we shall die.

26 For what shall we be there ever, that
heard the voyce of the liuing God, speaking
out of the mids of the fire as we haue, and
lived?

27 Goe thou neere, and heare all that the
Lord our God saith: and declare vnto vs
all that the Lorde our God saith vnto
thee, and we will heare it, and doe it.

28 Then the Lorde heard the voyce of
your words, when ye spake vnto me: & the

Lord said vnto me, I haue heard the voyce
of the wordes of this people, which they
haue spoken vnto thee: they haue well said,
all that they haue spoken.

29 Wh^t that there were such an heart in
them to feare me, and to keepe all my com-
mandements alway: that it might goe well
with them, & with their children for euer.

30 Goe, say vnto them, I haue heard you
to pour tents.

31 But stand thou here with me, and I
will tell thee all the commandements, and
the ordinances, and the lawes, which thou
shalt teach them: that they may do them in
the land which I giue them to possesse it.

32 Take herde therefore, that ye doe as
the Lord your God hath commanded you:
turne not aside to the right hand nor to the
left,

33 But walke in all the wayes which the
Lord your God hath commanded you, that
ye may ^{be} line, and that it may goe well with
you: and that ye may prolong your dayes
in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his
commandments, 5 Which is, to loue him with
all thine heart. 7 The same must be taught to the
posteritie. 16 Not to tempt God. 25 Righte-
ousnesse is contemned in the Lawe.

These now are the commandements,
ordinances, and lawes, which the
Lord your God hath commanded me to teache
you: that ye might doe them in the lande
whither ye goe to possesse it:

2 That thou mightest feare the Lorde
thy God, and keepe all his ordinances, and
his commandements which I command
thee, thou, and thy sonne, and thy sonnes
sonne all the dayes of thy life, euen that thy
dayes may be prolonged.

3 Heare therefore, O Israel, and take
herde to doe it, that it may goe well with
thee, and that ye may encrease mightily
in the land that floweth with milke and
hony, as the Lord God of thy fathers hath
promised thee.

4 Heare, O Israel, the Lorde our God
is Lord onely,

5 And thou shalt loue the Lord thy God
with all thine heart, and with all thy soule,
and with all thy might.

6 And these wordes which I command
thee this day, shall be in thine heart.

7 And thou shalt rehearse them contin-
ually vnto thy children, and shalt talke of
them when thou tarrest in thine house, and
as thou walkest by the way, and when
thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe
vpon thine hand, and they shall be as
frontlets betweene thine eyes.

9 Also thou shalt write them vpon the
poles of thine house, and vpon thy gates.
10 And when the Lorde thy God hath
brought thee into the land, which he swa-
re vnto thy fathers, Abraham, Isaac, and
Yaakob, to giue thee, with great and goodly
cities which thou buildest not,

11 And houses full of all manner of goods,
which thou fillest not, and welles digged,
which

k Here requireth
of vs nothing
but obedience,
shewing also that
of our selues we
are vnwilling
thereunto.

l Ye shall neither
adde nor dimi-
nish, Chap. 4. 2.
m As by obedi-
ence, God gi-
ueth vs all felici-
ties: so of diso-
beying God, pro-
ceede all our
miseries.

For iudgements.

a A reuerent
feare and loue
of God, is the
first beginning
to keepe Gods
commande-
ments,

b Which hath
abundance of all
things appertai-
ning to mans
life.

Matth. 22. 37.
mark. 12. 29. 30.
Luke 10. 27.
Chap. 1. 18.

c Some reade,
thou shalt whet
them vpon thy
children: to wit,
that they may
print them more
deeply in me-
morie.

For signes of re-
membrance.

d That when
thou entrest in,
thou mayest re-
member them.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast delivered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces. h Here he commendeth al mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may see forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which we haue receiued of God. l But because none could fully obey the law, we must haue our recourse to Christ to be iustificd by faith.

Chap. 31. 8.

m Into thy power. Exod. 23. 32. and 34. 12.

which thou diggest not, vineyardes and olive trees which thou plantest not, and when thou hast eaten and art full,

12 * Beware lest thou forget the Lorde, which brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, & shalt sweare by his Name.

14 He shall not walke after other gods, after any of the gods of the people which are round about you,

15 For the Lord thy God is a jealous God among you: lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth,

16 If he shall not tempt the Lord your God, as he did tempt him in Gallah:

17 But he shall keepe diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, & possesse that good land which the Lord swore vnto thy fathers,

19 To call out all thine enemies before thee, as the Lord hath sayd.

20 When thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his householde, because of our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preferre vs aloue as at this present.

25 Whereouer, this shall be our rightnes ouer before the Lord our God, if we take heede to keepe all these commandments, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To avoid all occasion of idolatrie.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, & the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue

compassion on them,

3 Neither shalt thou make marriages with them, neither shalt thou giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they wil cause thy sonne to turne away from mee, and to serue other gods: then wilt the wrath of the Lord waxe hot against you and destroy thee suddenly.

5 But thus he shall deale with them, he shall overthrowe their altars, and breake downe their pillars, and he shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to bee a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because the Lord loued you, and because he would keepe the othe which hee had swoyne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou mayest knowe, that the Lord thy God, he is God, the faithful God which keepeth covenant and mercie vnto them that loue him & keepe his commandments, euen to a thousand generations,

10 And rewardeth them * to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, & the ordinances, & the lawes, which I command and thee this day to do them.

12 If thou shalt hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the * mercie which hee swore vnto thy fathers.

13 And he will loue thee, and blesse thee, & multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land, which hee swore vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue al people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Whereouer, the Lord will take away from thee all iniquities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them by on all that hate thee.

16 Thou shalt therefore consume al people which the Lord thy God shall giue thee: & thou shalt not spare them, neither shalt thou serue their gods, for that shall bee thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember

Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12. 3.

Chap. 14. 2. and 26. 18. 19. Exod. 19. 5. 1. pet. 2. 9.

c Freely finding no cause in you more then in others so to do.

d And so put difference between him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy & not to their merites. Exod. 23. 26.

Exod. 9. 14. and 15. 26.

g We ought not to be mercifull where God commandeth severity. Exod. 23. 33.

remember what the Lord thy God did unto Pharaoh, and unto all Egypt :

19 The great temptations which thine eyes saw, & the signes & wonders, and the mighty hand & stretched out arme, wherby the Lord thy God brought thee out : so shall the Lord thy God do unto all the people, whose face thou fearest.

20 * Spake thou, the Lord thy God will send * homines among them until they that are left, and hide themselves from thee, bee destroyed.

21 Thou shalt not feare them : for the Lord thy God is among you, a God mighty and dreadfull.

22 And the Lord thy God will roote out their nations before thee by little and little : thou shalt not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall giue them before thee, & shall destroy them with a mighty destruction, until they be brought to nought.

24 And he shall deliuer their kings into thine hande, and thou shalt destroy their name from under heauen : there shall no man be able to stand before thee, until thou hast destroyed them.

25 The grauen images of thy gods shall be * burne with fire, and * couer not the silver and golde, that is on them, nor take it into thee, lest thou be snared therewith : for it is an abomination before the Lord thy God.

26 Binge not therefore abomination into thine house, lest thou be accursed like it, but utterly abhorre it, and count it most abominable : for it is * accursed.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their hearts. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefits. 19 The forgetfulness of Gods benefits causeth destruction.

YE shall keepe all the commandements which I command thee this day, for to do them : that ye may liue, and be multiplied, and go in, & possesse the land which the Lord swaue unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wilderness, for to humble thee, and to * proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, & fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might reach thee that man liueth not by * bread onely, but by every word that proceedeth out of the mouth of the Lord, both a man liue.

4 Thy raiment waxed not olde vpon thee, neither did thy foot swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nourereth his sonne, so the Lord thy God * nourereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou

mayest walke in his wayes, and feare him.

7 For the Lord thy God brought thee into a good land, a land in the which are riuers of water and fountaines, and depths that spring out of balces and mountaines :

8 A lande of wheate and barley, and of vineyardes, and figtrees, and pomegranates : a land of ople olive and honye :

9 A lande wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein : a land whose stones are iron, and out of whose mountaines thou shalt dig brasle.

10 And when thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God for the good land, which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances which I command thee this day :

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy silver and golde is multiplied, and all that thou hast is increased,

14 Then thine heart be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were ferie serpents, and scorpions, and drought, where was no water, * who brought forth water for thee out of the rocke of flint :

16 Who fed thee in the wilderness with * M A N, which thy fathers knewe not) to humble thee, & to proue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, & the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God : for it is hee which giveth thee power to get substance to establish his covenant which hee swaue unto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I * rellise vnto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyed before you, so pee shall perish, because pee wouldest not bee obedient vnto the voice of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEARE O Israel, thou shalt passe ouer Jordan this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled by to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak ?

For, mores. f Where there are mines of metall. g For to receiue Gods benefices, and not to bee thankfull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisdom and labour, or to good fortune.

Numb. 20. 11. Exod. 16. 15.

i If things concerning this life proceede onely of Gods mercie: much more spiritual gifts and life euertlasting. k Or, take to witness the heauen and the earth, as Chap. 4. 26.

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

c To guide thee & gouerne thee.

3 Understand therefore that this day the Lord thy God is he which goeth ouer besoye thee as a consuming fire: he shal destroy them, and he shall bring them downe besoye thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath sayd vnto thee.

d Man of himselfe can deserue nothing but Gods anger, & if God spare any, it commeth of his great mercy,

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite this land for thy righteousness, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iacob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiffnecked people.

e Like stubbornne oxen which will not endure their masters yoke, f He proueth by the length of time, that their rebellion was most great, and intollerable,

7 Remember, & forget not, how thou prouokedst the Lord thy God to anger in the wilderness: for since the day that thou didst depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, even to destroy you.

9 When I was gone by into y^e mount, to receiue the tables of stone, the tables, I say, of the covenant, which the Lord made with you: & I abode in the mount foure dayes and foure nights, and I neither ate bread nor yet dranke water:

Exod. 24. 18. and 34. 28.

Exod. 31. 18. g Tharis, miraculously, and not by the hand of men.

10 *Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was contained according to all the wordes which the Lord had sayd vnto you in the mount out of the middes of the fire, in the day of the assemblie.

11 And when the foure dayes & fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, I say, of the covenant.

Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

12 And the Lord said vnto me, *Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are soon turned out of the way, which I commaunded them: they haue made them a molten image.

i Signifying that the prayers of the faithfull are a bane to stay Gods anger, that he consume not all,

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, & behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a righteous nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burne with fire, and the two tables of the covenant were in my two hands).

16 Then I looked, and behold, pee had sinned against the Lord your God: for pee

had made you a molten calfe, and had turned quickly out of y^e way which the Lord had commanded you.

17 Therefore I tooke the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, foure dayes, and foure nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, even to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, even to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which pee had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuier, that descended out of the mount.

22 Also in Taberah, and in Spalah, and in Kibroth-hattaauah pee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then pee rebelled against the commandment of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Pee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord foure dayes and foure nights, as I fell downe before, because the Lord had sayd, that he would destroy you.

26 And I prayed vnto the Lord, & sayd, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Izhak, and Iacob: looke not to the stubburnesse of this people, nor to their wickednesse, nor to their sinne,

28 Least the countrey, whence thou broughtest them, say, *Because the Lord was not able to bring them into the lande which he promised them, or because hee hated them, hee cast them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the service of the Tabernacle. 12 What the Lord requirith of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 In the same time the Lord sayd vnto mee, Write thee two tables of stone, like vnto the first, and come by vnto mee into the mount, and make ther an Arke of wood.

2 And I will write vpon the Tables the

k That is, from the law: wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authority, and resist not wickednesse.

m Horeb, or Sinai. Numb. 11. 13. Exod. 17. 7. Numb. 11. 34.

n At the returne of the spies.

o Wheteby is signified that God requirith earnest continuance in prayer.

p The godly in their prayers ground on Gods promises and confesse their sinnes. Numb. 14. 16.

Exod. 34. 7.

Arke. wordes

wordes that were vpon the first Tables, which thou brakeſt, & thou ſhalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of Shittim wood, and helued two ſtables of ſtone like unto the firſt, and went vp into the mountaine, and the two tables in mine hand.

4 Then he wrote vpon the Tables according to the firſt writing (the ten commandments, which the Lord ſpake vnto pou in the Mount out of the middes of the fire, in the day of the aſſembly) and the Lord gaue them vnto me.

b When you were aſſembled to receive the lawe.

5 And I departed, & came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

c This mountaine was alſo called Hor, Num. 20. 28.

6 And the children of Iſrael tooke their iourney from Bereth of the children of Jaakan to ^a Moſera, where Maron died, and was buried, and Eleazar his ſonne beſe came Dyſt in his ſtead.

7 I from thence they departed vnto Gudgodah, and from Gudgodah to Iordah a land of running waters.

d That is, to offer ſacrifices and to declare the Lawe to the people.

8 The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the covenant of the Lord, and to ſtand before the Lord, to miniſter vnto him, and to bleſſe in his Name vnto this day.

e So God turned the curſe of Iaakob, Gen. 49. 7. vnto bleſſing.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promiſed him.

10 And I taried in the mount, as at the firſt time, fourtie dayes and fourtie nights, and the Lord heard mee at that time alſo, and the Lord would not deſtroy thee.

11 But the Lord ſaid vnto me, Wiſe, goe forth in the iourney before the people, that they may go in and poſſeſſe the land, which I ſware vnto their fathers to giue vnto them.

f For all our ſinnes and transgreſſions God requieth nothing but to turne to him and obey him.

12 And now, Iſrael, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in al his waies, and to loue him, and to ſerne the Lord thy God with all thine heart, and with all thy ſoule:

Psal. 24. 1.

13 That thou keepe the commandments of the Lord, and his ordinances, which I command thee this day, for thy wealth.

14 Behold, heauen, and the heauen of heauens is the Lords thy God, & the earth with all that therein is.

g Although he was Lord of heauen and earth, yet would he chuiſe none but you.

15 & ſtanding, the Lord ſet his delight in thy fathers to loue them, and did chuiſe their ſeede after them, even pou aboue all people, as appeareth this day.

h Cut off all your euill affections, Iere. 4. 4. 2. Chron. 19. 7. Job 34. 19. 29. 1. 11.

16 Circumſiſe therfore the foreskinne of your heart, & harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty, and terrible, which accepteth no perſons, nor taketh reward:

18 Who doeth right vnto the fatherleſſe and widow, and ſoueth the ſtranger, giuing him food and raiment.

19 Loue ye therfore the ſtranger: for ye were ſtrangers in the land of Egypt.

Chap. 6. 13. Mat. 4. 10.

20 Thou ſhalt feare the Lord thy God:

thou ſhalt ſerne him, and thou ſhalt cleaue vnto him, and ſhalt ſwear by his Name.

21 He is thy pleaſe, and he is thy God, that hath done for thee theſe great and terrible things, which thine eyes haue ſene.

22 Thy fathers went downe into Egypt with fewentie perſons, and now the Lord thy God hath made thee, as ^a ſtarrs of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, & keepe his law.

10 The praife of Canaan, 18 To meditate continually the worde of God, 19 To teach it vnto the children, 26 Bleſſing, and curſing.

Therfore thou ſhalt loue the Lord thy God, and ſhalt keepe that, which hee commandeth to bee kept: that is, his ordinances, and his lawes, and his commandments alway.

2 And conſider this day (for I ſpeake not to pou children, which haue neither knowen nor ſene) the chaſtiſement of the Lord your God, his greatneſſe, his mighty hand, and his ſtretched out arme,

a Ye which haue ſene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.

3 And his ſignes, and his acts, which hee did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what hee did vnto the poſte of the Egyptians, vnto their hoſes, and to their chariots, when hee cauſed the waters of the red Sea to ouerflowe them, as they purſued after pou, and the Lord deſtroyed them vnto this day:

5 And what hee did vnto pou in the wilderneſſe, vntill ye came vnto this place:

b As well concerning his benefices, as his corrections.

6 And what hee did vnto Daſhan & Abiram the ſonnes of Eliab the ſonne of Reuben, when the earth opened her mouth, and ſwalowed them with their houſholds and their rents, & all their ſubſtance that & they had in the mids of all Iſrael.

c Ezech. 31. at this ſect.

7 For your eyes haue ſene all the great acts of the Lord which hee did.

8 Therfore ſhall ye keepe all the commandments, which I command pou this day, that ye may bee ſtrong, and goe in and poſſeſſe the land whither ye goe to poſſeſſe it.

c Becauſe ye haue felt both his chaſtiſements and his benefices.

9 Alſo that ye may prolong your dayes in the land, which the Lord ſware vnto your fathers, to giue vnto them & to their ſeede, euen a lande that floweth with milke and hony.

10 I For the land whither thou goeſt to poſſeſſe it, is not as the land of Egypt, from whence pee came, where thou ſoweſt thy ſeede, and wateredſt it with thy ſcedre, as a garden of herbes:

d Or, labour, d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to poſſeſſe it, is a land of mountaines and ballies, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 If ye ſhall hearken therfore vnto my commandments, which I command pou this day, that pee loue the Lord your God, and ſerne him with all your heart, and with all your ſoule,

14 I alſo will giue raine vnto your land

e In the seede
time, & toward
haruest.

in due time, e the first raine and the latter,
that thou mapest gather in thy wheate, and
thy wine, and thine oyle.

15 Also I will sende grasse in thy fieldes
for thy cattell, that thou mapest eate, and
haue prouough.

16 But beware lest poue heare f deceiue
pou, and least pee turne aside, & serue other
gods, and worship them.

17 And fo the anger of the Loyde be kindes
led against pou, and hee shut vp the heauen,
that there be no raine, and that poue lande
peebe not her fruite, and pee perishe quickly
from the good land, which the Loyde giueth
pou.

18 ¶ Therefore shall pee lay vp these my
wordes in your heart and in your soule, and
binde them for a signe vpon your hande,
that they may bee as a frontlet betweene
your eyes,

19 And pee shall teach them your child-
dren, speaking of them when thou sittest in
thyne house, and when thou walkest by the
wap, and when thou liest downe, and when
thou risest vp.

20 And thou shalt write them vpon the
postes of thyne house, and vpon thy gates,
21 That poue dapes may be multiplied,
and the dapes of your children, in the land
which the Loyd swaue vnto your fathers to
giue them, as long as e the heauens are as
dure the earth.

22 ¶ For if pee keepe diligently all these
commandements, which I command pou
to doe: that is, to loue the Loyde your God,
to walke in all his wayes, and to cleaue vnto
him,

23 Then will the Loyde cast out all these
nations before pou, & pee shall possesse great
nations, and mightier then pou.

24 * All the places wherein the soles of
h your fete shall treade, shall be yours: your
cattell shall be from the wilderness and from
Lebanon, and from the ruer, euen the ruer
Perath, vnto the uttermost Sea.

25 No man shall stande against pou: for
the Loyde your God shall cast the feare and
dread of pou vpon all the land that pee shall
reid vpon, as he hath said vnto pou.

26 ¶ Beholde, I set before pou this day
a blessing and a curse:

27 * The blessing, if pee obey the comman-
dements of the Loyde your God which I
command pou this day:

28 And the * curse, if pee will not obey the
commandements of the Loyd your God,
but turne out of the wap, which I com-
mand pou this day, to go after other gods,
which pee haue not k knowen.

29 ¶ When the Loyd thy God therefore
hath brought thee into the lande, whicher
thou goest, to possesse it, then thou shalt put
the blessing vpon mount Gerizim, and the
curse vpon mount Ebal.

30 Are they not beyond Iordan on that
part, where the Sunne goeth downe in the
land of the Canaanites, which dwell in the
plaine ouer against Gilgal, beside þ þ groue
of Moreh?

31 For pee shall passe ouer Iordan, to goe
in to possesse the land, which the Loyd your

God giueth you, and pee shall possesse it, and
dwell therein.

32 Take heede therefore that pee * doe all
the commandements and the lawes, which
I set before pou this day.

C H A P. XII.

2 To destroy the idolatrous places, 5. 8. To serue
God where he commandeth, and as he commandeth,
and not as men fantasie. 19 The Levites must bee
nourished 31 Idolaters burne their children to their
gods. 32 To add nothing to Gods word.

These are the ordinances and the lawes,
which pee shall obserue and doe in the
land (which the Loyde God * of thy fathers
giueth thee to possesse it) as long as pee liue
vpon the earth.

2 * Pee shall utterly destroy all the places
wherein the nations which pee shall possesse,
serued their gods vpon the hie mountaines
and vpon the hilles, and vnder euery greene
tree,

3 * Also pee shall ouerthrow their altars,
and breake downe their pillars, and burne
their b grones with fire: and pee shall helve
downe the graven images of their gods,
and abolish their names out of that place.

4 Pee shall not so do vnto the Loyd your
God,

5 But pee shall seeke the place which the
Loyde your God shall * chuse out of all your
tribes, to put his Name there, and there to
dwell, and thither thou shalt come,

6 And pee shall bring thither your burnt
offerings, & your sacrifices, and your tithes,
and the d offerings of your hands, and your
vowes, and your free offerings, and the first
borne of your kine, and of your sheepe.

7 And there pee shall eate - before the Loyd
your God, and pee shall reioyce in all that pee
put your hand vnto, both pee, and your house-
holds, because the Loyd thy God hath blest
sed thee.

8 Pee shall not doe after all these things
that we doe here this day: that is, euery man
wharsoener seemeth him good in his owne
eyes.

9 For pee are not yet come to rest, and to
the inheritance which the Loyd thy God gi-
ueth thee.

10 But when pee goe ouer Iordan, and
dwell in the land, which the Loyd your God
hath giuen pou to inherit, and when he hath
giuen pou a rest fro all your enemies round
about, and pee dwell in safetie,

11 When there shall be a place which the
Loyd your God shall chuse to cause his name
to dwell there, thither shall pee bring all that
I command pou: your burnt offerings,
and your sacrifices, your tithes, and the of-
fring of your hands, and all your ¶ speciall
vowes which pee vowe vnto the Loyd:

12 And pee shall reioyce before the Loyde
your God, pee, and your sonnes and your
daughters, and your seruants, and your
maydens, & the Leuite that is within your
gates: * for he hath no part nor inheritance
with you.

13 Take heed þ thou offer not thy burnt
offerings in euery place that thou seest:

14 But in the place which the Loyd shall
chuse in one of thy tribes, there thou
shalt

Chap. 5. 32.

a Wh ereby the
are admonished
to seeke none
other God.
Chap 7. 5.

Iudg. 2. 3.

b Wherein they
sacrificed to their
idols.

c Ye shall not
serue the Lord
with superstiti-
ons.

1. King. 8. 29.
2. chron. 6. 5.
7. 12, 16.

d Meaning, the
first fruits.

e Where his
Arke shall be.

f Not that they
sacrificed after
their fantasies,
but that God
would be serued
more purely in
the land of Can-
aan.

g It had not bin
yough to con-
quer, except
God had main-
tained them in
rest vnder his
protection.

10. r. that which
ye chuse out for
your vowes.

Chap. 10. 9.

h As was declar-
ed euer by the
placing of the
Arke, as in Shiloh
243. yeres, or as
some write more
then 300. yeres,
and in other pla-
ces till the Tem-
ple was built.

Chap. 6. 6, 8.

Chap. 4. 10.
and 6. 6, 7.

g As long as the
heauens endure,

Iosb. 1. 3.
h This was ac-
complished in
Dauids and Sa-
lomons time.
i Called Medi-
terranean.

Chap. 28. 2.
and 30. 1.
Chap. 28. 15.

k He reproveth
the malice of
men: which leaue
that which is cer-
taine, to follow
that which is
vncertaine.
Chap. 27. 12, 13.
Iosb. 8. 33.
l Meaning, in
Samaria.
10. r. plaine.

Thalt offer thy burnt offerings, and there thou shalt doe all that I command thee.

15 Howwithstanding thou mayest kil and eat flesh in all thy gates, whatsoever thine heart desireth, according to the blessing of the Lord thy God which hee hath giuen thee: both the vncleane and the cleane may eat thereof, as of the Roe bucke, and of the Hart.

16 Quelp pee shall not eat the blood, but poure it vpon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tribe of thy come, nor of thy wine, nor of thine oyle, nor the first boyme of thy kine, nor of thy sheepe, neither any of thy vobues which thou bowest, nor thy free offerings, nor the offering of thine hands:

18 But thou shalt eat it before the Lord thy God in the place which the Lord thy God hath chuse, thou and thy soune, and thy daughter, and thy seruant, and thy maybe, and the Levite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 ¶ Beware, that thou forsake not the Levite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou mayest eat flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his name there, be farre from thee, then thou shalt kill of thy bullocks, & of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoever thine heart desireth.

22 Euen as the Roe bucke and the Hart is eaten, so shalt thou eat them: both the vncleane and the cleane shall eat of them alike.

23 Quelp bee sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but poure it vpon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord.

26 But thine holy things which thou hast, and thy vobues thou shalt take up, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be poured vpon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heerd, and heare all these wordes which I command thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou

goest to possesse them, and thou shalt possesse them and dwell in their land.

30 Beware, least thou bee taken in a snare after them, after that they be destroyed before thee, and least thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 ¶ Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned both their sounes and their daughters with fire to their gods.

32 Therefore whatsoever I command thee, thou shalt put it in heart, and thou shalt not forget it.

CHAP. XII.

5 The iudgers to idolatrie must be laine, seeme they neuer so holy, 6 So neere of kindred or friendship, 12 Or great in multitude: power.

¶ If there arise among you a Prophet or a dreamer of dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, Let vs goe after other gods, which thou hast not knownen, and let vs serue them,

3 Thou shalt not hearken vnto the words of the Prophete, or vnto that dreamer of dreames: for the Lord your God: prooueth you, to knowe whether pee loue the Lord your God with all your heart, and with all your soule.

4 He shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voyce, and he shall serue him, and cleaue vnto him.

5 But that Prophete, or that dreamer of dreames, hee shall bee laine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away footy of the midwes of thee.

6 ¶ If thy brother, the sonne of thy mother, or thine owne soune, or thy daughter, or thy wife, that lieth in thy bosome, or thy friend, which is as thine owne soule, misse thee secretly, saying, Let vs goe and serue our gods, (which thou hast not knownen, thou, say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shalt thine eye pitie him, nor shewe mercie, nor keepe him secret:

9 But thou shalt enen kill him: thine hande shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that hee die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and doe no more any such wickednesse as this among you,

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles.

Chap. 4. 2. Isai. 1. 7. prou. 30. 6. reuel. 2. 18.

a Which faith that he hath things reueiled vnto him in dreames, b Hewerh whereunto the false prophets tende.

c God ordeineth all these things that his may be knownen.

d Being conuicted by testimonies, and condemned by the Iudge.

e All natural actions mult giue place to Gods honour.

f Whom thou louest as thy life.

g As the witness is charged, Chap. 17. 7.

Chap. 17. 13.

i As God hath giuen thee power and abilitie. k Euery one might eat at home, as well the beatt appointed for sacrifice as the other.

l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appointed.

Eccles. 7. 32.

Gene. 28. 14. chap. 19. 8.

g For be strong, or constant. m Because the life of beastes is in their blood.

n That which thou wilt offer in sacrifice.

a God by promes bindeth him selfe to doe good to them that obey his word.

12 ¶ If thou shalt heare say (concerning any of the cities which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out frō among pou, & haue drawen away the inhabitants of their citie, saying, Let vs goe and serue oþer gods, which we haue not knowen,

14 Then when thou shalt seeke, & make search and enquire diligently: and if it be true, and the thing certain, that such abomination is wrought among pou,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: desstroy it utterly, and all that is therein, & the cattell thereof with the edge of the sword.

16 And when thou shalt gather all the spoile out into the middes of the streete thereof, and burne with fire the citie & all the spoile thereof euery wher, vnto the Lord thy God: and it shall be an heape for euer: it shall not be built againe.

17 And there shall cleane nothing of the damned thing to thine hand, that the Lord may turne from the fiercenes of his wrath, and shew thee mercie, and haue compassion on thee, & multiply thee, as he hath swoyne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, & keepe all his commandments which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manners of the Gentiles in marking themselves for the dead, may not bee followed. 4 What meates are cleane to be eaten, & what not. 29 The statutes for the Leuite, stranger, fatherlesse & widow.

Ye are the children of the Lord your God. ¶ Ye shall not cut your selues, nor make pou any baldnes betwene your eies for the dead.

2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no manner of abomination.

4 These are the beastes, which ye shall eate: the beefe, the sheepe, and the goate,

5 The Hare, and the Roe bucke, and the Bungle, and the wilde goate, and the Vnicleane, and the wilde Oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eate.

7 But these ye shal not eate, of them that chewe the cud, and of them that deuide and cleane the hoofe only: the Camell, nor the Hare, nor the Cony: for they chewe the cud, but deuide not the hoofe: therefore they shall be vncleane vnto pou:

8 Also the swine, because he deuideth the hoofe, and cheweth not the cud, shall be vncleane vnto pou: ye shall not eate of their flesh, nor touch their dead carkeies.

9 ¶ These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane

vnto pou.

11 ¶ Of all cleane birdes ye shall eate: 12 But these are they, whereof ye shall not eate: the Eagle, nor the Goshawke, nor the Osprey,

13 Nor the Osprey, nor the Kite, nor the Vulture, after their kinde,

14 Nor all kinde of Ravens,

15 Nor the Osprey, nor the night crow, nor the Scamew, nor the Hawke after her kinde,

16 Neither the little Owle, nor the great Owle, nor the redshanke,

17 Nor the Pelican, nor the Swanne, nor the Cormorant:

18 The Storke also, and the Heron in his kinde, nor the Lapping, nor the Wacker.

19 And euery creeping thing that flieth, shall be vncleane vnto pou: it shall not bee eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that dieth alone, but thou shalt giue it vnto the stranger that is within thy gates, that hee may eate it: for thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not seepe a kid in his mothers milke.

22 Thou shalt giue the tithes of all the increase of thy seed, that cometh forth of the fielde yeere by yeere.

23 And thou shalt rate before the Lord thy God (in the place which hee shall chuse to cause his name to dwell there) the tithes of thy corne, of thy wine, and of thyne oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farre from thee, where the Lord thy God shall chuse to set his name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, & stake the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for whatsoever thine heart desireth: whether it be ore of sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: & shalt rare it there before the Lord thy God, and reioyce, both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of thre yeere thou shalt bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shal eate, and bee filled, that the Lord thy God may blesse thee in all the wayes of thine hand which thou doest.

CHAP. XV.

1 The yeere of release of debts. 3 God blesseth them that keepe his commandments. 7 To helpe the poore. 12 The freedom of seruants. 19 The first borne of the cattell must be offered to the Lord.

¶ Ebr. children of Belial.

h Which are appointed to see fautes punished.

i Signifying, that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.

k Of the spoile of that idolatrous and cursed citie, reade Cha. 7. 26. and iosh. 7. 11.

Leuit. 19. 38.

Chap. 7. 6. and 26. 18, 19.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

b This ceremonial Law instructed the Iewes to seeke a spirituall purenesse, euen in their meate and drinke.

Leuit. 11. 9.

Or, cuckew.

Leuit. 11. 19.

e Because their blood was not shed, but remained in them.

d Which is not of thy religion.

Exod. 23. 19.

and 34. 26.

e The tythes were ordained for the maintenance of the Leuites, which had none inheritance.

f When he shall giue thee abilities.

Or, kinde up.

g After the Priest hath receiued the Lords part.

h Besides the yeerely tythes that were giuen to the Leuites, these were layd vp in store for the poore.

A T the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: every creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lord's freedome is proclaimed.

3 If a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remitt:

4 ^b Same when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne over many nations, and they shall not reigne ouer thee.

7 If one of thy brethren with thee bee poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore I am grieued thee to looke on thy poore brother, and thou giuest him nought, and hee crepe vnto the Lord against thee, so that mine be in thee:

10 Thou shalt giue him, and I let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy wayes, and in all that thou puttest thine hand to.

11 Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 If thy brother an Ebrewell sell himselfe to thee, or an Ebrewell, and serue thee sixe yeeres, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take a naule, & pierce his eare through against thee doore, and hee shall be thy seruant for euer: and vnto thy

mappe seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double woorth of an Ebrewell seruant: and the Lord thy God shall blesse thee in all p^r thou doest.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt rate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eat it within thy gates: the vncleane, and the cleane shall eat it alike, as the Roe bucke, and as the Hart.

23 Onely thou shalt not eat the blood thereof, but poure it vpon the ground as water,

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles, 18 What officers ought to bee ordered, 21 Idolatrie forbidden.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passesouer vnto the Lord thy God, of sheepe and bullocks in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eat no leauened bread to it: but seuen dayes shall thou eat vncleanned bread therewith, euen the bread of tribulation: for thou camest out of the lande of Egypt in haste, that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy life.

4 And there shall be no leauen scene with thee in all thy coast seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou mayest not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passeouer at euen, as thou the going downe of the Sonne, in the season that thou camest out of Egypt.

7 And thou shalt voste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrowe, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vncleanned bread, and the seuenth day shall be a solemne assemply to the Lord thy God: thou shalt doe no worke therein.

9 Seuen weekes shalt thou count number vnto thee, and shalt begin to number the seuen weekes, when thou beganest to put the sickle to the corne:

10 And thou shalt keepe 7 feast of weekes, vnto 4.

g For the hired seruant serued but three yeeres, and he fixe. Exod. 34. 19. h For they are the Lords.

Lewit. 22. 20, 23, chap. 17. 11. eclez. 35. 12.

i Thou shalt as well eat them, as the Roe bucke and other wilde beastes.

a Reade Exod. 13. 4.

b Thou shalt eat the Easter Lambe. Chap. 12. 5. exod. 12. 14, 15.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them the hope of Iesay Christ, of whom this lambe was a figure.

f Beginning at vnto thee, and shalt begin to number the seuen weekes, when thou beganest to put the sickle to the corne: 23. 15. exod. 13. vnto 4.

a He shall onely releafe his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28. 12.

Or, any of thy cities.

Mat. 5. 42. Luke 6. 34.

3 Ebr. shine eye a euill.

4 Ebr. let not thine heart be euill.

c To try your charitie, Matthe. 26. 11.

d Thou shalt be liberall. Exod. 23. 2. 1re. 34. 14.

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

f To the yeere of Iubile, Lewit. 25. 40.

For, as thou art able, willingly.

unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou & thy sonne, and thy daughter, and thy servant, and thy mayde, and the Leuite that is within thy gates, and the stranger, & the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven daies, when thou hast gathered in thy corne and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy mayde, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven daies shalt thou keepe a feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the woorkes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptye.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath given thee.

18 ¶ Judges & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Weest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerterth the words of the iust.

20 That which is iust and right shalt thou follow, that thou maiest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere unto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the King. 16, 17. What things bee ought to auoide, 18 And what bee ought to embrace.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * blesmyth or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God gi-

ueth thee, man or woman þ hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not * commaunded,

4 And it bee tolde vnto thee, and thou shalt heard it, then shalt thou inquire diligently: and if it bee true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthe of death, die: but at the mouth of one witness, he shall not die.

7 The hands of the witnesses shall bee first vpon him, to kill him: and afterward the hands of all thy * people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that shall be in those daies, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they int foyme thee.

11 According to the Law, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to minister there) vnto the iudge, that man shall die, & thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy blood ther.

16 In any wise he shall not prepare him many wives, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayde vnto you, Pee shall henceforth goe no more againe that

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commaunded.

Numb. 35. 30. chap. 19. 15. matt. 18. 16. 2. cor. 13. 1.

¶ Ebr. of two witnesses, or thres witnesses.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence, as the Priests counsell him by the Lawe of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

¶ Or, mayest not. i Who is not of thy nation, least he change true religion into idolatry: and bring thee to slavery. k To reuenge their injuries, and to take them of their best horses. 1. king. 10. 23.

g That is, the 5. day of the seventh moneth, Levit. 23. 34.

Exod. 23. 15. and 34. 23.

Eccles. 35. 4.

h According to the abilitie that God hath given him.

i He gaue authority to that people for a time to chuse them. selues magistrates.

k The magistrate must constantly follow the tenor of the Lawe, and in nothing decline from iustice. ¶ Or, image.

For can not bee
judged to death.

d When thou
goest ouer Ior-
den to possesse
the whole land
of Canaan,

Iosh. 20. 7.

e Left thou be
punished for in-
nocent blood.

f The Magi-
strates,

g Then whoe-
uer pardoneth
murder, offen-
deth against the
word of God,

Chap. 17. 6. mat.
18. 16. Ioh. 18. 17.
1. Cor. 13. 1. Ioh. 8.
10. 28.

h Gods presence
is where his true
ministers are as-
sembled.

Pro. 19. 5.
dan. 14. 62.

Exo. 21. 23. leuit.
24. 20. mat. 5. 38.

a Meaning, vpon
iust occasion: for
God permitteeth
not his people to fight
when it seemeth good
to them.

chased, and ouertake him, because the way
is long, and slay him, although hee bee not
worthy of death, because he hated him not
in time past.

7 Wherefore I command thee, saying,
Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God enlarge
geth thy coasts (as he hath twaine vnto thy
fathers) and quierh thee all the land which
he promised to giue vnto thy fathers,

9 (If thou keepe all thele commandme-
ments to do them, which I command thee
this day: to wit, that thou loue the Lord thy
God, and walke in his wayes for euer)
* then shalt thou adde thre cities moe for
thee besides those thre,

10 That innocent blood be not shed with-
in the land, which the Lord thy God quierh
thee to inherit, & lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, &
lay wait for him, and rise against him, and
smite any man that hee die, and slie vnto a-
ny of these cities,

12 Then the Elders of his city thal send
and fer him thence, and deliuer him vnto the
hands of the auenger of the blood, that hee
may die.

13 Thine sieie thal not spare him, but thou
shalt put away the crie of innocent blood
from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neigh-
bors markes, which they of olde time haue
set in thine inheritance, that thou shalt in-
herite in the land, which the Lord thy God
quierh thee to possesse it.

15 ¶ * One witnesse shall not rise against
a man for any trespass, or for any sinne, or
for any fault that hee offendeth in, * but at the
mouth of two witnessses or at the mouth
of thre witnessses shall the matter bee sta-
blished.

16 ¶ If a false witnesse rise by against a
man to accuse him of trespass,

17 Then both the men which strine to-
gether, shall stand before the Lord, even be-
fore the Priests and the Judges, which thal
be in those dayes,

18 And the Judges shall make diligent
inquisition: & if the witnesse be found false,
and hath giuen false witnesse against his
brother,

19 * Then shall ye do vnto him as hee had
thought to doe vnto his brother: so thou
shalt take euill away sooth of the middes
of thee.

20 And the rest shall heare this, and feare,
and shall henceforth commit no moze any
such wickednesse among you.

21 Therefore thine eie thal haue no com-
passion, but * life for life, eie for eie, tooth for
tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest when the Isra-
elites goe to battell. 5 The exhortation of the officers
shewing who should goe to battell. 10 Peace must
first be proclaimed. 19 The trees that beare fruit,
must not be destroyed.

¶ When thou shalt goe sooth to warre
against thine enemies, and shalt see

horses and charets, and people moe then
thou, be not afraid of them: for the Lord
thy God is with thee, which brought thee
out of the land of Egypt.

2 And when ye are come neere vnto the
battell, then the Priest shall come sooth to
speake vnto the people,

3 And thal say vnto them, Heare, O Is-
rael: ye are come this day vnto battell as
gainst your enemies: * let not your hearts
faint, neither feare, nor be amazed, nor as-
tread of them.

4 For the Lord your God goeth with
you, to fight for you against your enemies,
and to saue you.

5 ¶ And let the officers speake vnto the
people, saying, What man is there that
hath built a new house, and hath not dedi-
cated it? let him go & returne to his house,
lest hee die in the battell, and another man
dedicate it.

6 And what man is there that hath plan-
ted a vineyard, and hath not eaten of the
fruit? let him goe and returne againe vnto
his house, lest hee die in the battell, and an
other eate the fruit.

7 And what man is there that hath betro-
thed a wife, and hath not taken her? let him
goe and returne againe vnto this house, lest
he die in battell, and another man take her.

8 And let the officers speake further vnto
the people, and say, * Whosoever is a-
fraid and faint hearted, let him goe and re-
turne vnto his house, lest his brethrens
heart faint like his heart.

9 And after that the officers haue made
an end of speaking vnto the people, they
shall make captaynes of the arme to go-
uerne the people.

10 ¶ When thou comest nere vnto a city
to fight against it, * thou thal offer it peace.

11 And if it answere thee againe: peace-
ably, and open vnto thee, then let all the pros-
ple that is found therein, be tributaries vnto
thee, and serue thee.

12 But if it will make no peace with
thee, but make ware against thee, then thou
shalt besiege it.

13 And the Lord thy God shall deliuer it
into thine hands, & thou shalt smite all the
males thereof with the edge of the sword.

14 Onely the women, and the children,
* and the cattell, and all that is in the citie,
even all the spoyle thereof shalt thou take
vnto thy selfe, and shalt eate the spoyle of
thine enemies, which the Lord thy God hath
giuen thee.

15 Thus shalt thou doe vnto all the ci-
ties, which are a great way off from thee,
which are not of the cities of these nations
here.

16 But of the cities of this people, which
the Lord thy God shall giue thee to inherit,
thou shalt saue no person aliue,

17 But shalt utterly destroy them: to
wit, the Hittites, and the Amorites, the Ca-
naanites, and the Perizzites, the Hivites,
and the Jebusites, as the Lord thy God
hath commanded thee,

18 That they teach you not to doe after
all their abominations, which they haue
done

Chap. 28. 7.

b Is present to
defend you with
his grace and
power.

c For when they
entered first to
dwell in an
house they gaue
thanks to God,
acknowledging
that they had
that benefit by
his grace.

d The Ebrewe
word signifieth
to make commo-
or prophane, Le-
uit. 19. 25.

Iudg. 7. 3.

Numb. 21. 22.
chap. 2. 26.

e If it accept
peace,

Iosh. 8. 2.

f For God had
appointed that
the Canaanites
should be de-
stroyed, & made
the Israelites ex-
ecutors of his will,
Chap. 7. 1.

g Some reade,
For man shall be
in the loſſe of tree
of the field, to
come out in the
ſiege againſt
thee.

done unto their gods, and ſo ye ſhould ſinne
againſt the Lord your God.

19 ¶ When thou haſt beſieged a citie long
time, and made warre againſt it to take it,
deſtroy not the trees thereof, by ſmitting an
axe into them: for thou maſt eat of them:
therefore thou ſhalt not cut them downe to
further thee in the ſiege (for the tree of the
field is mans life)

20 ¶ Whelp thoſe trees, which thou knoweſt
are not for meate, & make that thou deſ-
troy and cut downe, & make ſoyres againſt
the citie that maketh warre with thee, vntill
thou ſubdue it.

CHAP. XXI.

3 Inquiſition for murder. 11 Of the woman
taken in warre. 15 The birthright cannot be chan-
ged for affliction. 18 The diſobedient child. 23 The
body may not haue any right.

If one be found ſlaine in the land, which
the Lord thy God giueth thee to poſſeſſe
it, lying in the field, & it is not known who
hath ſlaine him,

2 Then thine Elders & thy iudges ſhall
come forth, & meaſure vnto the citie that
are round about him that is ſlaine.

3 And let the Elders of that citie, which
is next vnto the ſlaine man, take out of the
bynde an heifer that hath not bene put to
labour, nor hath draynen in the yoke.

4 And let the Elders of that citie bring
the heifer vnto a ſtonie valley, which is
neither eared nor ſowne, and ſtrike off the
heifers necke there in the valley.

5 And the Pyeſſes the ſonnes of Levi,
(whome the Lord thy God hath choſen to
miniſter, and to bleſſe in the name of the
Lord) ſhall come forth, and by their word
ſhall all ſtrife and plague be tried.

6 And all the Elders of that citie that
came neere to the ſlaine man, ſhall walke
their handes ouer the heifer that is behead-
ed in the valley:

7 And ſhall reſſiſe, and ſay, Our handes
haue not ſhed this blood, neither haue our
eyes ſene it.

8 ¶ O Lord, be mercifull vnto thy people
Iſrael whome thou haſt redeemed, and lay
no innocent blood to the charge of thy peo-
ple Iſrael, and the blood ſhall be foigiuen
them.

9 So ſhalt thou take away the cry of in-
nocent blood from thee, when thou ſhalt do
that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt goe to warre a-
gainſt thine enemies, and ſhalt thy God
ſhall deliuer them into thine handes, & thou
ſhalt take them captiues,

11 And ſhalt ſee among the captiues a
beautiful woman, and haſt a deſire vnto
her, and wouldeſt take her to thy wiſe,

12 Then thou ſhalt bring her home to
thy houſe, & and ſhe ſhall haue her head,
and pare her halles,

13 And ſhe ſhall put off the garment that
ſhe was taken in, and ſhe ſhall remaine in
thy houſe, & and bowaile her father and
her mother a moneth long: and after that
ſhalt thou goe in vnto her, and marrie her,
and ſhe ſhall be thy wiſe.

14 And if thou haue no fauour vnto her,

then thou maſt let her goe whither ſhee
will, but thou ſhalt not ſell her for money,
nor make marchandise of her, becauſe thou
haſt humbled her.

15 ¶ If a man haue two wiues, one lo-
ued, and another ſe hated, & they haue boyne
him children, both the loued and alſo the
hated: if the firſt boyne be the ſonne of the
hated,

16 Then when the time cometh, that he
appointeth his ſonnes to be heires of that
which he hath, he may not make the ſonne
of the beloued firſt boyne before the ſonne
of the hated, which is the firſt boyne:

17 But hee ſhall acknowledge the ſonne
of the hated for the firſt boyne, and giue him
double portion of all that he hath: for hee
is the firſt of his ſtrength, and to him be-
longeth the right of the firſt boyne.

18 ¶ If any man haue a ſonne that is
ſubborne and diſobedient, which will not
hearken vnto the voyce of his father, nor
the voyce of his mother, and they haue
chaffened him, and hee woulde not obey
them,

19 Then ſhall his father and his mother
take him, and bring him out vnto the El-
ders of his citie, and vnto the gate of the
place where he dwelleth,

20 And ſhall ſay vnto the Elders of his
citie, This our ſonne is ſubborne and diſo-
bedient, and he will not obey our admoni-
tion: he is a riotour, and a drunkard.

21 Then all the men of his citie ſhall ſtone
him with ſtones vnto death: ſo thou ſhalt
take away euill from among you, that all
Iſrael may heare it, and feare.

22 ¶ If a man alſo haue committed a
treſpaſſe worthy of death, and is put to
death, and thou hangſt him on a tree,

23 His body ſhall not remaine all night
vpon the tree, but thou ſhalt bury him the
ſame day: for the curſe of God is on him
that is hanged. Deſiſe not therefore thy
land, which the Lord thy God giueth thee
to inherit.

CHAP. XXII.

1 He commandeth to haue care of our neighbours
goods. 5 The woman may not wear mans apparel,
nor man the womans. 6 Of the damme and her
young birds. 8 Why they ſhould haue bartlements.
9 Not to mixe diuers kindes together. 13 Of the
wiſe not being found a virgin. 22 The puniſhment
of adulterie.

Thou ſhalt not ſee thy brothers ore nor
himſelfe from them, but ſhalt bring them againe
vnto thy brother.

2 And if thy brother be not nere vnto
thee, or if thou knowe him not, then thou
ſhalt bring it into thine houſe, and it ſhall
remaine with thee, vntill thy brother ſeeke
after it: then ſhalt thou deliuer it to him a-
gain.

3 In like maner ſhalt thou do with his
aſſe, and ſo ſhalt thou doe with his rapi-
ment, and ſhalt ſo doe with all loſt things of
thy brother, which he hath loſt: if thou haſt
found them, thou ſhalt not withdrawe thy
ſelfe from them.

4 ¶ Thou ſhalt not ſee thy brothers aſſe
nor

g This declareth
that the plurali-
tie of wiues came
of a corrupt af-
fection.

h Or, while the
ſonne of the ha-
red liueth.

h As much as
to two of the
others.

i Except he be
vnworthy, as was
Reuben Iakobs
ſonne.

k For it is the
mothers dutie
alſo to inſtruct
her children,

l Which death
was alſo appoint-
ed for blaſphe-
mers and idola-
ters: ſo that to
diſobey the pa-
rents is moſt
horrible.

m For Gods Law
by his death is
ſatiſfied, and na-
ture abhorreth
cruelty.

Gala. 3. 13.

Exod. 23. 4.

a As though thou
ſaweſt it not.

b Shewing that
brotherly affec-
tion muſt be ſhew-
ed not onely to
them that dwell
neere vnto vs,
but alſo to them
which are farre
off.

c Much more art
thou bound to
do for thy neigh-
bours perſon.

a This law de-
clareth how hor-
rible a thing
murder is, ſeeing
that for one man
a whole coun-
treie ſhalbe puni-
ſhed except a re-
medie be found.

h Or, rough.
b That y^e blood-
ſhed of the inno-
cent beaſt in a
ſolitarie place,
might make
them abhorne
the fact.

c This was the
prayer, which
the Priests made
in the audience
of the people,

d Signifying that
her former life
muſt be chan-
ged, before they
could be ioyned
to the people of
God.

e As hauing re-
nounced parents
and country.

f This onely was
permitted in the
warres: other-
wiſe the Iſrae-
lites could not
marry ſtrangers,

nor his ore fall downe by the way, & with-
drawe thy selfe from them, but shalt lift
them up with him.

5 ¶ The woman shall not weare that
which pertaineth unto the man, neither
shall a man put on womans raiment: for
all that doe so, are abomination unto the
Lord thy God.

6 ¶ If thou finde a birds nest in p̄ way,
in any tree, or on the ground, whether they be
poung of egges, and the damme sitting vpon
the poung, or vpon the egges, thou shalt
not take the damme with the poung.

7 But shalt in any wife let the damme
goe and take the poung to thee, that thou
mapst prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house,
thou shalt make a battlement on thy rooffe,
that thou lap not blood vpon thine house, if
any man fall thence.

9 ¶ Thou shalt not sowe thy vineyard
with diuers kindes of seedes, lest thou de-
file the increase of thy seede which thou hast
sown, and the fruite of the vineyard.

10 ¶ Thou shalt not plowe with an ore
and an asse together.

11 ¶ Thou shalt not weare a garment of
diuers sorts, as of wollen & linnen together.

12 ¶ Thou shalt make thee fringes vpon
the four quarters of thy vesture, where-
with thou couerest thy selfe.

13 ¶ If a man take a wife, and when he
hath lien with her, hate her,

14 And lay slanderous things vnto
her charge, and bing by an euill name vpon
her, and lay, I tooke this wife, & when
I came to her, I found her not a maide,

15 Then shall the father of the maide and
her mother take and bing the signes of the
maidens virginite vnto the Elders of the
citie to the gate.

16 And the maidens father shall lay vnto
the Elders, I gaue my daughter vnto this
man to wife, and he hateth her.

17 And loe, he layeth slanderous things
vnto her charge, saying, I found not thy
daughter a maide: loe, these are the tokens of
my daughters virginite: & they shal spread
the vesture before the Elders of the citie.

18 Then the Elders of the citie shal take
that man and chastise him,

19 And shall condemne him in an hun-
dred shekels of silver, and giue them vnto
the father of the maide, because he hath
brought by an euill name vpon a maide of
Israel: and she shall be his wife, & he may
not put her away all his life.

20 ¶ But if this thing be true, that the
maide be not found a virgin,

21 Then they shal bing forth the maide
to the doore of her fathers house, and the
men of her citie shall stone her with stones
to death: for she hath wrought folly in Is-
rael, by playing the whore in her fathers
house: so thou shalt put euill away from a-
mong you.

22 ¶ If a man be founde lying with a
woman married to a man, then they shal
die euen both twaine: to wit, the man that
lay with the wife, and the wife: so thou
shalt put away euill from Israel.

23 ¶ If a maide be betrothed vnto an
husband, and a man finde her in the towne
and lie with her,

24 Then shall ye bing them both out
vnto the gates of the same citie, and shall
stone them with stones to death: the maide
because she cryed not, being in the citie, and
the man, because he hath humbled his
neighbours wife: so thou shalt put away
euill from among you.

25 ¶ But if a man finde a betrothed
maide in the fildes, and force her, & lie with
her, then the man that lay with her shall
die alone:

26 And vnto the maide thou shalt doe
nothing, because there is in the maide no
cause of death: for as when a man riseth
against his neighbour and woundeth him
to death, so is this matter.

27 For he found her in the fildes: she be-
trothed maide cryed, and there was no man
to succour her.

28 ¶ If a man finde a maide that is not
betrothed, and take her, and lie with her,
and they be found,

29 Then the man that lay with her, shal
giue vnto the maidens father fiftie shekels of
silver: and she shall be his wife, because he
hath humbled her: he cannot put her away
all his life.

30 ¶ No man shall take his fathers wife,
nor shall uncover his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office, 9
What they ought to auoide when they goe to warre.

15 Of the fugitiue seruant. 17 To slie all kinde of
woredome. 19 Of vsurie. 21 Of vovues. 24 Of the
neighbours vine and corne.

None that is hurt by bursting, or that
hath his priue member cut off, shall
enter into the Congregation of the Lord.

2 ¶ No bastard shall nor enter into p̄ con-
gregation of the Lord: euen to his tenth ge-
neration shall he not enter into the Congre-
gation of the Lord.

3 ¶ The Ammonites and the Moabites
shall nor enter into the Congregation of the
Lorde: euen to their tenth generation shall
they nor enter into the Congregation of the
Lord for euer,

4 Because they mette you not with
bread and water in the way, when ye
came out of Egypt, and because they re-
sisted against thee Balaam the sonne of Be-
or, of Bethor in Aram-naharaim, to curse
thee.

5 Neuertheless, the Lorde thy God
would not hearken vnto Balaam, but the
Lorde thy God turned the curse to a ble-
sing vnto thee, because the Lorde thy God
loved thee.

6 Thou shalt not seeke their peace nor
their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edo-
mite: for he is thy brother, neither shalt
thou abhorre an Egyptian, because thou
wast a stranger in his land.

8 The children that are begotten of
them in their third generation, shall enter
into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste
against

Or, defiled,

Or, no finne wor-
thy death,

k Meaning, that
the innocent can
not be punished,

Exod. 22. 16.

1 He shall not lie
with his stepmo-
ther: meaning
hereby all other
degrees forbid-
den, Leuit. 18.

a Eitherto beare
office; or to ma-
rie a wife.

b This was to
cause them to
lie chastly, that
their posteritie
might not be
reicked.

Nehem. 13. 1.

c Hereby he
condemneeth all,
that further not
the children of
God in their
vocation.

Num. 22. 5, 6.

d Thou shalt
haue nothing to
doe with them.

e If the fathers
haue renounced
their idolatrie,
and receiued
circumcision.

d For that were
to alter the or-
der of nature,
and to despise
God,

e If God detest
crueltie done to
little birds, howe
much more to
man, made ac-
cording to his
image?

f Thet enour of
this Law is, to
walke in simpli-
citie, and not to
be curious of
newe inuen-
tions.

Num. 15. 38.

g That is, be an
occasion, that
she is slandered,

h Meaning, the
there, wherein
the signes of her
virginite were.

i For the faulte
of the childe re-
doandeth to the
shame of the pa-
rents: therefore
he was recom-
pensed when the
was faultlesse.

Leuit. 20. 10.

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which cometh to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

11 But at euen he shall walthe himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a piddle among the weapons, and when thou wouldst sit downe without, thou shalt digge there with, and returning thou shalt couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holp, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not belittle the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place he shall choole, in one of the cities where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whores of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither buy the hire of a whores, nor the price of a dogge into the house of the Lord thy God for any vow: for euen both these are abominations vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a stranger thou mayest lende vpon vsurie, but thou shalt not lende vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in al that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt bowe a bowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto a thy neighbours vineyard, then thou shalt not eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 ¶ When thou comest into thy neighbours house, thou shalt not plucke the eares with thine hand, but thou shalt not mow a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the

stranger fatherlesse and widowe.

When a man taketh a wife, & marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hands, and send her out of his house.

2 And when she is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is defiled: for that is an abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inheritance.

5 ¶ When a man taketh a newe wife, he shall not goe a warfare, neither shall be charged with any business, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the plague of leprosie, that thou obserue diligently, and do according to all that the Priests of the Levites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lord thy God did vnto *Amiraim by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge.

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyrd seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shalt the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: least he cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The father shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not verner the right of the stranger, nor of the fatherlesse, nor take a wi-

a Hereby God approoveth not that light diuorcement, but permitte it to auoide further inconuenience, Matth. 19. 7.

b Seeing that by dimittin her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13. 30.

Num. 12. 10.

e As though thou wouldst appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankfull, yet God will not forget it.

Leuit. 19. 13. Job. 4. 14.

2. King. 14. 6. 2. chro. 25. 4. iere. 31. 29. 30. eze. 18. 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

f For the necessity of nature.

g Meaning hereby, that his people should be pure both in soule and body,

h This is meant of the heathen who fled for their masters crueltye, and embraced the true religion. 2 Ebr gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Michah. 1. 7. Exod. 12. 25. leuit. 25. 36.

k This was permitted for a time for the hardnesse of their heart. l If thou shewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly. n Being hired for to labour.

o To bring home to thine house. Maith. 12. 1.

Leuit. 19. 9.
and 23. 22.

For, gatherest
shins olives.

For, the grapes of
the vineyard.
h God iudged
them not mind-
full of his bene-
fic, except they
were beneficiall
vnto others,

A widowes raiment to pledge.
18 But remember that thou wast a ser-
uant in Egypt, and how the Lord thy God
deliuered thee thence. Therefore I com-
mand thee to doe this thing.
19 ¶ When thou cuttest downe thine
harrest in thy field, and hast forgotten a
sheafe in the field, thou shalt not goe againe
to get it, but it shall be for the stranger, for the
fatherlesse, and for the widow: that the Lord
thy God may bleesse thee in all the works of
thine hands.
20 When thou gatherest thine olive tree,
thou shalt not goe out of the boughs againe,
but it shall be for the stranger, for the father-
lesse, and for the widow.
21 When thou gatherest thy vineyard,
thou shalt not gather the grapes cleane af-
ter thee, but they shall be for the stranger, for
the fatherlesse, and for the widow.
22 And remember that thou wast a ser-
uant in the land of Egypt: therefore I
command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp
seed to the kinsman. 11 In what case a womans
hand must be cut off. 13 Of such weights and mea-
sures. 19 To destroy the Amalekites.

When there shall bee strife betweene
men, & they shall come vnto iudges-
ment, and sentence shall bee giuen vpon
them, and the righteous shall bee iustified,
and the wicked condemned,

2 Then if so be the wicked be worthy to
be beaten, the Iudge shall cause him to lie
downe, and to be beaten before his face,
according to his trespass, vnto a certaine
number.

3. c Fourtie stripes shall bee cause him to
hane and not past, least if hee should exceed
& beat him about that with many stripes,
thy brother should appeare despised in thy
sight.

4 ¶ Thou shalt not mouell the ore that
treadeth out the corne.

5 ¶ If brethren dwell together, and one
of them die and haue no sonne, the wife of
the dead shall not marrie without, that is,
vnto a stranger, but his kinsman shall goe
in vnto her, and take her to wife, and do the
kinsmans office to her.

6 And the first bozie which he beareth,
shall succede in the name of his brother
which is dead, that his name be not put out
of Israel.

7 And if the man will not take his kins-
woman, then let his kinswoman goe vp to
the gate vnto the Elders, and say, My kins-
man refuseth to raise vp vnto his brother a
name in Israel: he will not doe the office of
a kinsman vnto me.

8 Then the Elders of his cite shall call
him, and commune with him: if hee stand
and say, I will not take her,

9 Then shall his kinswoman come vnto
him in the presence of the Elders, & looke
his thorn from his foote, and spit in his face,
and answere, and say, So shall it be done vnto
that man, that will not build vp his brothers
house.

10 And his name shall be called in Israel,

The house of him whose thorn is put off.

11 ¶ When men strue together, one
with another, if the wife of the one come
nere, for to rid her husband out of the hands
of him that smiteth him, and put forth her
hand, and take him by his principles,

12 Then thou shalt cut of her hand: thine
eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two
maner of weights, a great and a small:

14 Neither shalt thou haue in thine house
diuers measures, a great and a small:

15 But thou shalt haue a right and iust
weight: a perfit and an iust measure shalt
thou haue, that thy dayes may be lengthe-
ned in the land which the Lord thy God gi-
ueth thee.

16 For all that doe such things, & all that
doe vnrightheously, are abomination vnto
the Lord thy God.

17 ¶ Remember what Amalek did vnto
thee by the way, when he came out
of Egypt:

18 How hee met thee by the way, and
smote the hindmost of you, all that were
feeble behind thee, when thou wast faint
and wearie, and he feared not God.

19 Therefore, when the Lord thy God
hath giuen thee rest from all thine enemies
round about, in the land which the Lord
thy God giveth thee for an inheritance to
possesse it, then thou shalt put out the re-
membrance of Amalek from vnder heauen:
forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they
must protest when they offer them. 12 The title of
the third yeere. 13 Their protestation in offering it.
19 To what honour God preferreth them which ac-
knowledge him to be their Lord.

¶ When thou shalt come into the land
which the Lord thy God giveth thee
for an inheritance, and shalt possesse it and
dwell therein,

2 ¶ Then shalt thou take of the first of all
the fruit of the earth, and bring it out of the
land that the Lord thy God giveth thee, and
put it in a basket, & go vnto the place, which
the Lord thy God shall chuse to place his
name there.

3 And thou shalt come vnto the Priest,
that shall be in those dayes, and say vnto
him, I acknowledge this day vnto the
Lord thy God, I am come vnto the coun-
trei which the Lord swears vnto our fathers
for to giue vs.

4 Then the Priest shall take the basket
out of thine hand, and see it downe before
the altar of the Lord thy God.

5 And thou shalt answere and say before
the Lord thy God, A Syrian was my fa-
ther, who being ready to perish for hunger,
went downe into Egypt, and sojourned
there with a small company, & grew there
vnto a nation great, mightie, & full of
people.

6 And the Egyptians verily vs, and
troubled vs, and laden vs with cruell bonds
daye.

7 But when we cried vnto the Lord

c This law im-
porteth, that
godly shamefast-
nesse be prefer-
red: for it is an
horrible thing
see a woman past
shame.
Ebr. stone and
stone.
Ebr. Ephab and
Ephab: read Ebr.
16. 36.

Exo. 17. 8.

f This was partly
accomplished by
Saul, about 456.
yeeres after ward.

a By this cere-
monic they ac-
knowledge that
they received the
land of Canaan
as a free gift of
God.
b To be called
vpon, serued, and
worshipped spiri-
tually, Chap
12. 5.

c Meaning, Iac-
kob who serued
20. yeeres in Syria.
d Only by Gods
mercy, & not by
their fathers de-
seruings.
e Alledging the
promises made
to our fathers,
Abraham, Izhak
and Iacob.

a Whether there
be a plaintife or
none, the magi-
strates ought to
trie our fautes
and punish ac-
cording to the
crime.
b When the
crime deferseth
not death.
c The lewes of
superstition af-
terward tooke
one way, 2. Cor.
11. 24.
1. Cor. 9. 9.
1. Tim. 5. 18.
Ruth 4. 3.
matth. 22. 24.
marke 12. 19.
luke 20. 28.
d Because the
Ebrew word sig-
nifieth not the
natural brother,
and the word
that signifieth a
brother, is taken
also for a kins-
man: it seemeth
that it is not
meant that the
naturall brother
should marry his
brothers wife,
but some other
of his kindred,
that was in that de-
gree which
might marry.

God of our fathers, the Lord heard our voice, and looked on our adversity, and pit our labour, and on our oppression.

8 And the Lord brought us out of Egypt in a mighty hand, and a stretched out arm, with great terriblest, both in signs and wonders.

9 And hee hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and honey.

10 And now, lo, I haue brought the first fruits of the land which thou, O Lord, hast giuen mee, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen unto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 When thou hast made an end of tithing all the riches of thine increase, a third peere, which is the peere of tithing, and hast giuen it unto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought hallowed thing out of mine house, and also haue giuen it unto the Leuites and to the strangers, to the fatherlesse, and to the widow, according to all thy commandments which thou hast commanded me: I haue transgressed none of thy commandments, nor forgotten them.

14 I haue not eaten thereof in my mourning, euen from heauen, and blessed thy people Israel, and the lande which thou hast giuen vs (as thou swarest unto our fathers) the land that floweth with milke and honey.

15 Looke downe from thine holy habitation, euen from heauen, and blessed thy people Israel, and the lande which thou hast giuen vs (as thou swarest unto our fathers) the land that floweth with milke and honey.

16 This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou shalt set by the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandments, and his lawes, and to hearken vnto his voyce.

18 And the Lord hath set thee by this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldst keepe all his commandments,

19 And to make thee high above all nations (which he hath made) in praise, and in name, and in glory, and that thou shouldst bee an holy people vnto the Lord thy God, as he hath said.

Then Moses with the Elders of Israel commanded the people, saying, keepe all the commandments, which I commaunded you this day.

2 And when ye shall passe ouer Jordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 And shalt write vpon them all the words of this lawe, when thou shalt come ouer, that thou mayest goe into the lande which the Lord thy God giueth thee: a land that floweth with milke & honey, as the Lord thy God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Jordan, ye shall set by these stones, which I commaund you this day in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, euen an altar of stones: thou shalt lift none iron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this lawe, well and plainly.

9 And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments & his ordinances, which I command thee this day.

11 And Moses charged the people, the same day, saying,

12 These shall stand vpon mount Gerizim, to bless the people when ye shall passe ouer Jordan: Simeon, and Leui, and Iudah, & Machar, and Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal to a curse: Kenben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer, and say: So be it.

16 Cursed bee he that: curseth his father and his mother: And all the people shall say: So be it.

17 Cursed bee he that remoueth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blinde go out of the way: And all the people shall say: So be it.

19 Cursed bee he that hindereth the right of the stranger, the fatherlesse, & the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers

As Gods minister and charged with same, 1/4. 4. 1.

God would that his Lawe should be set vp in the borders of the land of Canaan, that all that looked thereon,

I might know that the land was dedicated to his service.

Exod. 20. 25. 1/4. 8. 3. 1.

The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iu-

dah That every one may well read it, and vnderstand it,

This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes,

Meaning, Ephraim and Manasseh,

Signifying, that if they would not obey God for love, they should be made to obey for feare.

Vnder this he containeth all the corruption of Gods seruice, & the transgression of the first table.

Or, contempt: & this appertaineth to the second Table.

He condemneth all iniuries and extortions.

Meaning, that he helpeth not and counselleth not his neighbour,

In token of a thankfull heart, and mindfull of this benefite,

Signifying, that God giueth vs not goods for our felus onely; but for their vses also, which are committed to our charge,

Without hypocrisy.

Chap. 24. 27.

Of malice and contempt.

Or, for any necessity.

By putting them to any prophane vse.

As farre as my sinfull nature would suffer: for else, as David and Paul say, there is not one iust, Psal. 14. 3. Rom. 3. 10.

With a good and simple conscience.

Signifying, that there is a mutuall bond betwene God and his people.

Chap. 7. 6. & 14. 2.

Chap. 4. 7. & 28. 1.

Chap. 7. 6. & 14. 2.

C H A P. XXVII.

They are commanded to write the Lawe upon stones for a remembrance, Also to build an altar. 13 The cursings are giuen on mount Ebal.

m In committing villanie against him, Levit. 20. 11. chap. 23. 30. Ezek. 22. 10.

n Meaning, his wives mother.

o For God that seeth in secret, will reuenge it. Ezek. 22. 12.

Galat. 3. 10.

Leuit. 26. 3.

a Hewill make thee the most excellent of all people.
b When thou thinkest thy selfe forsaken.
c. Thou shalt liue wealthily.
d. Thy children and succession.
e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duetie, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen. Chap. 15. 6.

thers wife: for hee hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Curled be he that lieth with any beate: And all the people shall say: So be it.

22 Curled be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Curled be he that lieth with his mothers in law: And all the people shall say: So be it.

24 Curled be he that suitereth his neighbour secretly: And all the people shall say: So be it.

25 *Curled be hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 *Curled be he that confirmeth not all the wordes of this lawe, to doe therein: And all the people shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the commandments, 15 The thy earnings to the contrary.

If thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandments, which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and vnto thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou bee in the citie, and blessed also in the fielde.

4 Blessed shall bee the fruite of thy body, and the fruite of thy ground, & the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalt be thy basket & thy dough.

6 Blessed shalt thou be when thou comest in, & blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee tenen wayes.

8 The Lord shall command the blessing to be with thee in thy house, and in all that thou seest thine hands to, and will blesse thee in the lande which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the name of the Lord is called vpon thee, and they shall be afraide of thee.

11 And the Lord shall make thee plentiful in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the lande which the Lord shall giue vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, even the heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine hands: and thou shalt lend vnto many nations, but shalt not borrowe of any.

13 And the Lord shall make thee the head,

and not the taffe, and thou shalt bee above many, & shalt not bee beneath: if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the wordes, which I command vnto thee this day, either to the right hand or to the left, to goe after other gods to serue them.

15 *But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commandments and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Curled shalt thou be in the colone, and curled also in the feldes.

17 Curled shall thy basket bee, and thy dough.

18 Curled shall be the fruite of thy body, and the fruite of thy lande, the increase of thy kine, and the flockes of thy sheepe.

19 Curled shalt thou be when thou comest in, & curled also when thou goest out.

20 The Lord shall sende vpon thee cursing, trouble, and chastitie, in all that which thou settest thine hand to doe, vntill thou bee destroyed, and perish quickly, because of the wickednesse of thy workes whereby thou hast forsaken me.

21 The Lord shall make thy pestilence cleaue vnto thee, vntill hee hath consumed thee from the land, whether thou goest to possesse it.

22 *The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with blasting, and with the midewee, and they shall pursue thee vntill thou perish.

23 And thine heauen, that is ouer thine head, shall bee brasse, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: even from the heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee tenen wayes before them, and shalt bee scattered throughout all the kingdomes of the earth.

26 And thy karkas shall meare vnto all foules of the ayre, and vnto the beasts of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, & with the emeroides, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madness, & with blindness, and with allopung of heart.

29 Thou shalt also grope at noone daies, as the blinde gropeth in darkness, & shalt not prosper in thy wayes: thou shalt neuer bee oppressed with twong, and bee ptoled neuermore, and no man shall cure thee.

30 Thou shalt betrothe a wife, & another man shall be with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, & shalt not eat the fruit thereof.

Or, the lowest.

Leuit. 26. 14.

Leuit. 26. 17.

malac. 2. 2.

baruch. 1. 20.

Or, store.

Or, rebuke.

Leuit. 26. 16.

Or, drought.

k It shall giue thee no more moisture, then if it were of brasse.

Or, out of the ayre, as dust raised with winde.

l Some reade, thou shalt be a terrour and feare when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimony of the resurrection,

which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement, & Ebr. make is common.

31 Thine ore shall bee slaine before thine eyes, & thou shalt not eate thereof: thine ass shall bee violently taken away before thy face, and shall not bee restored to thee: thy sheepe shall bee given unto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall bee given unto another people, & thine eyes shall still looke for them, even till they fall out, & there shall be no power in thine hand.

33 The fruite of thy lande and all thy labours shall a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt bee mad for a sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighs, with a sore borch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee and thy king (which thou shalt let ouer thee vnto a nation, which neither thou nor thy fathers haue knownen, and there thou shalt serue other gods: euen wood, and stone,

37 And thou shalt * bee a wonder, a prouerbe & a commoun talke among all people, whether the Lord shall carp thee.

38 * Thou shalt carp out much seede into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineparde, & distill it, but shalt neither drinke of the wine, nor gather the grapes: for the worms shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine olives shall fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy lande shall the grasshopper consume.

43 The stranger that is among you, shall cline aboute thee vp on his, and thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shall be thy head, and thou shalt be the taile.

45 Moreover, all these curses shall come vpon thee, and shall pursue thee & ouertake thee, till thou bee destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandementes, and his ordinances, which he commanded thee:

46 And thou shalt be vpon thee for signes and wonders, and vpon thy seede for euer.

47 Because thou seruest not the Lord thy God with iustnesse, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and hee shall put a poke of iron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the ende of the worlde, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the old,

nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, & the fruite of thy land vntill thou bee destroyed, and hee shall leane thee neither wheate, wine, nor oyle, neither the increase of thy king, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and he shall besiege thee in all thy cities throughtout at thy land, which the Lord thy God hath giuen thee.

53 * And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding deintie among you) * shall be grieved at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whome hee shall eate, because hee hath nothing left him in that siege, and straightnes wherein with thine enemies shall besiege thee in all thy cities.

56 The tender and deintie woman among you, which neuer would beure to set the sole of her foote vpon the ground (for her softnesse and tendernes) shall be grieved at her husband, that lieth in her bosome, and at her sonne, and at her daughter,

57 And at her * afterbirth (that shall come out from between her feete) and at her children, which shee shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherein with thine enemies shall besiege thee in thy cities.

58 * If thou wilt not keepe and doe * all the wordes of this Lawe (that are written in this booke) and feare this glorious & fearefull name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, & the plagues of thy seede, euen great plagues, & of long continuance, and sore diseases, and of long durance.

60 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and thee shall cleaue vnto thee.

61 And euery sickness, and euery plague, which is not * written in the booke of this Lawe, will the Lord heape vpon thee, vntill thou bee destroyed.

62 And ye shall bee left fewe in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioiced ouer you, to doe you good, and to multiply you, so hee will reioice ouer you, to destroy you, and bring you to nought, and pee shall bee rooted out of the lande, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people, from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not known: thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde

Or, first borne of thy bullocks.

Or, game.

Leuit. 26. 29.
2. king. 9. 29.
Lament. 4. 10.
Baruch. 2. 3.

Chap. 15. 9.

As came to passe in the dayes of Ioram king of Israel, 2. king. 6. 29. and when the Romans besieged Ierusalem, Hunger that should bite her, that she should be ready to eate her child before it be deliuered, v For he that offendeth in one, is guiltie of all, James 2. 10.

Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

Chap. 10. 22.

Signifying that it is a singular gift of God to be in a place where as we may worlship God purely, and declare our faith and religion.

o When they shall returne from their captiuitie.

p As he did Manasseh, Iozachim, Zedechias and others. Iere. 24. 9. and 25. 9. 1. king. 9. 7. Mich. 6. 15. bag. 1. 6.

Or, be shaken before they be ripe.

q Vnder one kinde he conceiteth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

Or, barbarous, cruel, or impudent.

Or, thou shalt be in doubt of thy life.

z Because they were vnmindful of that miracle, when the Sea gaue place for them to passe thorow.

a That is, the articles, or conditions.

b At the first giuing of the law, which was fortie yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

Chap. 4.6.

1. King. 1.3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a lute couenant, diuided a beak in twaine, and past betweene the partes diuided, Gen. 15. 10.

finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, & looking to returne till thine eyes fall out, & a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In þy morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by þy way, wherof I said vnto thee, Thou shalt see it no more againe: and there pee shall sell your selues vnto your enemies for bondmen and bonds women, and there shall be no buyer.

CHAP. XXIX.

2 The people are exhorted to obserue the commandments. 10 The whole people from the best to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth him selfe in his wickednesse. 24 The cause of Gods wrath against his people.

These are the wordes of the couenant which the Lord commanded Moses to make with the children of Israel in the land of Egipt before the couenant which he had made with them in Horeb.

3 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did betwixt you and egipt in the land of Egipt vnto Pharaoh and vnto all his seruants, and vnto all his land.

4 The great tentations which thine eyes haue seene, those great miracles and wonderes:

5 Per the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

6 And I haue led you fortie yeeres in the wilderness: your clothes are not wared olde vpon you, neither is thy shoe wared olde vnder thy foote.

7 Ye haue eate no bread, neither drunke wine, nor strong drinke, þe might know, how that I am the Lord your God.

8 After ye came vnto this place, & Sihon King of Hethbon, and Og King of Basan came out against vs vnto battell, and we slew them.

9 And tooke their land, & gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasse.

10 Keepe therefore the wordes of this couenant, and doe them, that ye may prosper in all that ye shall doe.

11 Pre stand this day vnto the Lord your God: your heads of your tribes, your Elders and your officers, even all the men of Israel:

12 Your wives, your bulnes, and thy stranger that is in thy campe, to the behew of thy wood, vnto the founteyn of thy water.

13 That thou shouldest passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people vnto himselfe, and that hee may bee vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Ishak, and Yaakob.

14 Neither make I this couenant, and this othe with you only,

15 But also with him that standeth here with vs this day before the Lord our God, as with him that is not here with vs this day.

16 For ye know how we haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations which ye passed by.

17 And ye haue seene their abominations and their idoles (wood, & stone, silver, and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe & serue the gods of their nations, and that there should not be among you any toote that bringeth forth gall and wormewood.

19 So that when he heareth the wordes of this curse, he curse himselfe in his heart, saying, I shall haue peace, although I walk according to the stubbornnes of mine owne heart, thus adding drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his relouise shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euil out of all the tribes of Israel, according vnto all the endes of the couenant, that is written in the booke of this law.

22 So that the generation to come, even your children, that shall rise by after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 For all that land shall burne with brimstone and salitre that shal not be sown, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of Sodom, and Gomorrah, Admah, & Zeboim, which the Lord ouerthrew in his wrath and in his anger.

24 Then shall all nations say, Wherfore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the couenant of the Lord God of their fathers, in which hee had made with them, the he brought them out of the land of Egypt.

26 And when they serued other gods and worshipped them, which gods which they knew not, and which had gaue them nothing.

27 Therefore the wrath of the Lord was kindled against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

h Meaning, their posteritie.

i Such sinne, as the bitter fruite thereof might cloke and destroy you. A. B. 2.3.

Or flatter. k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

l Gods plagues vpon them that rebel against him, shall be so strange, that all ages shall be astonished.

Gen. 19. 24. 25.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or, which had given them a land to possess.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m Moses hereby
reproveh their
curiositie, which
seek those things
y are only know-
en to God: and
their negligence
y regard not that
which God hath
reueiled vnto the
as the Law.

great indignation, and hath cast them into
another land, as appeareth this day.

29 The ^m seuer things belong to the Lord
our God, but the things reueiled belong vnto
vs, and to our children for euer, that wee
may do all the wordes of this law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord
doth excuse the hearts. 11 All excuse of ignorance
is taken away. 15. 19 Life and death is set before
them. 30 The Lord is their life which obey him.

Nowe when all these things shall come
vpon thee, either the blessing or the curse
which I haue set before thee, and thou shalt
turne into thine heart, among all the nations
whither the Lord thy God hath diuen
thee,

2 And shalt returne vnto the Lord thy
God, and obey his voyce in all that I com-
maund thee this day: thou, and thy chil-
dren with all thine heart and with all thy
soule,

3 Then the Lord thy God will cause thy
captiues to returne, and haue compassion
vpon thee, and will returne, to gather thee
out of all the people, wherethe Lord thy
God had scattered thee.

4 Though thou werest cast vnto the be-
most part of heauen, from thence will the
Lord thy God gather thee, and from thence
will he take thee,

5 And the Lord thy God wil bring thee
into the lande which thy fathers possessed,
and thou shalt possesse it, and hee will thew
thee fauour, and will multiplie thee aboue
thy fathers.

6 And the Lord thy God will circums-
cise thine heart, and the heart of thy seede,
that thou mayest loue the Lord thy God
with all thine heart, and with all thy soule,
that thou mayest liue.

7 And the Lord thy God wil lap all these
curses vpon thine enemies, and on them,
that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the
voyce of the Lord, and doe all his comma-
ndements, which I commaund thee this
day.

9 And the Lord thy God will make thee
plenteous in euery worke of thine hand, in
the fruite of thy body, and in the fruite of
thy cattell, and in the fruite of the land for
thy wealth: for the Lord will turne againe
and e reioyce ouer thee to doe thee good, as
hee reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of
the Lord thy God, in keeping his com-
mandements, and his ordinaunces, which
are written in the booke of this Lawe,
when thou shalt returne vnto the Lord thy
God with all thine heart, and with all thy
soule.

11 For this commaundement which I
commaund thee this day, is not hid from
thee, neither is it farre off.

12 It is not in heauen, that thou shouldest
say, Who shall goe vp for vs to hea-
nen, and bring it vs, and cause vs to heare it,
that we may doe it?

13 Neither is it beyond the Sea, that
thou shouldest say, Who shall goe ouer the

sea for vs, and bring it vs, and cause vs to
heare it, that we may doe it?

14 But the word is very neere vnto thee:
euen in thy mouth and in thine heart, and
for to doe it.

15 Beholde, I haue set before thee this
day life and good, death and euil,

16 In that I commaund thee this day,
to loue the Lord thy God, to walke in his
wayes, and to keepe his commandements,
and his ordinaunces, and his lawes, that
thou mayest liue and be multiplied, & that
the Lord thy God may blesse thee in the
land, whither thou goest to possesse it.

17 But if thine heart turne away, so that
thou wilt not obey, but shalt be seduced and
worship other gods, and serue them,

18 I pronounce vnto pou this day, that
pe shall surely perish, yee shall not prolong
your dayes in the land, whither thou pass
est ouer Iordento possesse it.

19 I call heauen and earth to recorde
this day against pou, that I haue set before
pou life and death, blessing and cursing.
therefore chuse life, that both thou and thy
seed may liue,

20 By louing the Lord thy God, by ob-
eying his voyce, & by cleaung vnto him:
for he is thy life, & the length of thy dayes:
that thou mayest dwell in the land which
the Lord swaue vnto thy fathers, Abas
ham, Ishak, and Yaakob, to giue them.

CHAP. XXXI.

1. 7 Moses preparing himselfe to die, appointeth
Ioshua to rule the people. 9 He giueth the Law to
the Leuites, that they should read it to the people. 19
God giueth them a song as a witness betwene him
and them. 23 God confirmeth Ioshua. 29 Moses
sheweth them that they will rebell after his death.

Then Moses went & spake these wordes
vnto all Israel,

2 And sayd vnto them, I am an hun-
dred & twentie yeere olde this day: I can
no moze goe out and in: also the Lord hath
said vnto me, Thou shalt not goe ouer this
Iorden.

3 The Lord thy God he will go ouer bes-
fore thee: he will destroy these nations be-
fore thee, and thou shalt possesse them. *God
thua, he shall goe before thee, as the Lord
hath sayd.

4 And the Lord shall doe vnto them, as
he did to Sihon and to Og the kings of the
Amorites, and vnto their land whom hee
destroyed.

5 And the Lord shall giue them before
pou that pee may doe vnto them according
hands, vnto euery commaundement, which I haue
commaunded pou.

6 Plucke vp your hearts therefore, and be
strong: dread not nor be afraid of them:
for the Lord thy God himselfe dorth goe
with thee: he will not faile thee, nor forsake
thee.

7 And Moses called Ioshua, and said
vnto him in the sight of all Israel, We
of. must gouerne the
a good courage and strong: for thou shalt
goe with this people vnto the land which
to the Lord hath sworne vnto their fathers,
to giue them, and thou shalt giue it them to
inherite.

k Euen the law
and the Gospell.
l By faith in
Christ.

m So that to
loue and obey
God, is onely life
and felicitie.
n He addeth
these promises
to signifie that
it is for our pro-
fit that we loue
him, and not for
his.

o That is, loue
and obey God:
which thing is
not in mans
power, but Gods
Spirit onely wor-
keth it in his
elect.

a I can no lon-
ger execute mine
office.
Num. 30. 12.
chap. 3. 26.

Num. 27. 18.
Num. 21. 24.

Or, be of good
courage.

c For hee
thine

a By calling to
remembrance,
both his mercies,
and his plagues.

b In true repen-
tance is none hy-
pocrisie.

c Euen to the
worlds end.
d And bring
thee into thy
countrie.

e God wil purge
all thy wicked af-
fections: which
thing is not in
thine owne pow-
er to doe.

f If we will haue
God to worke in
vs with his holy
Spirit, we must
turne againe to
him by repen-
tance.

g He meaneth
not that God is
subiect to these
passions, to re-
ioyce, or to be
sad: but he vseth
this manner of
speech to declare
the loue that he
beareth vnto vs.
h The law is so
euidēt that none
can pretend ig-
norance.
Rom. 10. 6.
i By heauen and
the sea hee mean-
eth places most
farre distant.

d Signifying, that man can neuer be of good courage, except he be periwaded of Gods fauour and assistance.

Nobe. 8. 2.
Chap. 15. 1.

e Before y Arke of the covenant, which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Lawe was giuen.

Or, commande-ment.

g In a clond that was facio- ned like a pillar.

h That is, I will take my fauour from them: as to turne his face to- wards vs, is to shew vs his fa- uour.

i To preferne you and your children from idolatrie, by re- membering Gods benefices.

k For this is the nature of flesh, no longer to o- bey God, then it is yndes the rod.

8 And the Lord himselfe doeth^d goe be- fore thee: hee will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, say- ing, *Euerp tenth yeere * when the yeere of freedom shall bee in the feast of the Tas- bernacles:

11 When all Israel shall come to ap- peare before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the wordes of this Lawe,

13 And that their children which haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iordun to possesse it.

14 ¶ Then the Lord sayde vnto Moses, Behold, thy daies are come, that thou must die: Call Ioshua, and stande per in the Tas- bernacle of the Congregation that I may giue him all charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation,

15 And the Lord appeared in the Taber- nacle, in the pillar of a cloude: and the pil- lar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord sayde vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and go a who- ring after the gods of a strange lande (whi- ther they goe to dwell therein) and will for- sake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waie hate against them at that day, and I will forsake them, and will^h hide my face from them: then they shall be consumed, and many ad- uersities and tribulations shall come vpon them: so then they will say, We not these troubles come vpon mee, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Showe therefore write pee this I song for you, and teache it the children of Israel: put it in their memories: that this song may bee my witnesse against the children of Is- rael.

20 For I will bring them vnto the lande (which I sware vnto their fathers) that I shall flowe with milke and hony, and they shall rate, and fill themselves, and waie faile: then shall they mount vnto other gods, and serue them, and contemne mee, and breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shallⁱ answer them to their face, as a witnesse: for it shall not bee forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they goe about euery now, before I haue brought them in- to the land which I sware,

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and saide, *Be strong, and of a good courage: for thou shalt bring the chil- dren of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Tes- tament, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put pe it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a^m witnesse against thee.

27 For I knowe thy rebellion and thy stiff necke: behold, I being per aline with you this day, pee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and cal heauen & earth to record against them.

29 For I am sure that after my death pee will utterly bee corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because pee will commit euill in the sight of the Lord, by ynnouking him to an- ger though heeⁿ be theⁿ worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song vntill he had ended them.

CHAP. XXXII.

The song of Moses concerning Gods benefices to- wards the people, 15 and their ingratitude towards him, 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles, 46 Moses commaun- deth to teach the Law to the children, 49 God fore- warneth Moses of his death.

Hearken ye heauens, and I will speake: And let the earth heare the wordes of my mouth.

2 Whⁿ doctrine shall drop as the raine, and my speech shall fall as the dewe, as the showre vpon the herbes, as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glorie vnto our God.

4 Where is the worke of the mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous to pe.

5 They haue corrupted themselves to- ward him by their vice, not being his chil- dren, but a freward and crooked genera- tion.

6 Doe ye so remember the Lord, O foolish people

That these euils are come vpon them, be- cause they for- sooke me.

m Of thine infi- delitie, when thou shalt turne away from the doctrine con- tained therein.

n As gouernors, iudges, and ma- gistrates.

o By idolatrie, and worshipping images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.

b He desireth y he may speake to Gods glory, and that the peo- ple, as the greene grasse, may re- ceive the dewe of his doctrine.

c The Ebrewe wordes rocke: noting that God onely is mightie, faithful, and constant in his promise.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his providence diuided 7 wolded, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel. f To teach them to sile.

g Or, god of a strange nation. h Meaning, of the land of Canaan, which was hie in respect of Egypt. i That is, abundance of all things euen in the very rocks. j Ebr. blood. k He sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitious. l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen. Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

people and vniuersity? is not hee thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olden consyder the peeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hye God diuided to the nations their inheritance, when he separated the sonnes of Adam, hee appointed the borders of the people, according to the number of the children of Israel.

9 For the Lordes portion is his people: Jacob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle stretcheth by her nest, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone ledde him, and there was no strange god with him.

13 He carried him vp to the hie places of the earth, that he might eat the fruites of the fields, and he caused him to sucke honey out of the stone, and oyle out of the hard rocke.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates with the fatte of the granaries of wheate, and the redde & licour of the grape hast thou drunke.

15 But hee that should haue bin vpright, when hee wored fatte, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnesse: therefore hee sooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto devils, not to God, but to gods whom they knew not: newe gods that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mighty God, that begat thee, and hast forgotten God that foyned thee.

19 The Lord then sawe it, and was angry, for the prouocation of his sonnes and of his daughters.

20 And hee saide, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to anger with their vanities: and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, & shall consume the earth with her increase, and set on fire the foundations of the mountaynes.

23 I will spend plagues vpon them: I will bestowe mine arrows vpon them.

24 They shall be burnt with hunger, and

consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the poore man and the poore woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the snre of the enemy, least their aduersaries should reuenge poude, and least they shoulde say, Our he hand, and not the Lord hath done all this.

28 For they are a nation vnde of comfessell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they woud vnderstand this: they would consider their latter ende.

30 How shoulde one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, and the Lord had shut them vp?

31 For their god is not as our God, when our enemies being iudges,

32 For their time is of the vine of Sodomitte, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poison of dragons, and the cruel gall of aspes.

34 Is not this layde in store with mee, and sealed vp among my treasures?

35 Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and hee shall repent towards his seruants, when hee seeth that their power is gone, and none shut vp in holde nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe pou: let him be pour refuge.

39 Behold now, for I, I am hee, & there is no gods with mee: I kill, and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heaven, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drinke with blood, (and my sword shall eate flesh) for the blood of the liue, and of the caprines, when I beginne to take vengeance of the enemy.

43 Bee nations, prayse his people: for hee will auenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will bee mercifull vnto his land, and to his people.

o They shalbe slaine both in the felde and at home.

p Reioicing to see the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

q They should consider the felicitie that was prepared for them, if they had obeyed God.

Isa. 23. 10. Or, deliuered them to their enemy.

r The fruites of the wicked are as poison, detestable to God, and dangerous for man.

Eccles. 28. 1. rom. 12. 19. hebr. 10. 30.

Or, change his minde.

s When neither strong nor weak in a manner remaine.

1. Sam. 2. 6. Job 13. 2. Wisd. 16. 13.

t That is, I sweare, reade Gen. 14. 22.

Rom. 15. 10.

u Whether the blood of Gods people be shed for their sinnes, or trial of their faith, hee promisseth to reuenge

Hor. Ioshus.

Chap. 6. 6.
and 11. 18.

¶ For I will per-
forme my pro-
mes vnto you,
Iſa 55. 10.
Numb. 27. 12.

Geno. 25.8.
Nums. 20.25, 21.
and 32.38.

Num. 20. 12, 13.
and 27. 14.
Hor, of strife.
y Ye were not
earnest and con-
stant to main-
taine mine ho-
nour.

CHAPTER XXXIII.

I Moses before his death blesseth all the tribes of
Israel. 26 There is no God like to the God of Isra-
el: 29 Nor any people like unto his.

NOW this is the blessing wherewith
Nephtali the man of God blessed the chil-
dren of Israel before his death, and said,

2 The Lord came from Sinai, and rose up from Seir unto them, and appeared clearly from mount Paran, and he came with reme^b thousandes of Saintes, and at his right hand a fierie Lawe for them.

3 Though he loue the people, yet^e all
thy Saints are in thine handes: and they
are humbled at^d thy feete, to receiue thy
wordes.

4 Moses commanded us a Law for an inheritance of the Congregation of Israel.

5 Then he was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let Reuben live, and not die, though his men be a small number.

7 ¶ And thus he blessed Judah, and said, Heare, O Iord, the voyce of Judah, and heare him vnto his people: his hands shall bee sufficient for him, if thou helpe him against his enemies.

8 ¶ And of leui he said, Let thy * Thun-
nion and thine Oxen bee with thine Holp
one whom thou diddest proue in Massah.

and didst cause him to strike at the waters
of Meribah.

9 Who saide vnto his father and to his mother, ^b I haue not scene him, neither knelwe hee his brethren, nor knew his own children: for they obserued thy words, and kept thy covenant.

To Thep shall teach Iacob thy iudgements, and Israel thy lawe: thy holv incense before thy face, and the burnt offering vpon thine altar.

II. **Blessed, O Lord,** his substance, and accept the worke of his hands: smite through the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Benjamin he said, The beloued
of the Lorde shall dwell in safety by him:
the Lord shall couer him all the day long, and
dwell betweene his shoulders.

13 ¶ And of Ioseph hee saide, Blessed of the Lojde is his lande, for the sweetenesse of heauen, for the dewe, and for the depth lying beneath.

14 And for the sweet increase of $\frac{1}{2}$ sunne,
And for the sweet increase of the moone.

15 And for the sweetnesse of the top of the
Ancient mountaines, and for the sweetnes
of the olde hilles,

16 And for the sweetnes of the earth, and abundance thereof: and the good wil of him that dwelt in the ¹ bush, shal come vpon the head of Ioseph, and vpon the toppes of the head of him that was ^{*} separated from his brethren.

17 His beautie shall be like his first boyme
bullocke, and his|| homes as the homes of
an Unicorn: with them he shall smite the
people together, even the ends of the world:
these are also the ten thousandes of Ephra-
im, and these are the thousandes of Manasse.

18 ¶ And of Zebulun he sayde, Reioyce, Zebulun, in thy ^{me} going out, and thou, Issachar, in thy tents.

19 They shall call the people unto the
binountaine: there they shall offer the sacri-
fices of righteousness: for they shall suck
of the abundance of the sea, and of the trea-
sures hid in the sand.

20 ¶ Also of Gad he said, Blessed be hee
that enlargeth Gad: he dwelleth as a lion,
that catcheth for his prey the arme with
the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the Lawgiuer hidde: yet hee shall come with the heads of the people, to execute the iustice of the Worde, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions
tribe: he shall leape from Bathan.

23 ¶ Hilko of Naphtali he said, O Naphtali, satisfied with favour, and filled with the blessing of the Lord, possesse the West and the South

24 I Wnd of Wther he said, Wther shalbe
blessed with childyren: hee shalbe acceptable
unto I: is I: thyren, and shall dip his foot in
oyle.

25 The sheers shall be a pylon and be affe

h. He preferred
Gods glory, to all
naturall affliction,
on, Exod. 32.29.

i He declareth
that the ministers
of God haue ma-
ny enemies, and
therefore haue
need to be
prayed for.
k Because the
Temple should
be built in Zion,
which was in the
tribe of Benia-
min, he sheweth
that God should
dwell with him
there.
|| *Or. fountaines.*

1 Which was,
God appearing
vnto Moses,
Exod. 3. 2.
Gen. 49. 26.
|| Dr. Breneth.

m In thy prosperous voyages
vpon the sea,
Gen. 49. 13.

[Or, mount Zion.
n The tribe of
Zebulun.

o So that the
portion of the
Gadites and
others on this
side Iorden, was
Gods, though it
was not so
known.

p Meaning, near
the sea.

q Thou shalt be
strong, or thy
countray full of
metall. It see-
meth that Sime-
on is left out, be-
cause he was vn-
der Iudah, and
his portion of his
inheritance,
Josh. 19. 9.

6215

and thy strength shall continue as long as thou livest.

26 ¶ There is none like God, & righteous people, which rideth upon the heavens for thine helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and under his armes thou art for ever: hee shall cast out the enemy before thee, and will say, Destroy them.

28 Then Israel: the fountaine of Iasakob shall dwell alone in safety in a lande of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like unto thee, O people saved by the Lord, the slyde of thine helpe, and which is the sworde of thy glorie: therefore thine enemies shall be in subiection to thee, and thou shalt treade upon their he places.

CHAP. XXXIIII.

1 Moses seeth all the lande of Canaan, 5 Hee dieth, 8 Israel weepeth, 9 Ioshua succeedeth in Moses roune, 10 The praise of Moses.

Then Moses went from the plaine of Moab up into mount Abarim unto the top of Pisgah that is ouer against Jericho: and the Lord shewed him * all the lande of Gilead, unto Dan,

2 And all the Mountain and the lande of Ephraim and Manasse, and all the lande of Iudah, unto the utmost sea:

3 And the South, and the plaine of the halley of Jericho, the citie of palme trees, unto Zoar.

4 And the Lord sayde vnto him, * This is the land which I swore vnto Abraham, to Izhak and to Iakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the lande of Moab, according to the word of the Lord.

6 And hee buried him in a balley in the lande of Moab ouer against Beth-prog, but no man knoweth of his sepulchre vnto this day.

7 Moses was now an hundred & twentie yere olde when hee died, his eye was not dimmed, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe face to face)

11 In all the miracles & wonders which the Lord sent him to doe in the lande of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel.

Gene. 12. 7. and 13. 15.

c Towt, the Angel of the Lord, Iude 9. d That the Iewes might not haue occasion thereby to commit idolatrie,

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour. f Vnto whom the Lord did reueile himselfe so plainly, as Exo. 33. 11. g Meaning, the power of God working by Moses in the wilderness.

The booke of Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee rayseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captain, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approved of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So hee ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people and appointeth their borders: hee establisheth lawes and ordinances, & putteth them in remembrance of Gods manifold benedictions, assuring them of his grace and fauour, if they obey God, and contrarywise of his plagues and vengeance if they disobey him. This history doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicity, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeres. For from Adam vnto the flood are 1656, from the flood vnto the departure of Abraham out of Caldea, 423, and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140 the other three booke of Moses 40. Ioshua 27. So the whole maketh 2576. yeres.

CHAP. I.

2 The Lord encourageh Ioshua to invade the land, 4 The borders and limits of the land of the Israelites, 5 The Lord promiseth to assist Ioshua, if he obey his word, 11 Ioshua commandeth the people to prepare themselves to passe ouer Iordan, 12 And exhorteth the Beniaminites to execute their charge.

Now after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iordan, thou, and all this people, vnto the lande which I giue them, that is, to the children of Israel.

3 * Every place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

4 * From the wilderness, and this Libanus euen vnto the great river, the river Euphrates: all the lande of the Canaanites, euen vnto the great Sea towards the

Chap. 1. 4. Deut. 1. 24. b Of Zin, called Kadish & Paran. c Meaning, the whole land of Canaan. d Called Mediterranean.

r Who was plentiful in issue as a fountaine.

f Thine enemies for feare shall lie and faine to be in subiection.

a Which was a part of mount Abarim, Num. 27. 12. Chap. 3. 27. 2. msc. 2. 4. b Called Mediterranean.

a The beginning of this booke dependeth on y last Chapter of Deut. which was written by Ioshua as a preparation to his historie.

the going downe of the sunne, shall be your coat.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Aholas, so wil I be with thee: I will not leave thee nor forsake thee.

6 *Be strong and of a good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto their fathers to give them.

7 Whicp be thou strong, & of a most valiant courage, that thou maist observe and doe according to all the lawe which Aholas my servant hath commanded thee: *thou shalt not turne away from it to the right hand, nor to the left, that thou maist prosper whither soever thou goest.

8 Let not this booke of the lawe depart out of thy mouth, but meditate therein day and night, that thou maist observe & doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

9 Have I not commanded thee, saying, Be strong and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee, whither soever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Passe thow the forde, and command the people, saying, Prepare you yourselves: for after three dayes pee shall passe over this Jordan, to goe in to possesse the land, which the Lord your God giveth you to possesse it.

12 ¶ And unto the Kenites, & to the Gadites, and to halfe the tribe of Manasse spake Joshua, saying,

13 *Remember the word, which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 ¶ Your wives, your children, & your cattell shall remaine in the lande which Moses gave you on this side Jordan: but pee shall goe over before your brethren armed, all that be men of warre, & shall helpe them,

15 Untill the Lord have given you rest, then rest, as well as to you, and untill they also shall possesse the land, which the Lord your God giveth thee: then shall pee returne unto the land of your possession and shall possesse it, which land Aholas the Lordes servant gave you on this Jordan, toward the sunne rising.

16 ¶ Then they answered Joshua, saying, All that thou hast commanded us, we will doe, and whither soever thou sendest us, we will goe.

17 As we obeyed Moses in all things, so wil we obey thee: now the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him be put to death: only be strong, and of good courage.

C H A P. II.

1 Joshua sendeth men to spy Jericho, whom Rahab hideth. 11 She confesseth the God of Israel.

She requirerh a signe for her delivrance. 21 The spies returne to Joshua with comfortable tidings.

¶ Then Joshua the sonne of Nunn sent out two men to spy Jericho, a Which place was in the plaine of Moab neere unto Iorden, Jericho, saying, Goe view the land, and also Jericho: and then went, and came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Jericho, saying, Beholde, there came men hither to night, of the children of Israel, to spy out the countrey.

3 And the king of Jericho sent unto Rahab, saying, *Bring forth the men that are come to thee, & which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them) therefore said she thus, There came men unto mee, but I wist not whence they were.

5 And when they shut the gate in the backe, the men went out, whither the men went I wot not: followe pee after them quickly, for pee shall undertake them.

6 (But she had brought them by to the rooffe of the house, and hid them with the stalkes of flaxe, which they had spied abroad upon the rooffe)

7 And certaine men pursued after them, the way to Jordan, unto the fords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, she came by unto them upon the rooffe,

9 And said unto the men, I know that the Lord hath given you the land, and that the feare of you is fallen upon us, & that all the inhabitants of the land feare you because of you.

10 For wee have heard, how the Lord dried up the water of the red Sea before you, when pee came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og, whome pee utterly destroyed.

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heaven above, and in earth beneath.

12 Nowe therefore, I pray you, sweare unto mee by the Lord, that as I have shewed you mercy, pee will also shew mercy unto my fathers house, and give mee a true token,

13 And that pee will save alive my father and my mother, and my brethren, and my sisters, and all that they have: and that pee will deliver our souls from death.

14 And he men answered her, Our life for you to day, if wee utter not this our businesse: and when the Lord hath given us the land, we will deale mercifully & truly with thee.

15 ¶ Then she let them downe by a coyle thow the window: for her house was upon the towne wall, and she dwelt upon the wall.

16 And he said unto them, Go you into the mountaine, lead the pursuers merke with you, and hide your selves there three dayes,

a Which place was in the plaine of Moab neere unto Iorden, Jericho, saying, Goe view the land, and also Jericho: and then went, and came into an harlots house, named Rahab, and lodged there.

b Though the wicked see the hand of God upon them, yet they repent not, but seeke how they may by their power & policie resist his working.

c Meaning, vpon the house: for then their houses were flat above, so that they might do their businesse thereupon.

d For so God promised, Deut. 34.7. chap 5.1.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

f Or, liues. We warrant you on paine of our liues,

g Which was neere unto the citie.

hapes,

h We shall be discharged of our othe, if thou doest performe this condition that foloweth: for so shalt thou and thine be deliuered.

i He shall be gillie of his owne death.

k So that others should thinke to escape by the same means.

l Or, the Arke covered.

m To wit, the river Iorden.

a Which according to the Ebreues was in March, & about 40. dayes after Mosiss death.
b Which time was giuen for to prepare them vi-
tailes, Chap. 11.
l Or, a mile.

Leuit. 20. 7.
numb. 11. 18.
chap. 7. 13.
1 sam. 16. 5.

dayes, until the pursuers be returned: then afterward may ye goe your way.
17 And the men said vnto her, We will be blamelesse of this thine othe, which thou hast made vs swear.
18 Behold, when we come into the land, thou shalt diuide this coide of red thyred in the window, wherby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.
19 And whosoever then doeth goe out at the doores of thine house into the streete, his blood shall be vpon his head, & we will be gillies: but whosoever shall bee with thee in the house, his blood shall bee on our head, if any hand touch him:
20 And if thou utter this our matter, we will be quit of thine othe, which thou hast made vs swear.
21 And the answerer, according vnto your wordes to be it: then she sent them away, and they departed, and she bound the red coide in the window.
22 And they departed, and came into the mountaine, & there abode three dayes, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.
23 So the two men returned, and descended from the mountaine, and passed Iordan, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.
24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euery one of the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

Then Ioshua rose very earleyp: and then remoued from Shittim, and came to Iordan, hee, and all the children of Israel, and lodged there, before they went over.
2 And after three dayes the officers went thorowout the hoste,
3 And commaunded the people, saying, When pee see the Arke of the couenant of the Lord your God, and the Priests of the Levites bearing it, pee shall depart from your place, and goe after it.
4 Per ther shall be a space betwene you and it, about twu thousand cubites by measure: pee shall not come nere vnto it, that ye may know the way, by the which ye shall goe: for ye haue not gone this way in times past.
5 (Now Ioshua had said vnto the people, Sanctifie your selves: for to morrow the Lord will do wonders among you.)
6 And Ioshua spake vnto the Priests, saying, Take vp the Arke of the Couenant, and go ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.
7 ¶ Then the Lord sayd vnto Ioshua, This day will I begun to magnifie thee

in the sight of all Israel, which shall know, that as I was with Moses, so will I bee with thee.
8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When pee are come to the brink of the waters of Iordan, pee shall stand still: in Iordan.
9 ¶ Then Ioshua said vnto the children of Israel, Come hither, & heare the wordes of the Lord your God.
10 And Ioshua said, Whereby pee shall know that the living God is among you, and that hee will certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgathites, and the Hivites, and the Jebusites.
11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iordan.
12 Nowe therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.
13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of al the world) shall step in the waters of Iordan, the waters of Iordan shall be cut off: for the waters that come from above, shall stand still vpon an heape.
14 ¶ Then when the people were departed from their tents to go ouer Iordan, the Priests bearing the Arke of the Couenant went before the people.
15 And as thep that bare the Arke came vnto Iordan, & the feete of the Priests that bare the Arke were dipped in the brink of the water, (*for Iordan vnieth to fill all his banks all the time of haruest)
16 Then the waters that came downe from above, staped and rose vp vpon an heape, and departed farre from the cite of Abani, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea failed, and were cut off: so the people went right over against Jericho.
17 But the Priests that bare the Arke of the Couenant of the Lord, stood vp within Iordens ready prepared, and all the Israelites went ouer due, until all the people were gone cleane ouer thoway Iordan.
CHAP. IIII.
1 God commanded Ioshua to set vp twelve stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This Miracle must be declared to the posteritie.
And when all the people were wholely agone ouer Iordan (after the Lord had spoken vnto Ioshua, saying,
2 Take per twelve men out of the people, out of euery tribe a man;
3 And commaund per them, saying, Take you hence out of the mids of Iordan, ouer of the place, where the Priests stood in a reabined, twelve stones, which ye shall take away with you, and leane them in the Iordging, where you shall lodge this night)
4 Then Ioshua called the twelue men, whowhe he had prepared of the children of

Chap. 1. 5.

c Euen in the chanel, where the streame had run, as verse 17.
d By this miracle in diuiding the water.

e Which should set vp twelve stones in remembrance of the benefite.

T/2. 114. 3.

Act. 7. 45.

1 Chron. 12. 15.
ecclus. 24. 30.

f Because the river was accustomed at this time to be full, the miracle is so much the greater.

g Either crying till the people were past, or as some read, sure, as though they had bene vpon the dry land.

Dm. 17. 2.

As Chap. 3. 17.

b Meaning, the place where they should campe.

of Israel, out of every tribe a man.

5 And Joshua laid unto them, Go over before the Arke of the Lord your God, even though the mides of Jordan, and take up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut off before the Arke of the covenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memorie unto the children of Israel for ever.

8 Then the children of Israel did even so, as Joshua had commanded, and tooke up twelve stones out of the mides of Jordan, as the Lord had sayde unto Joshua, according to the number of the tribes of the children of Israel, and carried them away with them unto the lodging, & layd them downe there.

9 And Joshua set up twelve stones in the mids of Jordan, in the place where the feete of the Priests, which bare the Arke of the Covenant stood, and there haue they continued unto this day.

10 So the Priests, which bare the Arke, stood in the mides of Jordan, untill every thing was finished that the Lord had commanded Joshua to say unto the people, according to all that Moses charged Joshua: then the people halted and went over.

11 When all the people were cleane passed over, the Arke of the Lord went over also, and the Priests before the people.

12 And the sonnes of Benben, and the sonnes of Gad, and halfe the tribe of Manasse, went over before the children of Israel armed, as Moses had charged them.

13 Then fourtie thousande prepared for warre, went before the Lord unto battell, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake unto Joshua, saying,

16 Commande the Priests that beare the Arke of the Testimonie, to come up out of Jordan.

17 Joshua therefore commaunded the Priests, saying, Come ye up out of Jordan.

18 And when the Priests that bare the Arke of the Covenant of the Lord were come up out of the mids of Jordan, & alsoone as the soles of the Priests feete were set on the drye lande, the waters of Jordan returned unto their place, and flowed over all the bankes thereof, as they did before.

19 So the people came up out of Jordan the tenth day of the first moneth, and pitched in Gilgal, in the East side of Jericho.

20 Also the twelve stones, which they tooke out of Jordan, did Joshua pitche in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall aske their fathers in time to come, & say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came over this Jordan on drye land:

23 For the Lord your God dried up the waters of Jordan before you, until ye were gone over, as the Lord your God did dreed the Sea, which he dried up before vs, till we were gone over.

24 That all the people of the world may know that the hand of the Lord is mightie, that wee might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites, 2 Circumcision is commanded the second time, 10 The Passover is kept, 12 Manna ceaseth, 13 The Angel appeareth unto Joshua.

Now when all the kings of the Amorites, which were beyond Jordan Westward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dried up the waters of Jordan before the children of Israel until they were gone over, their heart faimed, and there was no courage in them any more because of the children of Israel.

2 That same time the Lord sayd unto Joshua, Make thee sharpe knives, and reneue, and circuncise the sonnes of Israel the second time.

3 Then Joshua made him sharpe knives and circuncised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Joshua circuncised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circuncised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circuncised.

6 For the children of Israel walked forty yeeres in the wilderness, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whome the Lord sware, that hee would not shewe them the land, which the Lord had sware unto their fathers, that hee would give vs, even a lande that floweth with milke and home.

7 So their sonnes whome hee rapt up in their stead, Joshua circuncised: for they were uncircuncised, because they circuncised them not by the way.

8 And when they had made an ende of circuncising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord said unto Joshua, This

Exod. 14. 21, 22. Gods benefites serve for a further condemnation to the wicked, and stirre up his to reuerence him, and obey him.

The Amorites were on both sides Jordan, whereof two kings were slaine already on the side toward the Moab.

Exod. 4. 25. b For now they had left it off, about 40. yeeres, c Gilgal was so called, because they were there circuncised.

d For they looked dayly to remove at the Lords commandement: which thing they that were new circuncised, could not doe without great danger. Num. 14. 23.

e God commandeth, that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his name.

d Besides the twelve stones which were carried by the tribes and set vp in Gilgal,

e Meaning, in the presence or sight of the people. Num. 32. 27, 29.

f That is, before the Arke.

g Reverenced him.

g Because the Arke testified Gods presence, and the tables of the law contained therein, signified Gods will toward his people.

h Called Abib or Nisan, containing part of March, and part of April.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinnes, whereby you were like to the Egyptians.

day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euening in the plaine of Jericho.

11 And they did eate of the come of the lande, on the morrowe after the Passouer, vileauened bread, and parched coyne in the same day.

12 And the MAN ceased on the morrowe after they had eaten of the come of the land, neither had the children of Israel M A N any more, but did eat of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Jericho, he lift up his eyes and looked: and beholde, there stood a man agaynst him, hauing a sworde byalen in his hande: and Ioshua went vnto him, & saide vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I nowe come: then Ioshua fel on his face to the earth, and did worship, and saide vnto him, What sayest thou vnto thy seruaunt?

15 And the captaine of the Lords hoste saide vnto Ioshua, *Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

13 The Lords in Iericho Ioshua what he should doe, as touching Jericho. 6 Ioshua commandeth the Priestes and warriours what to doe. 20 The walls fall. 22 Rahab is faued. 24 All is burnt: saue golde and metall. 26 The curse of Iurn that buildeth the citie.

NOW Iericho was shut vp, and closed, because of the children of Israel: none might goe out nor enter in.

2 And the Lord saide vnto Ioshua, Behold, I haue giuen into thine hand Jericho and the king thereof, and the strong men of warre.

3 All pee therefore that be men of warre, shall compass the citie, in goinge rounde about the citie once: thus shall you doe five dayes:

4 And seven Priestes shall beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priestes shall blowe with the trumpets.

5 And when they make a long blast with the rammes hoine, and ye heare the sounde of the trumpet, all the people shall shoute with a great shoute: then shall the wall of the citie fall downe flatte, and the people shall ascende vp, euery man straight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priestes and saide vnto them, Take by the Arke of the Couenant, and let seven Priestes beare seven trumpets of rammes hornes before the Arke of the Lord.

7 But he said vnto the people, Goe and compass the citie: & let him that is armed, goe forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto

the people, the seven Priestes bare the seven trumpets of rammes hornes, & went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

10 ¶ Nowe Ioshua had commanded the people, saying, Pee shall not shoute, neither make any noise with your voyce, neither shall a word be pceced out of your mouth, vntill the day that I say vnto you, Shoute, then shall ye shoute.

11 So the Arke of the Lord compassed the citie, & went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 And seven Priestes bare seven trumpets of rammes hornes, & went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seventh day came, they rose early, euery man with the dawning of the day, and compassed the citie after the same manner seven times: onely that day they compassed the citie seven times.

16 And when the Priestes had blown the trumpets the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen pon the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for shee hid the messengers that we sent.

18 Notwithstanding, bee ye ware of the execrable thing, lest ye make your thing execrable, & in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all metall, and golde, and vessels of brasse, and iron, shall be consecrate vnto the Lord, & shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sounde of the trumpet, they shouted with a great shoute: and the wall fell downe flat: so the people went vp into the citie, euery man straight before him: and they took the citie.

21 And they utterly destroyed all that was in the citie, both man and woman, pong, and old, and ore, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayde vnto the two men that had spied out the countrey, Goe into the harlots house, and hym out thence the woman, and all that she hath, as pee swate to her.

23 So the pong men the two spies, went in, and brought out Rahab, and her father,

g Meaning, the reward, wherein was the standard of Dan, Num. 10. 25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered up whatsoever was left of others.

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholly to be destroyed.

Chap. 2. 4.

Leuit. 27. 28. numb. 21. 2.

deut. 3. 15, 17.

m And therefore cannot be put to any private vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11. 30.

2. Mac. 12. 15, 16.

Chap. 2. 14. Hebr. 11. 31.

Exod. 23. 15. g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. Exod. 3. 5. ruth 4. 7. act. 7. 33.

a That none could goe out. b That none could come in. c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the merie of God, which with most weake things can overcome that which seemeth most strong.

f This is chiefly meant by the Rubenites, Gadites, and half the tribe of Manasse.

n For it was not lawful for strangers to dwell among the Israelites, till they were purged, o Meaning, the Tabernacle, p For he was married to Salmon, prince of the tribe of Judah, Maeth, 1.5. q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the host of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the silver and the gold, and the vessels of brasse, and iron, they put into a treasure of the house of the Lord.

25 So Joshua slew Rahab the harlot, and her fathers household, and all that shee had, & they dwelt in Jerusalem unto this day, because they had hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua swore at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this citie Jericho: he shall lay the foundation thereof in his eldest sonne, and in his pongest sonne shall he set up the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

C H A P. V I I.

1 The Lord is angry with Acham. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua inquireth out him that sinned, and stonest him and all his.

BUt the children of Israel committed a trespass in the excommunicate thing: for Acham the sonne of Carimi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake unto them, saying, Goe up, and view the country. And the men went up, and viewed Ai.

3 And returned to Joshua, and said unto him, Let not all the people goe up, but let as it were two of thee thousand men goe up, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thousand men, and they slew before the men of Ai.

5 And the men of Ai smote of them by an thirty and five men: for they chased them from before the gate unto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Joshua rent his clothes, and fell to the earth upon his face before the stroke of the Lord, until the eventide, he, and the Elders of Israel, & put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Jordan.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe unto thy mightie name?

10 ¶ And the Lord spake unto Joshua; Get thee up: wherefore liest thou thus upon the face?

11 Israel hath sinned, & they haue transgressed my covenant, which I commaunded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies; but haue turned their backs before their enemies, because they be execrable: neither will I bee with you any more, except ye destroy the excommunicate from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, until ye haue put the execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shal come by the households: and the household which the Lord shal take, shall come in man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, & because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Joshua by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and tooke the familie of the Zardires, and he brought the familie of the Zardires, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, & Acham the sonne of Carimi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua spake unto Acham, my sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession unto him, & shew me now what thou hast done: hide it not from me.

20 And Acham answered Joshua, and sayde, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I sawe among the spoyle a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of five shekels weight, and I coveted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the silver under it.

22 ¶ Then Joshua sent messengers which ran unto the tent, and behold, it was hid in his tent, and the silver under it.

23 Therefore they tooke them out of the tent, and brought them unto Joshua, & vnto all the children of Israel, and laid them before the Lord.

24 Then Joshua tooke Acham the sonne of Zerah, and the silver, and the garment, and the wedge of gold, & his sonnes, and

f Then to suffer wickednesse unpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guilty, either by lot, or by the judgement of Votum, Num. 27.31.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a rich garment as the staves of Babylon did wear, || Or, napheu.

l Some read, a plate: others, a rod, and some a tongue.

m This judgement onely appertaineth to God, & to whom he will reuel it: to man he hath commanded not to punish his child for the fathers fault, Deu. 34.16.

a In taking that which was commanded to be destroyed. Chap. 22.10. 1. chro. 2.7.

b This was a city of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, 1.10.28.

c God would by this overthrow make them more earnest to search out and punish the sinne committed.

d This infirmity of his faith sheweth how we are inclined to nature to distrust. e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

ai is besieged, and

Ioshua.

destroyed by Ioshua.

n He declareth that this is Gods judgement, because he had offended, and caused others to be slain.

his daughters, and his oren, and his asses, and his sheepe, and his teir, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua sayd, ⁿ In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel thiew stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: & so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege 19 and winning of Ai. 29 The King thereof is hinged. 30 Ioshua setteth up an Altar. 32 He writeth the Law vpon stones, 35 And readeth it to all the people.

Deut. 1. 21, 29, and 7. 18.

A^rfter, the Lord sayde vnto Ioshua, Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Chap. 6. 21.

Deut. 20. 14.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto ⁿ Jericho and to the king thereof: neuertheless the spoyle thereof and ⁿ the cattell thereof shall ye take vnto pou for a praye: thou shalt lie in waite against the citie on the ⁿ backside thereof.

a Meaning, on the Westside, as verse 9.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policie of his people.

4 And he commanded them, saying, Behold, ye ⁿ shall lie in waite against the citie on the backside of the citie: go not very farre from the citie, but bee ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

Or, drive out (the inhabitants) of the citie,

7 Then you shall rise vp from lying in waite and ⁿ beset the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, pee shall set it on fire: according to the commandment of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, & abode betwene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night among the people.

c With the rest of the armie.

10 And Ioshua rose vp early in the morning, and ⁿ numbered the people: and he and the Elders of Israel went vp before the people against Ai.

d That is, viewed or mustred them, and set them in aray.

11 Also all the men of warre that were with him went vp & drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about five thousand

men, and set them to lie in waite betwene Beth-el and Ai, on the West side of the citie.

e He sent these few, that the other which lay in ambush might not be discovered.

13 And the people set all the hoste that was on the Northside against the citie, and they liers in waite on the West, against the citie: and Ioshua went the same night into the middes of the valley.

f To the intent that they in the citie might the better discover his armie.

14 ¶ And when the king of Ai sawe it, then the men of the citie halted and rose vp early, and went out against Israel to battell, he & all his people at the time appointed, before the plaine: for he knew not that any lay in waite against him on the backside of the citie.

g As they which fained to flee for feare.

15 Then Ioshua and all Israel, as heauened before them, fled by the waie of the wilderness.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Ioshua, & were diuolen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde vnto Ioshua, Stretch out the speare þ is in thine hand toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie, and he had stretched out his hand, and they entred into the city, and tooke it, and halted, and set the citie on fire.

b Or, lift vp the banner to signify when they shall invade the citie.

19 And they that lay in waite, arose quickly out of their place, and ran as soone as he had stretched out his hand, and they entred into the city, and tooke it, and halted, and set the citie on fire.

20 And the men of Ai looked behinde them, & sawe it: for loe, the smoke of the citie ascended by ioints heauen: and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

Or, toward the heauen. Or, place.

21 When Ioshua and all Israel sawe that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remaine nor escape.

i Which came out of the camp of Israel. Deut. 7. 3.

23 And the king of Ai they tooke alive, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and ⁿ smote it with the edge of the sword.

k For the fire, which they had before set in the citie, was not to consume it, but to signify vnto Ioshua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua dyed not his hand backe againe which he had stretched out with the speare, vntill he had utterly destroyed all the inhabitants of Ai.

27 ¶ Whelp the cattell & the people of this citie, Israel tooke say a praye vnto them: selues,

Num. 31. 23, 26 verse 2.

selues, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt it, and made it an heape for euer, and a wilderness vnto this day.

29 And the king of Ai he hanged on a tree, vnto the evening. And as soone as the sunne was downe, Ioshua commaunded that they should take his harkes downe from the tree, and cast it at the entering of the gate of the citie, and lap thereon a great heape of stones, that remaiued vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal.

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a rehearfall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commaunded before, that they should blesse the people of Israel.

34 Then afterward he read al the wordes of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of al that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuerfant among them.

CHAP. IX.

1 Diuers Kings assembe themselves against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.

And when all the kings that were besyde Iordan, in the mountaines and in the bailleys, & by all the coasts of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuities, and the Jebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went and sained themselves with labours, & tooke olde sackes vpon their asses, and olde bottels for wine, both rent and bound vp.

5 And olde shooes and clouted, vpon

their feete: Also the raiment vpon them was olde, and all their prouision of bread was dyed, and moulded.

6 So they came vnto Ioshua into the holle to Gilgal, & said vnto him, & vnto the men of Israel, We be come fro a farre countrey: now therefore make a league with vs.

7 Then the men of Israel saide vnto the Hiuities, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they saide vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for the name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two Kings of the Amorites that were beyonde Iordan, to Sihon King of Heshbon, and to Og King of Bashan, which were at Hithith:

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitayles & with you for your iourney, and goe to meete them, and say vnto them, We are your seruants: nowe therefore make ye a league with vs.

12 This our bread we tooke it hot with vs for vitayles out of our houses, the day we departed to come vnto you: but now behold, it is dyed, and it is moulded.

13 Also these bottels of wine which we filled, were new, and loe, they be rent, & these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted their tale concerning their vitayles, and commended not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation swore vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their citie the third day, and their citie were Gibeon, and Chesphirah, and Beeroth, and Kirath-earim.

18 And the children of Israel sawe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath be vpon vs because of the oath which we swaue vnto them.

21 And the Princes saide vnto them againe, Let them liue, but they shall helde wood, and drave water vnto al the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and saide, Wherefore haue ye

ap. i. begun

d For the Gibeonites and the Hiuities were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

f Ebr. in your hand.

f The wicked lacke no arte nor feare no lyes to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their vitayles, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault, the plague of God should haue light vpon them all.

k This doeth not establishe rash othes, but sheweth Gods mercie toward his, which would not punish them for his fault.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. Chap. 7. 35, 26.

Exod. 20. 25, 26. 27. 5.

n Meaning, the ten commandments, which are the summe of the whole lawe.

Deut. 11. 29, and 27. 12, 13.

Deut. 31. 12, 13.

o So neither young nor olde, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneanum.

c Ebr. one mouth, a. Sam. 21. 1.

e Because they were all worne.

beguiled vs, saying, We are very farre from you, when ye were among vs?

23 Now therefore ye are cursed, & there shall none of you be freed from being bonds-men, and hewers of wood, and draw-ers of water for the house of my God.

24 And they answered Ioshua, & said, Because it was tolde the seruants, that the Lord thy God had * commaunded his ser-uant Moses to give you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And beholde now, we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Then so did he vnto them, and deli-uered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and draw-ers of water for the Congregation, and for the altar of the Lord vnto this day, in the place whither he should chuse.

C H A P. X.

1 Five Kings make warre against Gibeon whom Ioshua discomfith, 11 The Lord rained hail-stones and slew many, 12 The sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Many moecities and kings are destroyed.

Now when Adoni-zedek king of Ieru-salem had heard howe Ioshua had taken Ai and had destroyed it, (* for as he had done to Iericho, and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the rovall citites: for it was greater then Ai, and al the men thereof were mightie.

3 Wherefore * Adoni-zedek king of Ieru-salem sent vnto Hoham king of Hebron, and vnto Piram king of Jarmuth, & vnto Tavia, king of Lachish, and vnto Debir king of Eglon, saying,

4 Come by vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ieru-salem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon gathered themselves together, and went up, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Ioshua, even to the hoste to Gilgal, saying, Withdraw not thine hand from thy ser-uants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord saide vnto Ioshua, * Feare them not: for I haue giuen them

into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went by from Gilgal all the night.

10 And þ Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, & smote them to Azekah and to Spakkedah.

11 And as they fled from before Israel, and were in þ going downe to Beth-horon, the Lord cast downe great stones from hea-ven vpon them, vntill Azekah, and they dyed: they were more that died with the hail-stones, then they whom the children of Is-rael slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Summe, stay thou in Gibeon, and thou spoone, in the valley of Alalon.

13 And the Summe abode, and þ spoone stood still, vntill the people auenged them-selves vpon their enemies: (Is not this writtē in the booke of * Iasher?) so the sunne abode in the mids of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned and all Is-rael with him vnto the campe to Gilgal:

16 But the five kings fled, and were hid in a caue at Spakkedah.

17 And it was told Ioshua, saying, The five kings are found hid in a caue at Spak-kedah.

18 Then Ioshua said, Take great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: followe after your enemies, and smite all the hindmost, suffer them not to enter into their citites: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled citites,

21 Then all the people returned to the campe, to Ioshua at Spakkedah in a peace: no man moued his tongue against the chil-dren of Israel.

22 After, Ioshua saide, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, & brought out those five Kings vnto him forth of the caue, even the king of Ieru-salem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And whē they had brought out those kings vnto Ioshua, Ioshua called for al the men of Israel, and saide vnto the chiefe of the men of warre, which went with him, Come neere, set your feet vpon the neckes of these kings: and they came neere and set their feet vpon their neckes.

d So we see that all things serue to execute Gods vengeance against the wicked. IJa. 28. 21. ecclij. 46. 4. 5.

e Some reade, in the booke of the righteous, meaning Moses: the Calde Text readeth, in þ booke of the Lawe: but it is like that it was a booke thus named which is now lost.

f By taking away the enemies hearts, and destroying them with hailestones.

g Ebr, cut off all their trains, or taile.

h Or, in safetie, so that none saw them as much as an euill worde.

1 For the vse of the Tabernacle and of the Temple when it shall be built. Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the temple, as verse 23.

Chap. 6. 11.

Chap. 8. 3, 28, 29.

a That is, Lord of iustice: forty-rants take to themselves glorious names, when in deede they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Left Ioshua should haue thought that God had sent this great power against him for his valawfull league with the Gibeonites, the Lord here siting-theneth him.

25 And Ioshua saide vnto them, feare not, nor be faint hearted, but be strong, & of a good courage: for thus wil the Lord do to all your enemies against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the rivers untill the evening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laide great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ¶ all the foules that were therein, he let none remaine: for he did to the king of Makkedah * as hee had done vnto the king of Jericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ¶ it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the foules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Jericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ¶ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the foules that were therein, according to all as hee had done to Libnah.

33 ¶ Then Horam king of Gazer came vp to helpe Lachish: but Ioshua smote him and his people, untill none of his rema-ined.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it,

35 And they tooke it the same day, and smote it with the edge of the sword, and all the foules that were therein hee utterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ¶ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee left none remaining, according to all as hee had done to Eglon: for he destroyed it utterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken ¶ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the foules that were therein, hee let none remaine: as hee did to Hebron, so did he to Debir, and to the king thereof, as hee had also done to Libnah, and

to the king thereof.

40 ¶ So Ioshua smote all the hill countreies, and the South countreies, and the valleses, and the ¶ hill sides, and all their kings, and let none remaine, but utterly destroyed enter soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Beibarnen euen vnto Mizah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at ¶ one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua & all Israel with him returned vnto the campe in ¶ Eglal.

CHAP. XI.

¶ 1 Diuers kings and cities, and countreies overcome by Ioshua. ¶ 15 Ioshua did all that Moses had commanded him. ¶ 20 God hardened the enemies hearts that they might be destroyed.

¶ And when Abim king of Hazor had heard this, then hee sent to Jobab king of Adon, and to the king of Shunron, and to the king of Achshaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the Southside of ¶ Emmeroth, and in the valleses, & in the borders of Dog Westward,

3 And vnto ¶ Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaines, and vnto the Gittites vnder ¶ Hermon in the land of Spirph.

4 And they came out and all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and charres exceeding many.

5 So all these kings met together, and came and pitched together at the warres of Aseron, for to fight against Israel.

6 ¶ Then the Lord saide vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all slain before Israel: thou shalt ¶ bough their horses, and burne their charres with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Aseron suddenly, & fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Adon, and vnto ¶ Ephraim phothmami, and vnto the valley of Spirph Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto the as the Lord bade him: hee houghed their horses, & burnt their charres with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Whereouer they smote all the ¶ persons that were therein with the edge of ¶ sword, utterly destroying all, leauing none alive, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, * as Moses the seruant of the Lord had commanded.

i Some reade Ashdodh, which signifies the defents of the hills.

k In one battell, l Where the Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it. b Which the Evangelists call the lake of Genenezareth, or Tibberias.

c Which was mount Sion, at Deut. 4. 48.

d That neither they should serue to the vse of war, nor the Israelites should put their trust in them.

e Which signifies hot waters, or, according to some, brine pits.

f Both men, women and children.

Rim. 33. 52. deut. 7. 2.

Deut. 21. 23. chap. 8. 29.

¶ Ioshua taketh Makkedah. ¶ Or, euery person.

Chap. 6. 21.

¶ Libnah is taken.

¶ Or, persons.

¶ Lachish is taken

¶ The king of Gazer is slaine.

¶ Eglon is taken.

¶ Hebron is taken.

¶ Debir is taken.

g Which were strong by situation and no hurt by warre,
h All mankind.

Exod. 34. 11.
Deut. 7. 2.

i That is, Samaria.
k So called, because it was bare & without trees.
l Or, the valley of Gail.

Chap. 9. 3.

l There is, to give them over to themselves: and therefore they could not but rebel against God, and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17. 4.
Num. 26. 53, 55.

a From Gilgal where Joshua camped.

Num. 21. 24.
deut. 3. 6.

l Or, wilderness.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Joshua burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their pray, but they smote enery man with the edge of the sword, until they had destroyed them, not leaving one alive.

15 ¶ As the Lord * had commanded Moses his servant, so did Moses * command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses.

16 So Joshua tooke all this lande of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the mountaine of Israel, and the lowe countrey of the same,

17 From the mount * Halak, that goeth by to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Joshua made warre long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, * save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to * harden their hearts that they should come against Israel in battell, to the intent * they should destroy them utterly, & shew them no mercy, but * they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Joshua, & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Joshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azbath, in Gath, and in Ashdod were they left.

23 So Joshua tooke the whole land, according to all that the Lord had saide unto Moses: and Joshua gave it for an inheritance unto Israel * according to their portions: he divided their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 What Kings Joshua and the children of Israel killed on both sides of Jordan, 24 which were in number thirte and one.

¶ And these are the Kings of the lande, which the children of Israel smote and possessed their land, on the * other side Jordan toward the rising of the Sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, & from the middle of the river, and from half Eilat, unto the river Jabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Emmeroth Eastward, and unto the Sea of the * plaine, even the salt sea, Eastward, the way to Beth-elshimoth, & from the South

under the * springs of * Pisgah.

4 ¶ They conquered also the coast of Moab king of Baathan of the * remnant of the Girsans, which dwelt at Hhearth, and at Esdai,

5 And reigned in mount Hermon, & in Salcah, and in all Baathan, unto the border of the Gethurites, and the Maachabites, and half Eilat, even the border of Sihon king of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: * Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to half the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Joshua and the children of Israel smote on this side Jordan, Westward, from Baal-gad in the valley of Lebanon, even unto the mount * Halak that goeth by to Seir, and Joshua gave it unto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the vales, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 ¶ * The king of Jericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gazer, one:

13 The * king of Debir, one: the king of Cedar, one:

14 The king of Hozmah, one: the king of Mad, one:

15 The * king of Libnah, one: the king of Mollam, one:

16 The * king of Akkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Heper, one:

18 The king of Apphek, one: the king of Lasharon, one:

19 The king of Hadon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Meshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor, in the Countrey of Dor, one: the * king of the nations of Gilead, one:

24 The king of Tirzah, one: all the kings were thirte and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan.

8 The possession of the Reubenites, Gadites, and of half the tribe of Manasseh. 14 The Lord is the inheritance of Levi. 22 Baalam was slain.

¶ And when Joshua was olde, and stricken in yeeres, the Lord said unto him, Thou art olde, and * grown in age, a Being almost an hundredth and ten yeere olde, and into yeeres.

l Or, hill sides.
Deut. 3. 17.
and 4. 49.
Deut. 3. 11.
chap. 13. 13.

Num. 32. 29.
deut. 3. 12.
chap. 13. 8.

b Reade chap. 11. verse 17.

l Or, in Ashdod.

Chap. 6. 2.
Chap. 8. 29.
Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29, 30.

Chap. 10. 28.

Chap. 11. 10.

l Or, neere unto Carmel.
Gen. 14. 1.

b After that the enemies are overcome,
10r, borders.
11r, Shehor.
12r, upon the face of Egypte.

and there remaineth exceeding much lande to be possessed :

2 This is the land that remaineth, al the regions of the Philistins, and al Gethuri,
3 From ¹ Minis which is in Egypte, enen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen five lordships of the Philistins, the Azithites, and the Ashdodites, the Ekronites, the Gittites, and the Ekronites, and the Minites :

4 From the South, all the lande of the Canaanites, and theraue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites :

5 And the land of the Gibeites, and all Lebanon, towards the sunne rising from ¹ Bahal gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto ¹ Ashterothaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasse.

8 For with halfe thereof, the Reubenites and the Gadites haue receiued their inheritance, * which Moyses gaue them beyond Iordan Eastward, euen as Moyses the seruant of the Lord had giuen them,

9 From Arcoer that is on the bank of the riuier Arnon, and from the cite that is in the middes of the ¹ riuier, and all the plaine of Arabah vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah :

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moyses smite, and cast them out.

13 But the children of Israel ¹ expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Levi hee gaue none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said vnto him.

15 ¹ Moyses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Arcoer, that is on the bank of the riuier Arnon, and from the cite that is in the middes of the riuier, and all the plaine which is by Arabah :

17 Heshbon with all the cities thereof, that are in the plaine : Dibon and ¹ Basanath-baal, and Beth-baal-meon :

18 And Japhaz, and Kedemoth, and Meaphath :

19 Kirjathaim also, and Stbmah, and Zerehshabar in the mount of ¹ Engek:

20 And Beth-peor, and * Ashdod-pilegah, and Beth-eshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moyses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And ¹ Balak the sonne of Beor the soothsayer, did the children of Israel slay with the sworde, among them that were slaine.

23 And the border of ¹ children of Reuben was Iordan with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¹ Also Moyses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Arcoer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-araim, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iordan & the borders euen vnto the Sea coast of Emmereth, & beyond Iordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¹ Also Moyses gaue inheritance vnto the halfe tribe of Manasse: and this belongeth to the halfe tribe of the children of Manasse according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Jair which are in Bashan, thre-score cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the ¹ children of Machir the sonne of Manasse, to halfe of the children of Machir after their families.

32 These are the heritages, which Moyses did distribute in the plaine of Moab beyond Iordan, toward Iericho Eastward.

33 * But vnto the tribe of Levi Moyses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

CHAP. XIII.

2 The lande of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requieth the heritage that was promised him. 13 Hebron was giuen him.

T He also, are the places which the children of Israel inherited in the lande of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun, and these fathers of the tribes of the children

10r, the valley
Deut. 3. 17.

Num. 31. 8.

f So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgement of God.

g That is, in the land of Moab.

h Meaning, his nephewes and posteritie.

Chap. 18. 7.

Num. 18. 20.

Num. 34. 17.

10r, the plaine of Gad.

c Read Chap. 11. 8.

Num. 32. 33.
Deut. 3. 13.
chap. 22. 4.

10r, valley.

Deut. 3. 11.
chap. 12. 4.

d Because they destroyed not all as God had commanded, they that remained, were snared and prickes to hurt them, Num. 33. 53. chap. 23. 13. indg. 2. 3.
e Levi shall liue by the sacrifices, Num. 18. 21.

10r, his places of Baal.

Nam. 26. 55. &
33. 54.

men of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Moses had given inheritance unto two tribes and an halfe tribe beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasse and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ Then the children of Judah came unto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenesite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning me and thee in Kadish-barnea.

7 Fourtie yeere old was I, when Moses the servant of the Lord sent me into Kadish-barnea to spy the land, and I brought him word again, as I thought in mine heart.

8 But my brethren that went up with me, discouraged the heart of the people: yet I followed still the Lord my God,

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee alive, as he promised: this is the fourtie and fiftie yeere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourscore and five yeere old:

11 And yet am I * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for government.

12 Now therefore give me this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the * Anakims were there, and the cities great and walled): * if so bee the Lord will bee with me, that I may bring them out, as the Lord said.

13 Then Ioshua blessed him, and gave unto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenesite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kirjath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre,

This then was the lot of the tribe of the children of Judah by their families: even * to the border of Edom and the wilderness of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from * the point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabim, and went along to Zin, & ascended up on the South side unto Kadish-barnea, and went along to Hezron, and went up to Adar, & set a compass to Karkaa.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall bee the salt Sea, unto the end of Jordan: and the border on the Northquarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth up to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth up to the stone of Bohan the sonne of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Bethunim, which is on the Southside of the river: also this border goeth up to the waters of En-hemelech, and endeth at * En-rogel.

8 Then this border goeth up to the valley of the sonne of Ginnoim, on the South side of the Jebusites: the same is Jerusalem. also this border goeth up to the toppe of the mountaine that lieth before the valley of Ginnoim Westward, which is by the end of the valley of the * Giants Northward.

9 So this border compasseth from the top of the mountaine unto the fontaine of the water of Nephtoth, & goeth out to the cities of mount Ephraim: this border diaweth to Baalah, which is Kirjath-earim.

10 Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Iearim, which is Chesalon on the Northside: so it cometh downe to Beth-hemelech, and goeth to Timnah.

11 Also this border goeth out unto the side of Ekron Northward: and this border diaweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the endes of this coast are to the Sea.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the sonne of Iephunneh did Ioshua give a part among the children of Judah, as the Lord commanded him, even * Kirjath-arba of the father of Anak, which is Hebron.

14 And Caleb drove thence three sonnes of Anak, Shebhai, and Ahiman, and Talmai, the sonnes of Anak.

15 And

Nam. 34. 3.
Nam. 33. 36.

a The Hebrew word significeth tongue, whereby is meant either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the Sea,

b Meaning the mouth of the river where it runneth into the salt Sea,

c Which was a marke to part their countries.

¶ Or, the fontaine of the same.

1. King. 1. 9.

¶ Ebr. Rephaim.

¶ Or, the cities of woods.

d Meaning, toward Syria.

Chap. 14. 15.
e This was done after the death of Ioshua. Iud. 1. 10, 20.

e Which was, that they two onely should enter into the land, Num. 14. 24.

d Which were the ten other spies.

Eccles. 46. 9.

¶ Ebr. to goe out and come in.

¶ Or, giants.

e This he spake of modestie, and not of doubting.

Chap. 27. 12.
1. mac. 3. 56.

Chap. 15. 13.
f Either for his power or person,

CHAP. XV.

The lot of the children of Iudah, and the name of the cities and villages of the same. 13 Caleb's portion, 18 The request of Achab.

15 And he went up thence to the inhabitants of Debir: and the name of Debir bes foretune was Kiriaath-sepher.

16 Then Caleb said, Ye that smiteth Kiriaath-sepher, and takest it, even to him will I give Achisay my daughter to wife.

17 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it: and he gaue him Achisay his daughter to wife.

18 And as they went in to him, three moones ued him, to aske of her father a feld: and the lighted off her asse, and Caleb sayde vnto her, What wilt thou?

19 Then she answered, ¶ Give mee a blessing: for thou hast given mee the South countrey: & giue mee also springs of water. And he gaue her the springs above and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Judah according to their families.

21 And the hiuest cities of the tribe of the children of Judah, toward the coastes of Edom Southward were Kabzeel, and Cedar, and Agur,

22 And Kinah, & Dimonah, & Adadah,

23 And Kedeesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Gadath, and Kerioth, Belton (which is Hazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Yethimon, and Beth-palet,

28 And Hazer-shual, and Beerseba, and Biziothiah,

29 Baalah, and Jim, and Azem,

30 And Etolad, & Chesil, & Bozmoth,

31 And Ziklag, and Madmannah, and Sanlannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the lowe countrey were Eshthol, and Zorah, and Anath,

34 And Zanoah, and En-gannim, Tap-puah, and Enam,

35 Iarmuth, and Beth-zur, Socoh, and Azekah,

36 And Sharuhen, and Bethaim, and Gedera, and Gederothaim: foureteeen cities with their villages.

37 Zenan, & Hadashah, & Migdal-gad,

38 And Dileam, & Epiphet, & Jokheel,

39 Lachish, and Bekerah, and Eglon,

40 And Gabbon, & Lagman, & Bethlith,

41 And Gederoth, Beth-dagon, & Madmah, and Akkebaday: fiftene cities with their villages.

42 Lebnah, and Ether, and Bethan,

43 And Ziphah, and Thimnah, & Bezir,

44 And Bethshimon, & Ziph, and Shaphat: nine cities with their villages.

45 Ekron with her towne and her villages.

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her towne and her villages: Gaza with her towne and her villages, vnto the river of Egypt, and the great Sea was their coast.

48 ¶ And in the mountains were Shamir,

and Jattir, and Socoh,

49 And Dannah, and Kiriaath-sannath, (which is Debir.)

50 And Anab, and Msthemoh, & Anin, 51 And Goshen, and Holon, and Giloy: eleuen cities with their villages.

52 Abab, and Dimnah, and Ethean,

53 And Jammun, & Beth-tappuah, and Apphekah,

54 And Humentah, and * Kiriaath-arba, (which is Hebron) and Zioz: mine cities with their villages.

55 Maon, Carmel, and Ziph, & Juttah,

56 And Bezer, and Jokdean, & Zanoah,

57 Ram, Gedrah, & Tannath: ten cities with their villages.

58 Bahul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Etelon: fire cities with their villages.

60 Kiriaath-baal, which is Kiriaath-iearim, and Kabbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Epidim, and Secacah,

62 And Ribhah, & the cite of salt, and En-gebi: fire cities with their villages.

63 Herethelele, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah call * out, but the Jebusites dwel with the children of Judah at Jerusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

A And the lot fell to the children of Joseph from Jordan by Jericho vnto the water of Jericho Eastward, and to the wilderness that goeth by from Jericho to the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Manasseh,

3 And goeth downe Westward to the coast of Ashterith, vnto the coast of Beth-horon the nether, and to Geser: and the endes thereof are at the Sea.

4 So the children of Joseph, Manasseh, and Ephraim, tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Meroth-adar, vnto Beth-horon the upper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Canaanah-thiloh, and passeth it on the Eastside vnto Janohah,

7 And goeth downe from Janohah to Harath, and Maarah, and runneth to Jericho, and goeth out at Jordan.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they call not out the Canaanite

k Which is also called Kiriaath-sepher, verse 15.

Chap. 14. 15.

l Of this cite the salt sea hath his name. m That is, utterly though they slew the most part, and burne their cite, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manassehs portion followeth. Iudg. 1. 26.

b Of their inheritance. c Specially, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had that more cities.

¶ Or, cousin.

f Because her husband taried too long.

¶ Or, graunt me this petition.

g Because her countrey was barren, the desired of her father a feld: that had springs, Iudg. 1. 14. 15.

h Which before was called Zephath, Iudg. 1. 17.

i Ebr. daughter.

i Meaning, Nilus, as chap. 13. 3.

that dwell in Gezer, but the Canaanite dwell among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasseh: for hee was the first boyme of Joseph, to wit, of Paachie the first boyme of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, even of the sonnes of Abiezer, and of the sonnes of Hezlek, and of the sonnes of Asiel, and of the sonnes of Shechem, and of the sonnes of Hepher, & of the sonnes of Shemida: these were the males of Manasseh, the sonne of Joseph according to their families.

3 ¶ But Zelophehad the sonne of Hezpher, the sonne of Gilead, the sonne of Paachie, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 Which came before Eleazar & Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the lands of Gilead and Bashan, which is on the other side Jordan.

6 Because the daughters of Manasseh did inherit with his sonnes: & Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Ashter to Achmethah that lieth before Shechem, and this border goeth on the right hande, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but En-tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe unto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the endes of it are at the Sea.

10 The South pertaineth to Ephraim, & the North to Manasseh, and the Sea is his border: and they mette together in the Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Gilead, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Chaanach with her townes, and the inhabitants of Megiddo with the townes of the same, even three countreys.

12 Yet the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but call them not our wholy.

14 Then the children of Joseph spake unto Ioshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee up to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the Gittites, if mount Ephraim be too narrowe for thee.

16 Then the children of Joseph said, The mountaine will not be enough for us: and all the Canaanites that dwell in the lowe countrey have charrets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, & thou shalt cut it downe: and the endes of it shall be thine, & thou shalt call out the Canaanites, though they have yron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the lands to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set up the Tabernacle of the Congregation there, after the lande was subject unto them.

2 Now there remained among the children of Israel seven tribes to whome they had not divided their inheritance.

3 Therefore Ioshua saide unto the children of Israel, How long are ye to slacke to enter and possesse the lande which the Lord God of your fathers hath given you?

4 One man among you for every tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may divide it unto them into seven partes. (Judah shall abide in his coast at the South, and the house of Joseph shall stand in their coastes at the North)

6 We shall describe the land therefore into seven partes, and shall bring them hither to mee, and I will cast lots for you here before the Lord our God.

7 But the Levites shall have no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasse have received their inheritance beyond Jordan Eastward, which Moses the servant of the Lord gave them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the lande, saying, Depart, and

h According to my father Iakob's prophecie, Gen. 48. 19.

i If this mount be not large y-nough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now remoued it from Gilgal and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Tudah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to every tribe one.

d For these had their inheritance already appointed.

e Before the Ark of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

Gen. 48. 51. and 46. 20. and 50. 23. num. 33. 39.

Numb. 26. 39. a For the other halfe tribe had their portion beyond Iorden.

Numb. 26. 33. and 27. 1. and 36. 2, 11.

b Among them of our tribe.

c In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

d Meaning, the citie it selfe.

f Or, the brooke of Reeder.

e That is, toward the maine Sea.

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandment.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Judah and Joseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or, to the Sea.

l Or, Rephaim.

l Or, Jerusalem.

l Which is in the tribe of Ephraim. Chap. 15. 6.

m To the very strait, where the river runneth in to the Salt Sea.

goe through the land, and describe it, and returne to me, that I may here call lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, & described it by cities into seuen partes in a booke, and returned to Joshua into the campe at Shiloh.

10 ¶ Then Joshua call lots for them in Shiloh before the Lord, and there Joshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jordan, and the border went vp to the side of Jericho on the Northpart, and went by through the mountains Westwarde, and the endes thereof are in the wilderness of Beth-aun:

13 And this border goeth along from thence to Luz, euen to the Southside of Luz (the same is Beth-el) and this border descendeth to Beth-el, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southwarde: and the endes thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the children of Judah: this is the Westquarter.

15 And the Southquarter is from the ende of Kiriath-earim, and this border goeth out ¶ Westwarde, and commeth to the fountaine of the waters of Rephath.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the Giants Northward, and descendeth into the valley of Hinnom by the side of ¶ Jebusi Southwarde, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth south to En-theni, and thence to Bethor, which is towarde the going vp vnto Adamim, and goeth downe to the stone of Bohan the sonne of Kenben.

18 So it goeth along to the side ouer against the plaine Northwarde, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the ende of Jordan Southwarde: this is the South coast.

20 Also Jordan is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Jericho, and Beth-hoglah, and the valley of Bezai,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Aiim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, & Gaba: twelue cities with their villages, 25 Gibeon, and Ramah, and Beroth, 26 And Gibeon, & Chephirah, & Beth-el, 27 And Beth-el, & Beth-el, and Beth-el, 28 And Zela, Gibeon, and Beth-el, (which is Jerusalem) Gibeon, and Kiriath: these are the cities with their villages: this is the inheritance of the children of Benjamin according to their families.

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The possession of Joshua.

¶ And the second lot came out to Simeon, a euen for the tribe of the children of Simeon according to their families: and their inheritance was in the middest of the inheritance of the children of Judah.

2 Nowe they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-hual, & Balah, and Azem,

4 And Etrolad, and Bethul, and Hazar-hual,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Also Kenimon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were rounde about these cities, vnto Baalathbeer, and ¶ Kanath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

a According to Iacobhs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the thirde lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth by ¶ Westwarde, euen to Saralah, and reacheth to Dabbath, and meeteth with the river that lieth before Joknean,

12 And turneth from Sarid Eastward towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Gith-hether to Itah-kazin, and goeth south to Kinnon, and turneth to Naph.

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the valley of Jiphtah-el,

15 And Karath, and Naphallai, & Shimon, and Balah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: these are these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Issarel, & Chesulloth,

l Or, Ramath-gad.

b But this large portion was given them by Gods providence to declare their increase in time to come, c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Judah.

fulloth, and Shunem,
19 And Hapharaim, and Shion, and Na-
maharath,

20 And Harabbi, and Kishion, & Abez,
21 And Kemeth, and En-gannim, and

En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and the
endes of their coast reache to Jordan: Re-
terne cities with their villages.

23 This is the inheritance of the tribe of
the children of Issachar, according to their
families: that is, the cities, & their villages.

24 ¶ Also the fist lot came out for the
tribe of the children of Asher according to their
families.

25 And their coast was Helcath, and Ya-
li, and Beeten, and Kishaph,

26 And Mammelech, and Anad, & Epi-
sheal, and came to Carmel Westward, and
to Shihor Libnath,

27 And turned towards the sunne rising
to Beth-dagon, and cometh to Zebul-
lun, and to the valley of Tiptah-el, toward
the Northside of Beth-einek, and Heiel,
and goeth out on the left side of Cabul,

28 And to Ebyon, and Kehob, and Ham-
mon, and Kanah, unto great Zidon.

29 Then the coast turneth to Ramah &
to the strong citie of Zor, and this border
turneth to Hoshah, and the endes thereof are
at the Sea from Hebel to Achzib,

30 Danmah also and Napheh, and Rehob:
two and twentie cities with their villages.

31 This is the inheritance of the tribe of
the children of Asher according to their fa-
milies: that is, these cities and their vil-
lages.

32 ¶ The first lot came out to the children
of Naphtali, even to the children of Napht-
ali according to their families.

33 And their coast was from Heleph,
and from Wilson in Karnaaim, and Ma-
minech, and Jabneel, even to Lakum, and
the endes thereof are at Jordan.

34 So this coast turneth Westward to
Moth-raboi, and goeth out from thence to
Hukkok, and reacheth to Zebulun on the
Southside, and goeth to Asher on the West
side, and to Judah by Jordan toward the
Sunne rising.

35 And the strong cities are Ziddim, Zer,
and Hamnath, Kakkath, and Cinnereth,

36 And Mamah, and Ramah, & Hazor,
37 And Kedesh, and Edrei, & En-hazor,

38 And Iron, & Migdal-el, Hozem, and
Beth-anah, and Beth-hemesh: nineteene
cities with their villages.

39 This is the inheritance of the tribe of
the children of Naphtali according to their
families: that is, the cities and their vil-
lages.

40 ¶ The seventh lot came out for the
tribe of the children of Dan according to
their families.

41 And the coast of their inheritance was
Zorah, and Eshtaoi, and Ir-hemesh,

42 And Shalabbin, and Aialon, and
Ithlah,

43 And Elon, and Tannathah, and Es-
aron,

44 And Eltekeh, and Gibbethon, and
Baalah,

45 And Jehud, and Bene-berak, and
Gath-rimmon,

46 And Esh-tarkon, and Kakkon, with
the border that lieth before * Japho.

47 But the coastes of the children of Dan
fell out too late for them: therefore the chil-
dren of Dan went up to fight against the
Hebren, and took it, & more it with the edge
of the sword, and possessed it, & dwelt there-
in, and called it Bethem, * Dan, after the name
of Dan their father.

48 This is the inheritance of the tribe of
the children of Dan according to their fami-
lies: that is, these cities, and their villages.

49 ¶ When they had made an end of di-
viding the land by the coastes thereof, then
the children of Israel gave an inheritance
unto Joshua the sonne of Nun among them.

50 According to the word of the Lord they
gave him the citie which hee asked, even
* Tannath-herah in mount Ephraim: and
he built the citie and dwelt therein.

51 ¶ These are the heritages which Ele-
azar the Priest, and Joshua the sonne of
Nun, and the chiefe fathers of the tribes of
the children of Israel divided by lot in Shi-
loh before the Lorde at the doore of the Ta-
bernacle of the Congregation: to they made
an ende of dividing the countrey.

CHAP. XX.

2 The Lord commandeth Joshua to appoint cities
of refuge. 3 The use thereof. 7 And their names.

¶ The Lord also spake unto Joshua, saying,
2 Speake to the children of Israel,
and say, * Appoint you cities of refuge,
whereof I spake unto you by the hande of
Moses,

3 That the slayer that killeth any person
by ignorance, and unwittingly, may flee
thither, and they shall bee pour refuge from
the avenger of blood.

4 And he that doth flee unto one of those
cities, shall stande at the entering of the gate
of the citie, and shall shew his cause: & to the
Elders of the citie: and they shall receive
him into the citie unto them, and give him
a place, that he may dwell with them.

5 And if the avenger of blood pursue
after him, they shall not deliver the slayer into
his hande, because hee smote his neigh-
bour ignorantly, neither hated hee him be-
fore time:

6 But he shall dwell in that citie until he
stande before the Congregation in iudges-
ment, * or untill the death of the hie Priest
that shall bee in those dayes: then shall
the slayer returne, and come unto his owne ci-
tie, and unto his owne house, even unto the
cite from whence he fled.

7 ¶ Then they appointed Kedesh in
Galil in mount Naphtali, and Shechem
in mount Ephraim, and Kirith-arba,
(which is Hebron) in the mountaine of
Judah.

8 And on the other side Jordan toward
Jericho Eastward, they appointed
* Bezer in the wilderness upon the
plaine, out of the tribe of Ruben, and
Ramoth

k Called Ioppe.

l According as
Iaakob had pro-
phesied, Gen. 49.

17.
Iudg. 18. 29.

Chap. 24. 30.

Numb. 34. 17.

Exod. 21. 13.
num. 35. 6, 11,
14. deut. 19. 2.

a At vnwares,
and bearing him
no grudge.

b Ebr. in the eares
of the Elders.

b That is, the
nearest kinsmen
of him that is
slaine.

c Till his cause
were proued.
Numb. 35. 25.

¶ Or, Galile.

Deut. 4. 43.
1. chro. 6. 78.

e There was an
other citie of this
name in the tribe
of Iudah: for vn-
der diuers tribes
certaine cities
had al one name,
and were distin-
guished by the tribe
only.

f Ioyneth to the
tribe of Zebulun,
which lay more
Eastward.

g Which was
Tyrus, a strong
citie in the Sea.

h These cities
were in the
countrey of Za-
enannim.

¶ Or, eiron vnto
Jordan.

i Of the which
the lake of Gen-
nezareth had his
name.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

f Or, the chiefe of the fathers.

Num. 35. 2. a By Moses, by whose min^{is}terie God sheweth his power.

b He meaneth them that were Priests: for some were but Levites. c Every tribe gave more or fewer cities, according as their inheritance was great or little. Num. 35. 8.

d For Aaron came of Kohath, and therefore the Priests office remained in that familie. e That is, the Priest of the familie of the Kohathites, of who Aaron was chiefe.

Kamoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, untill he stood before the Congregation.

CHAP. XXI.

The cities given to the Levites, 41 in number eight and fourie. 44 The Lord according to his promise gave the children of Israel rest.

Then came the principall fathers of the Levites unto Eleazar the Priest, and unto Joshua the sonne of Amin, and unto the chiefe fathers of the tribes of the children of Israel,

2 And spake unto them at Shiloh in the land of Canaan, saying, *The Lord commanded by the hand of Moses, to give vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gave unto the Levites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin: thirteene cities.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirtene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of Aaron being of the families of the Kohathites, and of the sonnes of Beniamin, (for theirs was the first lot.)

11 So they gave them Kirjath-arba of the father of Anak (which is Hebron) in the mountaine of Judah, with the suburbs of the same round about it.

12 (But the land of the cite, and the villages thereof gave they to Caleb the sonne of Iephunneh to be his possession)

13 Thus they gave to the children of Aaron the Priest, a cite of refuge for the slayer, even Hebron with her suburbs, and Timnah with her suburbs.

14 And Jattir with her suburbs, and Ashetemoa and her suburbs,

15 And Golan with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Jutta with her suburbs, & Beth-shemesh with her suburbs: nine cities out of these two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Gaba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbs.

20 But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gave them the cite of refuge for the slayer, Shechem with her suburbs in mount Ephraim, & Geser in her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibeon with her suburbs,

24 Aitalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were ten with their suburbs.

27 Also unto the children of Gershon of the families of the Levites, they gave out of the halfe tribe of Manasseh, the cite of refuge for the slayer, Golan in Bashan with her suburbs, and Beelsherah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishton with her suburbs, Dabereh in her suburbs,

29 Tarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Khepib with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the cite of refuge for the slayer, Kedesh in Galilee with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zebulun, Joknean with her suburbs, & Karath with her suburbs,

35 Dimnah with her suburbs, Mahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, & Jahazai with her suburbs,

37 Kedemoth with her suburbs, and Ephraath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave

f The suburbs were a thousand cubites from the wall of the cite round about, Num. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

l Or, Galile.

l They are here called the rest, because they are last numbered, & Merari was the youngest brother, Gen. 46. 11. m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

for a citie of refuge for the stranger, Kanoth in Gilead with her suburbs, and Mahanaim with her suburbs.

39 Bethbon with her suburbs, & Azer with her suburbs: foure cities in all.

40 So all the cities of the children of Manasse, according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.

41 And all the cities of the Levites with in the possession of the children of Israel, were eight and fourtie with their suburbs.

42 These cities lay enery one severally with their suburbs round about them: so were all these cities.

43 So the Lord gave unto Israel all the land, which hee had sware to give unto their fathers: and they possessed it, & dwelt therein.

44 Also the Lord gave them rest round about according to all that hee had sware unto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 There failed nothing of all the good things which the Lord had sayd unto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasse are sent againe to their possessions. 10 They build an altar for a memorie. 15 The Israelites reprove them. 21 Their answer for defence of the same.

Then Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manasse,

2 And said unto them, Ye haue kept all that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of the Lord your God.

4 And now the Lord hath given rest vnto your brethren as he promised them: they are now retorne ye and goe to your tentes, to the land of your possession, which Moses the seruant of the Lord hath giuen you besyde Jordan.

5 But take diligent heed, to doe the commandment and lawe, which Moses the seruant of the Lord commanded you: that is, that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Joshua blessed them & sent them away, and they went vnto their tentes.

7 I Nowe vnto one halfe of the tribe of Manasse Moses had giuen a possession in Bashan: and vnto the other halfe thereof gave Joshua among their brethren on this side Jordan Westward: therefore when Joshua sent them away vnto their tentes, and blessed them.

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with silver and with gold, with blasse and with

iron, & with great abundance of rayment: diuide the spoile of your enemies with your brethren.

9 So the children of Reuben, and the children of Gad, and halfe the tribe of Manasse returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 And when they came vnto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasse, built there an altar by Jordan, a great altar to see to.

11 When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasse haue built an altar in the forefront of the land of Canaan vpon the borders of Jordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vnto to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse into the land of Gilead, Phinias the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousand of Israel.

15 So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built vpon an altar for to rebell this day against the Lord?

17 Yane we too little for the wickednesse of Deceit, why reue we are not cleansed vnto this day, if though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to us grow he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be uncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but rebel not against the Lord, nor rebell nor against vs in building you an altar, besyde the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass gruously in the execrable thing, and waich sellen? all the Congregation of Israel: and this man alone perished not in his wickednesse.

21 Then the children of Reuben & the children

e Which remained at home and were not to the warre, Num. 31. 27. 1. Sam. 30. 24.

f Ebr. Gilead, the border country also was called Canaan, because the Amorites dwelled there, were called Canaanites, That is, beyond Jordan: for sometime the whole countrey on both sides of Jordan is meant by Canaan.

g Such now was their zeale, that they would raise their loste their liues, then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not onely of the princes, but also of the common people.

Num. 2. 5. 4.

j Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

k In your iudgement.

l To vie any other service then God hath appointed, is to rebell against God, 1. Sam. 15. 23.

(chap. 7. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

h Thus according to Iacob's prophesie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14. 15.

i After that the Israelites enjoyed the land of Canaan.

b Which was to goe armed before their brethren, Num. 32. 29.

Num. 32. 33. chap. 13. 8.

Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the law. d He commended it to God, and prayed for them.

children of Gad, and halfe the tribe of Manasse answered, and laide vnto the hands ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, laite thou vs not this day.

23 If wee haue built vs an altar to resurne away from the Lord, either to offer thereon burnt offerings, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if wee haue not rather done it for feare of this tyme, saying, In tyme to come pour children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Jordan a border betwene vs and pou, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall pour children make our children cease from fearing the Lord.

26 Therefore we said, We will not goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a witness betwene vs and pou, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that pour childre should not say to our children in tyme to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs, or to our generations in tyme to come, then will we answer, We holde the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and pou.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel which were with him, heard the wordes, that the children of Reuben, & children of Gad, and the children of Manasse spake, & they were well content.

31 And Phinehas the sonne of Eleazar the Priest, said vnto the children of Reuben and to the children of Gad, and to the children of Manasse, This day wee perceive that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of

Israel: and the children of Israel blessed God, and numbered not to goe against them in battell, for to destroy the lande, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar Ed: for it shall be a witness betwene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they sojorne not themselves to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 and threatnings, if they for sake him.

¶ As a long season after that the Lord had giuen rest vnto Israel from all their enemies rounde about, and Ioshua was olde, and stricken in age,

2 Then Ioshua called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations: before you, howe the Lord your God himselfe hath fought for you.

4 Behold, I haue diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Jordan, with all the nations that I haue destroyed, euen vnto the great Sea & Westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and see shall possesse their land, as the Lord your God hath sayde vnto you.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, that ye turne not therefrom to the right hand nor to the left,

7 Neither companie with those nations: that is, with them, which are left with you, neither make mention of the name of their gods, nor cause to sweare by them, neither serue them nor beue vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vntill this day.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your selves, that ye loue the Lord your God.

12 Els, if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destruction vnto you, and a whippe on your sides, and thornes in your sides, vntill ye perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day do I enter into the way of all the world, and ye knowe in

10 Or, praised, 4 Ebr, said.

10 Or, witness.

4 Ebr, commen into yeeres.

a Your eies bearing witness.

10 Or, ouerthrowen these nations.

4 Ebr, as the sunne set.

b Which yet remaine and are not overcome, as chap. 13. 2.

Deut. 5. 32. and 28. 14.

c And not yet subdued, Tsal. 16. 4.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

Lewis. 26. 8. deut. 32. 30. 4 Ebr, foules.

10 Or, be of their assistance. 10 Or, haue conversation with them. Exod. 23. 33. num. 33. 35. deut. 7. 16.

e Meaning, they shall be a continuall griefe vnto you, and so, the cause of your destruction.

f I die, according to the course of nature.

n Let him punish vs.

o Or, to turne backe from the true God.

Gen. 31. 48. chap. 24. 37. verse 34.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

4 Ebr, it was good in their eies.

q By preferring vs and governing vs.

r Whome if ye had offended, he would haue punished with you.

g Most certainly. Chap. 21. 45.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones. Gen. 50. 26.

c Euphrates in Mesopotamia, Gen. 24. 10.

d Euen fourtie yeeres.

e Num. 21. 29.

f Nem. 21. 5. dent. 23. 4.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ieuill thing, untill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shall transgresse the commandment of the Lord your God, which he commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of the Lord be wote against you, and ye shall verily quickly out of the good land which he hath giuen you.

2 Ioshua rehearseth Gods benefices, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

A ND Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, and they presented themselves before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thowow all the land of Canaan, and multiplied his seed, and * gaue him Ishak.

4 And I gaue vnto Ishak * Iacob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iacob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with chariots and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord, and he put a darkness betwene you and the Egyptians, and broughte the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iordan, * and they fought with you: but I gaue them into your hand, and ye possessed their country, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zipor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iordan, and came vnto Jericho, & the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgathites, the Hittites, and the Jebusites, and I deliuered them into your hand.

12 And I sent * Hornets before you, which callt him out before you, euen the two kings of the Amorites, and not with the sword, nor with the bowe.

13 And I haue giuen you a land, wheres in ye did not labour, and cities, which ye built not, and ye dwell in them, and eate of the vineyardes and Olive trees, which ye planted not.

14 Nowe therefore feare the Lord, and serue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And if it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: * but I and mine house wil serue the Lord.

16 Then the people answered and sayde, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people thowow whome wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye cannot serue the Lord: for hee is an holie God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then he will retorne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayde vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Ye are witnesses against your selues, that ye haue chosen you the Lord to serue him: and they said, We are witnesses.

23 Then put away now, saide hee, the strange gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people saide vnto Ioshua, The Lord our God will we serue, and his voice will we obey.

25 So Ioshua made a covenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wote these words in the booke of the law of God, and tooke a great stone, and wrote it there vnder an Olive tree that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Beholde,

e Because it was the chiefe citie, vnder it he containeth all the country: els they of the citie fought not. Exod. 23. 28. dent. 7. 20. chap. 11. 20.

f This is the true vse of Gods benefices, so learne thereby to feare and to serue him with an vpright conscience. f Ebr. if it be euill in your sight.

g This teacheth vs, that if all the world would go from God, yet euerie one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules? Chap. 23. 15.

i If you doe the contrary, your owne mouthes shall condemne you, k Out of your hearts and outwardly.

l By ioyning God and the people together: also he repeated the promises out of the Law.

m Or, obne,

m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

Chap. 19. 50.
Iudges 2. 9.
n Such are the people commonly as their rulers are.

Beholde, this stone shall be a witnesse vnto vs: for it hath heard all the wordes of the Lorde which he spake vnto vs: it shall be therefore a witnesse against you, lest ye deny me your God.

28 Then Ioshua let the people depart, every man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lorde, died, being an hundred and tenne yeeres olde.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the southside of mount Gaash.

31 And Israel served the Lorde all the

dapes of Ioshua, and all the dapes of the Elders that ouerlived Ioshua, and which had knowen all the workes of the Lorde that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iakob bought of * the sonnes of Hamor father of Shechem, for an hundred pices of silver, & the children of Ioseph had them in their inheritance.

33 Eliezer the sonne of Aaron died, whom they buried in the hill of Whinnes, whome they buried in the hill of Whinnes, whome they buried in the hill of Whinnes, whome they buried in the hill of Whinnes.

34 Eliezer the sonne of Aaron died, whom they buried in the hill of Whinnes, whome they buried in the hill of Whinnes, whome they buried in the hill of Whinnes, whome they buried in the hill of Whinnes.

Gen. 50. 25.

Exod. 13. 19.

Gen. 33. 19.

† Ebr. Gibeah
Thinchas.

The booke of Iudges.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the truth of Gods promise performed, in steade of acknowledging his great benefites, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slaerie, to the intent they might feelee their owne miseries, and so call vnto him and be deliuered.) So to shewe that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were exccuters of Gods iudgements, not cholen of the people nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fouteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achish. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

After that Ioshua was dead, the children of Israel asked the Lorde, saying, Who shall goe bp for vs against the Canaanites, to fight first against them?

2 And the Lorde saide, Iudah shall goe bp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his brother, Come bp with me into my lor, that we may fight against the Canaanites: and I likewise will goe with thee into thy lor: so Simeon went with him.

4 Then Iudah went bp, and the Lorde deliuered the Canaanites & the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and then fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbers of his handes and of his feete.

7 And Adoni-bezek said, Seventie kings

hauing the thumbers of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Ariath-arba: and they slew Shephai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Ariath-sepher.

12 And Caleb said, Ye that smiteth Ariath-sepher, and takest it, even to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs ponger brother tooke it, to whom he gaue Achish his daughter to wife.

14 And when he came to him, he moued him to take of her father a feldse, and she lighted off her asse, and Caleb said vnto her, What wilt thou?

e Which was afterward built againe, and possessed by the Jebusites, 2. Sam. 5. 6.

Iosh. 15. 14.

f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

15 And

a By the iudgement of Vrim: reade Exo. 28. 30. num. 27. 21. 1. sam. 28. 6.

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

d For the land of Bezek.

e This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receive, Leuit. 24. 19. 20.

Canaanites dwell with the Israelites, and Iudges. 5 pay tribute. The people are reproved.

h This was one of the names of Moles father in law, reade Num. 10. 29.

Num. 21. 3. i These cities and others were afterward possessed of the Philistims, 1. Sam. 6. 17.

Num. 14. 24. Josh. 14. 13. and 15. 14. k For after that the tribe of Iudah had burnt it, they built it againe,

Gene. 28. 19.

Josh. 2. 14.

Josh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4. Josh. 16. 10.

m That is, the tribe of Zebulun, as is also to be understood of the rest.

15 And he answered him, Give me a blessing: for thou hast given me a South countrey, give me also springs of water: and Caleb gave her the springs above, and the springs beneath.

16 ¶ And the children of ^b Keni Moses father in law went up out of the cite of the palmie trees with the children of Iudah, into the wilderness of Iudah, that iseth in the South of Arab, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the cite ^a Hozmah.

18 Also Iudah rooke ^a Hazah with the castles thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he couide not drine out the inhabitants of ^p valleys, because they had charers of ppon.

20 And they gave Hebron unto Caleb, as ^a Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that ^k inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to viewe Beth-el (and the name of the cite before time was ^a Luz)

24 And the spies sawe a man come out of the cite, and they said unto him, Shewe vs, we pray thee, the way into the cite, ^a and we will shew thee mercede.

25 And when he had shewed them the way into the cite, they smote the cite with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof unto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: ^l but the Canaanites dwelled still in that land.

28 Nevertheless, when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwell in Gezer, but the Canaanites dwell in Gezer among them.

30 ¶ Neither did ^m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Achzib, nor the inhabitants of Zidon, nor of Ublab, nor of Achzib, nor of Ibelah, nor of Aphik, nor of Achob,

32 But the Ashterites dwell among the Canaanites the inhabitants of the land: for they did not drine them out.

33 ¶ Neither did Naphtali drine out the inhabitants of Beth-shean, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shean, and of Beth-anath became tributaries unto them.

34 And the Amorites drine out the children of Dan into the mountaine: so that they suffered them not to come downe to the halley.

35 And the Amorites dwelt still in mount Heres in Sharon, & in Shaalbim, and when the ^a hand of Josephs familie prevailed, they became tributaries:

36 And the coast of the Amorites was from Healeh-akzibim, even from ^a Seelah and upward.

CHAP. II.

^a The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites sell to idolatrie after Ioshuas death. 14 They are delivered into the enemies hands. 16 God delivereth them by Iudges. 23 Why God suffered idolaters to remaine among them.

And an Angel of the Lord came by a Thais, messenger or Prophet, as some thinke, Phinehas. Adan Gilgal to Boshim, and saide, I made you to go up out of Egypt, and have brought you unto the lande which I had sworn unto your fathers, and said, I will never breake my covenant with you.

2 ¶ Also shall make no covenant with the inhabitants of this land, ^a but shall breake downe their altars: but ye have not obeyed my voyce. Why have ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall be ^a as thornes unto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these wordes unto all the children of Israel, the people lift up their voyce, and wept.

5 Therefore they called the name of that place, ^a Boshim, and offered sacrifices there unto the Lord.

6 ¶ Now when Ioshua had sent ^a people away, the children of Israel went every man into his inheritance to possess ^a his land.

7 And the people had served the Lord all the dayes of Ioshua, and all the dayes of the Elders that outlived Ioshua, which had seene all the great ^a workes of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the servant of ^a Lord died, when he was an hundred and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in ^a Cannath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and served ^a Baalim,

n But made them pay tribute as the others did.

Or, afflicted them.

Or, would dwell. Meaning, when he was stronger then they.

p Which was a cite in Arabia, or as some reade, from the rocke.

a That is, messenger or Prophet, as some thinke, Phinehas.

Deut. 7. 2. Deut. 12. 3.

Josh. 23. 13.

Or, snare.

Or, weeping.

b After that he had divided to every man his portion by lot, Josh. 24. 28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward, is Serch, as Josh. 24. 30.

e That is, all manner of idoles.

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were rounde about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued Baal, and Astaroth.

14 And the wrath of the Lord was hote against Israel, and he deliuered them into the hands of spoilers, that spoiled them, and he sold them into the hands of their enemies rounde about them, so that they could no longer stand before their enemies;

15 & whithersoener they went out, the hand of the Lord was against them, as the Lord had saide, and as the Lord had sware vnto them: so he punished them forsoe.

16 ¶ For withstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whooring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Judge, and deliuered them out of the hand of their enemies at the dapes of the Judge, (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them)

19 Yet when the Judge was dead, they returned, & did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he saide, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more call out besyde them any of the nations, which Joshua left when he died,

22 That though them I may prouoe Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and gaue them not out immediately, neither deliuered them into the hand of Joshua.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

These now are the nations which the Lord left, that he might prouoe Israel by them (even as many of Israel as had not knowne all the warres of Canaan,

2 Whelp to make the generations of the children of Israel to knowe, and to teache them warre, which doubtlesse their predecessors knew not)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Libanon, from mount Baal-hermon vntill

one come to Hamath.

4 And these remained to prouoe Israel by them, to wit, whether they would obey the commandments of the Lord, which he commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,

6 And they tooke their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgaue the Lord their God, and serued Baalim, and Astaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chulhan rishathaim king of Aram-naharaim, and the children of Israel serued Chulhan rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a saviour to the children of Israel, and he saved them, euen Othniel the sonne of Kenaz, Gileads younger brother.

10 And the spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chulhan rishathaim king of Aram into his hand, and his hand preuailed against Chulhan rishathaim.

11 So the land had rest fourety yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palmie trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a saviour, Ehud the sonne of Gera, the sonne of Jemini, a man blame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud made him a dagger with two edges of a cubite length, & he did giue it vnder his raiment vpon his right thigh.

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fatte man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from his brethren, that were by Gilgal, and said, I haue a secret errand vnto thee. O King. Who said, Keepe silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a Summer parlor, which he had,) and Ehud saide, I haue a message

e Contrary to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatry.

Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord. Or, Syria.

f That is, 32. vnder Ioshua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

Or, Benjamin. Or, left banded.

Or, caused a dagger to be made.

h Or, as some read, from the places of idoles. i Till all be departed.

Chap. 10.6. f These were idols, which had the forme of an ewe or sheepe among the Sidonians, Psal. 44. 12. i sai. 50. 1. g In all their enterprises, h The vengeance. Or, Magistrates. Ebr. saued.

i Meaning, from the true religion.

Ebr. repented. k Seeing their cruelty. Chap. 3. 12. Ebr. corrupted themselves.

l As the Hittites, Jebusites, Amorites, &c. m So that both outward enemies and false prophets are but a trial to proue our faith, Deut. 13. 3. and Chap. 3. 1.

a Which were arch eued by the hand of God and not by the power of man. b For they trusted in God, & he fought for them.

unto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat cloied about the blade, so that he could not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gare him out into the porch, and shut the doories of the parlour vpon him, and locked them.

24 And when he was gone out, his seruants came: who seeing that the doories of the parlour were locked, they said, Sure ly he is dorth his easement in his Summer chamber.

25 And they carried till they were ashamed: and seeing he opened not the doories of the parlor, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they caried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, even Moab into your hand. So they went downe after him, and tooke the passages of Jordan toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, all I fed men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day vnder the hand of Israel: and the land had rest fourescore yeeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines fye hundred men with an ore goad, and he also deliuered Israel.

CHAP. IIII.

1 Israel sinned, and are giuen into the hands of Labiin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sifera fleeth, 17 and is killed by Iael.

And the children of Israel begame as againe to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of Labin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sifera, which dwelt in Harotheth of the Gintiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of yron, and twentie peres he had bereed the children of Israel very fore.)

4 And at that time Deborah a prophes tisse, the wife of Lapidoth, iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then the sent called Barak the sonne of Abinoam out of Kedesh of Naphtali,

and said vnto him, Vath not the Lord God of Israel commandeth, laying, Goe and draw toward mount Tabor, and take with thee tenne thousand men of the children of Naphtali, and of the children of Zebulun? 7 And I wil draw vnto thee to the Ister kilthon, Sifera, the captaine of Iabins army, with his charrets, and his multitude, and wil deliuer him into thine hand.

8 And Barak saide vnto her, If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then he answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sifera into the hand of a woman. And Debojah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went by on his feete with ten thousand men, and Debojah went vp with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent vntil the plains of Zaanaim, which is by Kedesh.

12 Then they thewed Sifera, that Barak the sonne of Abinoam was gone by to mount Tabor.

13 And Sifera called for all his charrets, even nine hundred charrets of yron, and all the people that were with him from Harotheth of the Gintiles, vnto a river kilthon.

14 Then Debojah saide vnto Barak, Why for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sifera and all his charrets, and all his holte with the edge of the sword before Barak, so that Sifera lighted downe off his charret, and fled awap on his feete.

16 But Barak pursued after the charrets, and after the holte vnto Harotheth of the Gintiles: and all the holte of Sifera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sifera fled awap on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sifera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with all mantle.

19 And he saide vnto her, Give me, I pray thee, a little water to drinke: for I am thirstie. And she opened a bottle of milke, and gaue him drinke, and couered him.

20 Againe he saide vnto her, Stand in the doore of the tent, and when any man doth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a naille of the tent, and tooke an hammer in her hand, and went softy vnto him, and smote the

d And reuiled vnto me by the spirit of prophesie. Psal. 83.9, 10. Or, valley.

e Feating his owne weaknesse and his enemies power, he desired the Prophesie to goe with him to assure him of Gods wil from time to time.

Or, he led after him 10000 men.

Or, posterie, Num. 10.29.

f Ebr. from Kain. Meaning, that he possessed a great part of that country.

g She still encouraged him to this enterprise by assuring him of Gods fauour and ayde.

Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

Or, blankes.

Chap. 5. 25.

i To wit, Sifera, k That is, the pinne or stake, whereby it was fastened to the ground.

Or, ball.

Ebr. he conuerse his seie.

Or, caused the trumpet to be blowne, Num. 10.2, 3.

Or, strong, and buzge bowled. Ebr. humbled. k Meaning, the Israelites, l So that it is not the number, nor the meanes chat God regarded, when he wil see the victorie.

Ebr. added, or continu'd to doe euill.

a There was an other Iabin, whom Iothna killed, and burnt his ciie Hazor, Iosh. 11. 13. b That is, in a wood or strong place.

c By the spirit of prophesie, resolving of controuersies, and declaring the will of God.

the nail into his temples, and fastened it into the ground, (for hee was fast asperpe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said unto him, Come, and I will shew thee the man, whom thou seekst: and when he came into her tent, behold, Sisera lay¹ brad, and the nail in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hands of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak, after the victorie.

Then sang Deborah, & Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the avenging of Israel, and for the people that offered their selves willingly.

3 Heare, ye kings, hearken ye princes: I, even I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the fields of Edom, the earth trembled, & the heavens rained, the clouds also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dapes of Shagar the sonne of Anath, in the dapes of Jael the high wapes were unoccupied, and the travelers walked throug by wapes.

7 The townes were not inhabited: they decayed, I say, in Israel, until I Deborah came by, which rose up a mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a shield of speare seen among forty thousand of Israel?

9 Mine heart is set on the governours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on a white asse, ye that dwell by spiddin, and that walke by the wap.

11 For the nospe of the archers appayed among the bawlers of water: there shall they repeate the righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 By Deborah, by, arise, and sing a song: arise Barak, and leade thy captivie captine, thou sonne of Abinoam.

13 For they that remaine, haue dominion over the mightie of the people: the Lord hath giuen mee dominion over the strong.

14 Of Ephraim their root arose against Amalek: and after ther, Ben-iamin shal fight against thy people, O Amalek: of Naphtali came rulers, & of Zebulun they that handle the pennie of the water.

15 And the Princes of Issachar were with Deborah, and Issachar, and also Ba-

arak: hee was set on his feete in the valley: for the divisions of Issuben were great thoughts of heart.

16 Why abodest thou among the shepolds, to heare the bleatings of the flockes? not ouer Iorden, for the divisions of Issuben were great to helpe them. thoughts of heart.

17 Gilead abode beyond Jordan: and why doest Dan remaine in ships? Asher came late on the sea shoie, and taried in his capred places.

18 But the people of Zebulun & Naphtali haue reoparded their lins vnto the death in the place of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Camach by the waters of Megiddo: they receiued no gaine of money.

20 They fought vs^o heauen, even vs^o stars in their courses fought against Sisera.

21 The River Kishon swept them away, that ancient river the river Kishon. Ding sonie, thou hast marched valiantly.

22 They were the horse hoofs troken with the oke bearing together of their mightie men.

23 Curse ye Moroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shal be blessed above other women: blessed shall she be above women dwelling in tents.

25 He asked water, & he gaue him milke: he brought forth butter in a lordly dish.

26 Shee put her hand to the nail, & her right hand to the workemans hammer: with the hammer smote she Sisera: shee smote off his head, after shee had wounded, and peared his temples.

27 He bowed him downe at her feet, hee fell downe, & lay still: at her feet her bowed him downe, and fel: and when he had lunked downe, he lay there dead.

28 The mother of Sisera looked out at a window, & cried thowg the lateste, Why is his charer so long a coming? why tarie the wheelies of his charer?

29 Her wise ladies answered her: Pea, shee answered her selfe with her owne wordes,

30 Waite they not gotten, and they diuide the spoile? euery man hath a mappe of two, Sisera hath a praye of diuers colours: garments: a praye of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shalbe as the firme when he tiereth in his might. And the lande had rest forty yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon vsent to bee their deliuerer. 37 He asketh a signe.

Afterwarde the children of Israel came, admitted wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seven yeeres.

2 And the hands of Midian prevailed against

And,

against

1 So he saw that a woman had the honour, as Deborah prophesied.

2 Ebr. went and was strong.

3 To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psal. 97. 5. Exod. 19. 18.

Chap. 3. 31. Chap. 4. 18. b For feare of the enemies,

c Miraculously stirred vp of God to pitee them and deliuer them, d They had no heart to resist their enemies. e Ye governours, f As in danger of your enemies. g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie. i To shew first fought against Amalek, & Saul destroyed him. k Euen the learned did helpe to fight. l Euen the whole tribe.

m They mutually they came not ouer Iorden to helpe them. n She reproouth all them y came not to helpe their bretheren in their necessitie. o Either by beating of the sea, or by mining.

p They wanne nothing, but lost all. q As a besom doth the filth of the house.

r It was a citie neere Tabor, where they fought.

f Some read, churned milke in a great cup.

2 Ebr. destroyed.

3 Or, feet.

t That is, she comforted her selfe.

u Because hee was chiefe of the armie. x Shall grow dayly more and more in Gods fauour.

a For feare of the Midianites, they fled into the dennes of the mountaines.

¶ Or, of Kedem.

b Euen almost the whole country.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him,

2. King. 17. 35.
3. Ierem. 10. 2.

¶ Or, to prepare his sight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustificd.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

¶ Or, famisde.

g So that wee see how the flesh is enemy vnto Gods vocation, which cannot be perswaded without signes.

against Israel, and because of the Epidianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

3 When Israel had sowne, then came vp the Epidianites, the Amalekites, & they of the East, and came vpon them,

4 And campt by them, and bestrope the fruite of the earth, euen till thou come vnto Azzah, and leste no fodde for Israel, neither sheepe, nor ore, nor asse.

5 For they went vp, and their cattell, & came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to bestrope it.

6 So was Israel exceedingly impouersished by the Epidianites: therefore the children of Israel cried vnto the Lord.

7 And when the children of Israel cried vnto the Lord because of the Epidianites, 8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus sapeeth the Lord God of Israel, I haue brought pou vnto from Egypt, and haue brought pou out of the house of bondage,

9 And I haue deliuered pou out of the hande of the Egyptians, and out of the hande of all that oppressed pou, and haue cast them out before pou, and giuen pou their land.

10 And I said vnto pou, I am the Lord your God: feare not the gods of the Amorites in whose land you dwell: but pou haue not obeyed my voice.

11 And the Angell of the Lord came, and late vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ezrites, & his sonne Gideon thyshed wheate by the winepresse, to hide it from the Epidianites.

12 Then the Angel of the Lord appeared vnto him, and sapde vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Whi my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers told vs of, and sapd, Wilt not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hande of the Epidianites.

14 And the Lord looked vpon him, and said, Go in this thy night, and thou shalt saue Israel out of the handes of the Epidianites: haue not I sent thee?

15 And he answered him, Whi my Lord, where by shall I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord saide vnto him, I will therefore be with thee, and thou shalt smite the Epidianites, as one man.

17 And he answered him, I pray thee, if I haue found fauor in thy sight, then let me see a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he sapd, I will tarry vntill thou come againe.

19 ¶ Then Gideon went in, and made

readie a hidde, and unleavened bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pott, and brought it out vnto him vnder the oke, and presented it.

20 And the Angell of God sapde vnto him, Take the flesh & the unleavened bread, and lay them vpon this stone, and poure out the broth: and he did so.

21 ¶ Then the Angell of the Lord put forth the ende of the staffe that he held in his hand, and touched the flesh and the unleavened bread: and there arose vp fire out of the stone, and consumed the flesh and the unleavened bread: so the Angell of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angell of the Lord, Gideon then said, Alas, my Lord God: for because I haue seene an Angell of the Lord face to face, I shall die.

23 And the Lord sapd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ¶ Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord sapde vnto him, Take thy fathers pong bullocke, and another bullocke of seven yeres olde, & destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, & the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they sapde one to another, Who hath done this thing? & when they inquired and asked, they sapd, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie sapde vnto Joash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? he that will contend for him, let him die in the morning. If hee be God let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, let Baal pleade for himselfe, because he hath broken downe his altar.

33 Then all the Epidianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Israel.

34 But the spirit of the Lord came vpon Gideon

b Of Ephah, basket, and reade Exo. 16. 36.

i By the power of God onely, as in the sacrifice of Helias, 1 King. 18. 38.

Exod. 33. 20. chap. 13. 23.

¶ Or, the Lord of peace.

k That is, as the Chalde text writeth, fed seven yeres,

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

Numb. 10. 3.
chap. 3. 27.
 o The familie of
 Abiezzer, where-
 of he was,

p This request
 proceeded not of
 infidelitie, but
 that he might be
 confirmed in his
 vocation.

Gen. 18. 32.

q Whereby he
 was assured that
 it was a miracle
 of God.

Chap. 8. 35.

±Ebr. En harod,

±Ebr. H. ammorch.

a God will not
 that any creature
 deprime him of
 his glory.
Deut. 20. 8.
1 mac. 3. 56.

b I will giue thee
 a prooue to know
 them, that shall
 goe with thee,

c Let them de-
 part, as vnmeet
 for this enter-
 prise,

Gideon, *and he blew a trumpet, and **He-
 diezzer* was ioynd with him.

35 And hee sent messengers throughout
 all *Manasseh*, which also was ioynd with
 him, and hee lent messengers vnto *Asher*, &
 to *Zebulun*, & to *Issachar*, and they came
 vp to meet him.

36 Then Gideon sayde vnto God, r If
 thou wilt saue *Israel* by mine hand, as
 thou hast sayd,

37 Behold, I will put a fleece of wool in
 the threshing place: if the dew come on the
 fleece onely, & it be drie vpon all the earth,
 then shall I be sure, that thou wilt saue *Is-
 rael* by mine hand, as thou hast sayd.

38 And so it was: for hee rose vp early
 on the morrow, and thrust the fleece toge-
 ther, & wringed the dewe out of the fleece,
 and filled a bowle of water.

39 Againe Gideon sayd vnto God, Bee
 not angry with mee, that * I may speake
 once more: let me proue once againe, I pray
 thee, with the fleece: let it now be dry onely
 vpon the fleece, and let dewe be vpon all the
 ground.

40 And God did so that same night: for
 it was a dry vpon the fleece onely, and there
 was dewe on all the ground.

CHAP. VII.

2 The Lord commaundeth Gideon to send away a
 great part of his companie. 22 The Medianites are
 discomfited by a wonderful fort. 25 Oreb and Zeeb
 are slaine.

Then **Jerubbaal* (who is Gideon) rose
 vp early, and all the people that were
 with him, and pitched beside the well of
Harod, so that the hoste of the *Medianites*
 was on the southside of them in the val-
 ley by the hill of *Dojeh*.

2 And the Lord said vnto Gideon, The
 people that are with thee, are too many for
 me to quie the *Medianites* into their hands,
 least *Israel* make thee *vaunt against me,
 and say, *His hand hath saued me*.

3 Now therefore proclaime in the audi-
 ence of the people, and say, * Who so is ti-
 merous or feareful, let him returne, and de-
 part early from mount *Gilead*. And there
 returned of the people which were at mount
Gilead, two and twentie thousand: so ten
 thousand remained.

4 And the Lord said vnto Gideon, The
 people are yet too many: bring them down
 vnto the water, and I will trie them for
 thee there: and of whom I say vnto thee,
 This man shall goe with thee, the same shall
 goe with thee, and of whomsoever I say
 vnto thee, This man shall not goe with thee,
 the same shall not goe.

5 So he brought downe the people vnto
 the water. And the Lord said vnto Gideon,
 As many as lay the water with their
 tongues, as a dogge lappeth, them put by
 themselves, and euery one that shall bowe
 downe his knees to drink, put apart.

6 And the number of them that lapped
 by putting their handes to their mouthes,
 were three hundred men: but all the rem-
 nant of the people kneeled down vpon their
 knees to drinke water.

7 Then the Lord sayd vnto Gideon,
 By these three hundred men that lapped,
 will I saue you, and deliuer the *Medianites*
 into thine hand: and let all the other peo-
 ple goe euery man vnto his place.

8 So the people tooke vitayles & with
 them, and their trumpets: and hee sent all
 the rest of *Israel*, euery man vnto his tent,
 and reteined the three hundred then: and
 the hoste of *Midian* was beneath him in a
 valley.

9 And the same night the Lord said vnto
 him, Arise, get thee downe vnto the host:
 for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then
 goe thou, and *Phurah* thy seruaunt, downe
 to the hoste,

11 And thou shalt hearken what they
 say, and so shall thine hands be strong to go
 downe vnto the host. Then went he downe
 and *Phurah* his seruaunt vnto the outside
 of the souldiers that were in the hoste.

12 And the *Medianites*, & the *Amale-
 kites*, and all * they of the East, lay in the
 valley like grasshoppers in multitude, and
 their camels were without number, as the
 sand which is by the sea side for multitude.

13 And when Gideon was come, behold,
 a man tolde a dreame vnto his neighbour,
 and said, Behold, I dreamed a dreame, and
 loe, a cake of barley bread tumbled from
 aboute into the hoste of *Midian*, and came
 vnto a tent, and smote it that it fell, and o-
 uerturned it, that the tent fell downe.

14 And his fellow answered, and sayde,
 This is nothing els saue the sword of *Gi-
 deon* the sonne of *Joash* a man of *Israel*:
 for into his hand hath God deliuered *Midian*:
 and all the hoste.

15 When Gideon heard the dreame
 tolde, and the interpretation of the same, he
 was twofolde, and returned vnto the hoste
 of *Israel*, and sayde, By: for the Lord hath
 deliuered into your hand the hoste of *Midian*.

16 And hee diuided the three hundred
 men into three bands, & gaue euery man a
 trumpet in his hand with empty pitchers,
 and flauts * within the pitchers.

17 And he said vnto them, Looke on me,
 and do likewise, when I come to the side of
 the hoste, euen as I do, so do you.

18 When I blow with a trumpet and all
 that are with me, blowe ye with trumpets
 also on euery side of the hoste, and say, * For
 the Lord, and for Gideon.

19 So Gideon and the hundred men
 that were with him, came vnto the outside
 of the hoste, in the beginning of the middle
 watch, & they raised vp the watchmen, and
 they blew with their trumpets, and brake
 the pitchers that were in their hands.

20 And the three companies blew with
 trumpets and brake the pitchers, and held
 the lampes in their left handes, and the
 trumpets in their right handes to blowe
 withall: and they cried, The sword of the
 Lord and of Gideon.

21 And they stood, euery man in his
 place round about the host: and all the host
 ran, and cried, and fled.

d That is, the
 one and thirtie
 thousand, and
 700. lookes verses
 3. and 6.
*±Ebr. in their
 hands,*
±Or, encouraged,

e Thus the Lord
 by diuers meanes
 doth strengthen
 him that he faint
 not in to great an
 enterprife.

Chap. 6. 33.

f Some read, a
 trembling noise:
 of barley breads
 meaning, that
 one of no repu-
 tation should
 make their great
 army to tremble.

g Or, gaue God
 thanks, as it is in
 the Chalde text.

±Or, firebrands,
 h These weakes
 meanes God v-
 sed, to signifie
 that the whole
 victorie came of
 him.

i That is, the vi-
 ctorie shall be the:
 Lordes, and *Gi-
 deon* his seruaunt.

k Shall destroy
 the enemies.

*±Or, broke their
 aray,*

1/a.9.4.

1 The Lord caused the Midianites to kill one another.

22 And the three hundred blewe with trumpets, and the Lord set every mans sword upon his neighbour, and upon all the hoste: so the host fled to Beth-habittah in Zererah, and to the border of Abel-mes-holah, unto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all-Manasseh pursued after the Ephraimites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Ephraimites, & take before their the waters unto Beth-barah, & Jordan. Then all the men of Ephraim gathered together, and tooke the waters unto Beth-barah and Jordan.

25 And they tooke two princes of the Ephraimites, Oreb and Zeeb, and slew Oreb upon the rocke Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Ephraimites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

CHAP. VIII.

1 Ephraim murmured against Gideon, 2 Who appeaseth them, 3 He passeth the Iordan, 4 He reuengeth himselfe on them of Succoth & Peniel, 27 He maketh an Ephod, which was the cause of Idolatrie, 30 Of Gideons finnes and of his death.

Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wents test to fight with the Ephraimites: and they chode with him sharply.

2 To whom he said, What haue I not done in comparison of you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezzer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 And Gideon came to Jordan to passe ouer, hee, and the three hundred men that were with him, wearp, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, 4 moyses of bread vnto the people: that follow me (for they be wearie) that I may followe after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth sayd, Wee the hands of Zebah and Zalmunna now in thine handes, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will & teare your flesh with thynges of the wilderness and with byers.

8 And he went by thence to Peniel, & spake vnto them likewise, and the men of Peniel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Peniel, When I come againe in peace, I will beake downe this towler.

10 Nowe Zebah and Zalmunna were in Karkoz, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for

there was slaine an hundred and twentie thousand men, that drew swords.

11 And Gideon went to worowe them that were in tabernacles on the Eastside of Hobab and Jogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah & Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah & Zalmunna, and discomfited all the host.

13 So Gideon the sonne of Joash returned from battell, the sun being yet hie,

14 And tooke a seruante of the men of Succoth, and inquired of him: & he wrote to him the princes of Succoth and the Elders thereof, euen thientie and seven men.

15 And hee came vnto the men of Succoth, & sayd, Behold Zebah and Zalmunna, by whom ye byrhaied me, saying, Wee the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thomes of the wilderness, and byers, and & did teare the men of Succoth with them.

17 Also hee brake downe the tower of Peniel, and slew the men of the citie.

18 Then said he vnto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? and they answered, As thou art, so were they: every one was like the childe of a King.

19 And he said, They were my brethren, euen my mothers children: as the Lord liueth, if ye had saved their liues, I would not slay you.

20 Then hee sayde vnto Jether his first borne sonne, Wy, & slay them: but the boy dyed not his sword: for hee feared, because he was yet young.

21 Then Zebah and Zalmunna sayde, Kile thou, and fall vpon be: for! as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ioygements, that were on their camels necks.

22 Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, If his intent was would desire a request of you, that you would giue mee euery man the earrings of his paye (for they had golden earrings, because they were Ishmaelites).

25 And they answered, Wee will giue them. And they layed a garment, and did cast therein euery man the earrings of his paye.

26 And the weight of the golden earrings that he required, was a thousand and seven hundred shekels of gold, beside collers, and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels necks.

m Meaning the passages or the foordes, that they should not escape.

2/a.8.3.17.
2/a.10.26.

n These places had their names of the acts that were done there.

a They began to cauilt, because he had the glory of the victorie.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.

d Or, some small portion.
Ebr. that are at my side.

e Because thou hast ouertome an handfull, thinkest thou to haue ouertome the whole?
Ebr. beats in pieces.

f Having gotten the victorie.

g A citie Eastward beyond Iorden,

h He went by the wilderness where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.
Or, described.

k Ebr. brake in pieces, as one thresheth earne.

1. King. 12.25.

l Or, they were like vnto thee.

k We came all out of one bellie: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
Or, collers.
That is, thy posterity.

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

Or, sweete balles.

o That is, such things as pertained to the use of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. & 1. Sam. 2. 18. and 2. Sam. 6. 14. & chap. 17. 5.

¶ *Eb, which came out of his thigh.*

p Which citie belonged to the Ezrites.

q That is, Baal, to whome they had bound them selues by covenant.

r They were vnmindfull of God, and vnkinde toward him, by whom they had receiued so great a benefite.

a To practise with his kind-folkes for the attaining of the kingdom.

b Of your kinred by my mothers side.

¶ *For idle fellows and vagabonds.*

c Thus tyrants, to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chron. 31. 4.

d Which was as the towne house, or common hall, which hee calleth the tower of Shechem, verse 49.

27 And Gideon made an Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon & his house. 28 Thus was Apidian brought low before the children of Israel, so that they lift by their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Josiah went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes: begotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned awap and went a whoring after Baalim, and made a Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnes which hee had shewed vnto Israel.

CHAP. IX.

1 Abimelech usurpeth the kingdom, and putteth his brethren to death. 7 Iotham propheseth a parabole. 23 Harred betweene Abimelech and the Shechemites. 26 Gaal conspirer against him, and is overcome. 53 Abimelech is wounded to death by a woman.

¶ Then Abimelech the sonne of Jerubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Sap, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Jerubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and pour flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their heartes were moued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuentie pieces of silver out of p house of Baal-berith, wherewith Abimelech hired vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Jerubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Jerubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of Jabbul, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, hee

went and stood in the tappe of mount Garizim, and lift vp his voyce, and cried, and said vnto them, Hearken vnto me, pou men of Shechem, that God may hearken vnto you.

8 ¶ The trees went sooth to anoint a king ouer them, and sate vnto the Diuine tree, Reigne thou ouer vs.

9 But the oliue tree lapde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and goe to aduance me about the trees?

10 Then the trees saide to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruite, and goe to aduance me about the trees?

12 Then saide the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine saide vnto them, Should I leaue my wine, wherewith I cheere God and man, and goe to aduance mee about the trees?

14 Then said all the trees vnto the hyamsble, Come thou, and reigne ouer vs.

15 And the hyamsble saide vnto the trees, If ye wil in deed anoint me king ouer you, come, and put your trust vnder my shadowe: and if not, the fire shall come out of the hyamsble, and consume the Cedars of Lebanon.

16 Nowe therefore, if ye doe truly and vncorruptly to make Abimelech king, and if pee haue dealt well with Jerubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and I aduancured his life, and deliuered you out of the hands of Midian,

18 And pee are risen by against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his wapper seruant, king ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Jerubbaal, and with his house this day, then I reioyce pe with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Jabbul: also let a fire come forth from the men of Shechem, and from the house of Midian, and consume Abimelech.

21 And Iotham ran awap, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yeres ouer Israel.

23 But God sent an euill spirite betweene Abimelech, & the men of Shechem: and the men of Shechem blake their prosuise to Abimelech,

24 That the crueltie toward the seuentie sonnes of Jerubbaal and their blood might come and bee lapde vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had apyed him to kill his brethren.

¶ By this parabole he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

¶ Or, this tree, or bryer.

¶ Abimelech shall destroy the nobles of Shechem.

¶ Ebr, he cast his life farre from him.

¶ That he is your king, and you his subiects.

¶ Because the people consented with the king in sheading innocent blood: therefore God destroyeth both the one and the other.

25 So the men of Shechem set men in waite for him in the toppes of the mountaynes: who robbed al that passed that way by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, & troade them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that wee shoulde serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why shoulde wee serue him?

29 Nowe woulde God this people were vnder mine hand: then woulde I put away Abimelech. And he said to Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech & pryncipally, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

32 Nowe therefore arise by night, thou and the people that is with thee, and lie in waite in the fildes.

33 And the early in the morning assoone and the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaynes: and Zebul said vnto him, The shadowe of the mountaynes seeme men vnto thee.

37 And Gaal spake againe, & said, See, there come folke downe & by the middle of the lande, and another bande cometh by the way of the plaine of ¶ Shechem.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that wee shoulde serue him? Is not this the people that thou hast despised? Goe out nowe, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah:

and Zebul thrust out Gaal & his brethren that they shoulde not dwell in Shechem.

42 ¶ And on the morrowe, the people went out into the fildes: which was tolde Abimelech.

43 And he tooke the people, and deuided them into three bandes, and layde waite in the fildes, and looked, and beholde, the people were come out of the citie, and hee rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bandes ran vpon all the people that were in the fildes and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and destroyed the citie and lowed it in it.

46 ¶ And when all the men of the towne of Shechem heard it, they entred into an hold, of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him by to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him and cut downe boughes of trees and rooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What yee haue scene mee doe, make halte, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went by to the toppes of the tower.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, and brake his brayne panne.

54 Then Abimelech called hastily his page that bare his harness, and sayde vnto him, Drawe thy sword & slay me, that men say not of me, A woman slew him. And his page thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his leuentie brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iorham the sonne of Ierubbaal.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16 And he hath pittie on them.

Which were of his companie.

o That it should be vnfutiful and neuer serue to any vfe.

p That is, of Baal-berith, as chap. 8. 33.

q Meaning, that all were destroyed, as well they in the towre, as the other.

2. Sam. 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making a tyrant their king.

i Before they were afrade of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though he had bene present, or to his captaine Zebul.

¶ Ebr. craftily.

¶ Ebr. what thine hand can finde.

l Thou art afrade of a shadowe.

¶ Ebr. by the nauail.

¶ Or, charmers.

m As their captaine.

10r, his uncle.

10r, gouerned.

a Signifying, they were men of authoritie.
10r, the townes of Iair, at Dew. 3. 14.

Chap. 2. 11. and 3. 7. and 4. 1. and 5. 1. and 13. 1.
chap. 2. 13.
10r, Syris.

10r, deliuered.

b As the Rubenites, Gadites, and halfe the tribe of Manasseh.

c They prayed to the Lord and confessed their sinnes.
d By stirring them vp some Prophet, as Chap. 6. 8.

Dew. 33. 15.
iere. 2. 13.

e That is, from this present danger.

f This is true repentance, to put away the euill, and to serue God aright.
10r, he pitied.

After Abimelech there arose to defende Israel, Tola, the sonne of Doab, the sonne of **Doob**, a man of **Issachar** which dwelt in **Shanir** in mount **Ephraim**.
2 And he iudged Israel thre and twentie yere, and died, & was buried in **Shanir**.
3 ¶ And after him arose **Iair** a **Gilead**ite, and iudged Israel two and twentie yere.
4 And hee had thirtie sonnes that rode on chittie asse coltes, and they had thirtie cities, which are called **Hauorh-Iair** vnto this day, and are in the land of **Gilead**.
5 And **Iair** died, and was buried in **Rammon**.

6 ¶ And the children of Israel wrought wickednes againe in the sight of the **Loide**, and serued **Baalim** and **Asharoth**, & the gods of **Amram**, and the gods of **Zidon**, and the gods of **Moab**, and the gods of the children of **Ammon**, and the gods of the **Philistins**, and forsooke the **Loide**, and serued not him.

7 Therefore the wrath of the **Loide** was kindled against Israel, and he sold them into the hands of the **Philistins**, and into the hands of the children of **Ammon**:

8 Who from that yere bereed and oppressed the children of Israel eightene yeres, euen all the children of Israel that were besyde **Jordan**, in the land of the **Amorites**, which is in **Gilead**.

9 Moreover, the children of **Ammon** went ouer **Jordan** to fight against **Judah**, and against **Beniamin**, and against the house of **Ephraim**: so that Israel was sore toymented.

10 Then the children of Israel cried vnto the **Loide**, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued **Baalim**.

11 And the **Loide** said vnto the children of Israel, Did not I deliuer you from the **Egyptians** and from the **Amorites**, from the children of **Ammon** and from the **Philistins**?

12 The **Zidonians** also, and the **Amalekites**, and the **Moabites** did oppress you, and pee cried to mee, and I saued you out of their hands.

13 Yet ye haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Go, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the **Loide**, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs: this day.

16 Then they put away the strange gods from among them, and serued the **Loide**: and his soule was grieved for the iniquitie of Israel.

17 Then the children of **Ammon** gathered themselves together, & pitched in **Gilead**: and the children of Israel assembled themselves, and pitched in **Bezer**.

18 And the people and princes of **Gilead** said one to another, Whosoever will begin the battell against the children of **Ammon**,

the same shall be head ouer all the inhabitants of **Gilead**.

CHAP. XI.

6 Iphthah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vow.

¶ **Ben Gilead** begate **Iphthah**, and **Iphthah** the **Gileadite** was a valiant man, but the sonne of an **harlot**.

2 And **Gileads** wife bare him sonnes, & when the womans children were come to age, they thrust out **Iphthah**, and sayde vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

3 Then **Iphthah** fled from his brethren, and dwelt in the lande of **Tob**: and there gathered idle felowes to **Iphthah**, and went out with him.

4 ¶ And in processe of time the children of **Ammon** made warre with Israel.

5 And when the children of **Ammon** fought with Israel, the **Elders** of **Gilead** went to set **Iphthah** out of the land of **Tob**.

6 And they sayde vnto **Iphthah**, Come and bee our Captaine, that wee may fight with the children of **Ammon**.

7 **Iphthah** then answered the **Elders** of **Gilead**, Did not ye hate mee, and expell me out of my fathers house? howe then come you vnto mee now in time of your tribulation?

8 Then the **Elders** of **Gilead** sayde vnto **Iphthah**, Therefore wee tyme againe to thee now, that thou maiest goe with vs, and fight against the children of **Ammon**, and be our head ouer all the inhabitants of **Gilead**.

9 And **Iphthah** sayde vnto the **Elders** of **Gilead**, Ipe bring me home againe to fight against the children of **Ammon**, if the **Loide** giue them before me, shall I be your head?

10 And the **Elders** of **Gilead** sayde to **Iphthah**, The **Loide** is with mee betwene vs, if we doe not according to thy wordes.

11 Then **Iphthah** went with the **Elders** of **Gilead**, and the people made him head and captaine ouer them: and **Iphthah** reheard all his wordes before the **Loide** in **Bezer**.

12 ¶ Then **Iphthah** sent messengers vnto the king of the children of **Ammon**, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of **Ammon** answered vnto his messengers of **Iphthah**, Because Israel tooke my land, when they came by from **Egypt**, from **Arnon** vnto **Iabbok**, and vnto **Jordan**: now therefore restore those lands quickly.

14 Yet **Iphthah** sent messengers againe vnto the king of the children of **Ammon**,

15 And said vnto him, Thus saith **Iphthah**, Israel tooke not the lande of **Moab**, nor the land of the children of **Ammon**.

16 But when Israel came by from **Egypt**, and walked through the wilderness vnto the red Sea, then they came to **Rasbesh**.

17 ¶ And Israel sent messengers vnto the

Chap. 11. 6.

† Ebr. a man of mightie force.
10r, vitailer.

a That is, of an harlot, as ver. 1.
b Where the gouernour of the countrey was called **Tob**.

c Ioyued with him, as some thinke, against his brethren.
d Or, embassadours, sent for that purpose.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

f Oft times those things, which men reiect, God chooseth to doe great enterprises by.

† Ebr. be the bearer.

Numb. 21. 13.

† Ebr. in peace.

Dew. 2. 9.

Numb. 20. 14.
King 20.

King of Edom, saying, Let me, I pray thee, goe through thy lande: but the King of Edom would not consent: and also they sent vnto the King of Moab, but hee would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, & pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel saide vnto him, Let vs passe, wee pray thee, by thy lande vnto our place.

20 But Sihon consented not to Israel, that hee should goe through his coast: but Sihon gathered al his people together, and pitched in Jabbak, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * at the coast of the Amorites, from Arnon vnto Jabbok, and from the wilderness euen vnto Iordan.

23 Nowe therefore the Lord God of Israel hath cast out the Amorites before his people Israel, & shouldest thou possesse it?

24 Wouldest thou possesse that which Chemosh thy god giveth thee to possesse? So whosoever the Lord our God dyeth out before vs, them will wee possesse.

25 * And art thou now farre better then Balak the sonne of Zippor King of Moab? did hee not fume with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred peeres? why did ye not then reconer them in that space?

27 Wherefore, I haue not offended thee: but thou doest mee wrong to warre against mee. The Lord thy Iudge * bee iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphthah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphthah, and he passed ouer to Gilead and to Danabesh, and came to Ephraim in Gilead, and from Ephraim in Gilead hee went vnto the children of Ammon.

30 And Iphthah * bowed a bowe vnto the Lord, and saide, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to mee, when I come houre in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offering.

32 And so Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen till thou come to Spinnith, twentie cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Nowe when Iphthah came to Ephraim vnto his house, behold, his daughter came out to meete him with timbrels and dances, which was his onely childe: he had none other, soune, nor daughter.

35 And when he saue her, hee rent his clothes, and saide, Was my daughter, thou hast brought mee lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she saide vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellows.

38 And he saide, Goe: and he sent her as way two moneths: so shee went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowne no man, And it was a custome in Israel:

40 The daughters of Israel went peece by peece to lament the daughter of Iphthah the Gileadite, foure dayes in a peece.

CHAP. XII.

6 Iphthah killeth two and fourtie thousand Ephraimites. 8 After Iphthah succedeth Ibzan, 11 Elon, 13 And Abdon.

And men of Ephraim gathered themselves together, and went Northward and lapd vnto Iphthah, Wherefore wouldest thou to fight against the children of Ammon, and didst not call vs to go with thee? wee will therefore burne thine house vpon thee with fire.

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye desired me not out of their hands.

3 So when I sawe that ye deliuered me not, I put my life in mine handes, & went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are ye come vpon mee nowe to fight against mee?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, and among the Danabites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, sayde, Let mee passe, then the men of Gilead lapd vnto him, Art thou an Ephraimite?

¶ Or, the plaine.

n According to the manner after the victory.

o Being ouercome with blinde zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

a After they had passed Iordan.

b Thus ambition enuie Gods worke in others, as they did also against Gideon, Chap. 8.1.

c That is, I ventured my life, & when mans helpe failed, I put my trust onely in God.

d Yeranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

Numb. 21. 13. and 22. 24.

Deut. 2. 26.

¶ Or, countrey. g He trusted them not to goe through his countrey.

Deut. 2. 36.

h For we ought more to beleue and obey God, then thou thine idoles. Num. 22. 2. deut. 23. 4. ioh. 2. 4. 9.

i Meaning, their townes.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphthah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here wee see that the finnes of the godly do not utterly extinguish their faith.

e Which signifieth the fall of waters, or an care of corne.

f Some thinke that this was Boaz the husband of Ruth.

g Eb. sonnes sonnes. Or, beneficols.

h Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

i a Signifying that their deliuerance came onely of God and not by mans power, Num. 6. 2, 3.

j 1. Sam. 1. 18. b Meaning, he should be sepa-rated from the world and dedi-cated to God.

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God? d He sheweth him selfe readie to obey Gods will, and there-fore desirith to know farther,

Phaimire? if he said, Nay, 6 Then said they vnto him, Say now e Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Jor-dan: & there fell at that time of the Ephrai-mites two and forty thousand.

7 And Jiphtah iudged Israel sixe peres: then died Jiphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Jbsan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters for his sonnes. and he iudged Israel seven peres.

10 Then Jbsan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, & he iudged Israel ten peres.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had fourtie sonnes and thirtie nephewes that robe on seientefalle colts: and he iudged Israel eight peres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Ainalchites.

CHAP. XXII.

1 Israel for their wickednesse is pressed of the Philistines. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

¶ Ut the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistines fourtie peres.

2 ¶ Then there was a man in Zorah of p familie of the Danites, named Manoah, whose wife was a barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and sayde, vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no raiour shall * come on his head: for the child shall be a b Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistines.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the angel of God exceeding * feares full, but I asked him not whence hee was, neither told he me his name.

7 But he sayd vnto mee, Behold, thou shalt conceive & beare a sonne, & now he thou shalt drinke no wine nor strong drinke, nei-ther eat any vncleane thing: for the child shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah * prayed to the Lord and sayd, I pray thee, my Lord, let the man

of God, whom thou sentest, come againe now vnto vs, and teach vs what he shall doe vnto the child when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as shee sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made halle and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me * to day.

11 And Manoah arose & went after his wife, and came to the man, and sayd vnto him, Wrt thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy sap-ing come to passe: but how shall wee order the child, and doe vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that com-meth of the vintrecce: for she shall not drinke wine nor strong drinke, nor eat any * vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayde vnto the Angell of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord sayd vnto Manoah, Though thou make mee abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto p * Lord: for Manoah knew not that it was an an-gel of the Lord.

17 Againe Manoah sayd vnto the angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angell of the Lord sayd vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: & the Angel did * wonderously, whyles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angell of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an angell of the Lord.

22 And Manoah sayde vnto his wife, We shall surely die, because we haue seene God.

23 But his wife sayde vnto him, If the Lord would kill vs, he would not haue re-ceived a burnt offering, & a meat offering of our hands, neither would hee haue shewed vs all these things, no, would now he haue told vs any such.

24 ¶ And the wife bare a sonne, & called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the yoke of Dan, be-tweene Zorah, and Eshthol.

e It seemeth that the Angel ap-peared vnto her twice in one day.

f He calleth him man, because he so seemed, but he was Christ the eernall word, which at his time appointed be-came man.

g Anything for-bidden by the Lawe,

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

i Or, marvellous.

i God sent fire from heauen to consume their sacrifice to con-firme their faith in his promise,

Exod. 33. 20, chap. 6. 22.

k These graces that we haue re-ceived of God, &c his accepting of our obedience, are sure tokens of his loue to-ward vs, so that nothing can hurt vs.

l Or, to come vpon him as dangers times,

CHAP. XIII.

2 Samson desireth to have a wife of the Philistims. 6 He killeth a lion. 13 He propoundeth a riddle. 19 Hee killeth thirtie. 20 His wife forsaketh him and taketh another.

NOWE Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims.

2 And hee came up and told his father and his mother, and sayde, I have seene a woman in Timnath of the daughters of the Philistims: nowe therefore & give mee her to wife.

3 Then his father and his mother sayd unto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the uncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a pongion roared vpon him.

6 And the spirit of the Lord came vpon him, and hee tare him, as one should hane rent a kid, and had nothing in his hande, neither told hee his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a fewedayes, when hee returned to receiue her, he went aside to see the carkens of the lion: and beholde, there was a swarme of bees, and honie in the bosom of the lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee told not them, that hee had taken the honie out of the bodie of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so bled the pongion men to do.

11 And when they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will nowe put forth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

13 But if you cannot declare it mee, then shall ye giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out the strong came sweetnesse: and they could not in thre dayes expound the riddle.

15 And when the seventh day was come, they said vnto Samsons wife, Telle thine husband, that hee may declare vs the riddle.

die, least we burne thee & thy fathers house with fire. Haue ye called vs, & so possesse vs? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hast mee and louest me not: for thou hast put forth a riddle vnto the children of my people, & halt not told it mee. And he said vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him: seven dayes, while their feast lasted: and when the seventh day came, hee tolde her, because shee was importunate vpon him: so he tolde the riddle to the children of her people.

18 And the men of the city said vnto him the seventh day before the sun went downe, What is sweeter then honie? and what is stronger then a lion? Then sayd hee vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Bethkelon, and slew thirtie men of them, and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went by to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had bled as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tails. 6 The Philistims burnt his father in law and his wife.

15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iawe, God gaue him water.

BUT within a while after, in the time of wheat harvest, Samson visited his wife with a kid, saying, I will go in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father sayd, I thought thou hadst hated her: therefore gaue I her to thy companion. Is not her panger siter fairer then she? take her, I pray thee, in steade of the other.

3 Then Samson said vnto them, Nowe am I more blamelesse the the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred fores, and tooke firebrandes, and turned the taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brandes on fire, he sent them out into the stading coigne of the Philistims, and burnt by both the riches & the standing coigne with the vineyards and olives.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in lawe of the Timnath, because he had taken his wife, and giuen her to his companion. Then the Philistims came by and burnt her, and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them hip and thigh with

Or, to impose vs.

Vnto them which are of my nation.

Or, to the seventh day, beginning at the fourth.

If ye had not vsed the helpe of my wife.

Which was one of the chiefe cities of the Philistims.

That is, I will vse her as my wife.

For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

Or, that which was reaped and gathered.

Or, the citizen of Timnath.

So the wicked punish not vice for loue of justice, but for feare of danger, which els might come to them.

Or, her seven and footemen.

¶ Ebr. take her for me to wife.

a Though his parents did iustly reprocue him, yet it appeareth that this was the secret worke of the Lord, verily.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

¶ Or, to take her as his wife.

d Meaning, when he was married. e That is, her parents or friends.

f To weare at feastes, or some dayes.

g Or, drew neere: for it was the fourth day.

a mightie plague : then hee went and dwelt in the top of the rocke Etam.

Or, camped.

9 ¶ Then the Philistims came by, and pitched in Iudah, and were spread abroad in lehi.

f And so being our prisoner, to punish him,

10 And the men of Iudah said, Why are yee come by unto vs ? and they answered, To binde Samson are we come by, and to doe to him, as he hath done to vs.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them,

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs ? & whereso the hall thou dost thus vnto vs ? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again hee laide vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto me, that yee will not fall vpon me your felices.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

13 And they answered him, saying, No, but we will binde thee & deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 Whe he came to lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire : for the bandes loosed from his hands.

i That is, of an asse lately slaine,

15 And hee found a new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson sayde, With the iawbone of an asse are heapes vpon heapes : with the iaw of an asse haue I slaine a thousand men.

Or, the lifting up of the iaw.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath-lehi.

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.

18 And hee was fowle athirst, and called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hande of thy seruant : and now shall I die for thirst, and fall into the handes of the vncircumcised :

Or, the fountaine of him that prayed.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout : and when hee had drunke, his Spirit came againe, and he was reuiued : wherefore the name thereof is called En-hakkore, which is in lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie peeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azah. 18 Hee was deuiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and death with them.

a One of the five chief cities of the Philistims, Or, visitier.

Then went Samson to Azah, and saw there an harlot, and went in vnto her.

b That is, he lodged with her. Or, to the light of the morning.

2 And it was told to Achishites, Samson is come hither. And they went about, and layd wait for him all night in the gate of the citie, and were quiet all the night, laying, Abide till the morning early, and wee shall kill him.

3 And Samson slept till midnight, and

arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, & put them vpon his shoulders, and carried them by to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the name of Sorek, whose name was Delilah :

c Of the value of a shekel, reade Gen. 23. 15.

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee eleuen hundredth shekels of silver.

6 ¶ And Delilah sayde to Samson, Tell me, I pray thee, wherein thy great strength lieth, & wherewith thou mightest bee bound, so do thee hurt.

Or, now wisht.

7 Samson then answered vnto her, If they binde mee with seven Greene cordes, that were neuer dyed, then shall I be weake, and be as another man.

8 And the Princes of the Philistims brought her seven Greene cordes that were not dyed, and the bound him therewith.

d Certaine Philistims in a secret chamber.

9 (And he had men lying in wait with her in the chamber) Then they laide vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threed of tow is broken, when it feeleth fire : so his strength was not knownen.

e When fire cometh neere it,

10 ¶ After, Delilah sayd vnto Samson, See, thou hast mocked mee, and tolde mee lyes. I pray thee now, I tell me wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him, that hee could not beware.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I bee weake, and bee as another man.

12 Delilah therefore tooke newe ropes, and bounde him therewith, and sayde vnto him, The Philistims be vpon thee, Samson : (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayde to Samson, Hierro thou hast beguiled me, & tolde mee lyes : tell mee, howe thou mightest bee bound. & And hee sayde vnto her, If thou platted seven locks of mine head with the threds of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shall be destroyed.

14 And she fastened it with a pinne, and sayde vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the woofe and the woofe.

Or, beame.

15 Again hee said vnto him, How canst thou say, I loue thee, when thou bearest is not with me ? Thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

h For this Samson vied to say, I loue thee. i Thus his immoderate affections toward a wicked woman caused him to loose Gods excellent gifts, and become slauely vnto them, whome he should haue ruled, therefore

16 And because shee was importunate vpon him with her words continually, and vbered him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and sayd vnto her, There neuer came razor vpon mine head : for I am a Nazarite vnto God from my mothers wombe : therefore

therefore if I be shauen, my strength will goe from mee, and I shall be weake, and be like all other men.

18 And when Delilah sawe that hee had tolde her all his heart, shee sent, and called for the Princes of the Philistines, saying, Come vp once againe : for hee hath shewed me all his heart. Then the Princes of the Philistines came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and he called a man, and made him to shane off the seven lockes of his head, and he began to bere him, and his strength was gone from him.

20 Then she said, The Philistines be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, and brought him downe to Azazah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to grow againe after that it was shauen.

23 Then the Princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people sawe him, they papped their god: for they sayde, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merie, they sayd, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, & they set him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touche the pillars that the house standeth vpon, and that I may leaue to them.

27 (Now the house was full of men and women, and there were all the Princes of the Philistines: also vpon the roofoe were about three thousande men and women that beheld while Samson played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may be at ease: auenged of the Philistines for my two eyes.

29 And Samson laye holde on the two middle pillars wherevpon the house stood, and on which it was borne by: on the one with his right hand, and on the other with his left.

30 Then said Samson, O Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slew at his death were more then they which hee had slaine in his life.

31 Then his brethren, and all the house

of his father came downe and tooke him, and brought him by and buried him betwene Zorah and Ethraol, in the sepulchre of his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her some two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

Here was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleven hundred shekels of silver that were taken from thee, for the which thou cursedst, the silver is with mee, I tooke it. Then his mother sayde, Blessed bee my sonne of the Lord.

3 And when hee had restored the eleven hundred shekels of silver to his mother, his mother said, I had dedicate the silver to the Lord of mine hande for my sonne, to make him a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and he consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no king in Israel, but euery man did that, which was good in his owne eyes.

7 There was also a poore man out of Beth-lehem Judah, of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the cite, euen out of Beth-lehem Judah, to dwell where he could finde a place: and as he iourned, hee came to mount Ephraim to the house of Michah.

9 And Michah sayde vnto him, Whence comest thou? And the Leuite answered him, & I come from Beth-lehem Judah, and go to dwell where I may finde a place.

10 Then Michah sayd vnto him, Dwell with mee, and bee vnto mee a father and a Priest, and I will giue thee tenne shekels of silver by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the poore man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the poore man was his Priest, & was in the house of Michah.

13 Then sayd Michah, Nowe I know that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

not looked vnto. h Not considering that hee forsooke the true worshipping of God for to mainteine his owne bellie. i Thus the idolaters perfwade themselves of Gods fauour, when indeed he doth de

a Some thinke this historie was in the time of Othniel, or as Ioseph writeth, immediately after Ioshua.

b Contrary to the commandment of God, & true religion practised vnder Ioshua, they forsooke the Lord and fell to idolatrie.

Chap. 8. 27. c He would serue both God and idoles.

Gen. 31. 19.

hose 3. 4.

d By Teraphim some vnderstand certeine idoles, haueing the likeness of a man, but others vnderstand thereby, all manner of things and instruments be-

longing vnto those, who sought for any answer at Gods hands, as Chap. 18. 5, 6.

e Ebr. filled she hand of one.

Chap. 21. 25.

f For where there is no magistrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had hee not his strength againe, till hee had called vpon god, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaves to infidels, which neglect their vocation in defending the faithfull.

n Or, was mocked.

o Ebr. take one vengeance. n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling himselfe for neglecting his office and the offence thereby giuen.

C H A P. XVIII.

3 The children of Dan sent men to search the land, 11 Then come the six hundredth and take the gods and the Priest of Michah away, 27 They destroy Laish, 28 They build it againe, 30 And set up idolatrie.

a Meaning, no ordinarie magi- strate to punish vice according to Gods word.

In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fine men out of their coastes, even men expert in warre, out of Zorah and Eshtaol, to viewe the land, and search it out, and said vnto them, ^b Goe, and search out the lande. Then they came to mount Ephraim, to the house of Michah and lodged there.

b For the portion which Ioshua gaue them, was not sufficient for all their tribe, c They knew him by his speech that hee was a stranger there.

3 When they were in the house of Michah, they knewe the voice of the pong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? of what makelt thou in this place? and what hast thou to doe here?

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Again he said vnto him, Wke counsel now of God, that we may know where the way which we goe, shal be prosperous.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in sinnes, ebr. made them shamed.

6 And the Priest said vnto them, ^d Goe in peace: for the Loide guideth your way which ye goe.

7 Then the five men departed and came to Laish, & saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or usurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 So they came againe vnto their brethren, to Zorah and Eshtaol: and their brethren saide vnto them, What haue ye done?

9 And they answered, Write that wee may goe by against them: for we haue seene the land, and surely it is very good, & doe ye sit still: be not slouthfull to goe and enter to possesse the land:

Lose ye this good occasion through your ouerfulness?

10 (If ye will goe, ye shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then these departed thence of the familie of the Danites, from Zorah and from Eshtaol, six hundredth men appointed with instruments of warre.

Or, the tents of Dan, Because they fore had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

12 And they went by, and pitched in Kirjath-earim in Iudah: wherefore they called that place, ¶ Ephraim Dan vnto this day: and it is behind Kirjath-earim.

13 And they went thence vnto mount Ephraim, & came to the house of Michah.

14 Then answered the five men, that went to spye out the countrey of Laish, and saide vnto their brethren, ¶ Knowe ye not, that there is in these houses an Ephod, and

Teraphim, and a grauen and a molten image? Nowe therefore consider what ye haue to doe.

15 And they turned thitherward & came to the house of the pong man the Leuite, even vnto the house of Michah, and saluted him peaceably.

16 And the six hundredth men appointed with their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spye out the lande, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate with the six hundredth men that were appointed with weapons of warre,

18 And the other went into Michahs house, and set the grauen image, the Ephod and the Teraphim, and the molten image. Then saide the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether it is better that thou shouldst be a Priest vnto the house of one man, or that thou shouldst be a Priest vnto a tribe and to a familie in Israels?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattel, and the substance before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What apleth thee, that thou makelt an outcrie?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, & goe your wayes: and what haue I more? how thinke ye vnto me, What apleth thee?

25 And the children of Dan saide vnto him, Let not thy voice be heard among vs, lest & angry fellows runne vpon thee, and thou lose thy life with the lines of thine householde.

26 So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, he turned & went backe vnto his house.

27 And they tooke the things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, & smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to helpe, because Laish was farre from Zidon: & they had no busines with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was

g So superstition blinded them, that they thought Gods power was in these idoles, & that they should haue good successe by them, though by violence and robbery they did take them away.

h With the six hundredth men.

i Suspecting them that did pursue them.

k This declareth what opinion the Idolaters haue of their idoles. ebr. Who haue their heart bitter.

l Meaning, the idoles, as ver. 18.

m Or, de lauer them. Which after was called Caisarea Philippi.

Isa. 49. 47.

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, till the Arke was taken,

1. Sam. 5. 1.

was borne unto Israel: howbeit the name of the cite was Laish at the beginning.

30 Then the childzen of Dan let them by the ^agrauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites untill the day of the ^ccaptiuitie of the land.

31 So they set them by ^bgrauen image, which Ephai had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuite wife being an harlot, forsooke her husband, and he tooke her againe. 25. At Gibeah she was most villainously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

Also in those daies, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Judah,

2 And his concubine played the whoore there, and went away from him unto her fathers house to Beth-lehem Judah, and there continued ^bspace of foure moneths.

3 And her husband arose and went after her, to speake ^cfriendship unto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him unto her fathers house: and when the pong womans father sawe him, he reioiced ^dof his coming.

4 And his father in lawe, the pong womans father reioiced him: and he abode with him three daies: so they did eate and drinke and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and the prepaared to depart: then the pong womans father said unto his sonne in lawe, ¶ Comfort thine heart with a morsell of bread, & then goe pour way.

6 So they late downe, and did eate and drinke both of them together. And ^epong womans father said vnto ^fman, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in lawe ^gwas earnest: therefore he returned, and lodged there.

8 And he arose vp early the fift day to depart, and the pong womans father said, ¶ Comfort thine heart, I pray thee: and they carried untill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the pong womans father said vnto him, Beholde now, the day ^hdraweth toward euen: I pray pou, carrie all night: beholde ⁱthe sunne goeth to rest: lodge heere, that thine heart may be merie, and to morowe get you early upon your way, and goe to thy tent.

10 But the man would not tary, but arose and departed, and came ouer against Bebrus, (which is Jerusalem) and his two asses laden, & his concubine were with him.

11 When they were nere to Jebus, the day ^jwas soe spent, and the seruant saide

unto his master, Come I pray thee, and let vs turne into this cite of the Jebusites, and lodge all night there.

12 And his master answered him, ^kWe will not turne into the cite of strangers that are not of the childzen of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, & let vs haue nere to one of these places, that we may lodge in Gibeah, or in Ramath.

14 So they went forthward vpon their way, & the sunne went downe vpon them nere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he saie him downe in a streete of the cite: for there was no man that ^ltooke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of ^mhis feld at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the childzen of ⁿJemini.

17 And when he had lift by his eyes, he sawe a ^owayfaring man in the streetes of the cite: then this olde man said, Whither goest thou, and whence comest thou?

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe nowe to the ^phouse of the Lord: and no man receiueth me to house,

19 Although we haue strawe and proender for our asses, and also bread & wine for me and thine handmaide, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man saide, ^qI Deceiue with thee: as for all that thou lackest, shall thou finde with me: onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merry, beholde, the men of the cite, ^rwicked men, beset the house round about, and ^ssmore at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thine house, that we may knowe him.

23 ¶ And this man the master of ^this house went out vnto them, and saide vnto them, Nay, my brethren, doe not so wickedly, I pray pou: seeing that this man is come unto mine house, doe not this villenie.

24 Beholde, here is my daughter, a virgin, and her concubine: them will I bring out now, ^uand humble them, & doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and ^vfell downe at the doore of the mans house where her Lord was, till dead, as verse

d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them to haue to doe with them that professed not the true God.

¶ Or, gathered them.

e That is, of the tribe of Benjamin, ¶ Or, a man walking,

f To Shiloh or Mizpah, where the Arke was.

¶ Or, be of good comfort.

¶ Ebr. men of Basial: that is, giue to all wickednes. g To the intent they might breake it. Gene. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell down dead, as verse the.

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

¶ Ebr. besides him: to wit, with others.

¶ Ebr. to her heart.

¶ Or, at his meeting.

¶ Ebr. rose up.

¶ Or, strengthen.

a That is, his concubines father.

¶ Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

¶ Ebr. is weak. ¶ Or, the day lodgeth.

c To wit, to the towne or cite where he dwelt.

¶ Or, went downe.

Or, husband.

Or, fallen.

Meaning,
come vnto
mount Ephraim.For this was
like the sinne of
Sodom, for the
which God rai-
ned downe fire
and brimstone
from heauen.

Joſe. 10. 9.

That is, all
with one conſent.
To aſke coun-
sell.

Ebr. conſent.

Meaning, men
able to handle
their weapon.
To the Levite.Or, chiefe, or,
lordes.That is, her
pieces, to every
tribe a piece,
chap. 19. 29.Before we haue
euenged this
wickedneſſe.Theſe onely
ſhould haue the
charge to pro-
uide for vitall
or the reſt.

the light day.

27 And her ſloyd aroſe in the morning,
and opened the doores of the houſe, & went
out to goe his way, and beholde, the wo-
man his concubine was ſleed at the doore
of the houſe, and her handes lay vpon the
threſhold.

28 And he ſaid vnto her, Up and let vs
goe: but ſhe answered not. Then he tooke
her vp vpon the aſſe, and the man roſe vp,
and went vnto his place.

29 And when he was come to his houſe,
he tooke a knife, and laied hand on his con-
cubine, and diuided her in pieces with her
bones into twelue partes, and ſent her tho-
row all quarters of Iſrael.

30 And all that ſawe it, ſaid, There was
no ſuch thing done or ſeene ſince the time
that the children of Iſrael came vp from
the land of Egypt vnto this day: conſider
the matter, conſult and giue ſentence.

CHAP. XX.

1 The Iſraelites aſſemble in Miſpah, to whom the
Leuite declareth his wrong. 13 They ſend for them
that did the villanie. 25 The Iſraelites are wiſe o-
uercome. 46 And at length get the victory.

Then * all the children of Iſrael went
out, and the Congregation was gather-
ed together as one man, from Dan to
Beerſheba, with the land of Gilead, vnto
the Lord in Miſpah.

2 And the chiefe of all the people, & all
the tribes of Iſrael aſſembled in the Con-
gregation of the people of God foure hun-
dredth thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard
that the children of Iſrael were gone vp to
Miſpah) Then the children of Iſrael ſaid,
How is this wickedneſſe committed?

4 And the ſame Leuite, the womans huſ-
band that was ſlaine, answered, and ſayde,
I came vnto Gibeah that is in Benjamin
with my concubine to lodge,

5 And the ſinner of Gibeah aroſe againſt
me, and before the houſe round about vpon
me by night, thinking to haue ſlaine me, and
haue forced my concubine that ſhe is dead.

6 Then I tooke my concubine, and cut
her in pieces, and ſent her thorowout all
the countrey of the inheritance of Iſrael:
for they haue committed abomination and
villanie in Iſrael.

7 Behold, yee are all children of Iſrael:
giue your aduiſe, and counſell herein.

8 Then all the people aroſe as one man,
ſaying, There ſhall not a man of vs goe to
his tent, neither any turne into his houſe.

9 But now this is that thing which we
will doe to Gibeah: we will goe vp by lot as
gauntt ir.

10 And we will take ten men of the hun-
dredth thorowout all the tribes of Iſrael,
and an hundredth of the thouſand, and a
thouſand of tenne thouſand to bring a vi-
tall for the people, that they may do (when
they come to Gibeah of Benjamin) accor-
ding to all the villanie, that it hath done in
Iſrael.

11 So all the men of Iſrael were ga-
thered againſt the citie, knit together as one
man.

12 And the tribes of Iſrael ſent men thro-
row all the tribe of Benjamin, ſaying, What
wickedneſſe is this that is commit-
ted among you?

13 Now therefore deliuer vs thoſe wic-
ked men which are in Gibeah, that we may
put them to death, and put away euill from
Iſrael: but the children of Benjamin
would not obey the voyce of their brethren
the children of Iſrael.

14 But the children of Benjamin gather-
ed themſelves together out of the citie
vnto Gibeah, to come out and fight againſt
the children of Iſrael.

15 And the children of Benjamin were
numbered at that time out of the citie ſixe
and twentie thouſand men that drew
ſword, beſide the inhabitants of Gibeah,
which were numbered ſenen hundredth tho-
ſen men.

16 And all this people were ſenen hundredth
choſen men, being left handed: all theſe
could ſling ſtones at an hairs breadth, and
not faile.

17 And the men of Iſrael, beſide Ben-
iamin, were numbered foure hundredth tho-
ſand men that drew ſword, euen all men of
warre.

18 And the children of Iſrael aroſe, and
went vp to the houſe of God, and asked of
God, ſaying, Which of vs ſhall goe vp firſt
to fight againſt the children of Benjamin?
And the Lord ſaid, Judah ſhall be firſt.

19 Then the children of Iſrael aroſe by
camps, and camped againſt Gibeah.

20 And the men of Iſrael went out to
battell againſt Benjamin, and the men of
Iſrael put themſelves in aray to fight as
againſt them beſide Gibeah.

21 And the children of Benjamin came
out of Gibeah, & ſlew downe to the ground
of the Iſraelites that day 1 two and twenty
thouſand men.

22 And the people, the men of Iſrael
plucked up their hearts, and ſet their battel
againe in aray in the place where they put
them in aray in the firſt day.

23 (For the children of Iſrael had gone
vp and wept before the Lord vnto the eue-
ning, and had asked of the Lord, ſaying,
Shall I goe againe to battell againſt the
children of Benjamin my brethren? and the
Lord ſaid, Goe vp againſt them.)

24 Then the children of Iſrael came
neere againſt the children of Benjamin the
ſecond day.

25 And the ſecond day Benjamin came
forth to meeete them out of Gibeah, and ſlew
downe to the ground of the children of Iſ-
rael againe eighteen thouſand men: & all
they could handle the ſword.

26 Then all the children of Iſrael went
vp, and all the people came alſo vnto the
houſe of God, and wept and ſate there be-
fore the Lord, and ſaied that day vnto the
evening, & offered burnt offerings and peace
offerings before the Lord.

27 And the children of Iſrael asked the
Lord (for there was the Arke of the cove-
nant of God in thoſe dayes),

28 And Phinehas the ſonne of Eleazar,
D.D. the

i Because they
would not ſuffer
the wicked to be
punished, they
declared them-
ſelves to main-
taine them in
their euill, and
therefore were all
juſtly puniſhed.

Chap. 3. 15.

k That is, to the
arke, which was
in Shiloh: ſome
thinke, in Miz-
pah, as verſe 1.

l This God per-
mitted, becauſe
the Iſraelites
partly truſted too
much in their
ſtrength, and
partly God
would by this
meanes puniſh
their ſinnes.

z Ebr. all they
drawing the
ſword.

m To wit, in
Shiloh.

n Or, served in the Priests office at those days: for the Jews write, that he lived three hundred and three years.

the Sonne of Aaron a flood before it at that time saying, Shall I yet see any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, See by: for to morrow I will deliver them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went by against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

o By the policie of the children of Israel.

31 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, even by the waies in the field (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us flee and smite them away from the citie unto the hill p waies.)

p Meaning, croffe waies or pathes to diuers places,

33 And all the men of Israel rose by out of their place, and put themselves in aray at Baal-tamari: and the men that late in waite of the Israelites came forth of their place, even out of the meadows of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was foie: for they knew not that the evil was nere them.

q They knew not that Gods iudgement was at hand to destroy them.

35 And the Lord smote Benjamin bes foie Israel, and the children of Israel destroyed of the Beniaminites the same day five and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gave place to the Beniaminites, because they trusted to the men that late in waite, which they had laid beside Gibeah.

r Retiral to draw them after,

37 And then they that lay in waite bated, and brake forth toward Gibeah, and the embushment layeth themselves along, & smote all the citie with the edge of the sword.

ffor, made a long sound with a trumpet.

38 Also the men of Israel had appointed a certain time with the embushments, that they should make a great flame, and smoke rise by out of the citie.

f For they were waxen hardy by the two former victories.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before us, as in the first battell.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniaminites looked backe, and behold, the flame of the citie began to ascend by to heauen.

g And with flood they cut off their enemies.

41 Then h men of Israel turned againe, & the men of Benjamin were astonished: for they saw that evil was nere unto them.

42 Therefore they fled before the men of Israel unto the wap of the wilderness, but the battell overrooke them: also they which came out of the cities, slew them among them.

h For they were compassed in on euery side.

43 Thus they compassed the Beniaminites about, and schaled them at ease, and overran them, even ouer against Gibeah on the

Eastside.

44 And there were slaine of Benjamin sightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Kinnimon: and the Israelites glained of them by the wap five thousand men, and pursued after them vnto Gidonim, and slew two thousand men of them.

x They slew them by one and one, as they were scattered abroad

46 So that all that were slaine that day of Benjamin, were y five and twenty thousand men that drew sword, which were all men of warre:

y Besides eleuer hundred that had bene slaine in the former battels.

chap. xi. 13.

47 But six hundred men turned and fled to the wilderness vnto the rocke of Kinnimon, and abode in the rocke of Kinnimon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, & smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the cities that they could come by.

z If they belonged to the Beniaminites.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniaminites. 10 They slay them of Zebulh Gilead, and give their virgins to the Beniaminites. 21 The Beniaminites take the daughters of Shiloh.

Moreover, the men of Israel sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniaminites to wife.

a This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meane to marrie with certaine of their daughters,

2 And the people came vnto the house of God, and abode there till euen before God, and lift up their voyces, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 And on the morrow the people rose by and made there an altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not by with the Congregation vnto the Loyde: for they had made a great oath concerning him that came not by to the Loyde to Mizpeh, saying, Let him die the death.

b According to their custome, when they would consult with the Lord.

6 And the children of Israel were soie for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we doe for virgins to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wives?

c Or, repented that they had destroyed their brethren, as appeareth, ver. 1.

8 Also they said, Is there any of h tribes of Israel that came not by to Mizpeh to the Loyd? and behold, there came none of Zebulh Gilead vnto the hoste & to the Congregation.

d Condemning them to be faultours of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Zebulh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe, and smite h inhabitants of Zebulh Gilead with the edge of the sword, both women, and children.

e Ebr. children of strangers.

Numb. 31. 17.

11 And this is it that ye shall do: ye shall utterly destroy all the males and all the women that have lien by men.

12 And they founde among the inhabitants of Jabesh Gilead foure hundred virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.
f For, friendly.

13 Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, & they gaue them winnes which they had laied alike of the women of Jabesh Gilead: but they had not so know for them.

15 And the people were loyfe for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for winnes to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for them: ye be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them winnes of our daughters: for the children of Israel had sworn, saying, Cursed bee hee, that giveth a wife to Beniamin.

19 Therefore they said, Beholde, there is

a feast of the Lord euery yeere in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth by from Beth-el to Shechem, and on the South of Lebanon.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, & catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers of their brethren come vnto vs to complaine, wee will say vnto them, Haue pittie on them for our sakes, because we referred not to the man his wife in the warre, and because ye haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Beniamin did so, & tooke winnes of them that danced according to their number: which they tooke & went away, & returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

h He deseribeth the place where the maydes vsed yeerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them,

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundred,

Chap. 27. 6. and 18. 1. and 19. 1.

The booke of Ruth.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good: and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding there was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs hereby that the Gentiles should be sanctified by him, and ioynd with his people, and that there should be but one sheepefold, and one sheepeheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes doe. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land: & a man of Beth-lehem ⁱⁿ Judah went for to sojourn in the countrey of Moab, he, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Judah: and when they came into the lande of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, & she remained wth her two sonnes. 4 Which tooke them winnes of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both young: so the woman was left destitute of

her two sonnes, and of her husband.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the Lord helpe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you that you may finde rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyces and wept.

10 And they saide vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi saide, Turne againe, my daughters: for what cause will yee goe with mee? are there any more sonnes in

d By sending them plenty againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, than to the comfort of the soule.

f Ebr. iudged, a In the land of Canaan, b In the tribe of Judah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulun, c By this wonderful providence of God Ruth became one of Gods household, of whome Christ came.

my wombe, that they may bee your hus-
bands:

12 Turne againe, my daughters: goe
your way: for I am too olde to haue an
husband. If I should say, I haue hope, and
if I had an husband this night: yea, if I had
boine sonnes,

13 Would ye tarpe for them, till they were
of age? would ye be deferred for them from
taking of husbands? nay my daughters:
for it grieueth mee much for your lasses
that the hanke of the loyde is gone out a-
gainst me.

14 Then they lift vp their voice & wept
again, and Orpah kissed her mother in
law, but Ruth abode still with her.

15 And Naomi saide, Beholde, thy sister in
law is gone backe vnto her people and vnto
her gods, & returne thou after thy sister
in law.

16 And Ruth answered, Intreate me not
to leaue thee, nor to depart from thee: for
whither thou goest, I will goe: and where
thou dwellest, I will dwell: thy people shall
be my people, and thy God my God.

17 Where thou diest, will I die, and there
will I be buried: the loyde doe fo to me and
mye also, if ought but death depaert thee and
mee.

18 ¶ When she saide that shee was sted-
fastly minded to goe with her, she left spea-
king vnto her.

19 So they went both untill they came
to Beth-lehem: and when they were come
to Beth-lehem, it was h hoped of them
through all the cite, and they sayd, Is not
this Naomi?

20 And she answered them, Call me not
Naomi, but call mee ¶ Mara: for the Al-
mightie hath giuen me much bitterness.

21 I went out full, and the loyde hath
caused mee to returne empty: why call pee
me Naomi, seeing the loyde hath humbled
me, and the Almighty hath brought me vnto
aduersitie?

22 So Naomi returned, and Ruth the
Moabitresse her daughter in law with her,
when she came out of the countrey of Mo-
ab: and they came to Beth-lehem in the be-
ginning of barley harvest.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8.
The gentleness of Boaz toward her.

Then Naomis husband had a kinsman
one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitresse saide vnto
Naomi, I pray thee, let me goe to the field,
and gather eares of corne after him, in
whose sight I finde fauour. And she said vnto
her, Doe my daughter,

3 ¶ And shee went, and came & gleaned
in the felde after the reapers, and it came to
passe, that shee met with the portion of the
felde of Boaz, who was of the familie of
Elimelech.

4 And wholde, Boaz came from Beth-
lehem, and said vnto the reapers, The loyde
be with you: and they answered him, The
loyde bleste thee.

5 Then saide Boaz vnto his seruant that
was appointed ouer the reapers, Whose
mayde is this?

6 And the seruant that was appointed
ouer the reapers, answered, and said, It is
the Moabitresse mayde, that came with Na-
omi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me
glean and gather after the reapers among
the sheaves: so she came, and hath continu-
ed fro that time in the morning vnto now,
saue that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearest
thou, my daughter? goe to none other field
to gather, neither goe from hence: but abide
here by my maydens.

9 ¶ Let thine eyes be on the field that they
doe reape, and goe thou after the maidens.
Haue I not charged the seruants, that they
touch thee not? Whereouer, when thou art
a thirke, goe vnto the vessels, and drinke of
that which the seruants haue draynen.

10 Then shee fell on her face, and bowed
her selfe to the ground, and sayde vnto him,
Howe haue I founde fauour in thine eyes,
that thou shouldest knowe me, seeing I am
a stranger?

11 And Boaz answered, & said vnto her,
All is tolde and shewed mee that thou hast
done vnto thy mother in law, since þ death
of thine husband, & howe thou hast left thy
father and thy mother, and the land where
thou wast borne, and art come vnto a peo-
ple which thou knewest not in time past.

12 The loyd recompense thy worke, and
a full reward be giuen thee of the loyd God
of Israel, vnder whose wings thou art
come to trust.

13 Then she saide, Let me finde fauour in
thy sight, my loyd: for thou hast comforted
me & spoken comfortabily vnto thy mayde,
though I be not like to one of thy maydes.

14 And Boaz said vnto her, At the meale
time come thou hither, & eate of the bread,
and dip thy morsell in the vinegar. And the
saie beside the reapers, and hee reached her
 parched corne: and shee did eate, and was
sufficed, and left thereof.

15 ¶ And when the arose to glean, Boaz
commanded his seruants, saying, Let her
gather among the sheaves, and doe not res-
turb her.

16 Also let fall some of the sheaves for her,
and let it lie, that shee may gather it by, and
reduke her nor.

17 So she gleaned in the field untill ene-
ning, and shee threshed that shee had gather-
ed, and it was about an Ephah of barley.

18 ¶ And shee tooke it by, and went into
the cite, and her mother in lawe sawe what
shee had gathered: Also shee tooke forth,
and gaue to her that which shee had refer-
ued, when she was sufficed.

19 Then her mother in lawe sayde vnto
her, Where hast thou gleaned to day? and
where wroughtest thou? blessed be he, that
knowe thee. And she shewed her mother in
lawe, with whome she had wrought, & said,
The mans name with whome I wrought
to day, is Boaz.

20 And Naomi said vnto her daughter in
lawe,

¶ Or, more then
you.

f When she
tooke leaue and
departed,

g No perswas-
ions can preuaile
to turne them
backe from God,
whom he hath
choosen to be his.

h Whereby ap-
peareth that she
was of a great fa-
miliie and of
good reputation,
¶ Or, becaus full,
¶ Or, fuller.

i Which was in
the moneth Ni-
san, that concei-
neth part of
March and part
of April.

a Both for ver-
tue, authoritie
and riches.

b This her hu-
milkie declareth
her great affec-
tion toward her
mother in lawe,
forasmuch as she
spareth no paine-
full diligence to
get both their li-
uings.

¶ Or, certaine
handfull.

c That is, take
heede in what
felde they doe
reape.

d Euen of the
Moabites, which
are enemies to
Gods people.

e Signifying, that
she shall neuer
want any thing if
she put her trust
in God, and liue
vnder his pro-
tection.

f Which she
brought home
to her mother in
lawe.

Exod. 16. 36.

g To wit, of her
bagge, as is in the
Chalde text.

b To my hous-
band and chil-
dren when they
were alive, and
nowe to vs.

lawe, Blessed be he of the Lord: for hee ceaseth not to doe good to the living and to the dead. Againe Naomi saide vnto her, The man is nere vnto vs, and of our affluence.

21 And Ruth the Moabitess saide, Hee saide also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out with his maides, that they may see thee not in another field.

23 Then she kept her by the maides of Boaz, to gather vnto the end of barley harvest, and of wheate harvest, and dwelt with her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counsell, 8 Shee sleepeth at Boaz feete. 13 Hee acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in lawe saide vnto her, My daughter shalt not I seeke rest for thee, that thou mayest prosper.

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winnoweth barley to night in the floore.

3 Waike thy selfe therefore, and amoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man knowe of thee, vntill hee haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt do.

5 And she answered her, All that thou biddest me, I will doe.

6 So she went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten & drunken, and cheered his heart, he went to lie down at the ende of the heape of roine, and she came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught holde: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 Then saide hee, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnesse in the latter end, then at the beginning, in as much as thou followest not young men, were they poore or rich.

11 And now my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinsman, howbeit there is a kinsman nearer then I.

13 Tarry to night, and when morning is come, if hee will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if he will not doe the kins-

mans part, then will I doe the dutie of a kinsman, as the Lord saith: sleepe vntill the morning.

14 And she lay at his feete vntill the morning: & the arole before one could knowe another: for he said, let no man know, that a woman came into the floore.

15 Also he saide, Bring me the sheete that thou hast vpon thee, and hold it. And when hee held it, he measured sixe measures of barley, and laid them on her, and she went into the cite.

16 And when she came to her mother in lawe, she saide, Who art thou, my daughter? And she tolde her all that the man had done to her.

17 And he said, These sixe measures of barley gaue he mee: for hee saide to mee, Thou shalt not come empty vnto thy mother in lawe.

18 Then saide she, My daughter, sit stil, vntill thou knowe howe the thing will fall: for the man will not be in rest, vntill hee haue finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begreth Obed. 18 The generation of Pharez.

Then went Boaz vp to the gate, and sat there, and behold, the kinsman of whom Boaz had spoken, came by: and hee saide, Yo, such one, come, sit downe here, and he turned, and sat downe.

2 Then he tooke ten men of the Elders of the cite, and said, Sit ye downe here. And they sat downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of lande, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Woe it befoe the inhabitants, and befoe the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buiest the feilde of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to three by the name of the dead vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner befoe time in Israel concerning redeeming and charging for to stablish all things: a man did pluck off his shoe, & gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Woe it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders, and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilon and Shilon, of the hand of Naomi.

10 And moreover, Ruth the Moabitess

Or, manse.

f Perceiving by her coming home, that he had not taken her to his wife, she was astonished,

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person as we say, Ho, Syria, or, ho, such one.

Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25. 9.

Or, returned so her mother in law.

a Meaning, that shee would provide her of an housband, with whom she might liue quietly.

Or, in the barnes, b Boaz, not yet any other,

c That is, had refreshed him selfe among his seruants.

Or, turned himselfe from one side to another,

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by he title of affinity, according to Gods lawe, Deut. 25. 5.

f Or, of the citie where he remained.

the wife of Jſtaſhon, haue I bought to be my wife, to ſtand by the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: pe are witneſſes this day.

g Ephraim and Beth-lehem are both one. Gen. 38. 29.

11 And all the people that were in the gate, and the Elders ſayd, We are witneſſes: the Lord make the wife that cometh into thine houſe, like Rachel and like Leah, which twaine did build the houſe of Iſrael: and that thou maieſt doe worthily in a Ephraim, and be famous in Beth-lehem.

12 And that thine houſe be like the houſe of Pharez (* whom Tamar bare vnto Iudah) of the ſeede which the Lord ſhall giue thee of this young woman.

13 So Boaz tooke Ruth, & ſhe was his wife: & when he went in vnto her, the Lord gaue, that ſhe conceived, and bare a ſonne.

h He ſhall leaue a continuall poſteritie.

14 And the women ſayd vnto Naomi, Bleſſed bee the Lord, which hath not left thee this day without a kinsman, and his

name ſhall be continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and he is better to thee then ſeuen ſonnes.

i Meaning many ſonnes.

16 And Naomi tooke the child, and laid it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, ſaying, There is a child borne to Naomi, and called the name thereof Obed: the ſame was the father of Jſhai, the father of Dauid.

18 ¶ Theſe now are the generations of Pharez: Pharez begate Heſron,

1. Chron. 2. 4. mark. 1. 3.

19 And Heſron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Naſſhon, and Naſſhon begate Salmaſ,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Jſhai, and Jſhai begate Dauid.

k This genealogie is brought in, to proue that Dauid by ſucceſſion came of the houſe of Iudah.

The firſt booke of Samuel.

THE ARGUMENT.

According as God had ordered, Deut. 17. 14. that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a King: ſo here in this firſt booke of Samuel is declared the ſtate of this people vnder their firſt King Saul, who not content with that order, which God for a time appointed for the government of his Church, demanded a King, to the intent they might be as other nations and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafeguard of him, which did repreſent Ieſus Chriſt the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perſon of a King is not ſufficient to defend them, except God by his power preſerue and keepe them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroad. And becauſe Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather diſobeyed the word of God and was not zealous of his glory, hee was by the voyce of God put downe from his ſtate, and Dauid the true figure of Meſſiah placed in his ſtead, whole patience, modeſtie, conſtancie, perfection by open enemies, fained friends, and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a patterne and example to behold their ſtate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel, 2 His two wives, 3 Hannah was barren & praied to the Lord, 4 Her anſwere to Eli, 20 Samuel is borne, 24 She doeth dedicate him to the Lord,

¶ Here was a man of one of the two * Ramathaim Zophim, of mount Ephraim, whole name was Elkanah, the ſonne of Jeſuſ, the ſonne of Elihu, the ſonne of Toſu, the ſonne of Luyah, an Ephraimite.

a There were two Ramaths, ſo that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Deut. 16. 6. 17.

3 And this man went by out of his citie euerie yeere, to worſhip & to ſacrifice vnto the Lord of hoſts in Bethlehem, where were the two ſonnes of Eli, Hophni and Phineas, prieſts of the Lord.

b For the Arke was there at that time.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſonnes and daughters portions,

c Some read a portion with an becauſe cheere.

5 But vnto Hannah he gaue a woorthie portion: for ſhe loued Hannah, and the

Lord had made her barren.

6 ¶ And her aduerſarie vexed her ſore, ſo much as the vpheld her, becauſe the Lord had made her barren.

7 ¶ (And ſo did he peece by peece) and as oft as he went by to the houſe of the Lord, thus he vexed her, that ſhe wept and did not rate.

8 ¶ Then ſayd Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten ſonnes?

9 ¶ So Hannah roſe by after that ſhe had eaten and drunke in Bethlehem (and Eli the Prieſt ſate vpon a ſtoole by one of the poſtes of the Temple of the Lord.)

10 And ſhe was troubled in her minde, and prayed vnto the Lord, and wept ſore:

11 Alſo ſhe vowed a vow, and ſayd, O Lord of hoſts, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then I will giue him vnto the Lord all the dayes of his life, and there ſhall no razor come vpon his head.

d Let this ſufficieth, that I loue thee no leſſe, then if thou haſteſt many children. e That is, of the houſe, where the Arke was.

Num. 6. 5. iudg. 13. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.
 13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought shee had bene drunken.
 14 And Eli said vnto her, How long wilt thou bee drunken? Put awaie & thy drunkenness from thee.
 15 Then Hannah answered & said, Nay, my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue powred out my soule before the Lord.
 16 Count not thine handmaid & for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.
 17 Then Eli answered, and said, Doe in peace, and the God of Israel graunt thy petition that thou hast asked of him.
 18 She said againe, Let thine handmaid finde grace in thy sight: for the woman went her way, and did eate, and looked no more sad.
 19 ¶ Then they rose vpon earch, and wayshipped before the Lord, and returned, and came to their house to Ramah. Now Eli knew Hannah his wife, and the Lord remembered her.
 20 For in proceesse of time Hannah conceived and bare a sonne, and shee called his name Samuel, because, said shee, I haue asked him of the Lord.
 21 ¶ So the man Elikanah and all his house went vpon to offer vnto the Lord the percell sacrifice, and his vowe:
 22 But Hannah went not vp: for shee saide vnto her husband, I will tarry untill the childe be weaned, then I will bring him that he may appeare before the Lord, and there abide for ever.
 23 And Elikanah her husband said vnto her, Doe what seemeth thee best: tarrye vntill thou hast weaned him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill shee was ned him.
 24 ¶ And when she had weaned him, she tooke him with her with three bullockes and an Ephah of flour, and a bottell of wine, & brought him vnto the house of the Lord in Shiloh, and the childe was young.
 25 And shee slew a bullocke, & brought the childe to Eli.
 26 And shee sayde, Oh my lord, as thy soule liueth, my lord, I am a woman that stood by thee here praying vnto the Lord.
 27 I prayd for this childe, & the Lord hath giuen mee mp desire which I asked of him.
 28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord; and hee worshipped the Lord thence.
 C H A P. II.
 1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The newe custome of the Priests. 18 Samuel ministereth before the Lord. 20 Eli blisseth Elkanah and his wife. 23 Eli reprooueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is requited for not chastising his children.

And Hannah prayed, and sayd, Mine heart reioyceth in the Lord, mine home is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.
 2 There is none holp as the Lord: yea, there is none besides thee, and there is no god like our God.
 3 Speake & no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.
 4 The bow and the mightie men are broken, and the weakes haue girded themselves with strength.
 5 They that were full, are hired for bread, and the hungry are no more hired, to that the barren hath borne children: and the that hath many children, is feeble.
 6 The Lord killeth and maketh alme: bringeth downe to the graue & raiseth vp.
 7 The Lord maketh poore and maketh rich: bringeth lowe, and exaleth.
 8 Hee raiseth vp the poore out of the dust, & lifteth vp the begger from the dunghill, to set them among princes, & to make them inherite the seat of glory: for the pillars of the earth are the Lordes, and hee hath left the world vpon them.
 9 Hee will keepe the feets of his saintes, and the wicked shall keepe silence in darkenes: for in his owne might shall no man bee strong.
 10 The Lordes aduersaries shall bee destroyed, and out of heauen shall hee thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his king, and exalt the hope of his Anointed.
 11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.
 12 ¶ Nowe the sonnes of Eli were wicked men, & knewe not the Lord.
 13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes shop came, while the flesh was seething, and a fleshbooke with three earch in his hand,
 14 And thus it into the kettle, or into the salsion, or into the pan, or into the pot: all that the fleshbooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.
 15 Yea, before they burnt the fatte, the Priestes shop came and said to the man that offered, Giue me flesh to rost for the Priest: for he will not haue seiden flesh of thee, but rawe.
 16 And if any man gaue vnto him, hee then burnt the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wold not, I will take it by force.
 17 Therefore the sinne of the pong men was very great before the Lord: for men abhorred the offering of the Lord.
 18 ¶ Nowe Samuel being a pong childe ministered before the Lord, girded with a linen Ephod.
 19 And his mother made him a little coat,
 After that shee had obtained a sonne by prayer, she gaue thanks. b I haue recovered strength and glory by the benediction of the Lord.
 c I can answer them, that reprooue my barrennesse.
 d In that ye condemn my barrennesse, ye shew your pride against God.
 e They sell their labours for necessarie foode.
 f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.
 g Therefore he may dispose all things according to his wil.
 Chap. 7. 10.
 h Shee grounded her prayer on Iesus Christ which was to come.
 i Inall that Eli commanded him.
 k That is, they neglected his ordinance.
 l Or, sonne.
 m Transgressing the order appointed in the Lawe, Lewit. 7. 31. for their bellies sake.
 n Which was commanded first to haue bene offered to God.
 o Or, lawe.
 p Not passing for their owne profite, so that God might be serued right.
 o Seeing the horrible abuse there of.
 Exod. 28. 4.

¶ That is, pray vnto the Lord for me.
 ¶ According to her petition.
 h. This Elkanah was a Leuite, 1. Chro. 6. 27, and as some write, once a yeere they accustomed to appeare before the Lord with their families.
 i Because her prayer tooke effect, therefore it was called the Lords promise. Exod. 16. 36.
 k That is, most certainly.
 l Or, a childe.

and brought it to him from peece to peece, when he came vp with her husband, to offer the peece sacrifice.

20 And Eli blessed Elkanah and his wife, and saide, The Lord geue thee seede of this woman, for the petition that thee asked of the Lord: and they departed vnto their place.

21 And the Lord blessed Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and howe they lay with the women that were sented at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe pee such things? for of all this people I heare euill reportes of you.

24 Doe no more mp sonnes: for it is no good report that I heare, which is, that pee make the Lords people to strespall.

25 ¶ If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voice of their father, because the Lord would slap them.

26 ¶ (Howe the child Samuel profited and grew, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, & said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be mp Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue thou kicked against mp sacrifice and mine offering, which I commaunded in mp Tabernacle, and honourest thy children aboue mee, to make your selues fat of the best frutes of all the offerings of Israel mp people?

30 Wherefore the Lord God of Israel saith, I saide, that thine house & the house of thy father should walke before me for euer: but now the Lord saith, It shall not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thy house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things whereso with God shall blese Israel, and there shall not be an olde man in thine house for euer.

33 Remembered, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall die when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

ni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a faithfull Priest, that shall doe according to mine heart, and according to mp minde: and I will builde him a sure house, and hee shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bowe downe to him for a peece of silver, and a moyset of bread, and shall say, Appoint mee, I pray thee, to one of the Priestes offices, that I may eate a moyset of bread.

CHAP. III.

There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel threes times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

Now the child Samuel ministered vnto the Lord: before Eli and the woode of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waie dimme that he could not see.

3 And per the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he came vnto Eli, and sayd, Here am I, for thou calledst me. But he saide, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and sayde, I am here: for thou biddest call me. And he answered, I called thee not, mp sonne: goe againe and sleepe.

7 Thus did Samuel, before hee kniue to the Lord, and before the word of the Lord was reuelled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, & went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli sayd vnto Samuel, Go and sleepe: and if hee call thee, then say, Speake Lord, for thy seruante heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruante heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, wherof whosoener shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an ende.

13 And I haue told him that I will indge his house for euer, for the iniquitie which he knoweth, because his sonnes ranne into a slander, and hee slaped them not.

14 Nowe therefore I haue swoyne vnto the house of Eli, that the wickednes of Eli's house, shall not be purged with sacrifice

Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shal be taken, and inferiour vnto him.

a The Chaldee text readeth, whiles Eli liued, b Because there were very fewe Prophets to declare it.

c In the Court next to the Tabernacle, d That is, the lampes which were burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision,

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

h King. 21. 12.

i God declarerh what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Eli's house destroyed,

For, for the thing that she hath leuit no the Lord: as was, Samuel.

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38. 8. leuit. 12. 6.

q Because they contemne their duetie to God, verſe 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10. 14.

t Why haue you contemned my sacrifices, and as it were, trade them vnder foot?

u Gods promises are onely effectual to such as be giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posteritie shal see the glory of the chiefe Priest translated to another, who they shall enuie, 1. King. 2. 37.

For, when they came to mans age

i Meaning, that his posteritie should neuer enjoy the chiefe Priests office.

15 Afterwarde Samuel slept untill the morning, & opened the doores of the house of the Lord, and Samuel feared to shewe Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And hee answered, Here I am.

17 Then he said, What is it, that the Lord said unto thee? I pray thee, hide it not from me. God doe so to thee, and more also, if thou hide any thing from me, of all that he said unto thee.

18 So Samuel told him every whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beer sheba knewe that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himselfe to Samuel in Shiloh by his word.

CHAP. XIII.

1 Israel is ouercome by the Philistims, 4 They doe see the Arke, wherefore the Philistims doe feare.

10 The Arke of the Lord is taken, 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

A ND Samuel spake vnto all Israel: And Israel went out against the Philistims to battell, and pitched beside Ebenezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the fildes about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the Couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shoute, so that the earth rang againe.

6 And when the Philistims heard the noise of the shoute, they sayde, What meaneth the sound of this mightie shoute in the hoste of the Chelwees? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afrade, and said, God is come into the hoste: therefore saye they, Doe vnto vs: for it hath not bene so heretofore.

8 Doe vnto vs, who shall deliuer vs out of the hande of these mightie Gods?

these are the gods that smote the Egyptians with all the plagues in the wilderness.

9 Bee strong and play the men, O Philistims, that pee bee not seruantes vnto the Chelwees, as they haue serued you: bee valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, & fled every man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there raine a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, loe, Eli sat vpon a seate by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out.

14 And when Eli heard the noise of the crying, he sayde, What meaneth this noise of the tumult? and the man came in hastily, and tolde Eli.

15 (Nowe Eli was fourescore and eight yeere perre olde, and his eyes were dimme that he could not see)

16 And the man saide vnto Eli, I came from the armie, & I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, And saide, Israel is fled before the Philistims, and there hath bene alis a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had iudged Israel fourette yeeres.

19 And his daughter in lawe Phinehas wife was with childe neere her trauell: and when ther heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And shee named the childe Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She said againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idell fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

d For in thered Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. Judges 13.11.

e David alluding to this place, Psal. 78.63.

f saith they were consumed with fire: meaning, they were suddenly destroyed.

g In token of sorow and mourning. h Left it should be taken of the enemies.

Chap. 3.2.

h According as God had afore said.

¶ Or, gouerned.

¶ Or, so cry out.

i And settled her body toward her trauel.

¶ Or, no glory or, where is the glory?

k She uttered her great sorow by repeating her wordes.

k God punish thee after this and that fort, except thou tell me truth, Ruth 1.

17. 1 The Lord accomplished whatcouer he had said.

¶ Or, that Samuel was the faithfull Prophet of the Lord. ¶ Ebr. by the word of the Lord.

† From the departure of the Israelites out of Egypt vnto the time of Samuel is about 397. yeere. ¶ Or, stone of holpe, cap. 7. 12.

* For it may seeme that this warre was vnderaken by Samuels commandement.

b For he vsed to appeare to the Israelites, betwene the Cherubims ouer the Arke of the couenant, Exod. 25. vers 17.

c Before we fought against men, and now God is come to fight against vs.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto Ashdod,
2 Then the Philistims tooke the Arke of God, and brought it into the house of Dagon, and let it by Dagon.
3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and theyooke by Dagon, and let him in his place againe.
4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his handes were cut off vpon the thresholde: onely the stumpe of Dagon was left to him.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.
T. sal. 78. 66.

d Though they had felt Gods power and were afrayd thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselves and cry for mercy.

5 Therefore the priestes of Dagon, and all that come into Dagon's house, read not on the thresholde of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coastes therof.

7 And when the men of Ashdod sawe this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is loze vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, let the Arke of the God of Israel, bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a verie great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soon as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the Princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death through out all the citie, and the hande of God was verie sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went by to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. **12** Jo cometh to Beth-shemesh. **17** The Philistims offer golden emerods. **19** The men of Beth-shemesh are smitten for looking into the Arke.

So the Arke of the Lord was in the come strep of the Philistims seven moneths.
2 And the Philistims called the Priestes and the soothsayers, saying, What shall we

doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they saide, If you sende alway the Arke of the God of Israel, let it not be way emptie, but giue vnto it a sinne offering: then shall he be healed, and it shall bee knowne to you, why his hande departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fine golden emerods and fine golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hande from you, and from your gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes: when hee wrougth wonderfully among them? bid they not let them goe, and they departed?

7 Now therefore make a newe cart, and take two milchine, on whome there hath come no yoke: and tye the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set vpon the cart, and put the iewels of golde which ye giue it for a sinne offering in a coffer by the side therof, & sende it away, that it may goe.

9 And take heede if it goe by the way of his owne coast to Beth-shemesh, it is, hee that did vs this great euill: but if not, we shall knowe then, that it is not his hand that smote vs, but it was a chauce that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and thus the calves at home.

11 So they let the Arke of the Lord by on the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hande nor to the left: also the princes of the Philistims went after e them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the felde of Joshua a Beth-shemite, and stood still there: there was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fine princes of the Philistims had sent it, they returned to Ekron the same day.

b The idolaters confesse there is a true God, who punisheth sinne iully.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worshipped him not aright.

Exod. 12. 31.

d Meaning, the golden emerods and the golden mice.

e The God of Israel.

f The wicked attribute almost all things to fortune & chauce, whereas in deed there is nothing done without Gods providence and decree.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

These were the five principall cities of the Philistims which were not all conquered vnto the time of David.
For the plaint, or lamentation.

For it was not lawfull to any, eisherto touch or to see it, save onely to Aaron and his sonnes, Num. 4. 15. 30.

17 ¶ So these are the golden emerodes, which the Philistims gave for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Ekron one, for Gath one, & for Beth-sheem one.

18 And golden mase, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes unwalled, vnto the great stone of Bethel, whercon they set the steele of the Lord: which stone remaineth vnto this day in the field of Joshua the Beth-sheemite.

19 And he smote of the men of Beth-sheem, because they had looked in the steele of the Lord: he slew enim among the people fiftie thousand men, and thre score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-sheem sayd, Who is able to stand before this holp Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the steele of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke brought to Kiriath-earim. 3 Samuel exhorteth the people to forsake their sinnes & returne to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samueludgeth Israel.

¶ When the men of Kiriath-earim came, and tooke vp the steele of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the steele of the Lord.

2 (For while the steele abode in Kiriath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If pee bee come as game vnto the Lord, with all your heart, put away the strange gods from among you, and Ashtaroth, & direct your hearts vnto the Lord, and serue him onely, and hee shall deliuer you out of the hand of the Philistims.

4 ¶ Then the children of Israel did put away Ashtaroth and Ashtaroth, and serued the Lord onely.

5 ¶ And Samuel sayd, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 ¶ And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel at Mizpeh.

7 ¶ When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 ¶ And the children of Israel sayd to Sa-

mucl, Cease not to cry vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 ¶ Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 ¶ And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 ¶ And the men of Israel went from Mizpeh and purchased the Philistims, and smote them vntill they came vnder Beth-car.

12 ¶ Then Samuel tooke a stone and pitched it betwene Mizpeh and Beth-car, and called the name thereof Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe vnto the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 ¶ Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron enim vnto Gath: and Israel deliuered the coastes of the same out of the handes of the Philistims: and there was peace betwene Israel and the Ammonites.

15 ¶ And Samuel iudged Israel all the dayes of his life,

16 ¶ And went about peere by peere to Beth-el, and Migdal, and Mizpeh, and iudged Israel in all those places.

17 ¶ Afterward he returned to Ramah: for there was his house, and there hee iudged Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what sense they should bee vnder the King. 19 Notwithstanding they aske one still, and the Lord willet Samuel to grant vnto them.

¶ When Samuel was now become old, hee made his sonnes iudges ouer Israel.

2 ¶ (And the name of his eldest sonne was Joel, and the name of the second Abiah) enim iudges in Beer-sheba.

3 ¶ And his sonnes walked not in his wayes, but turned asde after lucre, and tooke rewards, & peruerterd iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah.

5 ¶ And sayd vnto him, Behold, thou art old, & thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

6 ¶ But the thing displeased Samuel, when they sayd, Give vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 ¶ And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not said thee

e Signifying that in the payers of the godly there ought to be a vehement zeale.
f According to the prophesie of Hannah Samuels mother, chap. 2. 10.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was noe contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vashni.

1. Chro. 6. 28.

c For there his house was, Chap. 7. 17.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

k For it was not lawfull to any, eisherto touch or to see it, save onely to Aaron and his sonnes, Num. 4. 15. 30.

A citie in the tribe of Iudah, called also Kiriath-earim, Josh. 15. 60.

b Lamented for their sinnes, and followed the Lord. Josh. 24. 15. 23. Judg. 2. 13. Deut. 6. 4. mar. 4. 10.

Judg. 2. 12, 13.

c For Shiloh was now desolare, because the Philistims had taken thence the Arke.

d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

the away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue erred done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and seru'd other gods) euen so doe they vnto thee.

9 Nowe therefore hearken vnto their voice: howbeit pee: resist vnto them, and shew them the manner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the wordes of the Lord vnto the people that asked a king of him.

11 And he said, This shall be the manner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall run before his charet.

12 Also he will make them his captains ouer thousandes, and captaynes ouer fifties, and to eare his ground, & to reape his harvest, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, & your vineyards, and your best olīue trees, and giue them to his seruants.

15 And he will take p tenth of your seed, and of your vineyards, and giue it to his Eunuches, and to his seruants.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your pong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and he shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom pee haue chosen you, & the Lord will not heare you at p day.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehered them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Hearken vnto their voice, & make them a king. And Samuel saide vnto the men of Israel, Goe euery man vnto his cite.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruants goeth to Samuel. 9 The prophets called Seers. 15 The Lord reuereith to Samuel Sauls commanding him to anoint him King. 23 Samuel bringeth Saul to the flock.

There was now a man of Benjamin, & his name in power named kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechothai, & sonne of Aphiah, the sonne of a man of Ierimi.

2 And hee had a sonne called Saul, a goodly pong man and a faire: so that as among the children of Israel there was none goodlier then hee: from the shoulders vnto ward he was hieer then any of the people.

3 And the asses of kish Sauls father

were lost: therefore kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So he passed through mount Ephraim, & went through the land of Shalithah, but they found them not. Then they went through the land of Sham, and there they were not: hee went also through the land of Ierimi, but they found them not.

5 When they came to the land of Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, least my father leane the care of asses, and take thought for vs.

6 And he said vnto him, Behold now, in this time is a man of God, and he is an honourable man: all that hee saith cometh to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul as gaine, and saide, Behold, I haue found as about me the fourth part of a shekel of silver: that will I giue the man of God, to tel vs our way.

9 (Besettime in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the cite where the man of God was.

11 ¶ And as they were going by the hie way to the cite, they found maidens p came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and saide, Yea: for he is before you: make hast now, for he came this day to the cite: for there is an offering of the people this day in the hie place.

13 When ye shall come into the cite, pee shall find him straight way per he come by to the hie place to eate: for the people will not eate until he come, because he will blesse the sacrifice: and then eate they that be bidden to the feast: now therefore goe by: for euen now shall ye find him.

14 Then they went by into the cite and when they were come into the mids of the cite, Samuel came out against them, to go by to the hie place.

15 ¶ But p Lord had reuereild to Samuel & secretly (a day before Saul came) saying,

16 To morowe about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may save my people out of the hand of p Philistines: for I haue looked vpon my people, & they cry is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

c All these circumstances were meanes to serue vnto Gods providence, whereby Saul (though not approved of God) was made King.

d Where was Ramath-Zophim the cite of Samuel.

Or, visitables.

c Which is about five pence, read Gen. 23. 15.

f So called, because he foretold things to come.

g That is, a feast after the offerings, which should be kept in an hie place of the cite appointed for that vie, h That is, giue thanks, & distribute the meate according to their custome.

Chap. 15. 1. att. 13. 21. e Br. in his care.

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

e To proue if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath should v-surge this ouer their brethren, contrary to the lawe, Deut. 17. 10

¶ Or, chiefe officers.

g Because yee repent not for your finnes, but because yee smart for your afflictions, wherinto yee cast your selues willingly.

¶ Or, grants their request.

a That is, both valiant and rich. Chap. 14. 51. b 1 Chron. 8. 33. c So that it might seeme that God approved their request in appointing out such a person.

18 Then went Saul to Samuel in the mids of the gate, and saide, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for pe shall eate with mee to day: and to morowe I will let thee goe, and will tell thee all that is in thine heart.

20 And as for thine affires that were lost three dayes-agoe, care not for them: for they are found, and I on whom is set all the desire of Israel: is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and saide, Am not I the sonne of Jemini of the smallest tribe of Israel: and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel saide vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayde, Beholde, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Wilt thou haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place vnto the cite, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, for I map send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the ende of the cite, Samuel saide to Saul, And the servant go before vs, (and he went) but stand thou still now, that I may shew thee a the word of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God chaungeth Sauls heart, and bee prophecieth. 17 Samuel assembles the people, and sheweth them their finnes. 21 Saul is chosen King by los. 25 Samuel writeth the Kings office.

¶ Then Samuel tooke a vial of oyle and powred it vpon his head, and kissed him, and said, Hath not the Loyde anoynted thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by Rabels sepulchre in the bojer of Benjamin, euen at Zelzah, and they will sap vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and saith with for thou, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence and shalt come vnto the plaine of Tabor, and there shall meete thee thre men going vp to God to Beth-el: one carping thre biddes, and another carping thre loanes

of bread, and another carping a bottle of wine:

4 And they will aske thee: if all be well, and will giue thee the two loanes of bread, which thou shalt receiue of their hands.

5 After that thou shalt come to the hill of God, where is the garisons of the Philistines: and when thou art come thither to the cite, thou shalt meete a companie of Prophets coming downe from the high place with a vial, & a tymbel, and a pipe, and an harpe before them, and they shall prophetic.

6 Then the spirit of the Loyde will come vpon thee, and thou shalt prophetic with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. ¶ Carry for me seuen dayes, till I come to thee and shewe thee what thou shalt doe.

9 And when he had turned him backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the companie of Prophets mette him, and the Spirit of God came vpon him, and hee prophecied among them.

11 Therefore all the people that knewe him before, when they saw that he prophecied among the Prophets, said ech to other, What is come vnto the sonne of Kith? ¶ Is Saul also among the Prophets?

12 And one of the same place answered, and said, But who is their father? there fore it was a piouser, Is Saul also among the Prophets?

13 And when hee had made an ende of propheping, he came to the high place.

14 And Sauls vncle saide vnto him, and to his servant, Whither went pee? And he said, To seeke the asses: and when we saue that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He tolde vs plainely that the asses were founde: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel assembled the people vnto the Loyd in Mizpeh.

18 And he said vnto the children of Israel, Thus saith the Loyde God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdoms that troubled you.

19 But pee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and pee saide vnto him, No, but appoynt a King ouer vs. Nowe therefore stande pee before the Loyde according to your triues, and according

e Which was an high place in the cite Kiriah-earim, where the Ake was, chap. 7. 1.

Chap. 13. 2.

¶ Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

¶ Or, sang praise.

Chap. 19. 14.

e Meaning, that prophetic cometh not by suggestion, but is giuen to whom it pleaseth God. f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

k Meaning, all that thou desirest to know. l Whom doeth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14. o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy coming. p To speake with him secretly: for the houses were flat about. q Gods commandement as concerning thee.

a In the Lawe this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule. Gen. 35. 20. b Samuel confirme him by these signes that God hath appointed him king. ¶ Or, Oke.

according to poure thousandes.

h That is, by casting of lot.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterwarde hee assembled the tribe of Benjamin according to their families, and the familie of Asaith was taken. So Saul the sonne of Asaith was taken, and when they sought him, he could not be found.

i As though he were unworthy and vawilling.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, hee hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders byward.

j Ebr. let the king live.

k As it is written in Deut. ch. 17. 15. &c.

24 And Samuel sayde to all the people, See ye not him, whome the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, God save the King.

25 Then Samuel tolde the people the duerie of the kingdome, and wrote it in a booke, and lapde it by before the Lord, and Samuel sent all the people away eueryman to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

l Both to annoy fedition, and also to winne them by patience.

27 But the wicked men saide, How shall he saue vs? So they despised him, & brought him no presents: but he helde his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helps of the Israelites. 6 Saul promisseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

Then Nahash the Ammonite came vpon, and besegged Iabesh Gilead: and all the men of Iabesh saide vnto Nahash, Make a couenant with vs, and wee will be thy seruants.

b This declareth, that the more neere that tyrants are to their destruction, the more cruel they are.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that thame vpon all Israel.

3 To whom the Elders of Iabesh saide, Give vs seven dayes respite, that we may send messengers vnto all the coastes of Israel: and if there is no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattell out of the fieelde, and Saul sayde, What aileth this people, that they weep? And then tolde him the tidings of the men of Iabesh.

c God gaue him the spirit of strength and courage to goe against this tyrant.

6 Then the Spirit of God came vpon Saul, when he heard those tidings, and hee was exceeding angrie.

d He addeth Samuel, because Saul was not yet approved of all.

7 And tooke a poke of oxen, and betwixt them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel,

to shall his Oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

j Ebr. as one man.

8 And when hee numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thre thousand.

9 Then they saide vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morowe by then the Sonne be here, pee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morowe wee will come out vnto you, and pe shall doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of aide.

11 And when the morowe was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, Who is hee that saide, Shall Saul reigne ouer vs? bring those men that we may slay them.

g By this victorie the Lorde wonne the hearts of the people to Saul.

13 But Saul saide, There shall no man die this day: for to day the Lord hath saued Israel.

h By shewing mercie, he thought to overcome their malice.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renewe the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioiced exceedingly.

i In signe of thanksgiving for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voyce in all that ye saide vnto me, and haue appointed a king ouer you.

a I haue granted your petition.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my chulthood vnto this day.

b To gouerne you in peace and warre.

3 Beholde, here I am: heare record of mee before the Lord and before his Anointed. Whose Oxe haue I taken? of whose Ass haue I taken? of whome haue I done wrong to? of whome haue I hurt? of whose hande haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

c Eccles. 46. 19.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought at any mans hand.

c God would that this confession should be a patterne for all them that haue any charge or office.

5 And he saide vnto them, The Lord is witness against you, and his Anointed witness this day, that ye haue found nought in mine handes. And they answered, He is witness.

d Your King, who is anointed by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lord that I made Apoles and Aaron,

e For, exalted, and

and that brought your fathers out of the land of Egypt.

For benefices.

Gen. 46. 5, 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of Iabins host king of Habor.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 After that Iakob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgate the Lord their God, he sold them into the hand of Siler a captain of the hoste of Habor, and into the hand of the Philistins, and into the hand of the King of Moab, & they fought against them.

10 And they cried unto the Lord, and sayd, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, & we will serue thee.

f That is, Samson, Iudg. 13. 25. Iudg. 11. 1. Chap. 4. 1.

11 Therefore the Lord sent Jerubbaal, and Bedan, and Abihai, and Samuel, and deliuered you out of the hands of your enemies on every side, and ye dwelled safe.

g Leaving God to seeke helpe of man, Chap. 8. 5.

12 Notwithstanding when you saw that Nahab the King of the children of Ammon came against you, ye sayd unto me, & I do, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

h Ye shalbe preferred as they that follow the Lords will.

14 If ye will feare the Lord & serue him, and heare his voyce, and not disobey the word of the Lord, both ye, and the King that reigneth ouer you, shall follow the Lord your God.

i Meaning, the gouernours.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be upon you, and on your fathers.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

k In that ye haue forsaken him, who hath all power in his hand, for a mortal man.

17 Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickedness is great, which ye haue done in the sight of the Lord in asking vs a King, beside all our other sinnes.

18 Then Samuel called unto the Lord, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

l Not onely at other times, but now chiefly.

19 And all the people sayd unto Samuel, Whay for thy seruants unto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside all our other sinnes.

m He sheweth that there is no sinne so great, but it shal be forgiven, if the sinner turne againe to God.

20 And Samuel sayde unto the people, Feare not. (ye haue in deed done all this wickedness, & yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should bee after vaine things which cannot profite you, nor deliuer you, for they are but vanities)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make your his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good & right way.

24 Therefore feare you the Lord, & serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

3 The Philistins are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandment, is shewed of Samuel that he shall not reigne. 19 The great slavery, wherein the Philistins kept the Israelites.

Saul now he had bene King one yeere, and he reigned two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garrison of the Philistins, that was in the hill: and it came to the Philistins eares: and Saul blew the trumpet throughout all the land, saying Heare, O ye Ephraims.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistins: wherefore Israel was had in abomination with the Philistins: and the people gathered together after Saul to Gilgal.

5 The Philistins also gathered themselves together to fight with Israel, thrie thousand chariots, and six thousand horsemen, for the people was like the sand which is by the seas in multitude, and came up and pitched in Michmash Eastward from Beth-anen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ephraims went ouer Jordan unto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seven daies, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul sayd, Whyng a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as soone as he had made an ende of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel sayd, What hast thou done? then Saul sayd, Because I saw that the people was scattered from me, and that thou camest not within the daies appointed, and that the Philistins gathered themselves together to Michmash,

12 Therefore sayde I, The Philistins will come downe now upon me to Gilgal, and

n Of his free mercy, and not of your merites, and therefore he will not forsake you. *o* Vnfaithfully, and without hypocricie.

a Whiles these things were done. *b* Before he tooke vpon him the state of a King.

c Of Kiriath-earim where the Arke was, Chap. 10. 5.

d That euery one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

h Et be, bless him. *i* Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

Saul is refused. Israel is oppressed.

1. Samuel,

Jonathan and his man,

and I have not made supplication unto the Lord. I was bold: therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be governor over his people, because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arose, and gate him up from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about five hundred men.

16 And Saul & Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistines pitched in Aphek.

17 And there came out of the hoste of the Philistines three bandes to destroy, one band turned unto the way of Bzaihan unto the land of Shual,

18 And another band turned toward the way to Beth-hozon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistines said, Least the Hebrews make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistines, to sharpen every man his share, his mattocke, and his axe, and his weeding hook.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garrison of the Philistines came out to the passage of Aphek.

C H A P. XIIII.

14 Jonathan and his armour bearer put the Philistines to flight. 24 Saul binderh the people by an oath, not to eat till evening. 32 The people eat with blood. 38 Saul would put Jonathan to death. 45 The people deliver him.

Then on a day Jonathan the sonne of Saul layd unto the pong man that bare his armour, Come and let vs go over toward the Philistines garrison, that is posted on the other side, but he told not his father.

2 And Saul taried in the border of Gibeah under a pomegranate tree, which was in Agidon, and the people that were with him, were about five hundred men.

3 And Ahiah the sonne of Ahitub, Ithababes brother, a sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and were an Ephod: and the people

knew not that Jonathan was gone.

4 I Nowe in the way whereby Jonathan sought to goe over to the Philistines garrison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneb.

5 The one rock stretched from the North toward Aphek, and the other was from the South toward Gibeah.

6 And Jonathan sayd to the pong man that bare his armour, Come, and let vs goe over unto the garrison of these uncircumcised: it may be that the Lord will worke with vs: for it is not hard to the Lord to save with many, or with fewe.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleasest thee: behold, I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we goe over unto those men, & will shew our selves unto them.

9 If they say on this wise to vs, Tarry untill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp unto vs, then we will goe vp: for the Lord hath desired them into our hand: and this shalbe a signe unto vs.

11 So they both shewed themselves vnto the garrison of the Philistines: and the Philistines sayde, See, the Hebrews come out of the holes wherein they had hidde themselves.

12 And the men of the garrison answered Jonathan and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer: Come vp after me: for the Lord hath delivered them into the hand of Israel.

13 So Jonathan went by vpon his hands and vpon his feete, and his armour bearer after him: and some fel before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an ace of land which two oxen plowe.

15 And there was a feare in the hoste, & in the field, and among all the people: the garrison also, & they that went out to spoile, were afrayd themselves: and the earth trembled: for it was thicken with feare by God.

16 Then the watchmen of Saul of Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search unto and see, who is gone from vs. And when they had mumbled, behold Jonathan & his armour bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 And while Saul talked vnto his priest,

Or, like a scabb.

b To wit, the Philistines. Or, none can let the Lord. 2. Chro. 14. 11.

c I will follow thee whither so ever thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie. 1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste

g The second was when they slew one another and the third when the Israelites chased them

h In that the insensible creature tremble for feare of Gods judgement, how reuileth, how reuileth his vengeance shalbe against his enemies.

i Who would thee to obey him, and rest vpon the wordes spoken by his Prophet.

k That is, David.

l And went to his ci tie Ramah.

Or, the destroyer: so wit, the captain came out with three bands, m So that to mans iudgement these three armies would haue ouerrunne the whole country.

n To declare that the victorie onely came of God, and not by their force.

o By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace Chap. 4. 11.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Num. 27. 21.

Judg. 7. 21, 22.
a chro. 20. 23.

k Though before for feare of the Philistins they declared themselves as enemies to their brethren,

l Such was his hypocritic and arrogancie, that he thought to attribute to his policie, & which God had giuen by the hand of Jonathan.
m That is, the punishment, if they brake their othe.

n Which were dimme before for wearinesse and hunger,

Or, wearie,

o By making this cruell lawe.

Leui. 7. 26. & 19.
26. leui. 12. 16.

p That the blood of the beasts that shall be slain, may be pressed out vpon it.

the noise, that was in the hoste of the Philistins, spread further abroad, and increased: therefore Saul saide vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, & they came to the battell: and beholde, every mans sword was against his fellowe, and there was a very great discomfiture.

21 Moreover, the Ephraimites that were with the Philistins beforetime, and were come with them into all partes of the hoste, when they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid their selves in mount Ephraim, when they heard that the Philistins were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-aun.

24 And at that time the men of Israel were pined with hunger: for Saul charged the people with an othe, saying, Cursed bee the man that eateth a foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lande came to a wood, where some lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man moued his hand to his mouth: for the people feared the othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the ende of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his eyes receiued sight.

28 Then answered one of the people, & said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were asaine.

29 Then saide Jonathan, My father hath troubled the lande: see now how mine eyes are made cleare, because I haue tasted a litle of this hony.

30 How much more, if the people had eaten to day of the fowle of their enemies which they found: for had there not bene now a greater slaughter among the Philistins?

31 And they smote the Philistins that day, from Bethinai to Ahalon: and the people were exceeding faire.

32 So the people turned to the fowle, and tooke sheepe, and oxen, and calves, and slew them on the ground: and the people did eate them with the blood.

33 Then men rode Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he said, We haue transgressed: for we haue a great stone vnto me this day.

34 Againe Saul saide, Goe abroad among the people, and bid them bring me euerp man his ore, & euerp man his sheepe, and slay them heere, and eate a sinne not against the Lord in eating with blood. And

the people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that was the first altar that he made vnto the Lord.

36 And Saul saide, Let vs goe downe after the Philistins by night, and slay them vntill the morning shine, and let vs not leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistins? wilt thou deliuer them into the hand of Israel? But he answered him not at that time.

38 And Saul saide, All be a chiefe of the people, Come pe hither, and know, and see by what this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul saide vnto the Lord God of Israel, Give a perfit lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betwene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul saide to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and saide, I tasted a litle hony with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vntill thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people beclined Jonathan that he died not.

46 Then Saul came vp from the Philistins: and the Philistins went to their owne place.

47 So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against south, & against the children of Ammon, and against Edom, and against the king of Zobah, & against the Philistins: & whithersoener he went, he handled them as wicked men.

48 He gathered also an hoste, and smote Hamath, and deliuered Israel out of the hands of them that spoiled them.

49 Nowe the sonnes of Saul were Jonathan, & Ishui, and Malchishai: and the names of his two daughters, the elder was called Merab, and the yonger was named Michal.

50 And the name of Sauls wife was Michal the daughter of Achish: and the name of his chiefe captaine was Biahai the sonne of Jer. Sauls brother.

Or, of that stone began he to build an altar.

q To aske counsell of him.

Judg. 20. 2.
+ Ebr. corners.

r Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

s The people thought it their due to rescue him, who of ignorance had bene broken a rash law, & by whom they had receiued so great a benefice.

Or, ouercame them.
t As the Lord had commanded, Deut. 25. 17.
u Called also Abinadab, Chap. 31. 2.

x Which was the wife of David, Chap. 18. 27.
y Whom loab the captaine of David slew, 2. Sam. 3. 27.

z As Samuel had forewarned, Chap. 8. 11.

Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him. Exod. 17. 14. num. 24. 20.

b That this might be an example of Gods vengeance against them that dealt cruelly with his people.

Or, knew their number by the lambs which they brought. Or, fought in the valley.

c Which were the posterity of Iethro Moses father in law.

d For Iethro came to visit them, and gave them good counsel, Exo. 18. 19.

e God in his eternal counsell never changeth, as verse 29. though he seemeth to vs to repent, when any thing good contrary to his eternal election. f This is the nature of hypocrites to be impudent against the truth, to condemn others, and justify themselves.

51 And Kish was Sauls father: and hee the father of Abner was the sonne of Nohiel.
52 And there was fore warre against the Philistines at the dayes of Saul: & whom sooner Saul sawe to be a strong man, and meeke for the warre, hee tooke him unto him.

CHAP. XV.

3 Sauls commanded to slay Amalek 9 Hephareth Agag and his brethren. 19 Samuel reprooveth him. 28 Saul is reiected of the Lord, and his kingdom given to another. 33 Samuel beweeth Agag in pieces.

Afterwarde Samuel saide unto Saul, The Lord sent me to anoint thee King over his people, over Israel: now therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, how they laide waite for them in the way, as they came up from Egypt.

3 Now therefore, go and smite Amalek, and destroy pee all that pertaineth unto them, and have no compassion on them, but slay both man and woman, both infant and suckling, both ore, & sheepe, both camell and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a citie of Amalek, and set watch at the river.

6 And Saul saide unto the Kenites, Go, depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Beulah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the king of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambs, and all that was good, & they would not destroy them: but every thing that was vile and thought worthy, that they destroyed.

10 I Then came the wordes of the Lord unto Samuel, saying,

11 It repeth me that I have made Saul King: for he is turned from me, and hath not performed my commandements. and Samuel was moued, and cryed unto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 I Then Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord. I have fulfilled the commandment of the Lord.

14 But Samuel saide, What meanest

then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They have brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them unto the Lord thy God, and the remnant have we destroyed.

16 Again Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anointed thee king over Israel.

18 And the Lord sent thee on a journey, and said, Go, and destroy those sinners the Amalekites, and fight against them, untill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the wright, & hast done wickedly in the sight of the Lord?

20 And Saul saide unto Samuel, Yea, I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have destroyed the Amalekites.

21 But the people tooke of the sheepe, & oxen, and the chiefest of the things which should have bene destroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel said, Hark the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed: behold, *to obey is better then sacrifice, and to hearken is better then the fatte of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the wordes of the Lord, therefore he hath cast away thee from being King.

24 The Saul said unto Samuel, I have sinned: for I have transgressed thy commandment of the Lord, and thy wordes, because I feared the people, & obeyed their voyce.

25 Nowe therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel saide unto Saul, I will not returne with thee: for thou hast cast away the wordes of the Lord, and the Lord hath cast away thee, that thou shalt not be king over Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.

28 Then Samuel saide unto him, The Lord hath rent the kingdom of Israel from thee this day, & hath given it to thy neighbour, that is better then thou.

29 For in deeds the strength of Israel will not be repented: for hee is not a man that he should repent.

30 Then he said, I have sinned: but honour me. I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

g Meaning, of base condition, as Chap. 9. 21.

b He standeth most impudent in his owne defence both against God and his owne conscience.

Eccles. 4. 17. hose. 6. 6, 7. mat. 9. 13. & 12. 7.

i God hateth nothing more then the disobedience of his commandment though the intent seeme never so good to man.

k This was not true repentance but dissimulation, fearing the losse of his kingdom.

l That is, to David, m Meaning God, who main taineth and preterresh his.

10 *Or, in bonds.*
 n He suspected
 nothing lesse.
 then death, or as
 some write, hee
 passed not for
 death.
Exod. 17. 11.
numb. 14. 45.
 o Where his
 house was,
 p Though Saul
 came where Sam-
 uel was, Chap.
19. 22.
 q As verse 11.

31 So Samuel turned againe, and fol-
 lowed Saul: & Saul worshipped the Lord.
 32 Then said Samuel, Bring me heifer
 to mee Agag the king of the Amalekites:
 and Agag came vnto him pleasantly, and
 Agag said, Truly the * bitterness of death
 is passed.
 33 And Samuel sayde, * As thy sword
 hath made women childlesse, so shall thy
 mother be childlesse among other women.
 And Samuel helew Agag in pieces before
 the Lord in Gilgal.
 34 So Samuel departed to * Ramah,
 and Saul went by to his house to Gibeah
 of Saul.
 35 And Samuel came no more to see
 Saul vntill the day of his death: but Sam-
 uel mourned for Saul, and the Lord ques-
 tioned that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reprov'd of God, and is sent to anoynt
 Dauid. 7 God regardeth the heart. 13 The spirit of
 the Lord cometh vpon Dauid. 14 The wicked spi-
 rit is sent vpon Saul. 19 Saul sendeth for Dauid.
 The Lord then said vnto Samuel, How
 long wilt thou mourne for Saul, & see-
 ing I haue cast him away from reigning
 ouer Israel? fill thine horn with oyle, and
 come, I will send thee to Ithai the Bethle-
 hemite: for I haue prouided me a King as
 among his sonnes.

2 And Samuel said, How can I goe for
 if Saul shall heare it, he will kill mee. Then
 the Lord answered, Take an heifer & with
 thee, and say, I am come: to doe sacrifice to
 the Lord.
 3 And call Ithai to the sacrifice, and I
 will shewe thee what thou shalt doe, and
 thou shalt anoynt vnto me him whome I
 name vnto thee.

4 So Samuel did that the Lord had
 him, & came to Beth-lehem, & the Elders
 of the towne were asstonied at his coun-
 ting, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to
 doe sacrifice vnto the Lord: sanctifie your
 selves, and come with mee to the sacrifice.
 And he sanctified Ithai and his sonnes, and
 called them to the sacrifice.

6 And when they were come, hee looked
 on Eliab, and said, Surely the Lords * An-
 oynted is before him.

7 But the Lord said vnto Samuel, Looke
 not on his countenance, nor on the height
 of his stature, because I haue refused him:
 for God seeth not as man seeth: for man look-
 eth on the outward appearance, but the
 Lord beholdeth the * heart.

8 Then Ithai called Abinadab, & made
 him come before Samuel, And hee layde,
 Neither hath the Lord chosen this.

9 Then Ithai made Shammai come.
 And he said, Neither yet hath the Lord cho-
 sen him.

10 Againe Ithai made his seven sonnes
 to come before Samuel: and Samuel said
 vnto Ithai, The Lord hath chosen none of
 these.

11 Finally, Samuel sayde vnto Ithai,
 Is there no more children but these? And
 he sayd, There remaineth yet a little one be-

hind, that keepeth the sheepe. Then Samu-
 el sayde vnto Ithai, * Send and fetch him:
 for wee will not sit downe, till hee be come
 hither.

12 And he sent, and brought him in: and
 he was ruddy, and of a good countenance,
 and comely visage. And the Lord said, Arise,
 and anoynt him: for this is he.

13 Then Samuelooke the home of oyle,
 and anoynted him in the mids of his bre-
 thren. And the * Spirit of the Lord came
 vpon Dauid, from that day forward: then
 Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord depar-
 ted from Saul, and an * euill spiritte sent of
 the Lord vexed him.

15 And Sauls seruants saide vnto him,
 Beholde now, the euill spirit of God vexeth
 thee.

16 Let our lord therefore command thy
 seruants, that are before thee, to seek a man,
 that is a cunning player vpon the harpe:
 that when the euill spirit of God cometh
 vpon thee, he may play with his hand, and
 thou shalt be eased.

17 Saul then sayde vnto his seruants,
 Where is a man, I pray you, that can
 play well, and bring him to me.

18 Then answered one of his seruants,
 and sayd, Beholde, I haue founde a * some of
 Ithai, a Bethlehemite, that can play, and
 is strong, valiant, and a man of warre, and
 wise in matters, and a comely person, and
 the Lord is with him.

19 ¶ Wherefore Saul sent messengers
 vnto Ithai, and sayd, Send me Dauid thy
 sonne, which is with the sheepe.

20 And Ithai tooke an asse laden with
 bread, and a flagon of wine, and a kid, and
 sent them by the hande of Dauid his sonne
 vnto Saul.

21 And Dauid came to Saul, and stood
 before him: and hee loued him very wel, and
 he was his armour bearer.

22 And Saul sent to Ithai, saying, Let
 Dauid now remaine with me: for he hath
 found fauour in my sight.

23 And so when the euill spiritte of God
 came vpon Saul, Dauid tooke an harpe
 and played with his hand, and Saul was
 refreshed, and was eased: for the euill spi-
 rit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel.
 10 Goliath defies Israel. 17 Dauid is sent to his
 brethren. 34 The strength and boldnesse of Dauid.
 47 The Lord saith not by sword nor spear. 50 Da-
 uid killeth Goliath, and the Philistims flee.

¶ Dwe the Philistims gathered their ar-
 mies to battell, and came together to
 Shochoh, which is in Iudah, and pitched
 betwene Shochoh and Azekah, in the
 coast of Dammin.

2 And Saul, and the men of Israel as-
 sembled, and pitched in the valley of Elah,
 and put their armies in battell aray to meet
 the Philistims.

3 And the Philistims stood on a moun-
 taine on the one side, and Israel stood on a
 mountainne on the other side: so a valley was
 betwene them.

2 Sam. 7. 8.
 1 plul. 78. 71.
 and 89. 21.

Act 17. 46.
 and 13. 22.
 || Or, prospered.

e The wicked
 spirits are at
 Gods comman-
 dement to exe-
 cure his will a-
 gainst the wic-
 ked,

f Though Dauid
 was now anoynt-
 ed king by the
 Prophet, yet God
 would exercise
 him in sundry
 sortes before he
 had the vse of his
 kingdome.

|| Or, served him.
 g God would
 that Saul should
 receiue this be-
 nefite as at Da-
 uids hand, that
 his condemnati-
 on might be the
 more euident, for
 his cruel hate to-
 ward him,

|| Or, in Ephes-
 dunnim.

|| Or, of the oke.

a Betweene the
two camps.

¶ Or, course of place.

b That is, 156.
lib. 4. ounces, af-
ter halfe an ounce
the shekel: and
600. shekels
weight amount-
eth to 18 lib. 3.
quarters.
¶ Or, greaues.

¶ Ebr, finise me.

¶ Or, hand to hand.

Chap. 16. 1.

¶ Or, he was count-
red among them
that bare office.

c To serue Saul,
as Chap. 16. 19.

d Though Ishai
ment one thing,
yet Gods prouide-
d Dauid to ano-
ther end.

e If they haue
layd any thing
to gage for their
necessitie, re-
deeme it our.

¶ Ebr. vessels.
¶ Ebr. of peace.

4 ¶ Then came a man betweene them
both out of the tentes of the Philistines,
named Goliath of Gath: his height was fixe
cubits and an hand breadth,

5 And had an helmet of brasse vpon his
head, and a brigandine vpon him: and the
weight of his brigandine was five thousand
shekels of brasse.

6 And he had boots of brasse vpon his
legs, and a shield of brasse vpon his shoul-
ders.

7 And the shaft of his speare was like a
weavers beame: and his speare head weyed
five hundred shekels of prion: and one bea-
ring a shield went before him.

8 And he stood, and cried against the host
of Israel, and said vnto them, Why are ye
come to let pour battell maray? am not I
a Philistine, and pou seruants to Saul?
chale you a man for pou, and let him come
downe to me.

9 If he be able to fight with me, and kill
mee, then will I see be pour seruants: but if
I ouercome him, and kill him, then shall he
be our seruants, and serue vs.

10 Also the Philistine sayde, I dese the
hoste of Israel this day: giue mee a man,
that we may fight together.

11 When Saul and al Israel heard those
wordes of the Philistine, they were discom-
raged, and greatly afraid.

12 ¶ Howe this Dauid was the sonne
of an Ephraimite of Beth-lehem Judah,
named Ishai, which had eight sonnes: and
this man was taken for an old man in the
dayes of Saul.

13 And the thre eldest sonnes of Ishai
went and followed Saul to the battell: and
the names of his three sonnes that went to
battell, were Eliab the eldest, and the next
Abinadab, and the third Shamunah.

14 So Dauid was the least: and the thre
eldest went after Saul.

15 Dauid also went, but hee returned
from Saul to feede his fathers sheepe in
Beth-lehem.

16 And the Philistine drewe neere in the
morning and euening, and continued foure
tie dayes.

17 And Ishai said vnto Dauid his sonne,
Take nowe for thy brethren an Ephay of
this parched come, and these ten cakes, and
runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto
the captaine, and looke howe thy brethren
fare, and recitee their pledge.

19 (Then Saul and thep, and al the men
of Israel were in the balley of Elah, fight-
ing with the Philistines)

20 ¶ So Dauid rose vp early in the mo-
orning, and left the sheepe with a keeper, and
tooke and went as Ishai had commanded
him, and came within the compasse of the
hoste: and the hoste went out in aray, and
shouted in the battell.

21 For Israel & the Philistines had put
themselves in aray, armie against armie.

22 And Dauid left the things, which he
bare, vnder the handes of the keeper of the
& carriage, and ran into the hoste, and came,
and asked his brethren howe they did.

23 And as he talked with them, beholde,
the man that was betweene the two armies,
came vp, (whose name was Goliath the
Philistine of Gath) out of the harrowe of the
Philistines, and spake such wordes, and
Dauid heard them.

24 And al the men of Israel, when they
sawe the man, ran away from him, & were
sore afraid.

25 For euery man of Israel sayd, Salve
pe not this man that commeth vp: euen to
reuite Israel to be come vp: and to him that
killeth him, will the king giue great riches,
and will giue him his daughter, pea, and
make his fathers house free in Israel.

26 ¶ Then Dauid spake to the men that
stood with him, and said, What shalbe done
to the man that killeth this Philistine,
and taketh away the shame from Israel? for
who is this uncircumcised Philistine, that
he should reuite the hoste of the liuing God?

27 And the people answered him after
this maner, saying, Thus shall it be done to
the man that killeth him.

28 And Eliab his eldest brother heard
when he spake vnto the men, & Eliab was
very angry with Dauid, and said, Why cas-
teth thou downe bucher? and with whom
hast thou left those fewe sheepe in the wil-
dernesse? I knowe thy pride and the mas-
lice of thine heart, that thou art come downe
to see the battell.

29 Then Dauid said, What haue I now
done? Is there not a cause?

30 And hee departed from him into the
presence of another, and spake of the same
maner, and the people answered him ac-
cording to the former wordes.

31 ¶ And they that heard the wordes
which Dauid spake, reuerenced them before
Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans
heart faile him, because of him: thy seruant
will goe, and fight with this Philistine.

33 And Saul sayde to Dauid, Thou art
not able to goe against this Philistine to
fight with him: for thou art a boy, and hee
is a man of warre from his youth.

34 And Dauid answered vnto Saul,
Thy seruant kept his fathers sheepe, and
there came a lyon, and likewise a beare,
and tooke a sheepe out of the flocke,

35 And I went out after him and smote
him, and tooke it out of his mouth: and
when he arose against me, I caught him by
the beard, and smote him, and slew him.

36 So thy seruant slewe both the lyon,
and the beare: therefore this uncircumcised
Philistine shalbe as one of them, seeing hee
hath railed on the hoste of the liuing God.

37 ¶ Whereouer Dauid sayde, The Lord
that deliuered me out of the paw of the lyon,
and out of the paw of the beare, he will
deliuer mee out of the hande of this Philis-
tine. Then Saul said vnto Dauid, Goe,
and the Lord be with thee.

38 And Saul put his raiment vpon Da-
uid, and put an helmet of brasse vpon his
head, and put a brigandine vpon him.

39 ¶ Then girded Dauid his sword vpon
his raiment, & began to goe: for he neuer
prouided

Josh. 15. 16.
g From taxes
and payments.

h This dishone-
thar he doth to
Israel.

i For his father
sending was a
occasion, and
to he felt him-
inwardly mou-
by Gods Spirit

k Heere Saran
proueth Dau-
daids, by the in-
delicite of Saul

l Dauid by the
experience that
he hath had in
time past of
Gods helpe, no
thing doubtet
to ouercome
danger, seeing
was zealous for
Gods honour

m For by the
examples hee
that the power
of God was with
him,

¶ Or, assayed.

n To the intent
that by these
weake meanes,
God might onely
be knowne to be
the author of this
victorie.

prooued it: & Dauid said vnto Saul, I can
not goe with these: for I am not accus-
tomed. wherfore Dauid put them off him.

40 Then tooke hee his ^o staffe in his
hand, and chose him fure smooth stones out
of a brooke, & put them in his shepheardes
bag of scrip, and his sling was in his hand,
and he dyet neere to the Philistim.

41 ¶ And the Philistim came and dyetue
neere vnto Dauid, and the man that bare
the shield went before him.

42 Now when the Philistim looked a-
bout and saw Dauid, he disdained him: for
he was but pong, riddy, & of a comely face.

43 And the Philistim sayd vnto Dauid,
Am I a dogge, that thou comest to mee
with stauces? and the Philistim ^o curted
Dauid by his gods.

44 And the Philistim sayde to Dauid,
Come to me, and I will giue thy flesh vnto
the fowles of the heauen, and to the beastes
of the field.

45 ¶ Then sayd Dauid to the Philistim,
Thou comest to mee with a sword, and
with a spear, & with a shield, but I come
to thee in the name of the Lord of hostes,
the God of the hoste of Israel, whomin thou
hast railed vpon.

46 This day shall the Lord close thee
in mine hand, and I shall smite thee, and
take thine head from thee, and I will giue
the carkeises of the hoste of the Philistims
this day vnto the fowles of the heauen, and
to the beastes of the earth, that all the world
may knowe that Israel hath a God,

47 And þ all this assembly may knowe,
that the Lord smiteth not with sword nor
with speare (for the battell is the Lordes)
and he will giue you into our hands.

48 And when þ Philistim arose to come
and to fight against Dauid, Dauid halted
and ran to fight against the Philistim.

49 And Dauid put his hand in his bag,
and tooke out a stone, and slung it, & smote
the Philistim in his forehead, that the stone
sticked in his forehead, and he fell groueling
to the earth.

50 So Dauid ^o overcame the Philistim
with a sling and with a stone, and smote the
Philistim, and slew him, when Dauid had
no sword in his hand.

51 Then Dauid ranne, and stode vpon
the Philistim, & tooke his sword and dyet
it out of his sheath, and slew him, and cut
off his head therewith. So when the Phi-
listims sawe, that their champion was
dead, they fled.

52 And the men of Israel and Judah a-
rose, & shouted, and followed after the Phi-
listims, until they came to the bailler, and
vnto the gates of Ekron: and the Philis-
tims fell downe wounded by the way of
Sphaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned
from pursuing the Philistims, and spoiled
their tents.

54 And Dauid tooke the head of þ Phi-
listim, and brought it to Ierusalem, and put
his armour in his tent.

55 ¶ When Saul sawe Dauid goe forth
against the Philistim, hee sayd vnto Abner

the captaine of his hoste, Abner, & whose
sonne is this pong man? And Abner an-
swered, As thy soule lieth, O King, I can
not tell.

56 Then the King sayde, Enquire thou
whose sonne this pong man is.

57 And when Dauid was returned from
the slaughter of the Philistim, then Abner
tooke him, and brought him before Saul
with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne
art thou, thou pong man? And Dauid an-
swered, I am the sonne of thy seruant Jo-
shai the Bethleheinite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 18 Saul
enuieth Dauid for the praise that the women gaue
him. 19 Saul would haue slaine Dauid. 17 He
promiseth him Merab to wife, but giueth him Mi-
chael. 27 Dauid deliuereth to Saul two hundred
foreskinnes of the Philistims. 29 Saul feareth Da-
uid, seeing that the Lord is with him.

¶ And when hee had made an ende of
speaking vnto Saul, the soule of Jo-
nathan was knit with the soule of Dauid,
and Ionathan loued him, as his owne
soule.

2 And Saul tooke him that day, & would
not let him returne to his fathers house.

3 Then Jonathan & Dauid made a colle-
nant: for hee loued him as his owne soule.

4 And Jonathan put off the robe that
was vpon him, and gaue it Dauid, and his
garmentes euen to his sword, and to his
bowe, and to his girdle.

5 And Dauid went out whither soeuer
Saul sent him, & behaved himselfe ^o wisely:
so that Saule set him ouer the men of warre,
and he was accepted in the sight of all the
people, & also in þ sight of Sauls seruants.

6 ¶ When they came againe, and Dauid
returned from the slaughter of the Phi-
listim, the women came out of all cities of
Israel, singing and dauncing to meete king
Saul, with timbrels, with instruments of ioy,
and with rebeckes.

7 And the women ^o sang by course in
their play, and saide, * Saul hath slaine his
thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth,
and the saying displeased him, and he saide,
They haue ascribed vnto Dauid ten thou-
sande, and to mee they haue ascribed but a
thousand, and what can he haue more saue the
kingdome?

9 Wherfore Saul ^o had an eye on Da-
uid from that day forward.

10 ¶ And on the morowe, the euill spirite
of God came vpon Saul, and hee ^o prophes-
ied in the middes of the house: and Dauid
plaid with his hand like as at other times,
and there was a spear in Sauls hand.

11 And Saul tooke the speare, and said,
I will smite Dauid through to the wall. But
Dauid auoided those out of his presence.

12 And Saul was a raide of Dauid, be-
cause the Lord was with him, and was de-
parted from Saul.

13 Therefore Saul put him from him,
and made him a garrison ouer a thousand.

o He sware by
his gods, that he
would destroy
him.

p Dauid being
assured both of
his cause and of
his calling, pro-
phecieth of the
destruction of
the Philistims.

q Being moued
with a seruent
zeale to be re-
dressed vpon this
blasphemer of
Gods name,

Ecclus. 47. 4.
1. mac. 4. 30.

¶ Or, Gai the citie,

¶ Or, house at
Bethlehem.

r That is, of
what familie and
tribe is he? or els
he had forgotten
Dauid, albeit he
had receiued so
great a benefite
by him.

a His affection
was fully bent
toward him.

b That is, he
prospered in all
his doings.

c To wit, Go-
liath.

¶ Ebr. answered
playing.
Chap. 21. 11.
and 29. 5.
ecclus. 47. 6. 7.

d Because he
bare him enui-
and hatred.

e That is, spake
as a man beside
himselfe: for so
the people abu-
sed this word,
when they could
not vnderstand.

C H A P. XIX.

f Meaning, he was captaine ouer the people.

and he went out and in before the people.

14 And David behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that hee was very wise, he was afraid of him.

16 For all Israel and Iudah loued David, because he went out & in before them.

17 ¶ Then Saul said to David, Behold mine eldest daughter Merab, her I wil giue thee to wife: onely bee a valiant sonne vnto me, and a fight the Lords battels: for Saul thought, mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I should bee some in lawe to the king?

19 Howbeit when Merab Sauls daughter should haue bin giue to David, she was giuen vnto Achish a Gephathite to wife.

20 ¶ Then Michal Sauls daughter loosed David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul sayde, I will giue him her, that thee may be a snare to him, and that the hand of the Philistines may bee against him. Wherefore Saul sayde to David, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of David. And David sayde, Seemeth it to you a light thing to be a kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants brought him wordes againe, saying, Such wordes spake David.

25 And Saul sayde, This wife shall pre lay to David, The king desireth no dowrie, but an hundred foreskinnes of the Philistines, to be auenged of the kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants told David these wordes, it pleased David well to be the kings sonne in lawe: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskins, & they gaue them whole to the king, that hee might bee the kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and understood that the Lord was with David, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of David, and Saul became alway David's enemy.

30 And when the Princes of the Philistines went forth, at their going forth, David behaued himselfe wisely then all the seruants of Saul, so that his name was much set by.

2 Jonathan declareth to David the wicked purpose of Saul, 11 Michal his wife saueth him. 18 David cometh to Sammel, 23 The spirit of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now he therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, and sayde vnto him, let not the king thinke against his seruant, against David: for he hath not sinned against thee, but his works haue bin to thee very good.

5 For he did put his life in danger, and slew the Philistine, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioicdest: wherefore then wilt thou thinke against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voice of Jonathan, & Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and hee was in his presence, as in times past.

8 ¶ Againe the warre began, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sat in his house haining his speare in his hand, and David played with his hand.

10 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, and hee smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou sawe not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let David down through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, & laid it in the bed, and put a pillow stuffed with goates haire vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, he said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to mee in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul said vnto Michal, What hast

a Before Saul fought Davids life secretly, but now his hypocrisie bursteth forth to open crueltie

b That I may giue thee warning what to do,

c Ebr. he put his soule in his hand. Judges 12. 3. chap. 28. 21. 1. Sam. 19. 10. 9.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour David against their father.

f Behold, how the tyrants to accomplish their rage, neither regard othe nor friendship, God nor man.

h By whom he had five sonnes, which David put to death at the request of the Gibeonites, 1. Sam. 27. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he fought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because he thought himselfe able to compass the kings request.

m Meaning, David and his followers.

n To be deprived of his kingdom, o That is, David had better success against the Philistines then Sauls men.

hast thou mocked mee so, And sent away mine enemy, that he is escaped? And epichai answered Saul, He said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, & escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Ramah.

19 But one tolde Saul, saying, Behold, Dauid is at Ramah in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a company of Prophets prophesying, and Samuel standing^h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the thirde messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Secchi, and he asked, and saide, Where are Samuel and Dauid? and one said, Beholde, they be at Ramah in Ramah.

23 And he^k went thither, euen to Ramah in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill he came to Ramah in Ramah.

24 And he scrip off his^l clothes, and hee prophesied also before Samuel, and fell^m downe naked all that day and all that night: therefore they say, As Saul also among the Prophets.

CHAP. XX.

2 Jonathan comforteth Dauid. 3 They renew their league. 33 Saul would haue killed Jonathan.

38 Jonathan aduertiseth Dauid by three arrows, of his fathers sword.

And Dauid & fled from Ramah in Ramah, and came and saide before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father wil doe nothing great nor small, but he will: & shewe it mee: and why shouldest my father hide this thing from me? he will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore hee thinketh, Jonathan shall not know it, lest he be sorry: but in deed, as the Lord liueth, and as thy soule liueth, there is but a^b steppe betwene mee and death.

4 Then saide Jonathan vnto Dauid, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And Dauid saide vnto Jonathan, Beholde, to morow is the first day of the moneth, and I shoulde sitte with the King at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a^d peerele sacrifice for all that familie.

7 And if he say thus, It is well, thy ser-

uant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So halt thou shewe mercie vnto thy seruant: for thou hast ioynd the seruant into a covenant of the Lord with thee, and if there bee in mee iniquitie, slap thou mee: for why shouldest thou bring mee to thy father?

9 ¶ And Jonathan answered, God keepe thee from this: for if I knew that wickednes were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Jonathan, Who shall tell me? how shall I know, if thy father answer thee cruelly?

11 And Jonathan saide to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan lapde to Dauid, O Lord God of Israel, when I haue groped up fathers minde to morow at this time, or within this three dayes, and if it bee will with Dauid, & I then sende not vnto thee, and shew it thee,

13 The Lord s doe so and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will shewe thee also, and sende thee away, that thou maest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not to biles I time: for I doubt not but thou wilt shewe mee the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Jonathan made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule.)

18 The said Jonathan to him, To morow is the first day of the moneth: & thou shalt be looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou dwichest hide thy selfe, when this matter was in hand, & shalt remaine by the stone & Esel.

20 And I wil shote three arrows on y^e side thereof, as though I shot at a mark.

21 And after I wil send a boy, saying, Go, seeke the arrows. If I say vnto the boy, See, the arrows are on this side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrows are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing to which thou and I haue spoken of, behold, the Lord be betweene thee and me to mer.

24 ¶ So Dauid hid himselfe in the field: & when the first day of the moneth came, the king came to eate meate.

25 And the King fate, as at other times byon his seat, euen byon his seat by the wall: and Jonathan arose, & dwined late by Sauls side, but Dauids place was a emptie.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructor. i Changed their mindes & praised God.

k With a minde to persecute them. l His kingly apparel. m He humbled himselfe as other did. Chap. 10. 11.

a For Saul was slayed, and prophesied a day and a night by Gods providence, that Dauid might haue time to escape. b Ebr. reuile it in mine eare.

b I am in great danger of death. c Ebr. faith.

c At what time there should be a solemne sacrifice, Num. 28. 11. to the which they added peace offerings & feasts. d Read Chap. 22.

Chap. 18. 3. and 23. 18.

e That he were fully determined. f If thy father doe saue me.

g The Lord punish mee most graciously.

h I know that if thou werest nowe preferred to the kingdom, thou wouldest not destroy me, but how thy selfe friendly to my posteritie.

¶ Or, mentioned.

z Ebr. of the way, because it serued as a signe to shew the way to them that passed by.

z Ebr. peace.

i The Lord is the authour of thy departure.

k Yet he might haue some businesse to let him.

l Thus he speaketh contemptuously of David.

m That is, a peace offering.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother is.

p Ebr. sonne of death.

q For it were too great tyrannie to put one to death and not to shewe the cause why.

r For this was the third day, as it was agreed vpon, verse 5.

s By these words he admonished David what he ought to doe.

t Ebr. instruments.

u It seemeth that he had shot on the Northside of the stone, least the boy should haue spied David.

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though hee were cleane, or els because hee was not purified.

27 But on the morowe which was the seconde day of the moneth, Dauids place was emptie againe: and Saul saide vnto Jonathan his sonne, Wherefore cominest thou the sonne of Ishai to meat, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For he said, Let mee goe, I pray thee: for our familie offereth a sacrifice in the citie, and my brother hath sent for me: theres fore now if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my brethren: this is the cause that hee cometh not vnto the kings table.

30 Then was Saul angry with Jonathan, and saide vnto him, Thou sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee blessed, nor thy kingdome: wherefore now sende and sette him vnto mee, for hee shall surely die.

32 And Jonathan answered vnto Saul his father, and saide vnto him, Wherefore shall hee die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knewe, that it was determined of his father to slay David.

34 If So Jonathan arose from the table in a great anger, and did care no more the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went vnto the field, at the time appointed with Dauid, and a little hope both him.

36 And hee sayde vnto his boye, Kinne now, seeke the arrowes which I shote: and as the boy ranne, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shote, Jonathan cried after the boy, and saide, Is not the arrowe beyonde thee?

38 And Jonathan cried after the boy, Make speeche, haste, and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master.

39 But the boy knewe nothing: onely Jonathan and Dauid knewe the matter.

40 Then Jonathan gaue his bow and arrowes vnto the boy that was with him, and saide vnto him, Goe, carrie them vnto the citie.

41 And as the boy was gone, David arose out of a place that was towards the South, & fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine,

till Dauid exceeded.

42 Therefore Jonathan saide to Dauid, Go in peace: that which wee haue sworn vnto vs in the name of the Lord, saying, The Lord be betwene me and thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And hee arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfy his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish. 13 And there sameth himselfe mad.

Then came Dauid to Nob, to Ahimelech the Priest, & Ahimelech was astonished at the meeting of Dauid, and saide vnto him, Whyp art thou alone, and no man with thee?

2 And Dauid saide to Ahimelech the Priest, The King hath commaunded mee to a certaine thing, and hath said vnto me, Let no man knowe whereabout I send thee, and what I haue commanded thee, and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hande, giue me five cakes of bread, or what cometh to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hande, but here is halowed bread, if the pong men haue kept themselves, at least from women.

5 Dauid then answered the Priest, and saide vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the vessels of the pong men were holy, though the way were prophane, and how much more they shall euery one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, save the shewe bread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefe of Sauts heardmen.

8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hand a speare or a sworde? For I haue neither brought my sword nor my harness with me, because the Kings businesse required halle.

9 And the Priest said, The sword of Goliath the Philistin, whome thou slewest in the valley of Elah, behold, it is wrapped in a cloth beynde the Ephod, if thou wilt take that to thee, take it: for there is none other here that here: And Dauid said, There is none to that, giue it me.

10 And Dauid arose, & fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish saide vnto him, Is not this Dauid the King of the land? did they not bring vnto him in daunces, saying, Saul hath slaine his thousands,

Which othe he calleth in the eight verse the couenant of the Lord.

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the saints of God, reach vs that none hath his iustice in himselfe: but receiue it of Gods mercie.

Exod. 25. 30. leuit. 24. 5. matt. 12. 3. 4.

c If they haue not companied with their wiues, d That is, their bodies.

e Shall be more careful to keepe his vessel holy, when he shall haue eaten of this holy food?

f Tarying to worship before the Arke.

g Or, master of them: that kept Sauts castell.

Chap. 17. 2. g Behinde that place, where the Priestes garment lay.

h That is, out of Sauts dominion.

Chap. 17. 9. Chap. 18. 7. and 29. 5. ecclus. 47. 6.

put these words in his heart.

By making marks and toys.

Is he meete to be in a Kings house?

land, and David his ten thousand?

12 And David & considered these wordes, and was foye afraide of Achish the king of Gath.

13 And he changed his behauiour before them, and fained himselfe madde in their handes, and scrabbled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Lo, pee see the man is beside himselfe, wherfore haue ye brought him to me?

15 Haue I neede of madde men, that pee haue brought this fellowe to play the mad man in my presence? & thall pee come into mine house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

e That a great bruite went on him.

f Yet that are of my tribe and lineage.

g Hereby he would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

David therefore departed thence, and fained himselfe in the cave of Achish: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vnder in misde, and he was their prince, and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in Iudah, and said vnto the king of Iudah, I pray thee, let my father and my mother come and abide with me, till I knowe what God will doe for me.

4 And he brought them before the king of Iudah, and they dwelt with him all the while that David was in the holde.

5 And the Prophet Gad saide vnto David, Abide not in the holde, but depart and goe into the lande of Iudah. Then David departed and came into the foyest of Iareh.

6 ¶ And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeath vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, pee sonnes of Beniamin, will the sonne of Ishai giue euery one of you fields and vineyardes? will hee make you all captaynes ouer thousands, and captaynes ouer hundreds,

8 That all pee haue conspired against mee, and there is none that telleth mee that my sonne hath made a covenant with the sonne of Ishai? and there is none of you that is sorie for mee, or sheweth mee, that my sonne hath stirred by my seruant to lie in waite against mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who was appointed ouer the seruants of Saul) and saide, I sawe the sonne of Ishai when hee came to Iob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Ioyde for

him, and gaue him vitayles, and hee gaue him also the sword of Goliath the Philistine.

11 Then the King sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, the Priests that were in Iob: and they came all to the King.

12 And Saul saide, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giue him vitayle, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lye in waite as appeareth this day?

14 ¶ And Ahimelech answered the king, and saide, Who is so faithfull among all thy seruants as David, beinge also the Kings sonne in law, and goeth at thy commaundement, and is honourable in thine house?

15 ¶ Haue I this day first begun to aske counsell of God for him? hee it farre from me, let not the King impute any thing vnto his seruants, nor to all the house of my father: for thy seruants knewe nothing of all this, lesse nor more.

16 Then the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King saide vnto the sergents that stood about him, Turne, and slay the Priests of the Lord, because their hande also is with David, and because they knewe when he fled, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King saide to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew the same day foure score and five persons that did weare a linnen Ephod.

19 And Iob the cite of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ore and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub, (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David saide vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that hee would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for hee that seeketh my life, shall seeke thy life also: for with me thou shalt be in safeguard.

CHAP. XXIII.

5 David chaseth the Philistines from Keilah, 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 28 Sauls enterprise is broken in pursuing David.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

Or, footmen.

k For they knew that they ought not to obey the wicked commaundement of the king in slaying the innocents.

l This was Gods providence, who according to his promise preferred some of the house of Eli, Chap. 2. 33.

Or, be that taketh thy life, shall take mine also.

Then

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

b That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

c Chap. 22. 20. By Gods prouidence the Ephod was preferred and kept with David the true king, f Ebr. in his hand.

d To console with the Lord by Yrim and Thummim.

g Or, gouernour.

h Or, to and fro, as having no certaine place to goe to.

i Or, strong places, e No power nor policie can preuaile against Gods children, but when he appointeth the time.

f Ebr. his hand, f Jonathan assureth David, that God will accomplish his promise, and that his father smiteth against his owne confidence.

Then they tolde Dauid, saying, Beholde, the Philistins fight against Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistins? And the Lord answered Dauid, Goe and smite the Philistins, and saue Keilah.

3 And Dauids men saide vnto him, See, wee be afraide here in Iudah, howe much moe if we come to Keilah against the hoste of the Philistins?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and saide, Rise, goe downe to Keilah: for I will deliuer the Philistins into thine hand.

5 So Dauid and his men went to Keilah, and fought with the Philistins, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahimelech fledde to Dauid to Keilah, hee brought an Ephod with him.

7 And it was tolde Saul that Dauid was come to Keilah, and Saul sayde, God hath deliuered him into mine hand: for hee is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischief against him, saide to Abiathar the Priest, Bring me the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to beslop the citie for my sake.

11 Will the Lords of Keilah deliuer mee by into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord saide, Hee will come downe.

12 Then saide Dauid, Will the Lords of Keilah deliuer mee by, and the men that are with mee, into the hande of Saul? And the Lord saide, They will deliuer thee by.

13 ¶ Then Dauid and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourne.

14 And Dauid abode in the wilderness in holbes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shal not finde thee, and thou shalt be King ouer Israel, and I

shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a covenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came by the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holbes, in the wood in the hill of Hachilah, which is on the right side of Bethinon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, We be blessed of the Lord: for ye haue had compassion on me.

22 So, I pray you, and prepare yet better: know and see his place where he hath hid himselfe, and who hath seene him there: for it is said to me, he is subtil and craftie.

23 See therefore, and know all the secret places where hee hideth himselfe, and come ye againe to mee with the certaintie, and I will goe with you: and if he be in the land, I will searce him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Bethinon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, hee followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistins haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistins. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a cave spareth Saul. 10 Heo sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be favourable to his.

And Dauid went thence, and dwelt in holbes at En-gedi.

2 When Saul was returned from the Philistins, they tolde him, saying, Beholde, Dauid is in the wilderness of En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rocks among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a cave, and Saul went in: to doe his easement: and Dauid and his men sat in the inward parts

Or, of the wilderness.

The Lord recompense this friendship. Ebr. where his foote hath bene.

In your country of Ziph, which is in Iudah.

Which was also in the tribe of Iudah, Iosh. 15. 55.

Thus the Lord can pull backe the bridle of tyrantes, and deue his out of lions mouth. That is, the stone of diuision because there they deuided themselves one from another.

That is, in secret places, which were defended by nature.

A citie of Iudah, Iosh. 15. 62.

Ebr. to cover his feete.

Ebr. in the inward parts

e Here we see how ready we are to hasten Gods promises, if the occasion serve neuer so little.

d For seeing it was his owne priuate cause, he repented that hee had touched his enemye.

partes of the cause.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Loyde said vnto thee, Behold, I will deliuer thine enemye into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment pynly.

6 And afterward Dauid^d was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And he said vnto his men, The Loyde keepe mee from doing that thing vnto my master the Loydes anointed, to lay my hand vpon him: for he is the Anointed of the Loyd.

8 So Dauid overcame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the cause and went away.

9 And Dauid also arose afterward, & went out of the cause, and cryed after Saul, saying, O my Lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid sayde to Saul, Wheresfore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euil against thee?

11 Beholde, this day thine eyes haue seene, that the Loyd had deliuered thee this day into mine hand in þ cause, & some bade me kill thee, but I had compassion on thee, and sayd, I will not lay mine hand on my master: for he is the Loyds Anointed.

12 Whereouer my father, behold: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Loyd be iudge betweene thee and mee, and the Loyd avenge mee of thee, and let not mine hand be vpon thee.

14 According as the old prouerbe saith, Wickednesse pproceeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Loyd therefore bee iudge, & iudge betweene thee & me, and see, and pleade my cause, & deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayd, Is this thy voyce, my sonne Dauid? And Saul lift vp his voyce, and wept,

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast deale well with mee: forasmuch as when the Loyde had closed mee in thine hands, thou killedst me not.

20 For who shall finde his ennemie, and let him depart? & wherefore the Loyde render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou

shalt be king, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therfore vnto mee by the Loyde, that thou wilt not destroy my seede after me, and that thou wilt not abhorre my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieb. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahimeas Dauids wives. 44 Michal is giuen to Phalti.

Then^a Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Kannah. And Dauid arose and went downe to the wilderness of Paran.

2 Now in^b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, and a thousand goates: and he was sheering his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisdom, & beautiful, but the man was churlish & euil conuisioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderness, that Nabal did there his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and goe to Nabal, and aske him in my name & how he doeth.

6 And thus shall ye say & for salutation, Both thou and thine house, & all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast sheers: now thy shepheards were with vs, and weebd them no hurt, neither did they misse any thing at the while they were in Carmel.

8 Aske thy seruants and they wil shew thee. Wherefore let these yong men find favour in thine eyes: (for we come in a good season) giue I pray thee, whatsoener cometh to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids yong men came, they told Nabal all those wordes in þ name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayd, Who is Dauid? and to who is the? some of I that? there be many seruants now adapes, that beake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sheers, and giue it vnto men, whom I know not whence they be?

12 So Dauids seruants turned their way, and went agayne, and came, and tolde him all those things.

13 And Dauid sayd vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the carriage.

14 Now one of the seruants told Michal Nabals wife, saying, Behold, Dauid sent

Chap. 28. 3. eccles. 46. 13. 30.

a That is, among his owne kindred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galilee.

c Ebr. of peace. Some ready, so maist thou live in prosperitie the next yeere, both thou, &c.

d Ebr. for life.

d Whatsoener thou hast ready for vs,

e Thus the covetous wretches in stead of relieving the necessitie of Gods children, vse to requiure their persons and condemne their cause.

f Ebr. vessel.

e Contrary to the false report of them that said, Dauid was Sauls enemye, he proueth himselfe to be his friend.

f Or, the prouerbe of an ancient man.

f Ebr. iudge. Though he was a most cruel enemye to Dauid, yet by his great gentlenesse his conscience compelled him to yield.

f Ebr. a good way.

g Though this tyrant saw and confessed the favour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.

† Ebr. drome them away.

f When we kepe our sheepe in the wilderness of Paran.

† Ebr. is accomplished.

† Ebr. bread.

For, clusters.

g Because shee knewe his crooked nature, that he would rather haue perished, then consented to her entrapise.

h Meaning by this prouerbe, that hee would destroy both small and great.

† Ebr. in shine aares.

Or, soole.

i That is, that thou shouldst not be reuenged of thine enemy.

Or, preserue.

† Ebr. walke as she face.

k Confirm his kingdom to his posteritie.

† Ebr. from thy dayes.

l To wit, Saul, m God shall preserue thee long in his seruice, and destroy thine enemies.

sent messengers out of the wilderness to salute our master, and he raised on them.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither misdeed we any thing as long as we were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping theepe.

17 Nowe therefore take heede, and see what thou shalt doe: for euill I will surely come vpon our master, and vpon all his familie: for hee is to wicked that a man can not speake to him.

18 ¶ Then Abigail made hast, and tooke two hundred cakes, and two bottels of wine, and five sheepe ready dyessed, and five measures of parched corne, & an hundred frailes of raisins, & two hundred of figs, and laden them on asses.

19 Then she said vnto her seruantes, Goe before me: behold, I wil come after you: pet the toke a not her husband Nabal.

20 And as the robe on her asse, she came downe by a secret place of the mountaine, and beheld, Dauid & his men came downe against her, and the mer them.

21 And Dauid sayde, In deed I haue kept all in baine that this fellow had in the wilderness, so that nothing was misdeed of all that pertained vnto him: for he hath requited me euill for good.

22 So and moze also doe God vnto the enemies of Dauid: for surely I will not leane of all that he hath, by the dawning of the day, any that putteth against the wall.

23 And when Abigail sawe Dauid, shee halied and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And sel at his feet, and said, Oh, my lord, I haue commited the iniquitie, and I pray thee, let thine handmaid speake to thee, and heare thou the wordes of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid sawe not þ pong men of my lord whom thou senest.

26 Nowe therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholde thee from coming to shed blood, and that I thine hand should not saue thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euil.

27 And now, this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the pong men, that I follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord wil make my lord a sure house, because my lord fighteth the battels of the Lord, and none euill hath bene found in thee: in all thy life.

29 Per a man hath risen vp to persecute thee, and to seeke thy soule, but þ soule of my lord shall be bound in the bundle of life with the Lord thy God: and the soule

of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of mind vnto my lord, that hee hath not shed blood causelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed bee the Lord God of Israel, which sent thee this day to meete me.

33 And blessed bee thy counsell, and blessed bee thou, which hast kept mee this day from coming to shed blood, & that mine hand hath not saued me.

34 For in deed, as the Lord God of Israel liueth, who hath kept me backe from hurting thee, except thou hadst hastened and met me, surely there had bene left vnto Nabal, by the dawning of the day, any that putteth against the wall.

35 Then Dauid receiued of her hand that which hee had brought him, and sayd to her, Goe vp in peace to thine house: bee holde, I haue heard thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and beheld, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for hee was very drunken: wherefore shee told him a nothing, neither lesse nor moze, vntill the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those wordes, & his heart died within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, hee sayd, Blessed bee the Lord that hath iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail to take her to his wife.

40 And when þ seruantes of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and sayd, Behold, let thine handmaid bee a seruant to wash the feete of the seruantes of my lord.

42 And Abigail hastned, and arose, and rode vpon an asse, and her five maides followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahimoi of Jizreel, and they were both his wiues.

44 Nowe Saul had giuen Michol his daughter Dauids wife to Phalti the sonne of Laish, which was of Gath.

CHAP. XXVI.

1 Dauid was discovered vnto Saul by the Ziphims. 2 David taketh away Sauls spear, & a pot of wa-
ser that stood at his head. 3 Saul confesteth his sin.

n That hee had not auenged himselfe, which things would haue tormented his conscience.

o Read vers. 1.

p Hee attributeth it to the Lords mercie, and not to himselfe that he was slayed.

† Ebr. receiued face.

q For he had reason, either consuler or to giue thanks for this great benefit of deliuerance r For feare of great danger.

Or, reuenge

f For he had experience of his great godlinesse, wisdom, and humilitie.

† Ebr. ment her face.

Iosh. 15. 56. 2 Sam. 3. 14. Which was place border on the counte of the Moab.

Chap. 23. 19.
 For, in Gibeah,
 For, the wilder-
 nesse.

a. That is, of the
 most skillfull and
 valiant fouldiers.

Or, to a certaine
 place.

Chap. 14. 50.
 and 17. 55.

b Who was a
 stranger & not an
 Israelite.
 c Who after-
 ward was Davids
 chiefe captaine.

Or, bolster.

d Meaning, he
 would make him
 sure at one
 stroke.
 e. To wit, in his
 owne private
 caule: For Iehu
 slew two kings
 at Gods appoint-
 ment, 2. King.
 9. 24.

f Ebr. the heauie
 sleepe of the Lord
 was fallen vpon
 them.

g Ebr. answeredst.

h Esteemed most
 valiant and meet
 to saue the King?

Again the Ziphims came vnto Saul
 to Gibeah, saying, "Doest not David
 hide himselfe in the hill of Hachilah before
 Jethimon?"

2 Then Saul arose, and went downe
 to the wilderness of Ziph, having three
 thousand choyse men of Israel with him,
 to seeke David in the wilderness of
 Ziph.

3 And Saul pitched in the hill of Ha-
 chilah, which is before Jethimon by the
 way side. Nowe David abode in the wil-
 dernesse, and he sawe that Saul came after
 him into the wilderness.

4 (For David had sent out spies, and
 vnderstoode, that Saul was come in verp
 deeb)

5 Then David arose, and came to the
 place where Saul had pitched, and when
 David behelde the place where Saul lay,
 and "Whner the sonne of Ner which was
 his chiefe Captaine, (for Saul lay in the
 fort, and the people pitched rounde about
 him)

6 Then spake David, and sayde to Abi-
 melech the b Hittite, and to Abihai the
 sonne of Neriah, brother to Joab, saying,
 Why will you goe downe with mee to Saul to
 the holle? Then Abihai sayde, I will goe
 downe with thee.

7 So David and Abihai came downe
 to the people by night: and beholde, Saul
 lay sleeping within the fort, and his speare
 did sticke in the grounde at his head: and
 Abner and the people lay rounde about
 him.

8 ¶ Then saide Abihai to David, God
 hath cloied thine enemy into thine hande
 this day: now therefore, I pray thee, let me
 smite him once with a speare to the earth,
 and I will not smite him againe.

9 And David sayde to Abihai, Destroy
 him not: for who can lay his hand on the
 Lordes Anointed, and be guiltlesse?

10 Wherefore David sayde, As the Lord
 lieth, either the Lord shall smite him, or his
 day shall come to die, or he shall descend in-
 to battell, and perish.

11 The Lord keepe me from laying mine
 hande vpon the Lordes Anointed: but, I
 pray thee, take nowe the speare that is at
 his head, and the pottle of water, and let vs
 goe hence.

12 So David tooke the speare & the pottle
 of water from Sauls head, and they gate
 them away, & no man sawe it, nor marked
 it, neither did any awake, but they were all
 asleepe: for the Lord had sent a dead sleepe
 vpon them.

13 Then David went into the other side,
 and stode on the top of an hill afarte off, a
 great space being betwene them.

14 And David cried to the people, and
 to Whner the sonne of Ner, saying, Yeas-
 red thou not Whner? Then Whner answer-
 red, and sayde, Why art thou that cryest to
 the King?

15 ¶ And David said to Whner, Wrt not
 thou a man: and who is like thee in Isra-
 el? wherefore then hast thou not kept thy
 lord the King? for there came one of the

folke in to destroy the King thy lord.

16 This is not well done of thee: as the
 Lord lieth, we are thy woertp to die, because
 wee haue not kept pour master the Lordes
 anointed: and nowe see where the Kings
 speare is, and the pottle of water that was at
 his head.

17 And Saul knewe Davids voyce, and
 sayde, Is this thy voyce, & my sonne Da-
 uid? And David said, It is my voyce, my
 lord, & King.

18 And hee sayde, Wherefore doest my
 lord thus persecute his seruant? for what
 haue I done? or what euill is in mine
 hand?

19 Now therefore, I beseech thee, let my
 lord the King heare the wordes of his ser-
 uant. If the Lord haue stirred thee up a-
 gainst me, let him smite the fauour of a sa-
 crifice: but if the children of men haue done
 it, cursed bee they before the Lord: for they
 haue cast mee out this day from abiding in
 the inheritance of the Lord, saying, Goe,
 seeke other gods.

20 Now therefore let not my blood fall
 to the earth before the face of the Lord: for
 the King of Israel is come out to seeke a
 flea, as one would hunt a partridge in the
 mountaines.

21 Then said Saul, I haue sinned: come
 againe, my sonne David: for I will doe
 thee no more harme, because my soule was
 precious in thine eyes this day: beholde,
 I haue done foolishly, and haue erred excee-
 dingly.

22 Then David answered, and said, Be-
 holde the Kings speare, let one of the pong
 men come ouer and set it.

23 And let the Lord reward euery man
 according to his righteounesse and faith-
 fulnesse: for the Lord had deliuered thee
 into mine handes this day, but I woulde
 not lay mine hande vpon the Lordes An-
 ointed.

24 And beholde, like as thy life was
 much set by this day in mine eyes: so let
 my life be set by in the eyes of the Lord, that
 he may deliuer me out of all tribulation.

25 Then Saul sayde to David, Blessed
 art thou, my sonne David: for thou shalt
 do great things, and also preuaile. So Da-
 uid went his way, and Saul returned to
 his place.

CHAP. XXVII.

2 David fleeth to Achish king of Gath, who gi-
 ueth him Ziklag. 8 David destroyeth certeine of
 the Philistims, 10 Achish is deceiued by David.

And David sayde in his heart, I shall
 Anowe perish one day by the hande of
 Saul: is it not better for mee that I saie
 my selfe in the lande of the Philistims, and
 that Saul may haue no hope of me to seeke
 me any more in all the coasts of Israel, and
 so escape out of his hand?

2 David therefore arose, and hee, and the
 six hundred men that were with him, went
 vnto Achish the sonne of Maach King of
 Gath.

3 And David dwelt in Achish at Gath,

f Ebr. sonnes of
 death.

g Hereby it ap-
 peareth, that the
 hypocrite perlec-
 cuted David a-
 gainst his owne
 conscience, and
 contrary to his
 promise,

h Let his anger
 towards vs be
 pacified by a
 sacrifice,

i As much as lay
 in them, they
 compelled him
 to idolatrie, be-
 cause they forc-
 ed him to flee
 to the idolaters,

k Because thou
 savedst my life
 this day.

l Thus he pro-
 testeth his inno-
 cencie towards
 Saul, not defen-
 ding his iustice
 in the sight of
 God, in whose
 preience none is
 righteous, Plal.
 14. 3. & 130. 3.

m To Gibeah
 of Benjamin.

a David distru-
 cted Gods pro-
 tection, & there-
 fore fleeth vnto
 idolaters, who
 were enemies to
 Gods people,

b Thus God by
 his prouidence
 changerh the e-
 nemies hearts, &
 maketh the to fa-
 uour his in their
 neccessitie.

he, and his men, euery man with his house-
holde, Dauid with his two wiuies, Ahino-
am the Izerelite, and Abigail Nababs wife
the Carmelite.

4 And it was tolde Saul that Dauid
was fledde to Gath: so he sought no more
for him.

5 And Dauid sayde vnto Achish, If I
haue notice sounde grace in thine eyes, let
them giue mee a place in some other citie of
the countrey, that I may dwell there: for
why should thy seruant dwell in the head ci-
tie of the kingdome with thee?

6 Then Achish gaue him Ziklag that
same day: therfore Ziklag pertaineth vnto
the Kings of Iudah vnto this day.

7 ¶ And at the time that Dauid dwelt in
the countrey of the Philistims, was foure
moneths and certene dayes.

8 Then Dauid and his men went vp,
and invaded the Gethurites, and the Gir-
zites, and the Amalekites: for they inhabi-
ted the lande from the beginning, from the
way, as thou goest to Shur, euen vnto the
land of Egypt.

9 And Dauid smote the lande, and left
neither man nor woman aliuie, and tooke
theepe, and oren, and asses, and camels,
and apparell, and returned and came to Ach-
ish.

10 And Achish sayde, ¶ Where haue yee
bene a roving this day? And Dauid an-
swered, Against the South of Iudah, and
against the South of the Ierahmeelites,
and against the South of the Kenites.

11 And Dauid saued neither man nor
woman aliuie, to bring them to Gath, say-
ing, Least they should tell on vs, and say, So
did Dauid, and so will bee his manner all the
while that hee dwelleth in the countrey of
the Philistims.

12 And Achish beleened Dauid, saying,
¶ He hath made his people of Israel breterly
to abhorre him: therfore hee shall be my ser-
uant for euer.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about
Achish, 2 Saul consulteth with a witch, and shee
causeth him to speake with Samuel, 18 who decla-
reth his ruine.

NOWE at that time the Philistims as-
sembled their bands and arme to fight
with Israel: therfore Achish sayd to Da-
uid, ¶ We lince, thou shalt goe out with mee
to the battell, thou, and thy men.

2 And Dauid sayde to Achish, Surely
by thou shalt knowe what thy seruant can
doe, And Achish sayde to Dauid, Surely
I will make thee keeper of mine head for
euer.

3 ¶ Samuel was then dead, and all Is-
rael had lamented him, and buried him in
Ramah his owne cite: and Saul had put
away the sojourners, and the soothsayers out
of the land.

4 Then the Philistims assembled them-
selues, and came, and pitched in Shunem:
and Saul assembled all Israel, and they
pitched in Gilboa.

5 And when Saul sawe the hoste of the
Philistims, he was astrappe, and his heart
was sore altonied.

6 Therfore Saul asked counsell of the
Lord, and the Lord answered him not, nei-
ther by dreames, nor by ¶ Wynn, nor yet by
Prophets.

7 ¶ Then saide Saul vnto his seruants,
Seeke mee a woman that hath a familiar
sprite, that I may goe to her, and aske of
her. And his seruants sayde to him, Wee
holde, there is a woman at En-dor that
hath a familiar spirit.

8 Then Saul changed himselfe and put
on other rapiment, and hee went, and two
men with him, and they came to the wo-
man by night: and hee sayde, ¶ I pray thee,
conuerse vnto mee by the familiar spirit,
and bring me him by whom I shall name
vnto thee.

9 And the woman sayde vnto him, Wee
holde, thou knowest what Saul hath done,
howe hee hath destroyed the sojourners, and
the soothsayers out of the land: wherfore
then sekest thou to take mee in a snare to
cause me to die?

10 And Saul sware to her by the Lord,
saying, As the Lord liueth, no ¶ harme shall
come to thee for this thing.

11 Then sayd the woman, Whom shall
I bring vp vnto thee? And hee answered,
Bring me by ¶ Samuel.

12 And when the woman sawe Samuel,
shee cryed with a loude voyce, and the wo-
man spake to Saul, saying, Why hast thou
deceined me? for thou art Saul.

13 And the King sayde vnto her, Wee
not astrappe: for what lawest thou? And the
woman sayd vnto Saul, I sawe ¶ gods as-
cending by out of the earth.

14 Then he sayd vnto her, What fashion
is he of? And shee answered, An olde man
counten with lapped in a mantle: and Saul
knewe that it was ¶ Samuel, and hee encl-
ined his face to the ground, and bowed him
selfe.

15 ¶ And Samuel sayde to Saul, Why
hast thou disquieted mee, to bring mee by?
¶ Then Saul answered, I am in great dis-
tresse: for the Philistims make warre as
gainst me, and God is departed from mee,
and answereth mee no more, neither by
Prophets, neither by dreames: therfore
I haue called thee, that thou mayst tell me
what I shall do.

16 Then sayd Samuel, Wherfore then
doest thou aske of mee, seeing the Lord is
gone from thee, and is thine enemy?

17 Euen the Lord hath done to ¶ him, as
he spake ¶ by mine ¶ hand: for the Lord will
rent the kingdome out of thine hande, and
give it to thy neighbour Daid.

18 Because thou obeyedst not the voyce
of the Lord, nor executedst his fierce
wrath vpon the Amalekites, therfore
hath the Lord done this vnto thee this
day.

19 Whereouer the Lord will deliuer Is-
rael vnto thee into the hands of the Philis-
tims: and to morrow shalt thou and
thy sonnes be with mee, and the Lord shall
giue

c Meaning the
hie priest, Exod.
28.30.

d He seeketh ne-
to God in his mi-
sery, but is led by
Satan to vnlaw-
full meanes,
which in his con-
science he con-
demneth.

¶ Or, punishment

e Hee speaketh
according to his
grosse ignorance
not considering
the state of the
saints after this
life, and how Sa-
tan hath no pow-
er ouer them.

¶ Or, an excellent
person.

f To his imagi-
nation, albeit it
was Satan, who

to blinde his
eyes tooke vpon
him the forme of
Samuel, as hee
doe of an Ange-
l of light.

¶ Ebr., by the
hand of Prophets,

g That is, to
Dauid.

Chap. 15.28.

¶ Or, ministerie.

h Hee shalbede:
Chap. 31.6.

e Let thine offi-
cers appoint me
a place.

¶ Ebr., the number
of the dayes.

d These were the
wicked Canaa-
nites, whom God
had appointed to
be destroyed.

¶ Or, against
whom.

e Which were a
familie of the
tribe of Iudah,
1. Chro. 2.9.

¶ Or, he doth sure-
ly abhorre his
people.

a Albeit it was
a great griefe to
Dauid to fight a-
gainst the peo-
ple of God, yet
such was his in-
firmitee, he durst
not denie him,
Chap. 25.1.
b According to
the commande-
ment of God,
Exod. 22.18.
den, 18.10.11.

The wicked, when they heare Gods iudgements, tremble and despaire, but can not seeke for mercie by repentance. k I haue ventured my life.

gine the hoste of Israel into the hands of the Philistims.

20 Then Saul fel straightway al along on the earth, and was soze afraid, becaule of the words of Samuel, so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and said that he was soze troubled, and said vnto him, See, thine handmaid hath obeped thy voyce, and k I haue put my soule in mine hand, and haue obayed thy wordes which thou saydest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me let a mysell of bread before thee, that thou maist eate and get thee strength, and goe on thy iourney.

23 But he refused & said, I will not eate: but his seruants and the woman together compelled him, & he obeyed their voyce: so he arose from the earth, and sat on the bed.

24 Nowe the woman had a fat calfe in the house, and she halsted, and killed it, and tooke flour and kneaded it, and baked of it unleaued bread.

25 Then the brought them before Saul, and before his seruants: and when they had eaten, they snoode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause David to be sent backe from the battell against Israel, because they distrusted him.

S the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched || by the fountaine, which is in Izreel.

2 And the || princes of the Philistims went forth by Ajimbedas, & thousands, but David & his men came behinde w Achish.

3 Then saide the princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this David the seruant of Saul the king of Israel, who hath bin with me these dayes, by these peres, and I haue found nothing in him, since he dwelt with me vnto this day?

4 But the Princes of the Philistims were wroth with him, & the princes of the Philistims said vnto him, Send this fellowe hacket that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should hee obaine the fauour of his master: should it not be with the heads of these men?

5 Is not this David, of who they sang in dances, saying, * Saul slew his thousand, and David his ten thousand?

6 ¶ Then Achish called David, and said vnto him, As the Lord lieth, thou hast bin bright and good in my sight, when thou wentest out and in with me in the hoste, neither haue I found euill with thee since thou camest to me vnto this day, but the princes doe not fauour thee.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes

of the Philistims.

8 ¶ And David said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the king?

9 Achish then answered, and said to David, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistims haue saide, let him not goe by with vs to battell.

10 Wherefore nowe rise by early in the morning with thy maisters seruants that are come with thee: & when ye be by earip, asloone as ye haue light, depart.

11 So David and his men rose by early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag, 5 Davids two wines are taken prisoners, 6 The people would stone him, 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray, 24 He diuideth it equally, 26 And sendeth part to his friends.

B ut when David & his men were come to Ziklag, the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 So David and his men came to the cite, and beholde, it was burnt with fire, and their wines, and their sonnes, & their daughters were taken prisoners.

4 Then David and the people that was with him, lift vp their voyces and wept, untill they could weepe no more.

5 Davids two wines were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorowe: for the people d intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

7 ¶ And David saide to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell at h Lord, saying, Shall I follow after this company? shall I overtake them? And hee answered him, Follow: for thou shalt surely overtake them, and recover all.

9 ¶ So David & the fire hundred men that were with him, went and came to the river Besor, where a part of them abode:

10 But David and foure hundred men folowed (for two hundred abode behinde, being too wearie to goe ouer h river Besor)

11 And they found an Egyptian in the fildes, and brought him to David, and gaue him bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two

c This dissimulation cannot be excused: for it grieved him to goe against the people of God.

f With them that fled vnto thee from Saul.

a After that he departed from Achish. b That is, destroyed the cite.

c For these only remained in the cite, when the men were gone to warre,

d Thus we see, that in troubles and aduersitie we doe not consider Gods providence, but like raging beastes forget both our owne duty & cōtemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if wee trust in him, we shal be sure to finde comfort.

f God by his providence both provided for the necessitie of this poore stranger, & made him a guide to David to accomplish his enterprise.

Because it required haste.

Or in Ain.

Or, captaines. a According to their bands, or ensignes.

b Meaning a long time, that is, foure moneths and certein dayes, Chap. 27. 7. c Ebr. sel, as Gen. 25. 18. d Chro. 12. 19.

e Would not Saul receiue him to fauour, if he could betray vs? Chap. 18. 7. and 21. 11.

f That is, wast conuersant with me.

g Ebr. thou art not good in the eyes of the princes.

two clusters of raisins : and when hee had eaten, his spirit came againe to him: for he had eaten no bread, nor drinke any water in thre dayes, and thre nights.

13 ¶ And Dauid saide vnto him, To what longest thou? and whence art thou? And hee saide, I am a pong man of Egypt, and seruant to an Amalekite: and my master left me thre dayes ago, because I fell sicke.

14 ¶ We roned vpon the South of Chesreth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 ¶ And Dauid saide vnto him, Canst thou bring me to this companie? he saide, I sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when hee had brought him thither, beholde, they lay scattered abroad vpon all the earth: eating and drinkeing, and dauncing, because of all the great pray that they had taken out of the land of the Philistins, and out of the lande of Iudah.

17 ¶ And Dauid smote them from þe twilight, euen vnto the evening: of the next morow, so that there escaped not a man of them, save foure hundred pong men, which rode vpon camels, and fled.

18 ¶ And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 ¶ And they lacked nothing, small or great, sonne or daughter, or of the people of all that they had taken away: Dauid recovered them all.

20 ¶ Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids pray.

21 ¶ And Dauid came to the two hundred men that were too weary for to followe Dauid: whom they had made also to abide at the river Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 ¶ Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the praye, that we haue recovered, save to every man his wife & his children: therefore let them carpe them away and depart.

23 ¶ Then said Dauid, Ye shall not do so, my brethren, with that which the Lord hath giuen vs, who hath pserued vs, and deliuered the companie that came against vs, into our hands.

24 ¶ For who will obey you in this matter? but as his part is that goeth downe to the battell, so shal his part be that satierth by the stiffe: they shall part alike.

25 ¶ So from that day forward he made lawe, as a statute & a law in Israel, vntil this day.

26 ¶ ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the people of

the enemies of the Lord.

27 ¶ He sent to them of Beth-el, & to them of South Ramoth, and to them of Jattir,

28 ¶ And to them of Moer, and to them of Siphmoth, and to them of Eshtemoa,

29 ¶ And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 ¶ And to them of Hormah, and to them of Chor-athan, and to them of Athach,

31 ¶ And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his bodie, which was hangd on the wall.

¶ Nowe the Philistins fought against Israel, & the men of Israel fled away from the Philistins, and they fell downe wounded in mount Gilboa.

2 ¶ And the Philistins pleased sore vpon Saul and his sonnes, & slew Jonathans, and Abinadab, and Malchishua, Sauls sonnes.

3 ¶ And when the battell went sore against Saul, the archers and bowmen hit him, and he was sore wounded of the archers.

4 ¶ Then said Saul vnto his armour bearer, Drawe out thy sword, and thrust me therewith, least the vncircumcised come and thrust me therewith and mocke mee: but his armour bearer would not, for hee was sore afraide. Therefore Saul tooke a sword and fell vpon it.

5 ¶ And when his armour bearer sawe that Saul was dead, hee selfe likewise vpon his sword, and died with him.

6 ¶ So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side Jordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistins came and dwelt in them.

8 ¶ And on the morow when the Philistins were come to spoile them that were slaine, they found Saul & his three sonnes lying in mount Gilboa,

9 ¶ And they cut off his head, and stryded him out of his armour, and sent into the lande of the Philistins on every side, that they should publish it in the temple of their idoles, and among the people.

10 ¶ And they laide by his armour in the house of Achish, but they hangd by his body on the wall of Beth-shan.

11 ¶ ¶ When the inhabitants of Iabesh Gilead heard, what the Philistins had done to Saul,

12 ¶ Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and burnt them there,

13 ¶ And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seuen dayes.

n Shewing him selfe mindfull of their benefites towards him.

1. Chro. 10. 1.

¶ Or. slaine.

¶ Ebr. found him ¶ Or. a fraude.

a So we see that his cruell life hath a desperate ende, as is commonly seene in them, that persecute the children of God,

b Neere to Gilboa.

c The tribes of Reuben & Gad and halfe the tribe of Manasse.

d In token of victorie and triumph.

e Whom hee deliuered from their enemies Chap. 11. 1.

Iere. 34. 5.

2. Sam. 2. 4.

f According to the custome of mourners.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the judgement of God, which is then at hand to smite them, i Some reade, & vnto the morow of the two eveninges: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to every man.

m Some refferre these words to Dauid, that he alleged an olde custome and law, as if it were written, It is both now and hath bene euer.

The second booke of Samuel.

THE ARGUMENT.

This booke and the former beare the title of Samuel, because they containe the conception, natiuitie, and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul & David, whom he annoynted and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the government of Samuel and Saul: so this second booke declarerh the noble actes of David after the death of Saul, when he began to reigne, vnto the ende of his kingdom: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprises, & treasons were wrought against him, partly by false counsellors, fained friends, and flatterers; and partly by some of his owne children & people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of David the Scripture setteth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies and giueth his Church victory against all power both spiritual and temporal: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told David of Sauls death. 15 He caused him to be stinne that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.

After the death of Saul, when David was returned from the slaughter of the Amalekites, and had bene two daies in Ziklag,

2 Behold, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to David, hee fell to the earth, and did obeisance.

3 Then David sayd vnto him, Whence comest thou? And he sayd vnto him, Out of the hoste of Israel I am escaped.

4 And David sayd vnto him, What is done? I pray thee, tell me. Then hee sayd, That the people is fled from the battell, and many of the people were overthrowen, and dead, and also Saul & Jonathan his sonne are dead.

5 And David sayde vnto the pong man that told it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the pong man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and horsemen folowed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he sayd vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then sayd he vnto mee, I pray thee, come vpon me, & slay me: for anguish is come vpon mee, because my life is yet whole in me.

10 So I came vpon him, & slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned & wept, and fasted butill euen, for Saul and for Jonathan his

sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward David sayd vnto the pong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David sayde vnto him, * Thou wast thou not afrayd, to put forth thine hand to destroy the annoynted of the Lord?

15 Then David called one of his pong men, and said, Go neere, and fall vpon him. And hee smote him that hee died.

16 Then sayd David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords annoynted.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

18 (Who he bade them teach the children of Iudah) to a choote, as it is writen in the booke of * 1 Father.

19 O noble Israel, heere is slaine vpon the hye places: how are the mighty overthrowen?

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistines reioyce, least the daughters of the uncircumcised triumph.

21 The mountaines of Gilboa, vpon you be neither dew nor rain, nor be there fields of offerings: for there the shield of David is call downe, the shield of Saul, as though he had not bene annoynted with oyle.

22 The bowe of Jonathan neuer turned backe, neither did the wood of Saul returne emptye fro the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their liues, and in their deathes they were not deuised: they were swifter then eagles, they were stronger then lions.

24 Pee daughters of Israel, weepe for Saul, which clothed you in chariter, I with pleasures, and hanged ornaments of gold vpon your apparell.

25 How were the mightie slaine in the mids of the battell? Jonathan, thou wast slaine in thine hye places.

26 Doe is me for thee, my brother Jonathan:

e After the lamentation he examined him againe.

Psal. 105. 15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies & Philistines in that arte.

Iosh. 10. 13.

Or, righteous.

h Meaning Saul, Micah 1. 10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments, and costly jewels.

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chafe. Or, captaines.

c He was an Amalekite borne, but renounced his country and ioyned with the Israelites.

d Ebr. stand vpon, I am sorry, because I am yet alive, I stood vpon him, Chap. 3. 31. and 33. 31.

m Either toward their husbands, or their children.

nathan: very kind hadst thou bene unto me: theſe ſonne to me was wonderfull, paſſing theſe ſonne of women: howe are the mightie overthrowen, and the weapons of warre deſtroyed?

CHAP. II.

4 David is anointed King in Hebron. 9 Abner maketh Iſh-boſheth king over Iſrael. 15 The battell of the ſervants of David and Iſh-boſheth. 32 The buriall of Aſſaſſine.

a By the meanes of the hie Prielt, & 2. Sam. 5. 19.

b Which citie was alſo called Kiriaſh-arba, Iſh. 14. 15.

c In the time of his perfection.

1. Sam. 3. 1. 13.

d According to his promiſe, which is to recompenſe them that are merciful.

e So that you ſhall not want a captain and a defender.

f Over the eleven tribes.

g After this time was expired, he reigned over all the country 33. yerres, Chap 5. 5.

h Let vs ſee how they can handle their weapons.

After this, David asked counſell of the Lord, ſaying, Shall I goe up into any of the cities of Iudah? And the Lord ſaid unto him, Goe up. And David ſaid, Whither ſhall I goe? He then answered, Unto Hebron.

2 So David went by thither & his two wives alſo, Abinoam the Iſreelite, and Abigail Habaſai wiſe the Garmelite.

3 And David brought up the men that were with him, every man with his houſhold, & they dwelt in the cities of Hebron.

4 Then the men of Iudah came, and there they anointed David king over the houſe of Iudah. And they told David, ſaying, That the men of Iſaſh-balead buried Saul.

5 And David ſent meſſengers unto the men of Iſaſh-balead, and ſaid unto them, Bleſſed are pee of the Lord, that pee have ſhewed ſuch kindneſſe unto your lord Saul, theſe upon him buried him.

6 Therefore now the Lord ſhew mercy and trueth unto you: and I will recompenſe you this benefit, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrong, & be you valiant: albeit your maſter Saul be dead, yet neuertheleſſe the houſe of Iſaſh-balead hath anointed me king over them.

8 But Abner the ſonne of Ner that was captain of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Bathanaim.

9 And made him king over Gilead, and over the Amurites, and over Iſreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Sauls ſonne was fouretye yeeres old when he began to reigne over Iſrael, and reigned two yeeres: but the houſe of Iudah followed David.

11 And the time which David reigned in Hebron over the houſe of Iudah, was ſeven yeeres and ſixe monethes.

12 And Abner the ſonne of Ner, & the ſervants of Iſh-boſheth the ſonne of Saul went out of Bathanaim to Gibeon.

13 And Joab the ſonne of Zeruiah, and the ſervants of David went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſayde to Joab, Let the pong men now riſe, and play before vs. And Joab ſayd, Let them riſe.

15 Then there aroſe, & went over twelue of Benjamin by number, which pertained to Iſh-boſheth the ſonne of Saul, & twelue of the ſervants of David.

16 And every one caught his fellow by the head, & thrust his ſword in his fellowes ſide, ſo they fell downe together: wherefore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding toge that ſame day: for Abner and the men of Iſrael fell before the ſervants of David.

18 And there were three ſonnes of Zeruiah there, Joab, and Abiſhai, and Aſſaſſine. And Aſſaſſine was as light on foot as a wild roe.

19 And Aſſaſſine followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſayd, Whither Aſſaſſine? And hee answered, Pea.

21 Then Abner ſayd, Turne thee either to the right hand, or to the left, & take one of the pong men, & take thee his weapons: but Aſſaſſine would not depart from him.

22 And Abner ſayd to Aſſaſſine, Depart from me: wherefore ſhould I ſmit thee to the ground? How then ſhould I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the ſpeare ſmote him under the fifth rib, that the ſpeare came out behind him: and he fel downe there, and died in his place. And as many as came to the place where Aſſaſſine fel downe and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: & the ſonne went downe, when they were come to the hill Ammah, that lieth beſide Giah, by the way of the wildeſſe of Gibeon.

25 And the children of Benjamin gathered themſelves together after Abner, and were on an heape and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſayd, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſſe in the latter end? howe long then ſhalt it bee, or thou bid the people returne from following their brethren?

27 And Joab ſaid, As God liveth, if thou haſt not ſpoken, ſurely euen in the morning the people ſhall departed every one backe from his brother.

28 So Joab blew a trumpet, & all the people ſtood ſtill, & purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, & went over Jordan, and paſſed through all Bithyon till they came to Bathanaim.

30 Joab alſo returned backe from Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteene men and Aſſaſſine.

31 But the ſervants of David had ſmit ten of Benjamin, & of Abners men, ſo that three hundred and threſcore men died.

32 And they tooke up Aſſaſſine, & buried him in the ſepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day aroſe.

CHAP.

i Meaning, his adverſarie.

|| Or, the field of ſtrong men.

k After that theſe ſoure and twentie were ſlaine.

|| Or, ſpoile.

l Why doeſt thou prouoke me to kill thee?

m Some read, thoſe partes, whereas ſome partes lie: as th heart, the lungs, the liver, the milke, & the gall.

n Shall we not make an end of murdering?

o If thou hadſt not prouoked them to battell, verſe 14.

|| Or, wildeſſe.

|| Or, to the ſent.

p Thus God would confirm David in his kingdom by the deſtruction of his adverſaries.

CHAP. IY.

1 Long warre betwene the houses of Saul and David, 2 The children of David in Hebron. 3 Abner turneth to David. 4 Ioab killeth him.

Here was then a long warre betwene the house of Saul and the house of David: but David ward stronger, & the house of Saul ward weaker.

2 And unto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Jezreelite.

3 And his seconde, was Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalon the sonne of Maachab, the daughter of Talmai the king of Gethur.

4 And the fourth, Adoniah the sonne of Hagithi, and the fifth, Shephatiah the sonne of Abital.

5 And the sixt, Ithrean by Eglah Dauid's wife: these were borne to David in Hebron.

6 ¶ Nowe while there was warre betwene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah the daughter of Aiah. And Ishboosheth sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-boosheth, and sayde, Am I a dogges head, which against Iudah doe shewe mercie this day unto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of David, that thou chargest mee this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except, as the Lord hath swoyne to David, euen so I doe to him.

10 To remooue the kingdome from the house of Saul, that the throne of David may bee stablised ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to David on his behalfe, saying, Whose is the land? who should be also say, Aske covenant with mee, and behold, mine hand shall bee with thee, to bring all Israel unto thee.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then David sent messengers to Ish-boosheth Sauls sonne, saying, Deliuere mee my wife Michal, which I married for an hundred foreskins of the Philistines.

15 And Ish-boosheth sent, & tooke her from her husband. ¶ Whaniel the sonne of Baith.

16 And her husband went with her, and came weeping behinde her, unto Bahurim: then saide Abner unto him, Goe, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye fought for David in times past, that hee might be pour King.

18 Nowe then doe it: for the Lord hath spoken of David, saying, He shall be the hande of my seruant David. I will saue my people Israel out of the handes of the Philistines, and out of the handes of all their enemies.

19 Also Abner spake to Beniamin, and afterwarde Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Beniamin.

20 So Abner came to David to Hebron, having twentie men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise vp, and goe gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went in peace.

22 ¶ And beholde, the seruants of David and Ioab came from the campe, and brought a great praye with them (but Abner was not with David in Hebron: for hee had sent him away, and hee departed in peace).

23 When Ioab & all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, & saide, What hast thou done? beholde, Abner came unto thee, why hast thou sent him away, and he is departed?

25 Thon knowest Abner the sonne of Ner: for he came to deceiue thee, & to know thy out going and in going, and to know all that thou doest.

26 ¶ And when Ioab was gone out from David, he sent messengers after Abner, which brought him againe from the well of Siriah unknowing to David.

27 And when Abner was come againe to Hebron, Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth rib, that he died, for the blood of Ishai his brother.

28 ¶ And when afterwarde it came to Davids eare, he saide, I and my kingdome are gittlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or itepr, or that lea- neth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and Abithai his brother slew Abner, because he had slaine their brother Ishai at Gibeon in battell)

31 And David saide to Ioab, and to all the people that were with him, Went your clothes, and put on sackcloth, and mourne before Abner: and king David himselfe followed the beere.

32 And when they had buried Abner in Hebron, the King lift vp his voice, and wept beside the sepulchre of Abner, and

¶ II. all

a That is, without intermission enduring two yeeres, which was the whole reigne of Ish-boosheth.

b Who is called also Daniel, 1 Chron. 3. 11.

c Within seven yeeres and sixe moneths.

d Dost thou esteeme me no more then a dog, for all my ser- vice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes. 10. secretly.

1. Sam. 18. 25, 27.

1. Sam. 25. 44.

f Rather for malice that he bare toward Ish-boosheth then for loue he bare to David.

¶ Ebr. in the carres of Beniamin.

g Who challenged the kingdome, because of their fathers Saul.

¶ Or, without harme.

h From warre against the Philistines.

i Here appeareth the malicious minde of Ioab, who would haue had the King to slay Abner for his priuate grudge.

1. King. 2. 5. 10. secretly.

Chap. 2. 13.

k The Lord knoweth that I did not consent to his death.

l Abithai is saide to slay him with Ioab, because hee consented to the murder.

m Meaning, before the corps.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.
o According to their custome, which was to banquet at burials.
p It is expedient sometime not only to conceiue inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied.
¶ Or, criuell,

all the people wept.

33 And the king lamented ouer Abner, and said, Did Abner as a foole die?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man fallst before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eate: meate while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I eate bread, or ought else, til the summe be done.

36 And all the people knewe it, and it pleased them: as whatsoeuer the king did, pleased all the people.

37 For al the people and all Israel beresord that day, how that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the king saide vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly annointed king: and these men the sonnes of Zeruiah be too hard for mee: the Lord rewarde the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul, 12 Dauid commandeth them to be slaine,

a That is, Ish-bosheth.
b Meaning, that he was discouraged,

c The citie Beeroth was in the tribe of Benjamin, Iosh. 18. 25.
d After the death of Saul, for feare of the Philistims.

AND when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, & al Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Berrothite of the children of Benjamin, (for Berroth was reckened to Benjamin,

3 Because the Berrothites fled to Gittaim, and sojourned thence vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was five yeeres olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as he made haste to flee, the child fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Berrothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed alone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they would haue wheate, and they smote him vnder the sit rib, and fled.

7 For when they came into the house, he slept on his bedde in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the king, Beholde the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged vs. And the king this day of Saul and of his seede.

e They disguised themselves as marchants, which came to buy wheate.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.
¶ Or, wildeynesse,

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Berrothite, and sayde vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one told me, and sayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue given him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not now therefore require his blood at your hands, and take you from the earth?

12 Then Dauid commanded his pong men, and they slewe them, and cut off their hands and their feete, and hanged them vpon the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 Dauid is made king ouer all Israel, 7 Hee taketh the fort of Zion, 19 He asketh counsell of the Lord, 20 And ouercommeth the Philistims twice.

THEN came all the tribes of Israel to Dauid vnto Hebron, and said thus, We holde, we are thy bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath sayde to thee, Thou shalt feede my people Israel, and thou shalt bee a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron before the Lord: and they anointed Dauid king ouer Israel.

4 ¶ Dauid was thirtie yeeres olde when he began to reigne: and hee reigned fourtie yeeres.

5 In Hebron he reigned ouer Iudah seven yeeres, and five moneths: and in Ierusalem he reigned thirtie & thre yeeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that Dauid coulde not come thither.

7 But Dauid tooke the forte of Zion: this is the citie of Dauid.

8 Nowe Dauid had sayd the same day, Whosoener smiteth the Jebusites, and getteth up to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will pretere him: therefore they sayde, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from Gillo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and maions for walles: and they

Chap. 1. 15.
g For as much as neither the example of him that slewe Saul, nor due tie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserved most grievous punishment.
Chap. 3. 32.

1. Chron. 11. 1.
a We are of the kindred, and most neere ioyned vnto thee.
Psal. 78. 1.

b That is, taking the Lord to witness: for the Ark was yet in Abinadabs house.

Chap. 2. 11.

c The children of God called idoles blinde and lame guides: therefore the Jebusites meant that they should proue that their gods were neither blinde nor lame.

1. Chron. 11. 6.
d The idoles should enter no more into that place.
e He built from the towne house round about to his owne house.
1. Chron. 11. 8.
f Ebr. Zor.

they built David an house.

12 Then David knew, that the Lord had stablished him king over Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him moe * concubines and wives out of Jerusalem, after he was come from Hebron, and moe sonnes and daughters were borne to David.

14 * And these be the names of the sonnes that were borne unto him in Jerusalem: Shamunna, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elshua, & Iepheg, and Taphnia,

16 And Elshama, & Elhiada, & Eliphalet.

17 ¶ But when the Philistines heard that they had appointed David king over Israel, all the Philistines came up to seeke David: and when David heard, he went downe to a fort.

18 But the Philistines came, and spied themselves in the valley of Rephaim.

19 Then David * asked counsell of the Lord, saying, Shall I goe up to the Philistines? wilt thou deliuer them into mine hands? And the Lord answered David, Go up: for I will doubtlesse deliuer the Philistines into thine hands.

20 ¶ Then David came to Baal-perazim, and snote them there, and saide, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ¶ Baal-perazim.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistines came by, and spied themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, he answered, Thou shalt not goe up, but turne about behind them, and come upon them once against the mulberie trees.

24 And when thou hearest the noise of one going in the toppes of the mulberie trees, then remooue: for then shall the Lord goe out before thee, to smite the house of the Philistines.

25 Then David did so as the Lord had commaunded him, & snote the Philistines from Geba, breith thou come to * Bazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab, 7 Vzzab is stricken, and dieth. 14 David danceth before it, 16 And is therefore despised of his wife Michal.

A Gaine David gathered together all the chosen men of Israel, euen thirtie thousand,

2 * And David arose and went with all the people that were with him * from Bazar of Iudah to bring by from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwellerh upon it betweene the Cherubims,

3 And they put the Arke of God upon a new cart, and brought it out of the house of Abinadab that was in * Gibeah. And Bzzah and Ahio the sonnes of Abinadab did drine the new cart.

4 And when they brought the Arke of

God out of the house of * Abinadab, that

was at Gibeah, Ahio went before the Arke,

5 And David and all the house of Israel played before the Lord on all instruments made of firre, and on harpes, and on Psalteries, and on tymbrels, and on coginets, and on cymbals.

6 ¶ And when they came to Nachons threshing flooze, Bzzah put his hand to the Arke of God, and helvit: for the oxen did shake it.

7 And the Lord was very wroth with Bzzah, and God * smote him in the same place for his fault, and there he died by the Arke of God.

8 And David was displeased, because the Lord had * smitten Bzzah: and he called the name of the place ¶ Perez Bzzah vntill this day.

9 Therefore David that day feared the Lord, and said, Howe shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord into him into the cite of David, but David carried it into the house of Obed-edom a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, thre moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde king David, saying, * The Lord hath blessed the house of Obed-edom, & al that he hath, because of the Arke of God: therefore David went & brought the Arke of God from the house of Obed-edom, into the cite of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an ore, and a fat beast.

14 And David danceth before the Lord with all his might, and was girded with a linen e Ephod.

15 So David and al the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked thorow a window, and saw king David leape, and dance before the Lord, and she * despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the Tabernacle that David had pitched for it: then David offered burnt offrings and peace offerings before the Lord.

18 And assoone as David had made an end of offering burnt offrings and peace offrings, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to eery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed eery one to his house.

20 ¶ Then David returned to * blesse his house, and Michal the daughter of Saul came out to meete David, and saide, Howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the mapdens of his seruantes, Daili.

1 Sam. 7. 2.

c Prayed God and sang Psalmes.

1 Chron. 13. 10.

d Here we see what danger it is to followe good intentions, or to do any thing in Gods seruice without his expresse word.

e Ebr made a breach.

f Or, the diuision of Vzzah.

g Who was a Leuite, and had dwelt in Gittaim.

1 Chron. 15. 21.

1 Chron. 15. 26.

f Meaning, he caused the Leuites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to praye God by all manner of means.

1 Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

1 Chron. 3. 9.

1 Chron. 3. 5.

1 Chron. 14. 8. and 11. 16.

f By Abiathar the Priest.

1 Sa. 28. 11.

g Or, the plaine of diuisions.

1 Chron. 14. 12.

g Meaning, the valley of gyants, which David called Baal-perazim because of his victorie.

h Which was in the tribe of Benjamin, but the Philistines did possesse it.

1 Chron. 13. 5, 6.

a This was a citie in Iudah called also Kiriath-searim, Ioth.

15. 9.

b Which was in the place of the citie of Baale,

Or, uaine man.
k' It was for no worldly affectio, but only for that zeale that I bare to Gods glory.

as a fool vncontereth himselfe,

21 Then David said vnto Michal, * It was before the Lorde, which chose me rather then thy father, and all his house, and commaunded me to be ruler ouer the people of the Lorde, euen ouer Israel: and therefore will I play before the Lorde,

22 And will yet be more vile then thus, and will be lowe in mine owne sight, and of the very same made seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child vnto this day of her death.

CHAP. VII.

2 David would builde God an house, but is forbidden by the Prophet Nathan, 8 God putteth Dauid in minde of his benefites. 12 He promisseth continuance of his kingdome and posteritie.

Afterward * when the king late in his house, and the Lorde had giuen him rest round about from all his enemies,

2 The king laide vnto Nathan the Prophet, Behold, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the curtynes.

3 Then Nathan said vnto the king, Go, and do al that is in thine heart: for the Lorde is with thee.

4 And the same night the worde of the Lorde came vnto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus saith the Lorde, * Shalt thou builde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, saith I one word with any of the tribes of Israel when I commaunded the Iudges to feede my people Israel: or said I, Whyp build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lorde of hostes, * I tooke thee from the shepcoate following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 (Thus I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue * no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lorde telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will see by thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * He shall builde an house for my name, and I wil stablish the throne of his kingdome for euer.

14 * I will be his father, and he shall be my sonne: & * if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdome for euer before thee, euen thy throne shall be stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and late before the Lorde, and saide, Whyo am I, O Lorde God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a final thing in thy sight, O Lorde God, therefore thou hast spoken also of thy seruants house for a great while: but doth this apperteyne to man, O Lorde God?

20 And what can Dauid say more vnto thee? for thou, Lorde God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, & that he might make him a name, and doe for yon great things, and terrible for thy land, O Lorde, euen for thy people, whom thou redeemedst to thee out of Egypt, from the nations, and their gods?

24 For thou hast * ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lorde art become thy God.

25 Nowe therefore, O Lorde God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the house of thy seruant Dauid be stablished for euer.

27 For thou, O Lorde of hostes, God of Israel, hast reucaled vnto thy seruant, saying, I will builde thee an house: therefore hath thy seruant * bene bolde to pray this prayer vnto thee.

28 Therefore nowe, O Lorde God, (for thou art God, & thy wordes be true, & thou hast tolde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lorde God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 David ouercommeth the Philistines, and ordereth strange nations, & maketh them tributaries to Israel.

Hebr. 1. 5.
Tsal. 89. 31, 32.
f That is, gent as fathers vie to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

h Commeth ne this rather of the free mercie, the of any worthinesse that can be in man?

Deut. 4. 7.

i O Israel, k An inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, where the Israelites were chosen to be his people.

n This prayer most effectually when we chiefly seeke Gods glory, and the accomplishment of his promise.

o Therefore I firmly beleue it shall come to passe.

1. Chron. 17. 3.

a Within the Tabernacle covered with skinnes, Exod. 26. 7.

b Meaning, he should now yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. 1. Sam. 16. 13, Psal. 78. 70.

d I haue made thee famous thorow all the world.

e He promisseth them quietnesse, if they will walke in his feare and obedience.

1. King. 8. 20.

1. King. 5. 5. and 6. 12.
1. Chron. 22. 10.

1 Chron. 18. 1.
1 Sam. 17. 52.

10 Or, Mephibosheth
a So that they
payed no more
tribute.
b He slew two
parts, as it, plea-
sed him, and re-
served the third.

10 Or, in large.
11 Ebr. Perash.

10 Or, bought the
horses of the
chariots.

10 Or, the Syrians.

10 Or, of Damascus;
that is, which
dwells neere
Damascus.

c In that part of
Syria, where Da-
mascus was.
d They payed
yerey tribute.

e For the use of
the Temple.

10 Or, Antiochia.

11 Ebr. so aske
peace.

11 Ebr. blisse him.
f For seeing Da-
uid victorious,
he was glad to
wreath of peace.
11 Ebr. in his hand.

10 Or, Syria, or
Coelosyria.

10 Or, in Ge-melah.
10 Or, in all his
enterprises.

g He gaue iudge-
ment in contro-
uersies, and was
mercifull toward
the people.

10 Or, writer of
chronicles.

10 Or, was ouer the
Cherethites.

h The Chere-
thites and Pele-
thites were as
the Kings gard,
and had charge
of his person.

After this now, Dauid smote the Philis-
tines, and subdued them, and Dauid
tooke the hyde of bondage out of the
hand of the Philistines.

2 And he ironed Shoab, and measured
them with a corde, and call them downe to
the ground: he measured them with two
cordes to put them to death, and with one
full cord to keepe them alive: so became the
Shoabites Dauids seruants, and brought
giftes.

3 ¶ Dauid smote also Hadadezer the sonne
of Rehob king of Zobah as he went to res-
cuer his border at the river Euphrates.

4 And Dauid tooke of them a thousand
and fenen hundredth horsemen, and twentie
thousand footmen, and Dauid destroyed
all the chariots, but he reserved an hundredth
chariots of them.

5 ¶ Then came the Aramites of Dama-
sckek to succour Hadadezer king of Zo-
bah, but Dauid slew of the Aramites two
and twentie thousand men.

6 And Dauid put a garison in Aram
of Dammek: and the Aramites became
seruants to Dauid, and brought giftes.
And the Lord saued Dauid wheresoener he
went.

7 And Dauid tooke the sheldes of golde
that belonged to the seruants of Hadade-
zer, and brought them to Jerusalem.

8 And out of Bethah, and Berothai (ci-
ties of Hadadezer) king Dauid brought ex-
ceeding much blasfe.

9 ¶ Then Toi king of Hamath heard
how Dauid had smitten all the host of Ha-
dadezer.

10 Therefore Toi sent Joab his sonne
vnto king Dauid, to salute him, and to re-
sioyce with him because hee had fought a-
gainst Hadadezer, & beaten him (for Had-
adezer had waite with Toi) who brought
with him vessels of silver, and vessels of
golde, and vessels of brasfe.

11 And king Dauid did dedicate them
vnto the Lord with the silver, and gold that
he had dedicate of all the nations, which he
had subdained.

12 ¶ ¶ Aram, & of Shoab, and of the chil-
dren of Ammon, and of the Philistines, and
of Amalek, and of the spoile of Hadadezer
the sonne of Rehob king of Zobah.

13 So Dauid gaue a name after that hee
reigned, and had fame of the Aramites in
the valley of salt eightie thousand men.

14 And he put a garison in Edom: tho-
ghe out all Edom put he souldiers, and all thep
of Edom became Dauids seruants: & the
Lord hept Dauid: whithersoener he went.

15 Thus Dauid reigned ouer all Israel,
and executed iudgement and iustice vnto
all his people.

16 And Ioab the sonne of Zerniah was
ouer the hoste, and Josaphat the sonne of
Achilud was recorder.

17 And Zabok the sonne of Abihub, and
Ahimelech the sonne of Abiathar were the
Priests, and Seraiab the Scribe.

18 And Benaiah the sonne of Jehoia-
da and the Cherethites & the Pelersites,
and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restorer all the landes of Saul to Me-
phibosheth the sonne of Jonathan. 10 He appointeth
Ziba to see to the profit of his lands.

And Dauid sayde, Is there yet any
Aman left of the house of Saul, that I
may shewe him mercie for Jonathan?

2 And there was of the householde of
Saul a seruant whose name was Ziba, and
when they had called him vnto Dauid, the
king said vnto him, Art thou Ziba? And he
said, I thy seruant am he.

3 Then the king sayd, Remaineth there
yet none of the house of Saul, on whome I
may shewe the mercie of God? Ziba then
answered the king, Jonathan hath yet a
sonne: I name of his feet.

4 Then the king said vnto him, Where
is he? And Ziba sayd vnto the king, Be-
hold, hee is in the house of Achish the
sonne of Abimelech of Gath.

5 ¶ Then king Dauid sent, and tooke
him out of the house of Achish the sonne of
Abimelech of Gath.

6 Nowe when Mephibosheth the sonne
of Jonathan, the sonne of Saul was come
vnto Dauid, hee fell on his face, and did
reuerence. And Dauid sayde, Mephibosheth
thy? And he answered, Beholde thy ser-
uant.

7 Then Dauid sayd vnto him, Feare
not: for I will surely shewe thee kinde-
nesse for Jonathan thy fathers sake, and will
restoye thee all the fieldes of Saul thy fa-
ther, and thou shalt eate bread at my table
continually.

8 And hee bowed himselfe, and sayde,
What is thy seruant, that thou shouldest
looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls ser-
uant, and said vnto him, I haue giuen vnto
thy masters sonne all that pertained to
Saul and to all his house.

10 Thou therefore and thy sonnes and
thy seruants shall till the land for him, and
bring in that thy masters sonne may haue
foode to eate. And Mephibosheth thy mas-
ters sonne shall eate bread alway at my ta-
ble (nowe Ziba had fiftene sonnes, and
twentie seruants).

11 Then sayd Ziba vnto the king, Ac-
cording to all that my lord the king hath
commanded his seruant, so shall thy ser-
uant doe, that Mephibosheth may eate at
my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne
named Micha, and all that dwelled in the
house of Ziba, were seruants vnto Mephis-
bosheth.

13 And Mephibosheth dwelt in Jerusa-
lem: for he did eate continually at the kings
table, and was lame on both his feet.

CHAP. X.

4 The messengers of Dauid are villenously en-
treated of the King of Ammon. 7 Joab is sent a-
gainst the Ammonites.

After this, the king of the children of
Ammon died, and Hanan his sonne
reigned in his sted.

a Because of
mine othe and
promise made
to Jonathan.
1 Sam. 20. 15.

b Such mercie,
as shalbe accep-
table to God.
Chap. 4. 4.

c Who was also
called Eliam, the
father of Bath-
sheba Dauids
wife.

10 Or, lands.

d Meaning, a
despised person.
10 Or, nephew.

e Bye prou-
ident ouerscers
and gouernours
of his lands that
they may be
profitable.

f That Meph-
ibosheth may
haue all things
at commande-
ment as becom-
meth a Kings
sonne.

a The children of God are not vnmindfull of a benefit received.

†Ebr. In thine eyes doth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadors.

¶Or, Syrians.

d These were diuers partes of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

e Here is declared wherefore warre ought to be vnderaken: for the defence of true religion and Gods people.

¶Or, Hadadzer.

¶Or, Euphrates.

f Meaning: the greatest part.

2 Then said Dauid, I wil shew kindness vnto Hanun the sonne of Nahab, as his father shewed kindness vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lord, & Thine is it that thou shalt Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the city, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, & haue off the balfe of their beards, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, hee sent to meete them (for the men were exceedingly abashed) and the king said, Tarp at Jericho, vntill your beards bee grown, then returne.

6 ¶ And when the children of Ammon saue that they shanke in the sight of Dauid, the children of Ammon sent and hired the Ammonites of the house of Rehob, and the Ammonites of Zoba, twentie thousand foemen, and of king Aarah a thousand men, and of Ith-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, & put their armie in aray at the entering in of the gate: and the Ammonites of Zoba, and of Rehob, and of Ith-tob, and of Aarah were by themselves in the field.

9 When Joab sawe that the front of the battell was against him before and behind, hee chose of all the choise of Israel, and put them in aray against the Ammonites.

10 And the rest of the people he belinered vnto the hande of Abihai his brother, that he might put them in aray against the children of Ammon.

11 And hee sayde, If the Ammonites bee stronger then I, thou shalt helpe me, and if the children of Ammon bee too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Joab, and the people that was with him, turned in battell with the Ammonites, who fled before him.

14 And when the children of Ammon saue that the Ammonites fled, they fled also before Abihai, and entered into the citie, so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Ammonites saue that they were smitten before Israel, they gathered them together.

16 And Hadadzer sent, and brought out the Ammonites that were beyonde the Euphrates: and they came to Helam, and Shobach the captaine of the hoste of Hadadzer went before them.

17 When it was shewed Dauid, then he gathered of all Israel together, and passed ouer Iordan and came to Helam: and the

Ammonites set themselves in aray against Dauid, and fought with him:

18 And the Ammonites fled before Israel: and Dauid destroyed a teuen hundred chariots, and fourtie thousand footemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadadzer, saue that they felt before Israel, they made peace with Israel, and serued them. And the Ammonites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeeth adulterie. 17 Uriah is slaine. 27 Dauid marryeth Bath-sheba.

¶ And when the yeere was expired in the time when kings goe forth to battell, Dauid sent Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

2 ¶ And when it was euening tide, Dauid arose out of his bed, and walked vpon the roofof the kings palace: and from the roofof hee saue a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and inquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and he lay with her: (now she was purrified from her uncleannes) and she returned vnto her house.

5 And the woman conceived: therefore she sent and tolde Dauid, and sayd, I am with childe.

6 ¶ Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, & howe the people fared, and howe the warre prospered.

8 Afterward Dauid said to Uriah, Go downe to thine house, and wash thy fete. So Uriah departed out of the kings palace, and the King sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourneys? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, The Arke & Israel, & Iudah dwell in tents: and my lord Joab and the seruaunts of my lord abide in the open fields: shall I then goe into mine house to eate & drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid sayd vnto Uriah, Tarrye yet this day, and to morrowe I will sende thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then Dauid called him, & he did eate

g Which were the chiefeest and most principall: for in all he destroyed 7000. as 1. Chro. 19. 18. or, the souldiers which were in 700. charets.

a The yere following about the spring time. 1. Chron. 20. 1.

b Whereupon he vsed to rest afternoone, as was read of Ishoboth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion. Lewis. 15. 19. and 18. 19.

d Fearing lest she should be stoned according to the Law.

e David thought that if Uriah lay with his wife, his fault might be cloaked.

f Hereby God would touch Dauids conscience, that feeling the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God and inuiolous to his seruants.

and

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lye by his wife.

h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

14 And on the morrow Dauid wrote a letter to Joab, and sent it by the hande of Uriah.

15 And he wrote thus in þ letter, b But pee Uriah in the forefront of the strength of the battell, and reule pee backe from him, that he may be smitten, and die.

16 ¶ So when Joab besieged the citie, hee assigned Uriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Joab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Joab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that he say vnto thee, Wherefore approachedst thou vnto the citie to fight? knowe pee not that they would hurle from the wall?

21 Who smote Abimelech sonne of Iseubel: for hee did not a woman cast a peece of a millstone vpon him from the wall, and hee died in Thebez: why went thou ny þ wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Joab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entering of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the kings seruants bee dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, ¶ Thus shalt thou say vnto Joab, Let not this thing trouble thee: for the swoyde becometh one as well as another: make thy battell more strong against the citie and destroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husbande Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent & tooke her into his house, and he became his wife, and bare him a sonne: but the thing that Dauid had done, & displeased the Lord.

CHAP. XII.

1 Dauid reprooued by Nathan, confesseth his sinne. 18 The childe conceived in adulterie, dieth. 24 Salomon is borne. 26 Rehab is taken. 31 The citizens are greedously punished.

¶ When the Lord sent Nathan vnto Dauid, who came to him, and saide vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which he had bought, and nour-

ished by: and it grew by with him, and with his children also, and did eate of his owne moyses, and drinke of his owne cyp, and slept in his boosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dreffe for the stranger that was come vnto him, but tooke the poore mans sheepe, and dyed it for the man that was come to him.

5 Then Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing: I shall surely die.

6 And hee shall restore the lambe foure folde, because hee did this thing, and had no pittie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes house, and thy lordes wines vnto thy boosome, & gaue thee the house of Israel, and of Iudah, and wouldest moreouer (if that had bene too little) haue giuen thee & rich and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Uriah the Hittite with the swoyde, and hast taken his wife to bee thy wife, and hast slaine him with the sword of the children of Zimmon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised mee, and taken the wife of Uriah the Hittite to bee thy wife.

11 Thus saith the Lord, Beholde, I will raise by euill against thee out of thine owne house, and will take thy wines before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wines in the sight of this sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die.

14 Howbeit because by this deed thou hast caused the enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and went in, and lap all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: for he would not, neither did hee eate meate with them.

18 So on the seuenth day the childe died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Beholde, while the childe was alive, wee spake vnto him, and hee wouldest hearken vnto our voyce: howe then shall we

Or, wayfaring man.

Or, spared.

Ebr. The anger of Dauid was kindled.

Ebr. as the childe of death.

Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdom.

c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefices increase toward him, if by their ingratitude they slay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

Deut. 28. 30.

chap. 16. 22.

f Meaning, openly, as at noone dayes.

Eccl. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber,

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise decreed.

we

Or, thou shalt doe this, if.

i Meaning, Gideon, Iudg. 9. 52, 53

Ebr. were against them.

k He dissembled with the messenger, to the intent that neither his cruell commandement, nor Joabs wicked obedience might be espied.

Ebr. so and so.

Ebr. was euill in the eyes of the Lord.

4 *Elor, and he will do himselfe euill.*

we say vnto him, The childe is dead, & to bere him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceived that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

20 Then Dauid arose from the earth, and walched and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they shoulde set bread before him, and he did eate.

21 Then sayd he his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weep for the childe, while it was aliuē, but when the childe was dead, thou diddest rise vp, and eate meate.

22 And he saide, While the childe was yet aliuē, I fasted, and wept: for I sayd, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But now he being dead, wherefore shouldest I nowe fast? Can I bring him as game any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and they bare a sonne, and hee called his name Salomon: also the Lord loved him.

25 For the Lord had sent thy Nathan the p^rphet: therefore * hee called his name Iedidiah, because the Lord loved him.

26 ¶ Then Iobab fought against Abab of the children of Ammon, and tooke the citie of the kingdome.

27 Therefore Iobab sent messengers to Dauid, saying, I haue fought against Abab, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest * the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Abab, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid & all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

Now after this it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was * Tamar, Amnon his sonne of Dauid loved her.

2 And Amnon was so sore berched, that he fell sicke for his sister Tamar: for shee was

a virgin, and it seemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab sayde vnto him, * Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dysse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon layd downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dysse him meate.

8 ¶ So Tamar went to her brother Ammons house, and hee layd downe: and shee tooke flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a panner, and powdered them out before him, but he would not eat. Then Amnon said, Canst pe euery man to goe out from me: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bying the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eate, hee tooke her, and sayde vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, do not force me: for no such thing * ought so be done in Israel: commit not this felie.

13 And ¶, I whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayde vnto her, Dep, get thee hence.

16 And shee answered him, ¶ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her.

17 But called his seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of * diuers colours vpon her: for with such garments were the kings daughters that were

b And therefore kept in her fathers house, as virgins were accustomed,

c Here we see that there is no enterprise for wicked, that can lacke counsell to further it.

d Meaning, some delicate and daintie meate.

¶ Or, paste.

e That is, shee used them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

Louis. 18. 9.

¶ Or, how shall I put away my shame?

g As a lewd and wicked person,

¶ Or, for this cause.

¶ Or, boy.

h For that which was of diuers colours or pieces, those dayes was had in greatest estimation, Gen 37. 3. iudg. 5. 30.

¶ Shewing that our lamentations ought not to be excessive, but moderate: and that wee must praise God in all his doings. m As they which considered not that God granteth many things to the fobbes and teares of the faithfull.

n By this consideration he appeased his sorow.

Matth. 1. 6. o To wit, the Lord, 1. Chro. 22. 9.

¶ Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

1. Chro. 22. 9. ¶ Or, the chiefe citie.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

¶ Ebr. my name be called vpon it.

1. Chro. 20. 2. s That is, three score pound, after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

were virgins, apparelled) Then his ſervant brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head, and rent the garment of divers colours which was on her, and laide her hand on her head, and went her way crying.

20 And Abſalom her brother laide vnto her, Haſt Amon thy brother bene with thee? ſhouldeſt thou be ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King David heard all theſe things, he was very wroth.

22 And Abſalom laide vnto his brother Amon neither good nor bad: for Abſalom hated Amon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had three ſhearers in Beſai-haſ 302, which is beſide Ephraim, and Abſalom called all the kings ſonnes.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheepers ſhearers: I pray thee, that the king with his ſervants would goe with thy ſervant.

25 But the king answered Abſalom, I am thy ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſoye vpon him: howbeit he would not goe, but thanked him.

26 Then laide Abſalom, But, I pray thee, ſhall not my brother Amon go with vs? And the king answered him, Why ſhould he goe with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſervants, ſaying, Marke now when Amons heart is merry with wine, & when I ſay vnto you, ſmite Amon, kill him, ſcare not, for haue not I commanded you? be bold therefore and ſlay the men.

29 And the ſervants of Abſalom did vnto Amon, as Abſalom had commanded: and all the kings ſonnes aroſe, and euery man gaue him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe and tare his garments, and lay on the ground, and all his ſervants ſtood by in their clothes rent.

32 And Jonadab the ſonne of Shimeah Davids brother answered and ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 ſhouldeſt thou therefore let not my lord the king take the thing ſo grievouſly, to thinke that all the kings ſonnes are dead: for Amon onely is dead.

34 ¶ Then Abſalom ſed: & the yong man that kept the watch, liſt by his eyes, & looked, and beholde, there came much people by the way of the hill ſide behinde him.

35 And Jonadab laide vnto the king,

Beholde, the kings ſonnes come: as thy ſervant ſaid, ſo it is.

36 And alſoone as he had left ſpeaking, behold, the kings ſonnes came, and liſt vp their vopces, and wept: and the king alſo and all his ſervants wept exceedingly ſoye.

37 But Abſalom fled away, and went to Paltai the ſonne of Ammihur king of Gethur: and David mourned for his ſonne euery day.

38 So Abſalom fled, and went to Gethur, and was there thre yeeres.

39 And king David deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amon, ſeeing he was dead.

CHAP. XIII.

1 Abſalom is reconciled to his father by the ſubtilty of Ioab. 24. Abſalom may not ſee the Kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

Then Ioab the ſonne of Zeruiah perceived, that the kings heart was toward Abſalom,

2 And Ioab ſent to Tekoah, & brought thence a ſubtil woman, and ſaid vnto her, I pray thee, ſame thy ſelfe to mourne, and now put on mourning apparell, and appoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this manner vnto him (for Ioab taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the king, and did obeſſance, and ſaide, ¶ Helpe, O king.

5 Then the king ſaid vnto her, What aileth thee? And ſhe answered, I am in deepe a widow, and mine husband is dead:

6 And thine handmaid had two ſonnes, and they two ſtrone together in the field; (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And behold, the whole familie is riſen againſt thine handmaid, and they ſaid, Deſtroy him that ſmote his brother, that we may kill him for the ſoule of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

8 And the king ſaide vnto the woman, Goe to thine houſe, and I wil giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, this I reſpawe be on me, and on my fathers houſe, and the king and his thron be guiltleſſe.

10 And the king ſaide, Bring him to me that ſpeaketh againſt thee, & he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king remember the lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlap my ſonne. And he answered, As the lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

o That onely Amon is dead,

p For Maachah his mother was the daughter of this Talmi, Chap. 3. 3.

|| Or, ceaſed.

a That the king fauoured him,

|| Or, wiſe.

b In token of mourning: for they ſwed anointing to ſeeme cheerefull.

† Ebr. put wordes in her mouth.

† Ebr. ſawe.

† Ebr. a widowe woman.

c Vnder this parable the deſcribeth the death of Amon by Abſalom.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the lawe, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the law which puniſheth blood, let me beare the blame.

|| Or, innocents.

f Swear that they ſhall not reuenge the blood, which are many in number.

i For though he conceived ſudden vengeance in his heart, yet he diſſembled it til occaſion ſerued, and comforted his ſiſter.

|| Or, in the plaine of Hazer. k To wit, to a banker, thinking thereby to fulfill his wicked purpoſe,

† Ebr. bleſſed.

l Pretending to the king, that Amon was moſt deare vnto him.

m Such is the pride of the wicked maſters, that in all their wicked commandments they thinke to be obeyed,

n Lamenting, as be hath felt the wrath of God vpon his houſe, Chap. 13. 10.

† Ebr. becauſe it was put in Abſaloms mouth. || Or, take it to heart. || Or, but,

|| Or, one after another.

g Why doest thou give contrary sentence in thy sonne Abalom?

||Or, accept. h God hath provided wayes (as sanctuaries) to saue them olt times, whom man iudgeth worthy death. i For I thought they would kill this mine heire.

†Ebr. rest. k Is of great wisdom to discern right from wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly. ||Or, none can hide ought from the King. n I haue granted thy request.

†Ebr. blessed.

o Covering hereby his affection, & shewing some part of iustice to please the people.

12 Then the woman saide, I pray thee, let thine handmaide speake a worde to my lord the king. And he said, Say on.

13 Then the woman saide, Wherefore then hast thou thought such a thing against people of God? of whome thou art king, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and weare as water spilt on the ground, which cannot be gathered up againe: neither doeth God spare any person, yet doeth he appoint means, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the king, the cause is, that the people haue made me afraide: therefore thine handmaide saide, Nowe will I speake vnto the king: it may be that the king will perforce the request of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaide said, The worde of my lord the king shall now be comfortable: for my lord the king is euen as an Angel of God in hearing of good & bad: therefore I pray the Lord thy God be with thee.

18 Then the king answered, and saide vnto the woman, Hide not frō me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king saide, Is not the hand of Ioab with thee in all this? Then the woman answered, and saide, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaide.

20 For to the intent that I shoulde change the forme of speech, thy seruant Ioab hath done this thing: but my lord is wise according to the wisdom of an Angel of God to understand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Bes holde now, I haue done this thing: goe then, & bring þe pong man Abalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and thanked the King. Then Ioab saide, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Abalom to Jerusalem.

24 And the king saide, Let him turne to his owne house, and not see my face. So Abalom turned to his owne house, and saue not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Abalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeere ende he polled it: because it

was too heauie for him, therefore he polled it) he weighed the haire of his head at two hundred & shekels by the kings weight.

27 And Abalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abalom dwelt the space of three yeeres in Jerusalem, and saue not the kings face.

29 Therefore Abalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he said vnto his seruants, Beholde, Ioab hath a field by my place, and hath barley therein: go, & set it on fire: and Abalom's seruants set the field on fire.

31 Then Ioab arose, & came to Abalom vnto his house, and said vnto him, Wherfore haue thy seruants burnt my field with fire?

32 And Abalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherfore art thou come to Geshur? It had bene better for me to haue bin there still: now therefore let me see the kings face: and if there be any trespass in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and he called for Abalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abalom.

CHAP. XV.

2 The practise of Abalom to aspire to the kingdom. 14 Dauid & his flee. 31 Dauid's Prayer. 34 Hushai is sent to Abalom to discover his counsell.

After this, Abalom prepared him chariots and horses, & fifty men to runne before him.

2 And Abalom rose by early, and stood hard by the entering in of the gate: and euery man that had any matter, and came to the king for iudgement, him did Abalom call vnto him, and saide, Of what citie art thou? and he answered, Thy seruant is of one of the tribes of Israel.

3 Then Abalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abalom said moreover, O that I were made iudge in the lande, that euery man which hath any matter of controuersie might come to me, that I might do him iustice.

5 And when any man came neere to him, and did him obeysance, he put forth his hand, and rooke him, and kissed him.

6 And on this manner did Abalom to all Israel, that came to the king for iudgement: so Abalom stole the hearts of the men of Israel.

7 ¶ And after fourtie yeeres, Abalom said vnto the king, I pray thee, let me goe to Geshur, and render my bowe which I haue vowed vnto the Lord.

8 For thy seruant bowed a bowe when I remained at Geshur, in Aram, saying, If the Lord shall bring me againe in doche

p Which weyed 6. li. 4 ounces after halfe an ounce the shekel.

||Or, possession. q The wicked are impatient in their affections, and spare no unlawfull means to compass them,

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

†Ebr. made him. a Which were as a garde to set forth his estate.

||Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flatterie, & faire promises the wicked seek preferment.

d By enticing them from his father to himselfe.

e Counting from the time that the Israelites had asked a King of Samuel.

f By offering a peace offering, which was lawful to doe in any place.

g And bid to his ſeaſt in Hebron.

† Ebr. went and increaſed.

h Whoſe heart he ſaw that Satan had fo poſſeſſed, that he would leave no miſchief vnattempted.

† Ebr. chuſe.

† Ebr. at his ſeete.

† Or, houſe.

k To wit, from Ieruſalem.

l Theſe were as the kings gard, or as ſome write, his counſellers.

m Who as ſome write, was the kings ſonne of Gath.

n Meaning, them of his familie.

o God require thee thy friendſhip and fidelitie.

o To wit, the fixe hundred men.

p Which was the charge of the Kohathites, Numb. 4. 4.

q To ſtand by the Arke.

to Ieruſalem, I will ſerue the Lord.

9 And the king ſapde vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies through out all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhal ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Ieruſalem, that were ſealed: and they went in their ſimplicite, knowing nothing.

12 Also Abſalom ſent for Ahithophel the Gilonite Davids counſeller, from his citie Giloth, while he offered ſacrifices: and the treaſon was great: for the people ¶ increaſed ſtill with Abſalom.

13 Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 ¶ Then David ſaid vnto al his ſervants that were with him at Ieruſalem, Up, and let vs flee: for wee ſhall not eſcape from ¶ Abſalom: make ſpede to depart, leaſt wee come ſuddenly and take vs, and bring euill vpon vs, and ſmite the citie with the edge of the ſword.

15 And the kings ſervants ſapde vnto him, Beholde, thy ſervants are ready to doe according to all that my lord the king ſhall ¶ appoint.

16 So the king departed and all his houſholde ¶ after him, and the king left ten concubines to keepe the houſe.

17 And the king went forth and all the people after him, and caried in a ¶ place farre off.

18 And al his ſervants went about him, and all the ¶ Cherethites, and all the Peleſthites, and vnto the Gittites, even fixe hundred men which were come after him from Gath, went before the king.

19 ¶ Then ſaid the king to ¶ Ittai the Gittite, Whereſoeuer thou ſhalt alſo with vs: ¶ Returne and abide with the king, for thou art a ſtranger: depart thou therefore to thy place.

20 ¶ Thou cameſt yeſterday, and ſhould ¶ I cauſe thee to wander to day and goe with vs: ¶ I will goe whither ¶ I can: therefore returne thou, and carie againe thy ¶ brethren: merce and ¶ clemency be with thee.

21 And ¶ Ittai answered the king, and ſapd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall bee, whether in death or life, euen there ſurely will thy ſervant bee.

22 ¶ Then David ſaid to ¶ Ittai, Come, and goe forwarde. And ¶ Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and ¶ all the people went forwarde, but the king paſſed ouer the brooke Kidſon: and all the people went ouer towarde the way of the wilderneſſe.

24 ¶ And loe, Zadok alſo was there, and all the Levites with him, ¶ bearing the Arke of the Couenant of God, and they ſet downe the Arke of God, and Abiathar went ¶ vp vntill the people were all come out of the citie.

25 ¶ Then the king ſaid vnto Zadok, Carie the Arke of God againe into the citie: ¶ I ſhall finde fauour in the eyes of the Lord, he will bring me againe, and ſet me both it, and the ¶ Tabernacle thereof.

26 But if he thus ſay, ¶ I haue no deſire in thee, behold, here am ¶ I: let him doe to mee as ſeemeth good in his eyes.

27 ¶ The king ſaide againe vnto Zadok the ¶ Prieſt, Wilt thou a ¶ Beer: returne into the citie in peace, and pour two ſonnes with you: to wit, ¶ Ahimaaz thy ſonne, and Jonathan the ſonne of Abiathar.

28 Beholde, ¶ I will tary in the fieldes of the wilderneſſe, vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And David went by the mount of Oliues and wept as hee went vp, and had his head ¶ covered, and went barefooted: and all the people that was with him, had euery man his head covered, and as they went by, they wept.

31 ¶ Then one tolde David, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: And David ſaid, ¶ O Lord, ¶ I pray thee, turne the ¶ counſell of Ahithophel into fooliſhneſſe.

32 ¶ ¶ Then David came to the top of the mount where hee whoripped God, and behold, Huiſhai the Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 ¶ Vnto whom David ſaid, ¶ If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, ¶ and ſap vnto Abſalom, ¶ I will be thy ¶ ſervant, ¶ O king, (as ¶ I haue bene in times paſt thy fathers ſervant, ſo will ¶ I now be thy ſervant) then thou maieſt bring me the counſell of Ahithophel to nought.

35 And haſt thou not there with thee Zadok and Abiathar the ¶ Prieſtes: therefore whatſoeuer thou ſhalt heare out of ¶ Kings houſe, thou ſhalt ſhew to Zadok and Abiathar the ¶ Prieſtes.

36 Beholde, there are with them ¶ two ſonnes: Ahimaaz Zadoks ſonne, ¶ Jonathan Abiathars ſonne: by them alſo ſhalt ¶ I ſend me euery thing that ye can heare.

37 So Huiſhai Davids friend went into the citie: ¶ Abſalom came into Ieruſalem.

CHAP. XVI.

1 The inſidelitie of Ziba, 5 Shimei curſeth David, 16 Huiſhai cometh to Abſalom, 21 The counſell of Ahithophel for the concubines.

¶ W ¶ Hen David was a litle paſt the ¶ top of the hill, behold, Ziba the ſervant of ¶ Mephiboſeth met him with a couple of aſſes ſaddled, and vpon them two hundred cakes of bread, and an hundred bunches of rafins, and an hundred of ¶ dried figs, and a bottell of wine.

2 And the king ſapde vnto Ziba, What meanſt thou by theſe? And Ziba ſapde, ¶ They bee ¶ aſſes for the kings ¶ houſholde to ride on, and bread and ¶ dried figges for the pong men to eate, and wine that the ſaint map drinke in the wilderneſſe.

¶ Or, his tabernacle.

¶ The faithfull in all their afflictions ſhew themſelves obedient to Gods will.

1. Sam. 9. 9.

¶ With aſhes and duſt in ſigne of ſorrow.

¶ The counſell of the craftie worldlings doeth more harme then the open force of the enemy.

¶ Though Huiſhai diſſembled here at the Kings request, yet may we not vie this example to excuſe our diſſimulation.

¶ Which was the bill of Oliues, Chap. 15. 30.

¶ Or, figge cakes, b Commonly there are no viler traitours then they, which vnder pretence of friendſhip accuſe others,

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Beholde, he remaineth in Jerusalem: for he saide, This day shall the house of Israel reioyce in the kingdome of my father.

4 Then saide the king to Ziba, Beholde, thine are all that pertained vnto thy nephews: thine, And Ziba said, I beseeche thee let me finde grace in thy sight, my lord, O king.

5 And when king Dauid came to Babilon, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed,

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and at the people, and all the men of warre were on his right hand, and on his left.

7 And thus saide Shimei when hee cursed, Come forth, come forth thou murderer, and wicked man.

8 The Loide hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Loide hath deliuered thy kingdome into the hande of Abisalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abisalom the sonne of Zeruiah vnto the king, Why doeth this dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, ye sonnes of Zeruiah? for hee curseth, euen because the Lord hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayde to Abisalom, and to all his seruants, Beholde, my sonne, which came out of mine owne bowels, seeketh my life: then holde much more nowe map this sonne of Zeruiah? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on my mine affliction, and s doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei wrote by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearie, and refreshed themselves there.

15 ¶ And Abisalom, and all the people, the men of Israel came to Jerusalem, and Abithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Abisalom, Hushai sayde vnto Abisalom, God saue the king, God saue the king.

17 Then Abisalom sayde to Hushai, Is this thy kindenesse to thy friends? Why wentest thou not with thy friend?

18 Hushai then answered vnto Abisalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And I no longer vnto whome shall I doe seruice? nor to his sonne? As I seruise before thy father, so will I befoze thee.

20 ¶ Then spake Abisalom to Abithophel, Give counsell what we shall doe.

21 And Abithophel said vnto Abisalom, Suspecting the Son to the fathers concubines, which he change of the hath left to keepe the house: and when all kingdome, and so Israel shall heare, that thou art abhorred of his owne overthrow, hee giuerh such counsell as mighte most hinder his fathers reconciliation: and also declare to the people that hee counselled in those dayes, was like as Abisalom was in one had asked counsell at the oracle of God: so was all the counsell of Abithophel vnto Dauid and with Abisalom.

22 So they fixed Abisalom a tent vpon the top of the house, and Abisalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Abithophel which hee counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Abithophel vnto Dauid and with Abisalom.

C H A P. XVII.

7 Abithophels counsell is overthrown by Hushai, 14 The Lord had so ordered, 19 The Priests sonnes are hidden in the well, 23 Dauid goeth ouer Jordan, 23 Abithophel banegeth himselfe, 27 They bring victuals to Dauid.

¶ Wherefore Abithophel sayd to Abisalom, Let mee chuse out nowe twelue thousande men, and I will by and followe after Dauid this night,

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall see, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying pleased Abisalom well, and all the Elders of Israel.

5 Then said Abisalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

6 So when Hushai came to Abisalom, Abisalom spake vnto him, saying, Abithophel hath spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered vnto Abisalom, The counsell that Abithophel hath giuen, is not good at this tyme.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the felde: also thy father is a valiant warrior, and will not lodge with the people.

9 Behold, he is hid now in some caue, or in some place: and though some of them be overthrowen at the first, yet the people shall heare, and say, The people that follow Abisalom, be overthrowen.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall thinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel bee gathered vnto thee, from Dan euen to Beer-sheba as the sande of the Sea in number, and that thou go to battel in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and I will lay vpon him, as the dewe falleth on the ground:

a The wicked are so greedy to execute their malice, that they leave none occasion, that may further the same.

b Meaning, Dauid.

c Ebr. war right in the eyes of Abisalom.

d Ebr. what is in his mouth.

e Or, giuen such counsell.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsell and purpose.

Or, sary all nights

d Ebr. haue a breach or mine.

e Ebr. melts.

Or, we will camp against him,

#Ebr. I worship.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

#Ebr. man of blood.

#Ebr. man of Belial.

e Reproaching him as though by his meanes Ith-boseth and Abner were slaine.

1. Sam. 24. 15. & chap. 3. 8.

f Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth himselfe to his rod.

Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

To wit, at Babilon.

Ebr. let the King lye.

Meaning, Dauid.

#Ebr. the second time.

ground: and of all the men that are with him, we will not leave him one. 13 And whosoever if he be gotten into a city, then shall all the men of Githai bring ropes to that city, and we will drawe it into the river: and there bee not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Huihai the Gethite is better, then the counsell of Ahithophel: for the Lord hath determined to destroy the good counsell of Ahithophel, that the Lord might bring evil upon Absalom. 15 ¶ Then said Huihai unto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel & the Elders of Israel counsell Absalom: and thus and thus have I counselled.

16 Nowe therefore send quickie, & shew Dauid, saying, Take now this night in the fields of the wilderness, but rather get thee four, least the king be denoued, and all the people that are with him.

17 ¶ Nowe Jonathan and Ahimaaz are hidde by En-rogels (for they might not be seene to come into the city) and a wayde went, and told them, and they went and shewed king Dauid.

18 ¶ Nevertheless a pong man sawe them, & told it to Absalom: therefore they both departed quickie, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wise tooke and spied a conering over the wels mouth, and spied ground come thereon, that the thing should not be knowne.

20 And when Absaloms servants came to the wife into the house, they sayd, Where is Ahimaaz & Jonathan? And the woman answered them, They be gone over the brooke of water. And when they had sought them, and could not find them, they returned to Jerusalem.

21 And alsoone as they were departed, the other came out of the well, & went and told king Dauid, and sayd vnto him, Up, and get you quickie over the water: for such counsell hath Ahithophel given against you.

22 Then Dauid arose, and all the people that were with him, & they went over Jordan: butt the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he saddled his Asse, and arose, and he went home vnto his city, and put his handhold in order, and hanged himselfe, and died, & was buried in his fathers grave.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed over Jordan, hee, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Joab: which Amasa was a mans sonne named Thia an Israelite, that went in to Abigail the daughter of Nabal, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nabal out of Rabbah of the child of Ammon, and Achit the sonne of Ammiel out of Iordan, and Barzilai the Gileadite out of Rogel

28 Brought beds, and balsams, & earthen vessels, and wheate, and barley, and flour, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, & cheefe of kine for Dauid and for the people that were with him, to eat: for they sayde, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVII.

1 Dauid divideth his armye into three partes. 2 Absalom is hanged, slaine, and cast in a pit. 3 Dauid timeth the death of Absalom.

¶ Then Dauid murthered the people that were with him, and set over them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abiathar Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King said vnto the people, I will goe with you in peace also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither wil they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the city.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the King commanded Joab and Abiathar, and Ittai, saying, Enreare the pong man Absalom gently for my sake, and all the people heard when the King gave all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slaine before the servants of Dauid: so there was a great slaughter that day, even of twentie thousand.

8 ¶ For the battell was scattered ouer all the country: and the wood deuoured much more people that day, then did the sword.

9 ¶ Nowe Absalom met the servants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken by betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that sawe it, told Joab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Joab sayd vnto the man that told

o God sheweth himselfe most liberal to his, whē they seeme to be vterly delinquent.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour, ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Jordan in this wood.

¶ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

Gen. 23. 15.

† Ebr. weigh upon mine hand.

† Ebr. a lie against my soule.

† Ebr. in the heart. of Abfalom.

d For he had pitie of the people which was seduced by Abfaloms flatterie, e Thus God turned his vaine glory to shame.

Gen. 14. 17. f It seemeth that God had punished him, in taking away his children, Chap. 14. 27. † Ebr. judged.

g For Iob bare a good affect on to Ahimaaz, and doubted how David would take Abfaloms death.

h He fate in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

told him. And hast thou in deed seene? why then biddes not thou there faue him to the ground, and I would haue giuen thee ten shekels of silver, and a girl? 12 Then þ þ man said vnto Iob, Though I should receive a thousand shekels of silver in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abthar, and Iteu, saying, Beware, least any touch the pong man Abfalom. 13 If I had done it, I had bene þ the danger of my life: for nothing can be hid from the king: yea, thou thy selfe wouldest haue bene against me. 14 Then sayd Iob, I will not thus tarie with thee. And heooke thee darts in his hand, and thrust them through Abfalom, while hee was yet alive in the mids of the oke. 15 And ten seruants that bare Iobas armour, compassed about and shote Abfalom, and slew him. 16 Then Iob, blew the trumpet, & the people returned from pursuing after Hrasel: for Iob heid backe the people. 17 And thenooke Abfalom, & cast him into a great pit in the wood, & laid a mightie great heape of stones vpon him: and all Israel fled euery one to his tent. 18 Nowe Abfalom in his life time had taken and reared him vp a pillar, which is in the Kings dale: for he sayd, I haue no sonne to keepe my name in remembrance. & he called the pillar after his owne name, and it is called vnto this day, Abfalomis pile. 19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Lord hath deliuered him out of the hand of his enemies. 20 And Iob sayde vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead. 21 Then sayd Iob to Cuthi, Go, tel the king, what thou hast seene. And Cuthi bowed himselfe vnto Iob, and ran. 22 Then said Ahimaaz the sonne of Zadok againe to Iob, What I pray thee, if I also runne after Cuthi? And Iob sayd, Wherefore now wilt thou run, my sonne, seeing thou hast no tidings to bring? 23 Yet what if I runne? Then he sayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuthi. 24 Nowe David fate betwene the two gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and saw, and behold, a man came running alone. 25 And the watchman cried, and told the king. And the king sayde, If he bee alone, & he bringeth tidings. And hee came apace, and dwelt nere. 26 And the watchman saue another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king sayd, He also bringeth tidings.

27 And the watchman sayd, & he sheweth the running of the foemolt is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a good man, and cometh with good tidings. 28 And Ahimaaz called, and sayd vnto the king, Peace be with thee: & he fell bowing to the earth vpon his face before the king, and sayd, Blessed be the Lord thy God, who hath shew the men that lift vp their hands against my Lord the king. 29 And the king sayd, Is the pong man Abfalom safe? And Ahimaaz answered, When Iob sent the kings seruant, & mee thy seruant, I saue a great tumult, but I knew not what. 30 And the king sayd vnto him, Turne aside, and stand here. So he turned aside, and stood still. 31 And behold, Cuthi came, & Cuthi sayd, Tidings, my Lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee. 32 Then the king said vnto Cuthi, Is the pong man Abfalom safe? And Cuthi answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that pong man is. 33 And the king was wroth, and went vp to the chamber ouer the gate, and wept: and as he went, thus he sayd, O my sonne Abfalom, my sonne, my sonne Abfalom: would God I had died for thee, O Abfalom, my sonne, my sonne. C H A P. XIX. 1 Iob encourageth the king. 2 David is restored. 3 Shimei is pardoned. 4 Mephibosheth meeteth the King. 5 Barzillai departeth. 6 Israel striueth with Iudah. And it was told Iob, Behold, the king sweepeth and mourneth for Abfalom. 2 Therefore the victorie of that day was turned into mourning to all the people: for the people heard say that day, The king is roweth for his sonne. 3 And the people went that day into the citie secretly, as people confounded hide themselves when they flee in battell. 4 So the king shid his face, and the king cried with a loude voyce, My sonne Abfalom, Abfalom my sonne, my sonne. 5 ¶ Then Iob came into þ the house to the king and sayde, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines. 6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day I perceiue that if Abfalom had liued, and we all had died this day, that then it would haue pleased thee well. 7 Nowe therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tarry one man with thee this

† Ebr. I see the running.

i He had had experience of his fidelitie, Chap. 17. 21.

|| Or, deliuered vp

k To wit, Cuthi who was an Ethiopian.

† Ebr. tidings is brought.

l Because he considered both the judgement God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. saluation, or deliuerance.

|| Or, by stealth.

a As they doe that mourne.

b At Mahanaim.

|| Or, captaine.

† Ebr. bene rig in thine eyes.

† Ebr. so be bet of thy seruants

c Where the most reſort of the people haunted. d Every one blamed another and ſtroue who ſhould firſt bring him home.

e That they ſhould reprove the negligence of the Elders, ſeeing the people were ſo forward,

f By this policie David thought that by winning of the captaine, he ſhould haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 18. 1. h For in his aduerſitie he was his moſt cruell enemy; and now in his proſperitie ſeeketh by flattery to creepe into fauour. i By Iſoſeph he meant Ephraim, Manaſſeh, & Benjamin (where he was) becauſe theſe three were vnder one ſtandard, Num. 1. 18.

this night: and that will bee worſe vnto thee, then all the euill that fell on thee from thy pouch hiterto.

8 Then the king aroſe, and ſate in the gate: and they told vnto all the people, ſaying, Behold, the king doeth ſit in the gate: and all the people came before the king: for Iſrael had ſed every man to his tent.

9 ¶ Then all the people were at ſtriſe throughout all the tribes of Iſrael, ſaying, The king ſaied vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philiftines, and now he is ſed out of the land for Abſalom.

10 And Abſalom, whom were anointed ouer vs, is dead in battell: therefore why are ye ſo ſlow to bring the king againe?

11 But king Dauid ſent to Zadok, and to Abiathar the ••• Priests, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are ye behind to bring the king againe to his houſe, (for the ſaying of all Iſrael is come vnto the king, euen to his houſe).

12 Ye are my brethren: my bones and my fleſh are ye: wherfore then are ye the laſt that bring the king againe?

13 Alſo ſay ye to Aſaſa, ſeruant thou not my bone & my fleſh? God doe ſo to me and more alſo, if thou be not captaine of the hoſt to mee for euer in the ••• roome of Iſaiah.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the king, ſaying, Returne thou with all thy ſeruants.

15 ¶ So the king returned, and came to Iordan. And Iudah came to Gilgal, for to goe to meete the king, and to conduct him ouer Iordan.

16 ¶ And ſhimei the ſonne of Gera, the ſonne of Jerimi, which was of Bahurim, haſted and came downe with the men of Iudah to meete king Dauid,

17 And a thouſand men of Benjamin, with him; & Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him, and they went ouer Iordan before the king.

18 And there went ouer a boate to carie ouer the kings houſehold, and to doe him pleaſure. Then ſhimei the ſonne of Gera ſell before the king, when he was come ouer Iordan.

19 And ſayd vnto the king, Let not thy lord impute ••• wickedneſſe vnto me, nor remember the thing that thy ſeruant did wickedly when my lord the king departed out of Ieruſalem, that the king ſhould take it to his heart.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore behold, I am the firſt this day of all the houſe of Iſoſeph, that am come to goe downe to meete my lord the king.

21 But Abſhai the ſonne of Zeruiah answered, and ſayd, Shall not ſhimei die for this, becauſe hee curſed the lordes anointed?

22 And Dauid ſayde, What haue I to doe with you, ye ſonnes of Zeruiah, that this day ye ſhould bee aduerſaries vnto mee? ſhall there any man die this day in Iſ-

rael? for do not I know, that I am this day king ouer Iſrael?

23 Therfore the king ſaid vnto ſhimei, Thou ſhalt not die, and the king ſware vnto him.

24 ¶ And Mephibosheth the ſonne of Saul came downe to meete the king, and had neither waſhed his ſette, nor diſſed his beard, nor waſhed his clothes from the time the king departed, vntill he returned in peace.

25 And when he was come to Ieruſalem, and met the king, the king ſaid vnto him, Wherefore waiteſt thou not with me, Mephibosheth?

26 And he answered, My lord the king, my ſeruant deceiued mee: for thy ſeruant ſayd, I would haue mine aſſe ſaddled to ride thereon for to go with the king, becauſe thy ſeruant is lame.

27 And he hath accuſed thy ſeruant vnto my lord the king: but my lord the king is as an ••• Angell of God: doe therefore thy pleaſure.

28 For all my fathers houſe were ••• but dead men before my lord the king, yet diſſit thou ſet thy ſeruant among them that did eate at thine owne table: what right therfore haue I yet to crye any more vnto the king?

29 And the king ſayde vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſayde, Thou, and Ziba diuide the ••• lands.

30 And Mephibosheth ſaid vnto the king, Pſea, let him take all, ſeeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogellim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, even foureſcore yeere old, and he had prouided the king of ſuſtenance, while he lay at Gahannaim: for he was a man of very great ſubſtance.

33 And the king ſayd vnto Barzillai, Come ouer with mee, and I will feed thee with me in Ieruſalem.

34 And Barzillai ſayd vnto the king, How long haue I to liue, that I ſhould goe up with the king to Ieruſalem?

35 ¶ I am this day foureſcore yeere old: and can I diſcerne betweene good and euill? What thy ſeruant may taſte in that I eate, or in that I drinke? can I heare any more the voice of ſinging men & women? wherefore then ſhould thy ſeruant bee any more a burden vnto my lord the king?

36 Thy ſeruant will go a little way ouer Iordan with the king, & why will the king recompence it me with ſuch a reward?

37 ¶ I pray thee, let thy ſeruant turne back againe, that I may die in mine owne citie, and be buried in the grave of my father & of my mother: but behold thy ſeruant's Chims pain, let him goe with my lord the king, and do to him what ſhall pleaſe thee.

38 And the king answered, Chims ſhall goe with me, and I will do to him that thou ſhalt ſee content with: & whatſoener thou

k By my hands or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ieruſalem had met the king.

Chap. 16. 3.

m Able for his wiſedome to iudge in all matters.

n Worthy to die for Sauls cruelty toward thee.

o David did euill in taking his land from him before he knew the cauſe, but much worſe, that he knowing the truth he did not reſtore them.

p Ebr. how many dayes are they yet of my liſſe.

q He thought he not meete to receive benefices of him, to whom he was not able to doe ſeruiſe againe.

q My ſonnes.

Or, chuse.

thou shalt require of me, that will I do for thee.

39 So all the people went out Jordan: and the king passed over, and the king kissed Barzilai, and blessed him, & hee returned unto his owne place.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also halfe the people of Israel.

41 And beholde, all the men of Israel came to the king, and said unto the king, Why haue our brethren the men of Judah stolen thee away, and haue brought the king and his household, & all Dauids men with him out of Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is nere of kinne to vs: and wherefore now bee ye angry for this matter? haue we eaten of the kings cost, or haue we taken any byres?

43 And the men of Israel answered the men of Judah, & said, We haue ten partes in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, & that our aduise should not bee first had in restoring our king? And the words of the men of Judah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traitorously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

Then there was come thither a wicked Tamenai, (named Sheba the sonne of Bichri, a man of Ierusalem) and he blew the trumpet, and said, Wee haue no part in Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Judah came fast unto their king, from Jordan euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that hee had left behinde him to keepe the house, and put them in ward, and fed them, but lap no more with them: but they were enclosed vnto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within thre dayes, and be thou here present.

5 So Amasa went to assemble Judah, but he taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Robbe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thre hundred seruants and followe after him, least he get him walled cities, and escape vs.

7 And there went out after him Joabs men, and the Cherethites and the Pelishtites, and all the mightie men: and they departed out of Ierusalem, to followe after Sheba the sonne of Bichri.

8 When they were at the great stone,

which is in Gibeon, Amasa went before them, and Joabs garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it bled to fall out.

9 And Joab said to Amasa, Wilt thou in health, my brother? And Joab tooke Amasa by the beard with the right hand to kille him.

10 But Amasa tooke no heed to the sword that was in Joabs hand: for there with he smote him in the fifth rib, and then out his bowels to the ground, and he lieth vnto the second time: so hee died. Then Joab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Joabs men stood by him, & said, He that fauoured Joab, and he that is of Dauids part, let him goe after Joab.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, & cast a cloth vpon him, because he saw that euery one, that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Joab, to follow after Sheba the sonne of Bichri.

14 And he went shew all the tribes of Israel unto Abel, & Bethmaachab, and all places of Ierusalem: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, nere to Bethmaachab: and they call vpon a mount against the citie, and the people thereof stood on the rampier, and all the people that was with Joab, & destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Joab, Come thou hither, that I may speake with thee.

17 And when hee came nere vnto her, the woman said, Wilt thou Joab? And hee answered, Yea. And the sap to him, Heare the words of thine handmaide. And he answered, I doe heare.

19 Then she spake thus, I thy spake in the olde time, saying, They should alke of Abel, and so haue they continued.

19 I am one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuote the inheritance of the Lord?

20 And Joab answered, and said, God forbid, God forbid it mee, that I should be noure, or destroy it.

21 The matter is not so, but a man of moult Ephraim (Sheba the sonne of Bichri by name) hath lift by his hand against the king, euen against Dauid: deliuer vs him only, & I will depart from the citie. And the woman said vnto Joab, Beholde, his head shall be throwen to thee over the wall.

22 Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichri, and cast it to Joab: then hee blew the trumpet, and they retired from the citie, euery

g Which was his coare, that hee used to wear in the warres.

† Ebr. peace.

† Ebr. doubled in his stroke.

h He stood by Amasa at Joabs appointment.

i Vnto the citie Abel, which was nere to Bethmaachab.

k That is, hee went about to overthrow it.

l She sheweth that the olde stone was no to destroy a citie, before peace was offered. 20. 10. 11. m She speaketh in the name of the citie.

n Hearing fault tolde him hee place reason, and required onely that was aul of the treaso

† Ebr. they scattered.

¶ Or, bade him farewell.

r Where the tribe of Iudah started to receiue him.

s Which had taken part with the king.

t Toward Ierusalem.

¶ Or, haue not we first spoken to bring home the King? uers. 11.

a Where the ten tribes contended against Iudah, b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him. d From Gilgal, which was nere Jordan.

Chap. 16. 22. e Who was his chiefe captaine in Joabs roome, Chap. 19. 13.

f Either them which had bene vnder Ioab, or Dauids men, Chap. 8. 18.

Chap. 8. 16.

every man to his tent: and Joab returned to Jerusalem unto the King.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiah the sonne of Jehoiada over the Cherethites, and over the Pelethites,

24 And Adoram over the tribute, & Joabhat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests,

26 And also Bala the Fairite was a chiefe about David.

CHAP. XXI.

1 Three doore yeeres. 9 The vengeance of the finnes of Saul lighteth on his seven sonnes, which are hanged. 15 Four great battels, which David had against the Philistins.

Then there was a famine in the daies of David, thre yeeres together: and David & alked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, and saide unto them, (holde the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whome the children of Israel had sswome: but Saul sought to slay them for his zeale toward the children of Israel and Judah.)

3 And David said unto the Gibeonites, What shall I doe for you, and wherewith shall I make the attonement, that pee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will have no silver nor golde of Saul nor of his house, neither for his shaft thou kill a ny man in Israel: And he said, What pe shall say, that will I doe inpon.

5 Then then answered the King, The man that consumed us, and that imagined evil against us, so that we are destroyed from remping in any coast of Israel,

6 Let seven men of his sonnes be delivred unto us, and wee will hang them up vnto the Lord: in Gibeah of Saul, the Lord hath chosen. And the king said, I will give them.

7 But the king had compassion on Absaloms sonne of Jonathan the sonne of Saul, because of the Lords oyle, that was betweene them, even betweene David and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Kishpa the daughter of Achish, whome hee bare unto Saul, even Armoni and Chispa his both, and the five sonnes of Michal the daughter of Saul, whom hee bare to Achish the sonne of Barzilai the Gephathite.

9 And he delivred them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seven together, and they were slaine in the time of harvest: in the first dayes, and in the beginning of barley harvest.

10 Then Kishpa the daughter of Achish tooke both and hanged it up for her upon the rocks, from the beginning of harvest, until water droppd upon them from the heaven, and suffered neither the birdes of the ayre to light on them by day, nor beastes of the fildes by night,

11 ¶ And it was tolde David, what Achish payd the daughter of Achish the concubine of Saul had done.

12 And David went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Bethel Gilead, which had stolen them from the streere of Beth-shan, where the Philistins had hanged them, when the Philistins had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the grave of Achish his father: and when they had performed all that the King had commaunded, God was then appeared unto the land.

15 ¶ Againe the Philistins had warre with Israel: and David went downe, and his servants with him, and they fought against the Philistins, and David slewed.

16 Then Ish-benob which was of the finnes of Haraphah (the head of whose speare weyed three hundred shekels of bras) even hee being girded with a newe sword, thought to have slaine David.

17 But Achishai the sonne of Zerniah succoured him, & smote the Philistin, and killed him. Then Dauids men sware unto him, saying, Thou shalt goe no more out with us to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistins at Gob, then Sibbechai the Gatharue slewed Saph, which was one of the finnes of Haraphah.

19 And there was yet another battell in Gob with the Philistins, where Ethanah the sonne of Nair-begaim, a Berheleemite slewed Goliath the Gittite: the stature of whose speare was like a weavers brame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hande six fingers, and on every foote six toes, four and twentie in number: who was also the sonne of Haraphah.

21 And when hee reviled Israel, Jonathan the sonne of Shimon the brother of David slew him.

22 These foure were borne to Haraphah in Gath, died by the hande of David and by the hands of his servants.

CHAP. XXII.

2 David after his victories prayeth God, 8 The anger of God towards the wicked. 44 Hee prophesies of the refection of the Jewes, and vocation of the Gentiles.

And David spake the wordes of this song unto the Lord, what time the Lord had delivred him out of the hande of all his enemies, and out of the hande of Saul.

2 And he said, The Lord is my rocke and my fortresse, and he that delivereth me,

he sheweth how his faith was strengthened in all tentations,

A. U.

3. GOD

• Either in dig-
nide, or familia-
ritie.

• Ebr. yeere after
yeere.

• Ebr. fought the
face of the Lord.

a Thinking to
gratifie the peo-
ple, because these

were not of the
seed of Abraham.

Isa. 9. 3, 16, 17.

b Wherewith
may your wrath
be appeased, that

you may pray to
God to remove
this plague from

his people? c
e Saucionely of
Sauls Roocke.

d Of Sauls kinfe
men.

e To pacifie the
Lord.

1. Sam. 18. 3.

f Here Michal is
named for Merab
Adriels wife, as
appeareth, 1. Sam.

18. 19. for Michal
was the wife of
Paltiel, 1. Sa. 25.

44. and neuer had
child, 2. Sa. 6. 23.

g Ebr. fill.

h Which was
in the moneth Abib
or Nisan, which
containeth pare

of March and
part of April.

i To make her
a tent, wherein
she prayed to

God to turne a-
way his wrath.

j Because
drought was the
cause of this fa-
mine, God by
sending of raine
shewed that he
was pacified.

10. 1. 16.

1. 1. 16.

1. 1. 16.

1. 1. 16.

1. 1. 16.

1. 1. 16.

1. 1. 16.

1. Sam. 31. 16.

k For where the
Magistrate suffe-
reth fautes vnpu-
nished, there the
plague of God
lyeth vpon the
land.

l That is, of the
race of Giants.

m Which a-
mount to nine
pound three
quarters.

n. For the glory
and wealth of
the countrey
standeth in the
preservation of
the godly Magi-
strate.

o Called Gezer,
and Saph is cal-
led Sippai, 1.

Chron. 20. 4.

p That is, Lahmi
the brother of
Goliath, whom
David slew, 1.

Chron. 20. 5.

1. Sam. 16. 26.

1. Sam. 16. 26.

1. Sam. 16. 26.

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1. Sam. 16. 26.

1. Sam. 16. 26.

|| Or, rocks.

c As David (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grievous dangers, tyrannie, and death.

d That is, clouds and vapours.

e Lightning and thundering.

f So it seemeth when the aire is darke.

g To lie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all means seemed to fail.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandment.

3 God is my strength, in him will I trust: my shield, and the hope of my salvation, my high tower, and my refuge: my strong hold, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be prayed; so shall I be safe from mine enemies.

5 For the pangues of death have compassed mee: the floods of ungodlines haue made me forsaide.

6 The sorowes of the graue compassed me about: the pangs of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 A smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 Hee showed the heauens also, & came downe, and darkenes was vnder his feete.

11 And hee rode vpon a Cherub and did flie, and he was seene vpon the wings of the winde.

12 And hee made darkenes a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightness of his presence the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hee gaue his voyce.

15 Hee shotte arrowes also, and scattered them: hee sent lightning, and destroyed them.

16 The channells also of the sea appeared, euen the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They persecuted me in the day of my calamitie, but the Lord was my flap,

20 And brought mee forth into a large place: he deliuered mee, because hee saw my red me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine handes he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde mee according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the coward thou wilt shewe thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I hidden my selfe in an holle, and by my God haue I leaped ouer a wall.

31 The wap of God is incorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mightie, saue our God?

33 God is my strength in battell, and maketh my wap vpright.

34 Hee maketh my feete like a hindes feete, and hath let me vpon mine high places.

35 Hee teacheth mine handes to fight, so that a bowe of brass is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnes hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine feete haue not slid.

38 I haue pursued mine enemies and destroyed them, & haue not turned againe vntill I had consumed them.

39 Pea, I haue consumed them & thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast giued mee with power to battell, & them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the streete, and did spread them abroade.

44 Thou hast also deliuered me from the contentious of my people: thou hast persecuted me to be the head ouer nations: the people which I knew not, do serue me.

45 Strangers shall be in subiection to me: as those as they heare, they shall obey me.

46 Strangers shall thinke away, and feare in their ynnie chambers.

47 Let the Lord liue, and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me.

49 And rescue me from mine enemies: (thou also hast lift me vp from them that rose against mee, thou hast deliuered mee from the cruel man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy name)

51 Hee is the tower of saluation for his king, and sheweth mercie to his anointed, euen to David, and to his seede for euer.

C H A P. XXIII.

The last words of David. 6 The wicked shall be plucked up as thornes. 8 The name and facts of his mighty men. 15 He desired water and would not drinke it.

These also be the last wordes of David, which he said after that he had made the palmes.

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These also be the last wordes of David, which he said after that he had made the palmes.

o The manner that God voucheth to succour him, neuer faileth.

p He vseth extraordinary means to make me winne most strong holdes.

|| Or, scels.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their needlesse are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shewe his power, that he is the gouernour of all the world.

Rem. 15. 9.

Chap. 7. 13.

the anointed of the God of Iſrael ſaith,

2 The Spirit of the Lord ſpake by mee, and his word was in my tongue.

3 The God of Iſrael ſpake to mee, the ſtrength of Iſrael ſaith, Thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, ſo ſhall mine houſe bee, and not as the graſſe of the earth is by the bright raigne.

5 For ſo ſhall not mine houſe bee with God: for he hath made with me an eueraſting covenant, perſire in all points, & ſure: therefore all mine health and whole deſire is, that he will not make it growe ſo.

6 But the wicked ſhall bee euery one as thornes thruſt away, becauſe they cannot be taken with hands.

7 But the man that ſhall touch them, muſt bee defended with iron, or with the ſhaft of a ſpeare: and they ſhalbe burnt with fire in the ſame place.

8 ¶ Theſe be the names of the mightie men whomin Dauid had. He that ſate in the ſeat of wiſedome, being chiefe of the princes, was Adino of Ezri, he ſlew eight hundred at one time.

9 And after him was Eleazar the ſonne of Dodo, the ſonne of Ahobai, one of the three worthies with Dauid, when they deſied the Philiftims gathered three to battell, when the men of Iſrael were gone up.

10 He aroſe & ſmote the Philiftims vntil his hand was weary, & his hand claue vnto the ſword: and the Lord gaue great victory the ſame day, and the people returned after him onelp to ſpoile.

11 After him was Shammah the ſonne of Age the Hararite: for the Philiftims aſſembled at a towne, where was a piece of a field full of lentiles, & the people fled from the Philiftims.

12 But he flood in the mids of the field, and defended it, and ſlew the Philiftims: ſo the Lord gaue great victory.

13 ¶ Afterward three of the thirtie captains went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, and the hoſte of the Philiftims pitched in the valley of Rephaim.

14 And Dauid was then in an holp, and the garilon of the Philiftims was then in Beth-lehem.

15 And Dauid longed, and ſaid, Oh, that one would giue mee to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoſte of the Philiftims, and drerue water out of the well of Beth-lehem, that was by the gate, and rooke and brought it to Dauid, who would not drinke thereof, but poloyed it for an offering vnto the Lord.

17 And ſaid, O Lord, be it farre from me, that I ſhould doe this, is not this the blood of the men that went in reoparde of their liues: therefore he would not drinke it. Theſe things did theſe three mightie men.

18 ¶ And Huihai the brother of Joab,

the ſonne of Zeruah, was chiefe among the three, & he liſted by his ſpeare againſt three hundred, & ſlew them, and he had the name among the three.

19 For he was moſt excellent of þ three, and was their captaine, but he attained not vnto the fiſt three.

20 And Benaiah the ſonne of Jehoiada the ſonne of a valiant man, which had done many acts, & was of Iſabzeel, ſlew two ſtrong men of Gſoab: he went downe alſo, and ſlew a lion in the mids of a pit in the tunc of ſnow.

21 And he ſlew an Egyptian a man of great ſtatue, & the Egyptian had a ſpeare in his hand: but hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

22 Theſe things did Benaiah the ſonne of Jehoiada, and had the name among the three worthies.

23 He was honourable among the thirtie: but hee attained not to the fiſt three: and Dauid made him of his counſell.

24 ¶ Huihai the brother of Joab was one of the thirtie: Elhanan the ſonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the Palitite: Ira the ſonne of Jaketh the Tekoite:

27 Hiezer the Anethothite: Abubai the Uſſathite:

28 Zalmon an Ahohite: Aharai the Netophathite:

29 Heleb the ſonne of Baanah a Netophathite: Iraai the ſonne of Iſibai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the river of Gaſh:

31 Abi-albon the Arbathite: Azmaueh the Barjunit:

32 Elthaba the Shaalbontite: of þ ſonnes of Jaſſen, Jonathan:

33 Shammah the Hararite: Ahiam the ſonne of Shazar the Hararite:

34 Eliphel the ſonne of Ahafai the ſonne of Amathath: Elam the ſonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbathite:

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Aharai the Beerothite, the armour beaver of Joab the ſonne of Zeruah:

38 Ira the Jethite: Gareb the Jethite:

39 Uriah þ Hittite, other þ ſeu en in all.

C H A P. XXIIII.

1 Dauid cauſeth the people to be numbered. 10 He repenteth, and chuſeth to fill into Gods hands. 15 Semientia ſhoweth perſh with the penitence.

And the word of the Lord was againe a kindeled againſt Iſrael, and hee mooued Dauid againſt them, in that hee ſaid, Goe, number Iſrael and Iudah.

2 For the king ſaid to Joab the captaine of the hoſte, which was with him, Goe ſpeedilie nowte thouſe all the tribes of Iſrael, from Dan even to Beer-ſheba, and number.

1 Ebr. ſaine.

1 Or, Iſh-hai.

1 Or, a comely man.

1 Which was big

as a Weauers

beame, 1. Chro.

23.

m He was more

valiant then the

30. that follow,

& not ſo valiant

as the 6 before.

Chap. 2. 18.

1. Chron. 11. 27.

1 Or, Pelentiſe.

n Diuers of theſe

had two names,

as appeareth, 1.

Chro. 11. & alſo

many more are

there mentioned.

o Theſe came to

Dauid & helped

to reſtore him to

his kingdom,

a Before they

were plagued

with famine,

Chap. 21. 1.

b The Lord per-

mitted Saran, as

1. Chron. 21. 1.

b Meaning, he ſpake nothing but by the motion of Gods ſpirit,

c Which groweth quickly, and fadeeth ſoone,

d But that my kingdom may continue for ever according to his promiſe,

e A ſome of the kings counſell,

1. Chro. 11. 12.

1 Or, aſſailed with danger of their liues,

f Meaning, fled from the battell,

g By a campe which came of wearineſſe and ſtraining,

1. Chro. 11. 27.

h Who hath neither reſpect to many nor few, when he will ſhew his power, 1 Or, Giants,

i Being overcome with wearineſſe & thirſt,

k Brideling his affection, and alſo deſiring God not to be offended for that raſh ente:prife.

1. Chro. 11. 20.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people. Exo. 30. 12. Num. 1. 2.

number pee the people, that I map knowe the number of the people.

3 And Iobab sayd vnto the king. The Lord thy God encrease the people an hundred fold more then they be, & that the eyes of my lord the king map see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings word pressed against Iobab and against the capitaines of the hoste: therefore Iobab and the capitaines of the hoste went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Jordan, & pitched in Broer at the right side of the cite that is in the middes of the valley of Gad and toward Iazer.

6 Then they came to Gilead, and to Tahtim-hodshi, to they came to Dan Jaan, and so about to Zidon,

7 And came to the forrest of Tyrrus and to all the cities of the Hittites and of the Canaanites, & went toward the South of Iudah, euen to Beer-sheba.

8 So when they had gone about all the land, they returned to Ierusalem at the end of nine monethes and twentie dayes.

9 And Iobab deliuered the number & summe of the people vnto the king: & there were in Israel eight hundred thousand strong men that beare swords, and the men of Iudah were a hie hundred thousand men.

10 Then Dauids heart smote him, after that he had numbed the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when Dauid was vp in the morning, the worde of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 So, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that I send thee peeces of famine come vpon thee in thy land, or wilt thou see thee three monethes before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answer I shall giue to him that sent me.

14 And Dauid sayd vnto Gad, I am in a wonderfull strait: let vs fall now into the hands of the Lord, (for his mercies are

great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from Dan euen to Beer-sheba thentie thousand men.

16 And when the Angell stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angell that destroyed the people, It is sufficient, hold now thine hand. And the Angell of the Lord was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lord (when hee sawe the Angell that smote the people) and said, Behold, I haue sinned, pea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

18 So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the king & his seruants comming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Wherfore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee, for to build an altar vnto the Lord, that the plague map cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: behold the oren for the burnt offering, and charcoles, and the instruments of the oren for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah sayd vnto the king, The Lord thy God be sauourable vnto thee.)

24 Then the king sayde vnto Araunah, Not so, but I will buy it of thee at a price, & will not offer burnt offering vnto the Lord my God, of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oren for fifty shekels of silver.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offering, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the country to the other,

1. Sam. 15. 12.

i The Lord spared this place, because he had chosen it to build his Temple there,

k David saw not the iust cause why God plagued the people, and therefore he offered himselfe to Gods corrections, as the only cause of this euil.

l Called also Ornan, 1. Chron. 21. 20.

m That is abundantly, for as some write, hee was king of Ierusalem before Dauid was the tower.

n Some write, that euery tribe gaue 50, which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chron. 21. 25.

For, viuer.

For, to the north land newly inhabited.

For, Zar.

d According to Iobabs count: for in all there were eleven hundred thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chro. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeeres more, 1. Chro. 21. 12.

The first booke of the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quierness in this worlde, the Holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then saoureth them when his worde is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdom vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, wherof Iudah and Benjamin claue to Roboam: and

and this was called the kingdom of Iudah, and the other tenne tribes helde with Teroboam, and this was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Saviour Christ according to the flesh shoulde come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

C H A P. I.

3 Abisag keepeth Dauid in his extreme age, 5 Adoniah vsurpeth the kingdom, 30 Salomon is anointed king, 50 Adoniah fleeth to the altar.



Now when King Dauid was olde, & stricken in yeeres, they couered him with clothes, but no heate came vnto him.

2 Wherefore his seruantes saide vnto him, Let there bee sought for my lord the king a pong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire pong mayde throughout all the coastes of Israel, and found one Abisag a Shunammite, and brought her to the king.

4 And the mayde was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adoniah the sonne of Yagish exalted himselfe, saying, I will be king. And he gat him chaires and horsemen, and fittie men to runne before him.

6 And his father woulde not displease him from his childhood, to say, Why hast thou done so? And hee was a very goodly man, and his mother bare him next after Salomon.

7 And the tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adoniah.

8 But Zadok the Priest, and Benaiah the sonne of Jehoiada, and Nathan the Prophete, & Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniah.

9 Then Adoniah sacrificed sheepe, and oxen, & fat cattell by the stone of Zohelech, which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants,

10 But Nathan the Prophete, and Benaiah, and the mightie men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adoniah the sonne of Yagish doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will shew thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou, my lord, & King, sweare vnto thine handmappe, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adoniah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and I consecrate thy words.

15 ¶ So Bath-sheba went in vnto the

king into the chamber, and the king was very olde, and Abisag the Shunammite ministered vnto the king.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, What is thy matter?

17 And he answered him, My lord, thou swearest by the Lord thy God vnto thine handmappe, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne.

18 And beholde, now is Adoniah king, and now, my lord, & King, thou knowest it not.

19 And hee hath offered many oxen, and fatte cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruante hath hee not bidden.

20 And thou, my lord, & King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who shouldest sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shalbe reputed vile.

22 And loe, while they yet talked with the king, Nathan also the Prophete came in.

23 And they tolde the king, saying, Beholde, Nathan the Prophete. And when hee was come in to the king, hee made obeisance before the king vpon his face to the ground.

24 And Nathan saide, My lord, & King, hast thou saide, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone towin this day, & hath slaine many oxen, and fatte cattell, & sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and before hee, they eate and drinke before him, and say, God save King Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who shouldest sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call mee Bath-sheba. And hee came into the kings presence, and stood before the king.

29 And the king swore, saying, As the Lord liveth, who hath redeemed my soule out of all adueritie,

30 That as I am aware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to

i The king being worne with age, could not attende to the affaires of the realme, and also Adoniah had many flatterers which kept it from the king.

k And for to deatch as wicked transgressors.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

¶ Ebr. let the king Adoniah live.

m Meaning, that hee ought in such affaires enterprise nothing, except he had consulted with the Lord,

n Mooued by the spirit of God to so doe, because he foresaw that Salomon should be the figure of the Christ.

a He was about 70. yeere olde, 2. Sam. 5. 4. b For his natural heare was worne away with trauels. ¶ Or, serue him.

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

d Reade 2. Sam. 15. 1. ¶ Ebr. daye.

¶ Ebr. his words were with Ioab, e They tooke his part and followed him.

¶ Or, the fountaine

f As the Cherethites and Pelethites.

2. Sam. 3. 4.

g For Adoniah will destroy thee and thy sonne, if hereigaue.

h By declaring such things, as may further the same.

the earth, and did reuerence vnto the King, and sayd, God saue my lord king David for euer.

32 ¶ And king David saide, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Jehoiada, And they came before the king.

33 Then the king saide vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and carpe him downe to Gihon.

34 And let Zadok the Priest & Nathan the Prophet anoynt him there king ouer Israel, and blowe pee the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be king in my steade: for I haue & appointed him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, and the lord God of my lord the king & ratifie it.

37 As the lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king David.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelishtes went downe, and caused Salomon to ride vpon king Dauids mule, & brought him to Gihon.

39 And Zadok the Priest tooke an horn of oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people saide, God saue king Salomon.

40 And al the people came vp after him, and the people piped with pipes, & reioiced with great ioy, so that the earth & rang with the sound of them.

41 ¶ And Adoniah and all the ghesles that were with him, heard it: (and they had made an ende of eating) and when Joab heard the sounde of the trumpet, hee sayde, What meaneth this nople and vproye in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar þ Priest came: and Adoniah saide, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and saide to Adoniah, Verely our lord king David hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelishtes, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the nople that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings seruantes

came to blesse our lord king David, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king woe shipped vpon the bed.

48 And thus said the king also, Blessed be the lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghesles that were with Adoniah, were asrayde, and rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the Altar.

51 And one tolde Salomon, saying, Behold, Adoniah doeth feare king Salomon: for loe, hee hath caught holde on the hornes of the altar, saying, Let king Salomon sweare vnto mee this day, that pee will not slay his seruant with the sword.

52 Then Salomon sayd, If he wil shewe himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, hee shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obeisance vnto king Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Joab, Barzillai, and Shimei. 10 The death of David. 17 Adoniah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars rounne.

¶ Then the dayes of David dwelwe neere that he should die, and hee charged Salomon his sonne, saying,

2 I go the way of al the earth: be strong therefore, and hewe thy selfe a man,

3 And take heede to the charge of the lord thy God, to walke in his wayes, and keepe his statutes, and his commaundements, and his iudgements, and his testimonies. as it is written in the law of Moses, that thou mayest * prosper in all that thou doest, and in euery thing wherunto thou turnest thee,

4 That the lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in truth, with all their heartes, and with all their soules, * thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zerniah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto * Abner the sonne of Neri, and vnto * Amasai the sonne of Iether: whome he slew, and shed blood of battell in peace, and put the blood of warre vpon his garment that was about his loynes, and in his shoes that were on his fete.

6 Doe therefore according to thy wises dome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindeenesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: for I soe

to salute him and to pray and praise God for him.

¶ He gaue God thanks for the good successe.

¶ Which David his father had built in floor of Araunah, as 2 Sam. 24. 25.

a I am ready to die, as all men must. b He sheweth how hard a thing it is to gouerne and that none can doe it well, except he obey God.

Deut. 29. 9. Josh. 1. 7.

¶ Or, doe wisely.

c And without hypocisie.

2 Sam. 7. 12.

¶ Ebr. a man shall not be cut off to thee from off the throne.

2 Sam. 3. 27.

2 Sam. 20. 10.

d He shed his blood in time of

peace, as if there had bene warre.

e He put the bloody sword into his sheath.

2 Sam. 19. 31.

f That is, they dealt mercifully to with me.

o Meaning, the kings seruants, and such as were of his gard,

¶ Ebr. commanded.

¶ Ebr. say so.

p Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23.

¶ Ebr. brake.

¶ Ebr. a man of power.

q He prayed Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and he did beate downe his pride.

so they came to mee when I fled from Absalom thy brother.

8 ¶ And behold, with thee * is Shimei the sonne of Gera, the sonne of Jeimui, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Iordan, and I sware to him by the Lorde, saying, * I will not slap thee with the swoorde.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: these foie thou shalt cause his hoare head to goe downe to the graue with a blood.

10 So Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the daies which Dauid * reigned vpon Israel were fourtie yeres: seuen yeres reigned hee in Hebron, and thirtie and thre yeres reigned hee in Ierusalem.

12 ¶ Then saie Salomon vpon the thron of Dauid his father, and his kingdom was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she saide, * Comiest thou peacesably? And he saide, Pea.

14 He said moreover, I haue a suite vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdom was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lorde.

16 Nowe therefore I aske thee one request, & refuse it not. And shee sayde vnto him, Say on.

17 And hee sayde, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that he giue mee Abishag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and saie downe on his throne: and hee caused a seate to bee set for the Kings mother, and she sat at his right hand.

20 Then shee sayde, I desire a small request of thee, say me not nay. Then the king saide vnto her, Wike on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and saide vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Neriah.

23 Then King Salomon sware by the Lorde, saying, God doe so to mee and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who

hath established mee, & set me on the throne of Dauid my father, who also hath made mee an house, as hee * promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and hee slaine him that hee died.

26 ¶ Then the king said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art * worthy of death: but I will not this day kill thee, because thou * barest the Ark of the Lorde God before Dauid my father, and because thou hast suffered in all, where my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Absalom) and Ioab fledde vnto the Tabernacle of the Lorde, & caught hold on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the * altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And hee sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Doe as he hath sayde, and * slaine him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from mee and from the house of my father.

32 And the Lorde shall bring his blood vpon his owne head: for hee slaine two men more righteous and better then hee, & slew them with the swoorde, and my father Dauid knewe not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether, captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the * head of Ioab, and on the head of his serbe for ever: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there bee peace for ever from the Lord.

34 So Benaiah the sonne of Jehoiada went vp, and slaine him, and slew him, and he was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Jehoiada in his rounne ouer the hoster and the King set Zadok the Priest in the rounne of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, * Whither art thou in Ierusalem, and dwelt there, and depart not thence any whither.

47 For that day that thou goest out, and passest ouer the riner of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall bee vpon thine owne head.

2 Sam. 7. 12, 13.

¶ Or, fell vpon him.

¶ Or, possessions.

¶ Ebr. a man of death.

¶ When he fled before Absalom.

2 Sam. 15. 24.

¶ He tooke Adonijahs part when he would haue vsurped the kingdom, Chap. 1. 7.

¶ Thinking to be saved by the holiness of the place.

¶ For it was lawfull to take the wilful murderers from the altar, Exod. 21. 14.

2 Sam. 3. 27.

2 Sam. 20. 16.

¶ Ioab shalbe iustly punished for the blood that he hath cruelly shed.

¶ And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

38 And Shimei came unto the king. The thing is good: as my lord the king hath said, so will thy servant do. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeres two of the seruants of Shimei fledde away unto Achish sonne of Gath king of Gath: and they told Shimei, saying, Beholde, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went & brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayde vnto him, Did I not make thee to sweare by the lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Whp then hast thou not kept the othe of the lord, & the commandement wheres with I charged thee?

44 The king said also to Shimei, Thou knowest al the wickednes whereunto thine heart is prynced, that thou didst to Dauid my father: the lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the lord for ever.

46 So the king commanded Benaiah the sonne of Jehoiada: who went out and smote him that hee died. And the kings house was established in the hande of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, until he had made an end of building his owne house, and the house of the lord, and the wall of Jerusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the name of the lord, until those dayes.

3 And Salomon loved the lord, & walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the lord appeared to Salomon in a dreame by night: and God said, What I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when hee walked before thee in truth, and in righteousness, and in vpr

rightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O lord my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and know not how to go out and in.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbered for multitude.

9 Give therefore vnto thy seruant an understanding heart, to iudge thy people, that I may discern betwene good and badde: for who is able to iudge this thy mightie people?

10 And this pleased the lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a dreame, and hee came to Jerusalem, and stood before the Arke of the covenant of the lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the thirde day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, save wee twaine.

19 And this womans sonne died in the night: for he ouerlap him.

20 And the rose at midnight, and Iooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayde, Nay, but my sonne liueth, and thy sonne is dead: againe she saide, No, but thy sonne is dead and mine aliue: thus they spake before the king.

e Thou hast performed thy promise.

f That is, to haue my selfe executing this charge of ruling.

2. Chron. 1. 10. 10. obedient.

g Which are many in number.

h That is, that thine enemies should die.

Matth. 6. 33. w/d. 7. 11. 10. hath bene none.

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

10. visiters. k By this example it appeareth that God kepeth promises with Salomon in granting him wisdom.

l She saile the quicke childe way, because I might both auer the shame and punishment.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couerous minde moued him rather to venture his life, then to lose his worldly profire, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1. 1. x Because all his enemies were destroyed.

Chap. 7. 8.

n Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

10. as he walked.

m Except God
gine iudges vnder-
standing, the
impudence of
the erefpaster
shall ouerthrow
the iust caufe of
the innocent.

n Her motherly
affection herein
appeareth, that
he had rather
indure the rigour
of the Law, then
see her child cru-
elly flaine,

23 Then said the king, She saith, This
that liueth is my sonne, and the dead is thy
sonne: and the other saith, Nay, but the dead
is thy sonne, and the liuing is my sonne.

24 Then the king sayde, ^m Bring mee a
sword: and they brought out a sword be-
foze the king.

25 And the king said, Diuide ye the liuing
childe in twaine, & giue the one halfe to the
one, and the other halfe to the other.

26 Then spake the woman, whose the li-
uing childe was, vnto the king, for her com-
passion was kindled toward her sonne, and
she said, Oh my lord, giue her the liuing
childe, and ⁿ flay him not: but the other
said, let it be neither mine nor thine, but di-
uide it.

27 Then the king answered, and sayde,
Giue her the liuing childe, and flay him not:
this is his mother.

28 And all Israel heard the iudgement,
whiche the king had iudged, and they feared
the king: for they saw that the wisdom of
God was in him to do iustice.

CHAP. III.

2 The princes and rulers vnder Salomon. 32 The
prouision for his out-riues. 36 The number of his
horses. 32 His bookes and writings.

And king Salomon was king ouer all
Israel.

2 And these were his princes, ^b Azariah
the sonne of Zadok the Priest,

3 Eliphaz and Ahiah the sonnes of
Shitha scribes, Jehohaphat the sonne of
Nadab, the recorder,

4 And Benaiyah the sonne of Jehoiada
was ouer the host, and Zadok and ^c Abiathar
Priests,

5 And Azariah the sonne of Nathan was
ouer the officers, & Zabud the sonne of Na-
than Priest was the kings friend.

6 And Whilthar was ouer the household:
and ^d Adoniram the sonne of Nodab was ouer
the tribute.

7 And Salomon had twelue officers
ouer all Israel, which provided vittails for
the king and his household: each man had a
month in the yeere to provide vittails.

8 And these are their names: the sonne
of Hur in mount Ephraim:

9 The sonne of Dekar in Issachar, and in
Schaalbin and Beth-Shechem, and ^e Elon
and Beth-Banan:

10 The sonne of Yeseb in Manasse, to who
pertained Dochoh, & all the land of Ephraim:

11 The sonne of Abinadab in all the regi-
on of Doi, which had Tappath the daugh-
ter of Salomon to wife.

12 Bahana the sonne of Achish in Ga-
sath, and ^f Ogobbo, and in all Beth-Shean,
which is by Zaccanah beneath Israel, from
Beth-Shean to Abel-meholah, euen till he
passe ouer against Tokham:

13 The sonne of Geber in Ramoth Gi-
lead, and his were the towines of ^g Jair, the
sonne of Manasse, which are in Gilead,
and vnder him was the region of Argob,
which is in Bashan: threescor great cities
with wals and barres of brasse.

14 And ^h Ahinadab the sonne of Iddo had to

Abanathin:

15 Ahimaaz in Naphtali, & he tocke Bas-
math the daughter of Salomon to wife:

16 Baanah the sonne of Nethai in Acher
and in Blot:

17 Jehohaphat the sonne of Paruah in
Issachar.

18 Shimai the son of Elai in Benjamin:

19 Geber the sonne of Uri in the countie
of Gilead, the land of Sihon king of the Mo-
abites, and of Og king of Bashan, and
was officer in the land.

20 Judah and Israel were many, as the
sand of the sea in number, eating, drinking,
and making merie.

21 And Salomon reigned ouer all kings
doms, from the Euphrat vnto the land of the
Philistines, and vnto the border of Egypt,
and they brought presents, and serued Sa-
lomon all the dayes of his life.

22 And Salomons vittails for one day
were threescor & measure of fine flour, and
threescor measures of meale:

23 Ten fat oxen, and twentie oxen of the
pastures, and an hundred sheepe, beside
harts, and bucks, and bighs, and fat soule.

24 For he ruled in all the region on the o-
ther side of the river, from Tiphshah euen
vnto ⁱ Nizzah, ouer all the kings on the o-
ther side the river: and he had peace round
about him on every side.

25 And Judah and Israel dwelt without
feare, euery man vnder his vine, and vnder
his figtree, from Dan, euen to Beer-Sheba,
all the dayes of Salomon.

26 And Salomon had ^k fourtie thou-
sand stables of horses for his chariots, and
twelue thousand horsemen.

27 And these officers provided vittail
for king Salomon, and for all that came to
king Salomons table, euery man his por-
tion, and they suffred to lacke nothing.

28 And he also and strawe for the horses
& mules brought they vnto the place where
the officers were, euery man according to
his charge.

29 And God gaue Salomon wisdom
& vnderstanding exceeding much, & ^l a large
heart, euen as the land that is on the sea shore.

30 And Salomons wisdom excelled the
wisdom of all the children of the East, and
all the wisdom of Egypt.

31 For he was wiser then any man: yea,
then were Ethan the Grahite, then Hes-
man, then Chalcol, then Darda the sonnes
of Agahol: and he was famous thorowout
all nations round about.

32 And Salomon spake thre thousand
prouerbes: and his songs were a thous-
and and five.

33 And he spake of trees, from the cedar
tree that is in Lebanon, euen vnto the hyssop
that springeth out of the wall: he spake
also of beastes, and of foules, and of creeping
things, and of fishes.

34 And there came of all people to heare
the wisdom of Salomon, from all kings of
the earth, which had heard his wisdom.

CHAP. V.

1 Hiram sendeth to Salomon, & Salomon to him,
purposing to build the house of God. 6 He prepa-
reth

er Salomon ob-
serued not the
diuision that Lo-
tham made, but
diuided it, as
might best iure
for his purpose,
f 7 he liued in
all peace and se-
curitie.
Eccles. 47. 15.
g Which is Eu-
phrates.

† Ebr. Corim.

† Or, Ga'at.

h For they were
all tributaries
vnto him.

i Throughout
all Israel.

2. Chro. 9. 25.

Eccles. 47. 14.
15. 16.

k Meaning great
vnderstanding &
able to compre-
hend all things.

l To wit, the phi-
losophers, and
astronomers,
which were iud-
ged most wise.

m Which for
the most part are
thought to haue
perished in the
captiuitie of
Babylon.

n From the hieft
to the lowest.

a That is his
chiefe officers.
b He was the
sonne of Achi-
mais, & Zadoks
nephew.

c Nor Abiathar,
whom Salomon
had put from his
office, Chap. 2.
37. but another
of that name.

Chap. 5. 14.

† Or, Elon, in
Beth-anan.

† Or, to the plains.

d Which townes
bare Iairs name,
because he tooke
them of the Ca-
naanites, Num.
32. 41.

reth suffice for the building. 13 The number of the workemen.

¶ Or, Zor.

a. Ch. 1.2.3.

¶ Or, his enemies.

a He declareth
y he was bound
to set forth Gods
glory, forasmuch
as the Lord had
sent him rest
and peace.
2. Sam. 7. 13.
1. Chr. 22. 10.

b This was his
equitie, that he
would not re-
ceive a benefite
without some
recompence.
c In Hiram is
prefigure the
vocation of the
Gentiles, who
should helpe to
build the Spiritu-
all Temple.

¶ Or, losses.

d While my ser-
vants are occu-
pied about thy
businessse.
¶ Ebr. Corim.

¶ Or, pure.

Chap. 3. 12.

e As touching
the furniture of
wood & vitalles.

Chap. 4. 6.

¶ Or, masters of
the worke.

And Hiram king of Tyrrus sent his ser-
vants unto Salomon, (for he had heard,
that they had anointed him king in the
room of his father) because Hiram had es-
uer loved Dauid.

2 * Also Salomon sent to Hiram, saying,
3 Thou knowest that Dauid my father
could not build an house vnto the name
of the Lord his God, for the warres which
were about him on euery side, vntill the
Lord had put them vnder the soles of his
feete.

4 But now the Lord my God hath gi-
uen mee * rest on euery side, so that there is
neither aduersarie, nor euil to resist.

5 And behold, I purpose to build an
house vnto the name of the Lord my God,
* as the Lord spake vnto Dauid my father,
saying, Thy sonne, whom I will set vpon
thy throne for thee, hee shall build an house
vnto my name.

6 Now therefore commaund, that they
heweing cedar trees out of Lebanon, & my
seruants shall be with thy seruants, and
vnto thee will I giue the ^b hire for thy ser-
uants, according to all that thou shalt as-
point: for thou knowest that there are none
among vs, that can hewe timber like vnto
the Sidonians.

7 ¶ And when * Hiram heard the words
of Salomon, hee reioyced greatly, and said,
Blessed bee the Lord this day, which hath
giuen vnto Dauid a wise sonne ouer this
mightie people.

8 And Hiram sent to Salomon, saying,
I haue considered the things, for the which
thou sentest vnto mee, and will accomplish
all thy desire, concerning the cedar trees and
fire trees.

9 App seruants shall bring them downe
from Lebanon to the sea: and I will con-
uey them by sea in raftes vnto the place
that thou shalt shew me, & I will cause them
to be discharged there, and thou shalt receiue
them: now thou shalt doe me a pleasure to
minister food for ^d my familie.

10 So Hiram gaue Salomon cedar trees,
and fire trees, euery his full desire.

11 And Salomon gaue Hiram twentie
thousand measures of wheate for foode to
his household, and twentie measures of
beaten oyle. Thus much gaue Salomon to
Hiram peece by peece.

12 ¶ And the Lord gaue Salomon wis-
dome as he * promised him. And there was
peace betwene Hiram and Salomon, and
they * two made a conuient.

13 ¶ And king Salomon raised a summe
out of all Israel, and the summe was thirtie
thousand men:

14 Whom he sent to Lebanon, ten thou-
sand a moneth by course: they were a mo-
neth in Lebanon, & two moneths at home,
And * Aboniram was ouer the summe.

15 And Salomon had seuentie thousand
that bare burdens, and fourescore thousand
maisons in the mountaine,

16 Besides they princes, whom Salo-

mon appointed ouer the worke, euery thre
thousand and thre hundred, which ruled
the people that wrought in the worke.

17 And the king commanded them, and
they brought great stones and colly stones
to make the foundation of the house, euery
hewed stones.

18 And Salomons workemen, and the
workmen of Hiram, & the maions hewed
and prepared timber and stones for the
building of the house.

CHAP. VI.

1 The building of the Temple & the forme thereof.
2 The promise of the Lord to Salomon.

And * in the foure hundred & fourescore
Aperre (after the children of Israel were
come out of the lande of Egypt) and in the
fourth peece of the reigne of Salomon ouer
Israel, in the moneth * Zif (which is the
second moneth) hee built the ^b house of the
Lord.

2 And the house which king Salomon
built for the Loide, was threescore cubites
long, & twentie broad, & thirtie cubites hie.

3 And the porch before the Temple of
the house was twentie cubites long accord-
ing to the breadth of the house, and ten cu-
bites broad before the house.

4 And in the house he made windowes,
¶ broad without, and narrow within.

5 And by the wall of the house he made
¶ galleries round about, euery by the walles
of the house round about the Temple and
of the oracle, and made chambers round a-
bout.

6 The nethermost gallery was five cubits
broad, and the middlemost six cubites broad,
and the third seven cubites broad: for hee
made * reles round about without the
house, that the beames should not be fastened
in the wals of the house.

7 And when the house was built, it was
built of stone perfite, before it was brought,
so that there was neither hammer, nor axe,
nor any toole of iron heard in the house
while it was in building.

8 The doore of the middle chamber was
in the right side of the house, and men went
by with winding staires vnto the middle-
most, & out of the middlemost into ^p third.

9 So he built the house and finished it,
and sieled the house being vaulted with sie-
ling of cedar trees.

10 And he built the galleries vpon all the
wall of the house of five cubites height, and
they were ioyned to the house with beames
of cedar.

11 And the worde of the Loide came to
Salomon, saying,

12 Concerning this house which thou
buildest, if thou wilt walke in mine ordi-
nances, and execute my iudgements, and
keepe all my commandments, to walke in
them, then will I performe vnto thee my
promise, * which I promised to Dauid thy
father.

13 And I will dwell among the chil-
dren of Israel, and will not forsake my peo-
ple Israel.

14 So Salomon built the house and fi-
nished it,

f The Ebrew
word is, Giblim,
which some say
were excellent
maions.

2. Chr. 3. 1.

a Which mo-
neth containeth
part; of April and
part of May.

b Whereby is
ment the temple
and the oracle.

c Or, the court
where people
prayed, which
was before the
place where the
altar of burnt
offerings stood.

¶ Or, to open and
to shut.

¶ Or, lefts.

d Whence God
spake betwene
the Cherubims,
called also the
most holy place.

e Which were
certaine stones
comming out of
the wall as stayes
for the beames
to rest vpon.
¶ Or, galleries.

f In Exodus it is
called the Taber-
nacle: and the
Temple is there
called the Sanctu-
arie, and the
oracle the most
holy place.

2. Sam. 7. 13.

g According as
he promised vnto
Moses, Exod. 25.
22.

15 And

h Meaning, unto the roofe, which was also sieled.

i For when he spake of y^e house in the first verse, he meant both the oracle and the Temple.

Or, wilde cucumers.
k That is, in the most inward place of the house.

¶ Eb. He drewe through chaines of golde before,

l Meaning, the altar of incense, Exod. 30.1.
Or, ying tree.

Exod. 25.10.

m For the other, which Moses made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted diuers times to overcome them for their great sinnes.

n So that the fashion of the carved worke might still appeare.

15 And build the walles of the house within, with boards of cedar tree from the pavement of the house unto the walles of the sieeling, and within hee covered them with wood, and covered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boards of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the temple besfote it, was fourtie cubites long.

18 And the cedar of the house toshin was carved with knops, and grauen with flowers: all was cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the house within, to set the Ark of the Covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he covered it with pure golde, and covered the altar with cedar.

21 So Salomon covered the house within with pure golde: and hee t that the place of the oracle with chaines of golde, and covered it with golde.

22 And hee overlappede all the house with golde, untill all the house was made perfite. Also hee covered the whole altar that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of olive tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubites.

25 And the other Cherub was of tennie cubites: both the Cherubims were of one measure and one cife.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house,* and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And hee overlappede the Cherubims with golde.

29 And hee carved all the walles of the house rounde about with grauen figures of Cherubims and of palme trees, & grauen flowers within and without.

30 And the floore of the house he covered with golde within and without.

31 And in the entering of the oracle hee made two doores of olive tree: and the upper post and side posts were five square.

32 The two doores also were of olive tree, and hee graued them with grauing of Cherubims & palme trees, and grauen flowers, and covered them with golde, and laped a thinne golde upon the Cherubims and upon the palme trees.

33 And so made hee for the doore of the

Temple, postes of olive tree four square.

34 But the two doores were of firre tree, the two sides of the one doore were folding, and the two sides of the other doore were round.

35 And hee graued Cherubims, and palme trees, and carved flowers, and covered the carved worke with golde finel wrought.

36 ¶ And hee built the court within with three rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth peere was the foundation of the house of the Lord laid in the moeth of Zi:

38 And in the eleventh peere in the moeth of Aⁿbul, (which is the eight moneth) he finished the house with all the furniture thereof, and in every point: so was he seven peere in building it.

CHAP. VII.

1 The building of the houses of Salomon, 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

¶ **B**ut Salomon was building his owne house* thirtene peeres, and finished all his house.

2 Hee built also an house called the foire rest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites hie, upon foure rowes of cedar pillars, and cedar beames were layde upon the pillars.

3 And it was covered above with cedar upon the beames, that lay on the fourtie and five pillars, fiftene in a rowe.

4 And the windows were in three rowes, and window was against window in three rankes.

5 And all the doores, and the side postes with the windows were foure square, and window was over against window in three rankes.

6 And hee made a porche of pillars fiftie cubites long, and thirtie cubites broad, and the porche was before them, even before them were thirtie pillars.

7 ¶ Then hee made a porche for the throne, where hee iudged, even a porche of iudgement, and it was sieled with cedar from pavement to pavement.

8 And in his house, where hee dwelt was an other hall more inward then the porche which was of the same worke. Also Salomon made a house for Pharaohs daughter (whom he had taken to wife) like unto this porche.

9 All these were of costlie stones, hewed by measure, and sawed with saws within and without, for the foundation unto the stones of an hunder breadth, and on the outside to the great court.

10 And the foundation was of costlie stones, and great stones, even of stones of ten cubites, and stones of eight cubites.

11 Above also were costlie stones, squared by rule, and boards of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a rowe of cedar beames: so was it to the inner

o Where the priestes were, and was thus called in respect of the great court which is called, Acts. 3. 11. the porch of Salomon, where the people vied to pray.

p Which conteineth part of October, and part of Nouember.

Chap. 9. 10.

a After he had built the temple.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vied in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at every ende even three in a row one above another.

d Before the pillars of the house.

e For his owne which was at Ierusalem.

Chap. 3. 1.

Or, precious.
f Which were restes and stayes for the beames to lie vpon.

g From the foundation upward.

h As the Lordes house was built, so was this: onely the great court of Salomons house was vndered.

10r, 2v.

i Thus when God wil haue his glorie set forth, hee raiseth vp men & giueth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.
 † Ebr the second.
 10r, 2v.

10r, cordes like channes.

k As was seene commonly wrought in costly porches.
 10r, round about the middes.
 10r, beyond.
 † Ebr, the second.
 l Which was in the inner court betwene the Temple and the oracle.
 m That is, he wil stablish, to wit, his promise toward this house.
 n That is, in strength: meaning the power thereof shall continue.
 o So called for the hugeness of the vessel.
 2. Cro. 4. 3.

10r, 10v.
 p Bath and Ephraim seeme to be both one measure, Ezek. 45. 11. euey Bath contained about ten pottels.

inner court of the house of the Joyde, and to the porch of the house.

13 ¶ Then king Salomon sent, and set one Hiram out of Tyne.

14 He was a widowes sonne of the tribe of Iaphath, his father being a man of Tyne, and wrought in brasse: he was full of wisdom, and understanding, and knowe ledge to worke all manner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, and a chiefe of twelue cubites did compasse: & either of the pillars.

16 And he made two chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was five cubites, and the height of the other chapiter was five cubites.

17 Hee made grates like networke, and wroughten worke like chaines for the chapiters that were on the toppe of the pillars, euen leuen for the one chapiter, and leuen for the other chapiter.

18 So he made the pillars & two rowes of pomegranates, round about in the grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after this like worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboute, flowers against the bell within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon: & either of the chapiters.

21 And he set vpon the pillars in the porch of the Temple. And when he had set vpon the right pillar, he called the name thereof Iachin: and when he had set vpon the left pillar, he called the name thereof Boaz.

22 And vpon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten sea ten cubites wide from brimme to brimme, round in compasse, and five cubites hee, and a line of thirte cubites did compasse it about.

24 And under the brimme of it were knops like wilde cucumbers compassing it round about, tenne in one cubite, compassing the sea: round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on two fine bulles, three looking toward the South, and three toward the West, and three toward the South, and three toward the East: and the sea stood as borne vpon them, and all their hinder parts were inward.

26 It was an handbreadth thicke, and the brimme thereof was like the worke of the brimme of a cup with flowers of lilies: it contained two thousand & 200 baths.

27 ¶ And hee made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and thre cubites hee.

28 ¶ And the worke of the bases was on

this manner, they had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were Lyons, bulles and Cherubims: and vpon the ledges there was a base aboute: and beneath the Lyons and bulles, were additions made of thirte worke.

30 And euery base had foure brasse wheeles, and places of brasse: and the foure corners had & underletters: under the caldron were the underletters molten at the side of euery addition.

31 And the mouth of it was within the chapiter and about to measure by the cubite: for the mouth thereof was rounde made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen worles, whose borders were foure square, and not round.

32 And under the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: & the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their fellows, and their spokes were all molten.

34 And foure underletters were vpon the foure corners of one base: and the underletters thereof were of the base it selfe.

35 And in the toppe of the base was a round compasse of halfe a cubite hee round about: and vpon the toppe of the base, the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee had graue Cherubims, Lyons, and palme trees, on the side of euery one, & additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one fit.

38 ¶ Then made hee foure caldrons of brasse, one caldron contained foure baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And hee set the bases, five on the right side of the house, and five on the left side of the house. And hee set the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basins, and basins, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars.

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the tenne bases, and ten caldrons vpon the bases.

44 And the sea, and twelue bulles vnder that sea,

† Ebr, shoulders.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

10r, rings.

r Which was called the pillar, chapiter, or small base, whereon the caldron stood.

s To keepe water for the vse of the sacrifices.

t To wit, of the Temple or Sanctuary.

u By this name also Hiram the King of Tyrus was called, *Or, strike earls.*

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus. y Some take this for some instrument of musick.

2. Chron. 5. 1.

2. Chron. 5. 2.

4 Ebr. Salomon; a For David; brought it from Obedi-edom and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17. b Containing part of September, and part of October, in the which Moneth they helde three solemn feasts, Numb. 29. 1.

c That is, the Kohathites, Numb. 25. 1.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

45 And pots, and basins, and basins, and all these vessels, which Hiram made to king Salomon for the house of the Lord, were of shining brass. 46 In the plaine of Jordan did the king call them in; clap betweene Succoth and Zarthan. 47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither coude the wright of the brasse be counted. 48 So Salomon made all the vessels, that pertained vnto the house of the Lord; the golden altar, and the golden table, whereon the shew bread was, 49 And the Candlesticks, fine at the right side, and fine at the left, before the oracle of pure golde, and the snoures, and the lamps, and the snuffers of golde, 50 And the bowles, & the hookes, And the basens, and the spoones, and the alshpannes of pure golde, and the hinges of golde for the doores of the house within, euen for the most holy place, & for the doores of the house, to wit, of the Temple. 51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver and the golde, and the vessels, & laide them among the treasures of the house of the Lord. CHAP. VIII. 1 The Arke is borne into the Temple. 2 A cloud filleth the Temple. 3 The king blessing the people. 4 Then King Salomon assembled the Elders of Israel, even all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Jerusalem, for to bring by the Arke of the covenant of the Lord from the cite of David, which is Zion. 5 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of Ethanim, which is the seventh moneth. 6 And all the Elders of Israel came, and the Priests tooke the Arke. 7 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring by. 8 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeries, which coude not be tolde, nor numbered for multitude. 9 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the oracle of the house, into the most holie place, euen vnto the wings of the Cherubims. 10 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the barres thereof aboue. 11 And they drew out the barres, that the embes of the barres might appeare out of the sanctuarie before the oracle, but they were not seene without: and there they are

vnto this day: 12 Nothing was in the Arke, save the two tables of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. 13 And when the Priests were come out of the Sanctuarie, the cloud filled the house of the Lord, 14 So that the priests could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of the Lord. 15 Then spake Salomon; The Lord said, that he would dwell in the dark stand. 16 I have built thee an house to dwell in; an habitation for thee to abide in for euer. 17 And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there. 18 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto David my father, and hath with his hand fulfilled it, saying, 19 Since the day that I brought my people Israel out of Egypt, I choise no cite of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen David to be ouer my people Israel. 20 And it was in the heart of David my father to build an house to the Name of the Lord God of Israel. 21 And the Lord said vnto David my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well, that thou wast so minded: 22 Nevertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name. 23 And the Lord hath made a good his word that hee spake: and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel. 24 And I haue prepared therein a place for the Arke, wherein is the covenant of the Lord which he made with our fathers, when hee brought them out of the land of Egypt. 25 Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen, 26 And saide, O Lord God of Israel, there is no God like thee in heauen as thou art, nor in the earth beneath, thou that keepst covenant and mercy with thy seruants that walke before thee with a cleane heart. 27 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day. 28 Therefore now, O Lord God of Israel, keepe with thy seruant David my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man, Exod. 40. 34. 2. Chron. 6. 1. f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright, 2. Sam. 7. 8. 4 Ebr. confirmed. g The two tables wherein the articles of the covenant were written. 2. Chron. 6. 13. 2. Mac. 2. 8. h Vnfeinedly, and without all hypocrisie. Chap. 2. 4. that

that thy children take heede to their way,
that they walke before mee, as thou hast
walked in my sight.

26 And now, O God of Israel, I pray
thee, let thy word be verified, which thou
spakest vnto thy seruant Dauid my father.

27 Is it true in deed O God wilt dwell
on the earth? behold, the heavens, and the
heavens of heavens are not able to con-
taine thee: how much more vnable is this
house that I haue built?

28 But haue thou respect vnto the pray-
er of thy seruant, and to his supplication, O
Lord, my God, to heare the cry and prayer
which thy seruant prayeth before thee this
day:

29 That thine eyes may bee open to-
ward this house, night & day, even toward
the place where thou hast said, * My name
shalbe there: that thou mayest hearken vnto
the prayer which thy seruant prayeth in
this place.

30 Heare thou therefore thy supplication
of thy seruant, and of thy people Israel,
which pray in this place, and heare thou
him the place of thine habitation, eue in hea-
uen, and when thou hearest, haue mercy.

31 When a man shall trespass against
his neighbour, and keepe lay upon him an
oath to cause him to sweare, & the sweare
shall come before thine altar in this house,

32 Then heare thou in heauen, and doe
Iudge thy seruants, that thou condemne
the wicked to bring his way vpon his head,
and iustifie the righteous, to giue him ac-
cording to his righteousness.

33 When thy people Israel shall be o-
uerthrowen before the enemy, because they
haue sinned against thee, and turne againe
to thee, and confesse thy name, and pray
and make supplication vnto thee in this
house,

34 Then heare thou in heauen, & be me-
ricifull vnto the sinne of thy people Israel,
and bring them againe into the land, which
thou gauest vnto their fathers.

35 When heauen shall be thy wy, and
there shall be no raine, because they haue
sinned against thee, and shall pray in this
place, & confesse thy name, and turne from
their sinne, when thou dost afflict them,

36 Then heare thou in heauen, & pardon
the sinne of thy seruants and of thy people
Israel: when thou hast taught them the
good way wherein they may walke, and
give it vnto the land that thou hast gi-
uen to thy people to inheritance.

37 When there shall be famine in the
land, when there shall bee pestilence, when
there shall be blasting, mildew, grasshopper
or caterpillar, when their enemy shall be-
siege them in the cities of their land, or as
up plague or any sickness,

38 Then say thy prayer, and supplication
for thy seruants, and vnto the prayer of thy
people Israel, when every one shall know
the plague in his owne heart, and stretch
forth his hands in this house,

39 Heare thou then in heauen, in thy
dwelling place, and bee mercifull, and doe,
and giue euery man according to all his

waies, as thou knowest his heart, (for thou
only knowest the hearts of all the children
of men)

40 That they may feare thee as long
as they liue in the land, which thou gauest
vnto our fathers.

41 Whereouer as touching the stranger
that is not of thy people Israel, who shall
come out of a far countrey for thy names
sake,

42 When they shall heare of thy great
name, and of thy mighty hand, and of thy
strength (and shall come and pray
in this house,

43 Heare thou in heauen thy dwelling
place, and do according to all that the stran-
ger calleth for vnto thee: that all the people
of the earth may know thy name, and feare
thee, as do thy people Israel: and that they
may know, that thy name is called vpon
in this house which I haue built.

44 When thy people shall goe out to
battel against their enemy by the way that
thou shalt send them, and shall pray vnto
the Lord toward the way of the citie which
thou hast chosen, and toward the house that
I haue built for thy name,

45 Heare thou then in heauen their pray-
er and their supplication, and iudge their
cause.

46 If they sinne against thee (*for there
is no man that sinneth not) and thou be an-
gry with them, and deliver them vnto the
enemies: so that they carie them away pri-
soners vnto the land of the enemies, either
farre or neere,

47 Yet if they turne againe vnto their
heart in the land (to the which they bee ca-
ried away captiues) and returne and pray
vnto thee in the land of their captivity
their alway captiues, saying, We haue sin-
ned, we haue transgressed, and done wies-
kedly,

48 If they turne againe vnto thee with
all their heart, and with all their soule in the
land of their enemies, which led them away
captiues; and pray vnto thee toward the
way of their land, which thou gauest vnto
their fathers, and toward the citie which thou
hast chosen: & the house which I haue built
for thy name,

49 Then heare thou their prayer & their
supplication in heauen thy dwelling place,
and iudge their cause.

50 And be mercifull vnto thy people that
haue sinned against thee, and vnto all their
iniquities (wherein they haue transgressed
against thee) and cause that they, which led
them away captiues, may haue pittie and
compassion on them:

51 For thy people, and thine in-
heritance, which thou broughtest out of E-
gypt from the vnder of the iron furnace.

52 Let thine eyes be open vnto the prayer
of thy seruants, and vnto the prayer of thy
people Israel, to hearken vnto them, in all
that they call for vnto thee.

53 For thou dost separate them to thee
from among all people of the earth for an
inheritance, as thou saydest by the hand of
thy seruants, when thou broughtest
out

i He is raiſed
with the admi-
ration of Gods
mercies, who be-
ing incompre-
hensible & Lord
ouer all, will be-
come familiar
with men,

Deu. 12. 11.

Or, from

k To wit, the
iudge, or neigh-
bour,
* Ebr. the othe,
1 That is, make
it known,

m Acknowledge
thy iust iudge-
ment, and praise
thee,

n So that there
be a drought to
deſtroy the fruits
of the land,

* Ebr. in the hand
of their gates.

o For ſuch are
moſt meete to
receiue Gods
mercies.

p He meaneth
ſuch as ſhould
be turned from
their idolatrie to
ſerue the true
God.

q That this is
the true religion
where with thou
wilt be worſhip-
ped.

Dan. 6. 10.

Or, maintaine
their right.

2. Chro. 6. 36.

eccl. 7. 22.

1. Job. 1. 8. 10.

Or, if they repen

r Though the
Temple was the
chief place of
prayer, yet he ſe-

cluded not that
that being let
with neceſſitie

call vpon him in
other places,

(As Daniel did
Dan. 6. 10.

For, alwayes thou
wilt,

t He vnderſtood
by faith, that

God, of enemies
would make

friends vnto
them that did

conuert vnto
him,

He ſaid

He ſaid

He ſaid

Exod. 19. 6.

u Salomon is a figure of Christ, who continually is the Mediator between God and his Church,

a He concludeth that man of himselfe, is enemy unto God, and hat all obedience to his lawe proceedeth of his mere mercie.

Ebr. the thing of dy in his day.

Chro. 7. 4.

Before the racle, where the Arke was.

Chro. 7. 7.

That is, from forth to South: meaning, all the country. Seven dayes after the dedicati- on, and seven after the feast. Ebr. blessed.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this * prayer and supplication unto the Lorde, he arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may * loue our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, and his statutes, * and his lawes, which he commaunded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, be nere vnto the Lord our God day and night, that he defend the cause of his seruant, and the cause of his people Israel: alway as the matter requirerh,

60 That all the people of the earth may knowe, that the Lord is God, and none other.

61 Let your heart therefore be perfite with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which he offered vnto the Lorde, to wit, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: so the king and all the children of Israel dedicated the yhouse of the Lord.

64 The same day did the king halowe the middle of the court, that was before the house of the Lorde: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brazen altar that was before the Lorde, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the river of Egypt, before the Lord our God, a seven dayes and seven dayes, euen fourteine dayes.

66 And the eighth day sent the people away: and they thanked the king, & went vnto their tents ioyous & with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a name for golde.

W hen * Salomon had finished the building of the house of the Lorde, and the kings palace, & all that Salomon

desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

3 And the Lorde saide vnto him, I haue heard thy prayer & thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to * put my name there for ever, and mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousness) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for ever, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 But if pe & your children turne away from me, and will * not keepe my commandments, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my name, will I cast out of my sight, and Israel shall be a * wonderbe, and a common talke among all people.

8 Euen this his house shall be so: euerie one that passeth by it, shall be astonished, and shall hiss, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon others gods, & haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 ¶ And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he saide, What cities are these which thou hast giuen me, my brother? And he called them the land of Gassul vnto this day.

14 And Hiram had sent the king 4 score talents of golde.

15 ¶ And this is the cause of the tribute which King Salomon rapied tribute, to wit, to builde the house of the Lorde, and his owne house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come by, and taken Gezer, and burnt it with fire, was open about.

Chap. 3. 5.

Chap. 8. 29. dur. 12. 11.

a If thou walke in my feare, and withdrawe thy selfe from the common manner of men, which followe their sensualitye. 2. Sam. 7. 12. 1. Chro. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie. Ierem. 7. 14.

c The world shall make of you a mocking flocke for the vile contempt & abusing of Gods most liberal benefices. Dent. 29. 24. Iere. 22. 8.

2. Chron. 8. 1.

¶ Or, Zor.

Hiram 120 talents is 460800 lb

¶ Or, Galile.

¶ Or, dirrie, or barren.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

f Millo was as the towne house, or place of assembly, which was open about.

and Hew the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 Wherefore Salomon built Orzer and Beth-horon the nether,

18 And Baalah and Tadmor in the wildernes of the land,

19 And all the cities of store, that Salomon had, euen cities for charres, and cities for horsemen, and all that Salomon desired and woulde builde in Ierusalem, and in Lebanon and in all the land of his dominion.)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hittites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, and his princes, and his captaynes, and rulers of his charres and his horsemen.

23 These were the princes of the officers, that were vnder Salomons worke: euen five hundred and thirtie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came by from the cite of Dami to his house which Salomon had built for her: then did he build a Pillor.

25 And thise a peere did Salomon offer burnt offerings and peace offerings by on the altar which he built vnto the Lorde: and he burnt incense vpon the altar, that was before the Lorde, when he had finished the house.

26 ¶ Also king Salomon made a nautie of shippes in Ezron-geber, which is beside Eloth, and the bynke of the red Sea, in the land of Edom.

27 And Hiram sent with the nautie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir & fet from thence foure hundred and twenty talents of golde, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 Hurof all throne, 23 His power and magnificence.

¶ And the Queene of a Sheba hearing the fame of Salomon (concerning the fame of the Lorde) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and Camels that bare sweete odours, and golde exceeding much, and precious stones: and she came to Salomon, and commended with him of al that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisdom, and the house that he had built,

5 And the meate of his table, and the sitting of his seruants, and the order of his minsters, and their appaerell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lorde, and the

6 And she said vnto the King, It was a true worde that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde me: for thou hast moze wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lorde thy God, which loued thee, to set thee on the throne of Israel, because the Lorde loved Israel for euer, and made thee king, to doe equitie and rightnesse.

10 And she gaue the King six score talents of golde, and of sweete odours exceeding much, & precious stones. There came no moze such abundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nautie also of Hiram (that carried golde from Ophir) brought likewise great plenty of * Alninggin trees from Ophir and precious stones.

12 And the king made of the Alninggin trees pillars for the house of the Lorde, and for the kings palace, and made harpes and plateries for singers. There came no moze such Alninggin trees, nor were any moze seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she woulde aske, besides that, which Salomon gaue her of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

14 ¶ Also the weight of golde, that came to Salomon in one peere, was six hundred, threescore and sixe talents of golde,

15 Besides that he had of marchant men and of the marchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundred targets of beaten golde, six hundred shelds of golde went to a target:

17 And three hundred sheldes of beaten golde, thre pound of golde went to one shelder: and the king put them in the house of the wood of Lebanon.

18 ¶ Then the king made a great throne of iuorie, and couered it with the best golde.

19 And the throne had six steps, & the top of the throne was round behind, & there were sixe stapes on either side on the place of the throne, a two ipons standing by the stapes,

20 And there stood twelue ipons on the sixe steps on either side: there was not the like made in any kingdome.

21 And al king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde. none were of siluer: for it was nothing

g Cities for his munitions of warre.

h These were as bondmen, and payed what was required, either labour or money.

Leuit. 5. 39.

i The ouerscers of Salomons workes were deuided into three partes: the first contained 3300. the second 300. and the third 250. which were Israelites: so here are contained the two last partes, which make 550. looke more, 2. Chron. 8. 10.

k In the 2. Chro. 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges.

00 Talents 18 36000

2. Chron. 9. 1. mat. 12. 43. Luke 11. 31.

a Toephias faith that she was Queene of Ethiopia, and that Sheba was the name of a chiefe cite of Meroe, which is an Island of Nillu.

b That is, the whole order, and trade of his house.

1 Samuel 2

& Ebr. there was no more spirit in her.

c But much more happy are they which heare the wisdom of God reueiled in his worde.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed.

2. Chron. 9. 10.

& Ebr. by the hand of the king.

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happy.

Chap. 7. 1.

g As the chaire bowes, or places to leane vpon.

nothing esteemed in the daies of Salomon.

22 For the king had on the sea the name of Tharshish with the name of Hiram: once in thre pere came the name of Tharshish, and brought gold & silver, puerie, and apes, and peccocks.

23 So king Salomon exceeded all the kings of the earth both in riches & in wises domie.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euerp ma his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweete odours, hoxies and mules, from peere to peere.

26 Then Salomon gathered together charers and hoysmen: and he had a thousand and foure hundred charers, & twelue thousand hoysmen, whom he placed in the charer cities, and with the king at Ierusalem.

27 And the king gaue silver in Ierusalem as stones, and gaue cedars as the wild figge trees that growe abundantly in the plaine.

28 Also Salomon had hoises brought out of Egypt, and fine linnen: the kings marchants receiued the linnen for a price.

29 There came up and went out of Egypt some charer, wrooth five hundred chexels of silver: that is, one horse, an hundred and fiftie. And thus they brought hoises to all the kings of the Hittites & to the kings of Aram by their ciueines.

CHAP. XLI.

1 Salomons hath a thousand wives & concubines, which bring him to idolatrie. 14 Hu God raiseh up aduersaries against him. 43 He dieth.

2 The king Salomon loued many oute Blandish women: both the daughter of Pharaoh, and the women of Iobab, Hiram, Edom, Zidon and Ierh,

3 Of the nations, wherof the Lord had said vnto the children of Israel, * God not pe in to them, nor let them come in to pou: for surely they will turne your hearts after their gods. to them, I say, did Salomon loue in loue.

4 And he hath seuen hundred wiues, that were princeles, and thre hundred concubines, & his wiues turned away his heart.

5 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

6 For Salomon followed Ashtaroth the god of the Zidonians, and Asnaton the abominaton of the Ammonites.

7 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

8 Then did Salomon build an hie place for Chemosh the abominaton of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abominaton of the children of Ammon.

9 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

10 Therefore the Lord was angrie with Salomon, because he had turned his heart from the Lord God of Israel, * which appeared vnto him twice,

11 And had giuen him a charge concerning this thing, that he should not follow other gods: but he kept not that which the Lord had commanded him.

12 Wherefore the Lord layde vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant.

13 Notwithstanding in thy daies I will not doe it, because of Dauid thy father, but I will rent it out of the hande of thy sonne:

14 Whereby I will not rent all the kingdome, but will giue one tribbe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

15 Then the Lord stirred up an aduersarie vnto Salomon, euen Hadad the Edomite, of the Kings seede, which was in Edom.

16 For when Dauid was in Edom, & Iobab the captaine of the hoste had smitten all the males in Edom, and was gone by to burne the flume,

17 (For five moneths did Iobab remaine there, and all Israel, till he had destroyed all the males in Edom)

18 Then this Hadad fled, and certeine other Edomitres of his fathers seruants with him, to goe into Egypt, Hadad being per a litle child.

19 And they arose out of Eschian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitalles, and gaue him land.

20 So Hadad found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

21 And the sister of Tahpenes bare him Gemubach his sonne, whome Tahpenes weined in Pharaohs house: and Gemubach was in Pharaohs house among the sonnes of Pharaoh.

22 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Iobab the Captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.

23 But Pharaoh said vnto him, What hast thou lacked with me, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

24 * And God stirred him by another aduersarie, Rezon the sonne of Ehadab, which fled from his lord Hadadezer king of Zobab.

25 And he gathered men vnto him, and had bene captaine ouer the company, when Dauid slawe them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

Chap. 3. 5. and 9. 2. Chap. 6. 12.

f That thou hast forsaken me and worshipped idoles. Chap. 12. 15.

g Because the tribes of Iudah and Benjamin had their possession in reed, they are here taken as oneribbe. h Of the king of Edoms stocke. i Sam. 8. 14. 1 Of the Edomites.

k Thus God reserued this idolatry to be a scourge to punish his peoples finnes.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons heule.

2. Sam. 8. 3. m When Dauid had discomfited Hadadezer and his armie. n To wit, the men, whom he had gathered vnto him.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

Or, he made silver as plenteous as stones.

Or, for the commande of the kings marchants he receiue a number at a price.

4 Ebr hands.

Deut. 17. 17. eccius. 47. 19. a Which were idolaters.

Exod 34. 16.

Or, Queene. b To whom appointed no bowie.

He serued not God with a pure heart.

Judg. 3. 13. c Who was also called Molech, cise 7. reade 2, Kings 23. 10.

Thus the scripture termeth that fouer man both seruice as God.

a. Chron. 13. 6.

o He was overseer of Salomons workes for the tribe of Ephraim and Manasseh.

p By these visible signes the Prophets would more deeply print their messages into their hearts, to whom they were sent.

q Or, to doe that that please me.

Chap. 12. 15.

q Hee hath respect vnto the Messiah, which should be the bright starre that should shine thorow all the world. s Ebr. in all that thy soule.

r For this idolatry that Salomon hath committed. s For the whole spiritual kingdome was restored in Messiah.

25 Therefore was he an aduersarie to Israel all the daies of Salomon: besides the cruel that Iadad did, he also abhorred Israel, and reigned ouer Iram.

26 ¶ And Ieroboam the sonne of Nebat an Ephraimite of Zereba Salomons seruant (whose mocher was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, When Salomon built Shilo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him overseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Abiiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Abiiah caught the newe garment that was on him, & rent it in twelue pieces.

31 And saide to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruants Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel.

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my lawes (so doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements & my statutes.

35 ¶ But I wil take the kingdome out of his sonnes hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a right alway before me in Ierusalem the citie which I haue chosen me, to put my name there.

37 And I will take thee, and thou shalt reigne, & when as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my lawes, and doe right in my sight to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this, afflict the seede of Dauid, but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt,

and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wise doings, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was fourtie yeeres.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon. 8 He refuseth the counsell of the Ancients. 20 Ieroboam reigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 22 Ieroboam maketh golden calves.

¶ And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was pet in Egypt, whither Ieroboam had fled from king Salomon, and dwelt in Egypt)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, & his yoke yoke which he put vpon vs, lighter, and we will serue thee.

5 And he said vnto them, Depart pet for three daies, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that had stande before Salomon his father, while he pet lined, and said, What counsell giue pee, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answer them, and speake kind wordes to them, they wil be thy seruants for euer.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue pee, that we may answer this people, which haue spoken in me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My fathers yoke shall be lighter vnto you.

11 Nowe where as my father did burden you with a grievous yoke, I will make your yoke heauier: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe

c Which booke as is thought, was lost in their captivity. 2. Cro. 9. 30.

2. Chro. 10. 1.

Chap. 11. 40. Or, returned from Egypt.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to suffice.

Or, had bene of his ancient counsellors,

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition. c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

Or, little finger. d I am much more able to keepe you in subiection then my father was.

Or, scorpions. e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

me againe the third day.

13 And the king answered the people sharply, and left the old mens counsell that they gave him.

14 And spake to them after the counsell of the young men, saying, My father made you pike greivous, and I will make you pike more greivous: my father hath chastised you with rodde, but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Amiah the Shilonite unto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion have we in David? we haue none inheritance in the sonne of David. To your tents, O Israel: now see to thine owne house, David. So Israel departed unto their tents.

17 Howbeit ouer the children of Israel, which dwell in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, & all Israel stoned him to death: then king Rehoboam made speede to get him vp to his charer, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him unto the assembly, & made him king ouer all Israel: none followed the house of David, but the tribe of Iudah only.

21 And when Rehoboam was come to Jerusalem, hee gathered all the house of Iudah with the tribe of Benjamin an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ¶ But the woorde of God came unto Shemaiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon king of Iudah, and unto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Returne euery man to his house: for this thing is done by me. They obeyed therefore the woorde of the Lord, and returned, and departed, according to the woorde of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe by and doe sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turne as game unto their Lorde, euen to Rehoboam king of Iudah: so that they kill me and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of gold, and saide vnto them, It is too much for you to goe vp to Jerusalem: behold, O Israel, thy gods, which brought thee by out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an house of his places, and made priests of the lowest of the people, which were not of the tonnes of Iem.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that he had made: and hee placed in Beth-el the priests of the his places, which he had made.

33 And hee offered vpon the altar, which he had made in Beth-el the fifteenth day of the eighth moneth (euen in the moneth which he had forged of his owne heart) and made a solenne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth up. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

AND BEHOLDE, there came a man of God out of Iudah (by the commaundement of the Lorde) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And hee cryed against the altar by the commaundement of the Lorde, and saide, O altar, altar, thus saith the Lorde, Beholde, a child shall be borne vnto the house of David, * Josiah by name, and vpon thee shall he sacrifice the priests of the his places that burne incense vpon thee, & they shall burne mens bones vpon thee.

3 And hee gaue a signe the same time, saying, This is the signe, that the Lorde hath spoken, Beholde, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, byed vp, and he could not pull it in againe to him.

5 The altar also brake asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the commaundement of the Lorde.

6 Then the king answered, and said vnto the man of God, I beseech thee, pray vnto the Lorde thy God, & make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lorde, and the kings hand was restored, and became as it was before.

7 Then the king saide vnto the man of God, Come home with me, that thou mayest dine, and I will give thee a reward.

8 But the man of God saide vnto the king,

m So craftie are the carnall persuasions of princes, when they will make religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because he would the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lord had appointed in the lawe.

a That is, a Prophet.
b Not that, that was called Luz in Benjamin, but: another of that name.

2, King. 23. 17.

c By this signe ye shall knowe that the Lord hath sent me.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

e Though the wicked humble themselves for a time when they feele Gods iudgements, yet after, they returne to their olde malice, and declare that they are but vile hypocrites.

f For sake sustenance.

For the Lord was the cause.
Chap. 11. 11.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

f Ebr. strengthened himselfe.

g By the iust judgement of God for Salomons finnes.

Chap. 11. 13.

h For as yet he perceived not that the Lord had so appointed it.

i Chron. 11. 2.
That is, the Prophet.

k Who of his iust judgement will punish the repaer, and of his mercie spare the innocent people.

He feared lest the people should sue by this means beane ented to rebell against him.

king, if thou wouldest giue me halfe thine houle, I would not goe in with thee, neiſe thou wouldest I ate bread nor drinke water in this place.

9 For ſo I was it charged me by the worde of the Lord, ſaying, I ate no bread nor drinke water, nor turne againe by the ſame way that thou canest.

10 So he went another way, & returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his ſonnes came, and tolde him all the workes, that the man of God had done that day in Beth-el, and the wordes which hee had ſpoken vnto the king, tolde they their father.

12 And their father ſaide vnto them, What way went hee? and his ſonnes ſhewed him what way the man of God went, which came from Iudah.

13 And he ſaid vnto his ſonnes, Saddle me the aſſe, & he ſaddled him the aſſe, and he rode thereon.

14 And went after the man of God, and found him ſitting vnder an oke: and he ſaid vnto him, Wert thou the man of God that cameſt from Iudah? And he ſaid, yea.

15 Then he ſaid vnto him, y Come home with me, and eate bread.

16 But hee answered, I may not reſturne with thee, nor go in with thee, neither will I ate bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, ſaying, Thou ſhalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wenteſt.

18 And he ſaide vnto him, I am a Prophet alſo as thou art, and an Angel ſpake vnto me by the worde of the Lord, ſaying, ¶ Bring him againe with thee into thine houle, that hee may eate bread and drinke water: buche ſped vnto him.

19 So he went againe with him, and did eate bread in his houſe, and dranke water.

20 And as they ſate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cryed vnto the man of God that came from Iudah, ſaying, ¶ Thus ſaith the Lord, y Becauſe thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandement which the Lord thy God commanded thee,

22 But cameſt backe againe, and haſt eaten bread and drinke water in the place (whereof he did ſay vnto thee, ¶ Thou ſhalt eate no bread nor drinke any water) thy carkeis ſhall not come vnto the ſepulchre of thy fathers.

23 ¶ And when hee had eaten bread, and drinke, he ſaddled him the aſſe, to wit, to the Prophet whom hee had brought againe.

24 And when he was gone, a Ipon met him by the way, and ſlew him, and his body was caſt in the way, and the aſſe ſtoode thereby: the Ipon ſtoode by the corpes alſo.

25 And behold, men that paſſed by, ſaw the carkeis caſt in the way, and the Ipon ſtanding by the corpes: and they came and tolde it in the towne where the olde Pro-

phet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, hee ſaide, ¶ It is the man of God, who hath bene diſobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the Ipon, which hath rent him and ſlaine him, accor- ding to the worde of the Lord, which hee ſpake vnto him.

27 ¶ And he ſpake to his ſonnes, ſaying, Saddle me the aſſe. And they ſaddled him.

28 And hee went and founde his body caſt in the way, and the aſſe and the Ipon ſtoode by the corpes: and the Ipon had not eaten the body, nor toyme the aſſe.

29 And the Prophetooke by the body of the man of God, and laide it vpon the aſſe, and brought it againe, and the olde Prophet came to the cite, to lament and burie him.

30 And he laide his body in his owne grave, and they lamented ouer him, ſaying, ¶ Woe, my brother.

31 And when hee had buried him, hee ſpake to his ſonnes, ſaying, ¶ When I am dead, burie mee alſo in the ſepulchre, wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing wol, ch hee cryed by the worde of the Lord againſt the altar that is in Beth-el, and againſt all the houſes of the hie places, which are in the cities of Samaria, ſhall ſurely come to paſſe.

33 Howbeit, after this, Ieroboam con- nerted not from his wicked way, but turned againe, and made of the lowell of the people Priettes of the hie places. ¶ Who would, might ſanctifie himſelfe, and be of the priettes of the hie places.

34 And this thing turned to ſinne vnto the houſe of Ieroboam, enen to roote it out, & deſtroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam ſendeth his wife diſguiſed to Ahiah the Prophet, who declarer vnto him the deſtruction of his houſe; 22 Iudah is puniſhed by Shihah.

¶ That time Ahiah the ſonne of Ieroboam fell ſicke.

And Ieroboam ſaide vnto his wife, ¶ Wp, I pray thee, and diſguiſe thyſelfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shihah: for there is Ahiah the Prophet, which tolde me * that I ſhould be king ouer this people.

3 And take I with thee ten loanes and I craknels, and a bottell of ſomp, and goe to him: he ſhall tell thee what ſhall become of the pong man.

4 And Ieroboams wife did ſo, and as ſole, and went to Shihah, and came to the houſe of Ahiah: but Ahiah coulde not ſee, for his ſight was decayed for his age.

5 Then the Lord ſaid vnto Ahiah, ¶ Be- holde, the wife of Ieroboam cometh to aſke a thing of thee for her ſonne, for he is ſicke: thus and thus ſhalt thou ſay vnto her: for when ſhee cometh in, ſhee ſhall ſeme her ſelfe to be another.

6 Therefore when Ahiah heard the ſound of Ieroboam.

I To declare that this was only the iudgement of God: for if the Iyon had done ie for hunger, hee would alſo haue deuoured the body. m Which hee prepared for himſelfe.

n So the wicked profite not in Gods threatenings, but goe backward and become worſe and worſe. a. Tim. 3. 13. ¶ Ebr. fill his hand.

a His owne conſcience bare him witneſſe that the Prophet of God would not ſatiſfie his affections which was a wicked man. Chap. 11. 31. ¶ Ebr. in thine hand, b According to the cuſtome when they went to aſke counſell of Prophets, 1. Sam. 9. 7. ¶ Or, waſers, ¶ Ebr. Eyes ſtoode c Then the wife of Ieroboam.

¶ Or, he charged me to wit, an Angel. f Seeing he had the expreſſe word of God, he ought not to haue declined therefrom, nei- ther for the per- ſwaſion of man nor Angel.

¶ Ebr. looked.

¶ Ebr. I am. ¶ This hee did of a ſimple minde, thinking it his ducie to declare friendſhip to a Prophet.

h His fault is here double: firſt in that that he ſuffereth not the Prophets to obey Gods expreſſe commandement: and next that hee ſaith to haue a reuelation to the contrary.

i God would re- proue his folly by him who was the occaſion to bring him into error.

k By this feare- full example God ſetteth forth, how dan- gerous a thing it is for men to be- haue themſelues coldly, or de- ceitfully in their charge whereun- to God hath called them.

d For God oft times discloseth unto his, the craft & subtiltie of the wicked.
e Which wast but a seruant,

of her feet as she came in at þe doore, he said, Come in, thou wife of Ieroboam: why faintest thou thus the selfe to be another? I am sent to thee with heauie tidings.

7 So tell Ieroboam, Thus saith þe Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent þe kingdom away from the house of Dauid, and haue giuen it ther, and thou halt not bene as my seruant Dauid which kept my commandements, and followed me with all his heart, and did only that which was right in mine eyes,

9 But halt done euill aboue all that were before thee, (for thou halt gone and made thee other gods, and molten images, to prouoke mee, and halt cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, I will bring euill off from Ieroboam him that * a pissech against the wall, aswell him that is shut by, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man swepereth away dreg, till it be all gone.

11 The dogges shall eate him of Ieroboams bones that dperth in the cite, and the foules of the ayre shall eate him that dperth in the field: for the Lord hath sayd it.

12 Wp therfore & get thee to thine house: for when thy feete enter into the cite, the child shall die.

13 And all Israel shal moune for him, & bury him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnesse towards the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shal stirre him by a king ouer Israel, which shall destroy the house of Ieroboam in that day: what a pece, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the Riuier, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel by, because of the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 I And Ieroboams wife arose, & departed, and came to Tirzah, and when she came to the threshold of the house, the pong man died.

18 And they buried him, & all Israel lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Abiiah the Prophet.

19 And the rest of Ieroboams acts, how hee warred, and how hee reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and he slept with his fathers, and Baadab his sonne reigned in his stead.

21 Also Rehoboam the sonne of Salomon reigned in Iudah, Rehoboam was

one and fourtie yeere olde, when he began to reigne, and reigned lxxviii yeere in Ierusalem in the cite, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Baamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomiters in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 I And in the fift yeere of King Rehoboam, Sihthak king of Egypt came by against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he caried away all the shields of golde: which Salomon had made.

27 And king Rehoboam made for them brazen shields, and committed them into the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the Actes of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betwene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the cite of Dauid: his mothers name was Baamah an Ammonite. And Abiiah his sonne reigned in his stead.

CHAP. XV.

1 Abiiah reigneth ouer Iudah. 2 Asa succedeth in his roome. 16 The battell betwene Asa & Baadab. 24 Iehoshaphat succedeth Asa. 25 Nadab succedeth Ieroboam. 28 Baascha killeth Nadab.

And in the righteene yeere of the King A Rehoboam the sonne of Nebat, reigned Abiiah ouer Iudah.

2 Thie yeere reigned he in Ierusalem, and his mothers name was Baachah the daughter of a Bilhailon.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and set by his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord: and turned from nothing that he commanded him, all the dayes of his life, save only in the matter of Uriah the Iittite.

6 And there was warre betwene Rehoboam

p And died be- fore Ieroboam about foure yeeres.

ffor, besides all that their fathers had done by their finnes,

q Where idolatrie reigneth all horrible vices are committed, till at length Gods iust iudgement destroy them utterly.

Chap. 10. 16.

r Which books were called the bookes of She-maiah and Iddo the Prophets, 2. Chro. 12. 25. f That is, all the dayes of Rehoboams life. e Whose idolatrie Rehoboam her sonne followed.

2. Chro. 11. 25.

a Some thinke that this was Abiash Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah,

2. Sam. vii. 4. and 12. 9.

f To wit, two calues.

Chap. 21. 21. 2. king. 9. 8. g Eueny male euen to the dogs, 1. Sam. 25. 22.

h Aswell him that is in the strong holde, as him that is abroad.

i They shal lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked God hath some, on whome hee doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning Euphrates,

n The people shall not be excused, when they doe euill at the commendement of their gouernours,

o The Lorde smote him that he died, 2. Chro. 13. 20.

2. Chron. 13. 3.

boam and Jeroboam as long as he lived.
7 The first allo of the actes of Abnam, and all that he did, are they not written in the * booke of the Chronicles of the Kings of Iudah: there was alio warre betwene Abnam, and Jeroboam.

2. Chron. 14. 1.

8 And Abnam slept with his fathers, & they buried him in the cite of Dauid: and Afa his sonne reigned in his stead.
9 ¶ And in the twentie peere of Jeroboam king of Israel reigned Afa ouer Iudah.

e That is, his grandmother, as Dauid is oft times called father of them, whole grandfather he was.
d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished.
2. Chron. 15. 16.
e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance and not of malice.
f Of the same purpose that Jeroboam did, because the people should not goe vp to Ierusalem, lest they should follow Afa.
2. Chron. 16. 2.
|| Or, Syria,
g And vexed me no longer.

10 He reigned in Ierusalem one & fourtie peere, & his * mothers name was Baaschah, the daughter of Abishalom.

11 And Afa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe * Baaschah his mother also from her estate, because she had made an idole in a groue: And Afa destroyed her idoles, and burnt them by the booke Iudon.

14 But they put not downe the hie places. Wherefore, Afa's heart was * vpright with the Lord all his daies.

15 Also hee bought in the hie vessels of his father, and the things that hee had dedicated vnto the house of the Lord, silver, and golde, and vessels.

16 ¶ And there was warre betwene Afa and Baasha king of Israel all their daies.

17 Then Baasha King of Israel went vp against Iudah, & built * Ramath, so that he would let none goe out of in to Afa king of Iudah.

18 Then Afa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Afa sent them to * Ben-hadad the sonne of Tabrimmon, the sonne of Hesyon king of || Aram that dwelt at Damascus, saying,
19 There is a covenant betwene me and thee, and betwene my father & thy father: behold, I haue sent vnto thee a present of silver and golde: come, breake thy covenant with Baasha king of Israel, that hee may depart from me.

20 So Ben-hadad hearkened vnto king Afa, and sent the captaynes of the hostes, which he had, against the cities of Israel, and snore Tiron, and Dan, and Abel-berth-maachah, and all Emmeroth, with all the land of Naphtali.
21 And when Baasha heard thereof, he left building of Ramath, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, & none excepted, & they tooke the stones of Ramath, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Epiphah.
23 And the rest of all the acts of Afa, and all his might, and all that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his olde age he was diseased

in his feet.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of Dauid his father. And Iehoshaphat his sonne reigned in his stead.

25 And Baasha the sonne of Jeroboam began to reigne ouer Israel the second peere of Afa king of Iudah, and reigned ouer Israel two peere.

26 And hee did euill in the sight of the Lord, walking in the wap of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Baasha and all Israel layd siege to Gibbethon.

28 Enen in the third peere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee snored al the house of Jeroboam, he left none aloue to Jeroboam, until hee had destroyed him, according to the * worde of the Lord which he spake by his seruant Ahijah the Shilonite,
30 Because of the finnes of Jeroboam which hee committed, and wherewith hee made Israel to sinne, by his * prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Baasha and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betwene Afa and Baasha king of Israel all their daies.

33 In the third peere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in * Tirzah, and reigned foure and twentie peeres.
34 And hee did euill in the sight of the Lord, walking in the wap of Jeroboam, and in his sinne, wherewith hee made Israel to sinne.

C H A P. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab married Jezebel. 34 Jericho vs built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captayne ouer my people Israel, and thou hast walked in the wap of Jeroboam, and hast made my people Israel to sinne, to prouoke mee with thy finnes,
3 Therefore, I will take away the posteritie of Baasha, & the posteritie of his house, and will make * thine house like the * house of Jeroboam the sonne of Nebat.

4 * He that dieth of Baashas stocke in the cite, him shall the dogs eate: and that man of him which dieth in the fieldes, shall the fowles of the aie eate.
5 And the rest of the acts of Baasha and what hee did, and his power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, & was

h He had the gout, & put his trust rather in Physicians then in the Lord,
2. Chron. 16. 12.
i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.
Chap. 14. 10.

l By causing the people to commit idolatrie with his calves, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

|| Or, made a proclamation.
Or, none innocent.

b Meaning the house of Baasha
Chap. 15. 29.
Chap. 14. 11.

|| Or, valiantnesse.
2. Chron. 16. 1.

e That is, the Prophet did his message.

d Meaning Nadab Jeroboams sonne,

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Jeroboams sonne.

h Where Zimri kept himselfe in holde.
*Ebr. burnt the kings house upon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Jeroboam, even for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed ^e him.

8 ¶ In the five and twentieth yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charres conspired against him, as hee was in Tirzah: drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came & smote him, and killed him in the fene and twentieth yeere of Asa king of Iudah, & reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, & made Israel to sinne, & prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the fene and twentieth yeere of Asa king of Iudah did Zimri reigne fene daies in Tirzah, and the people was then in campe & against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Zimri the captaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged ^h Tirzah.

18 And when Zimri sawe, that the citie was taken, hee went into the palace of the kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Jeroboam, and in his finnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were ⁱ people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Ginnath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed

Tibni the sonne of Ginnath: so Tibni died, and Omri reigned.

23 In the one and thirtieth yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine ^{||} Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the citie which hee built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ^k worse then all that were before him.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, & in his finnes wherewith hee made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in ^l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtieth yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentieth yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Jeroboam the sonne of Nebat, except hee tooke Jezabel also the daughter of Eth-baal king of the Zidonians to ^m wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which hee had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his daies did Hiel the Bethelite build ⁿ Jericho: hee layde the foundation thereof in Abiram his eldest sonne, and set by the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake by Iosias the sonne of Ami.

CHAP. XVII.

1 Eliah forewarneth of the famine to come. 4 He is fed of ravens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

And Eliah the Tishbite one of the inhabitants of Gilead layde vnto Ahab, *As the Lord God of Israel lieth, in whose whom I stand, there shall be neither dewe nor raine these yeeres, but ^a according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the river Cherith, that is ouer against Iordan.

4 And thou shalt drinke of the river: and I haue

|| Or, Slonerons.

k For such is the nature of idolatry, that the superstition thereof doth daily encrease, and the elder it is, the more abominable it is before God and his Church.

l Hee was the first King that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6. 26.

*Ebr. by the hand of Iosias.

Ecclus. 48. 3. sam. 5. 16, 17. a That is, whom I serue. b But as I shall declare it by Gods reuelation. || Or, brooke.

c To strengthen his faith against perfection. God prometh to feed him miraculously.

I have commaunded the rauen to feede thee there.

5 So he went & did according vnto the word of the Lord: for he went, and remained by the ruer Cherith that is ouer against Iordan.

6 And the rauen brought him bread & fleshy in the morning, and bread and fleshy in the evening, and he dranke of the ruer.

7 And after a while the ruer dried by, because there fell no raine vpon the earth.

8 ¶ And the word of the Lord came vnto him, saying,

9 ¶ Up, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I have commaunded a widow there to susteine thee.

10 So he arose, & went to Zarephath: and when he came to the gate of the cite, behold, the widow was there: gathering sticks: and he called her, and sayde, Winge me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as he was going to fet it, he called to her, and sayd, Winge me I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a litle oyle in a cruse: and behold, I am gathering & a fewe sticks for to goe in, and dress it for me and my sonne, that we may eate it, and die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, & The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So he went, and did as Elijah sayd, and he did eat: so did he and her house a certeine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickness was so sore, that there was no breath left in him.

18 And she said vnto Elijah, What haue I to do with thee, O thou man of God: art thou come vnto me to call my sonne to remembrance, and to slay my sonne?

19 And he said vnto her, Sme me thy sonne, and he tooke him out of her bosome, and carried him vp into a chamber, where he abode, and layd him vpon his owne bedde.

20 Then he called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I soujorne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, & called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childe's soule come vnto him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he liued.

23 And Elijah took the childe, & brought him downe out of the chamber into the house, and delivered him vnto his mother, and Elijah said, Beholde, thy sonne liueth.

24 And the woman layde vnto Elijah, Powe! I knowe that thou art a man of God, and that the word of the Lord in thy mouth is true.

1 So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah useth to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Elijah killeth all Baals prophets. 45 He obtaineth raine.

After many daies, the word of the Lord came to Elijah, in the third pere, saying, Goe, shew thee selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared the Lord greatly:)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fittie in a caue, and hee fed them with bread, and water.

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fontaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the hoxes and the mules aliue, lest wee depeine the land of the beasts.

6 And so they diuided the land betweene them to walke thoway it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah & met him: and hee knewe him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Beholde, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my Lord hath not sent to seeke thee: and when they sayde, He is not here, he tooke an oth of the kingdome & nation, if they had not founde thee.

11 And now thou sayest, Goe, tell thy lord, Beholde, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carpe thee into some place that I do not knowe: so when I come and tell Ahab, if he can not finde thee, then will he kill me: but I thy seruant feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, howe I hid an hundred men of the Lords Prophets by fitties in a caue, & fed them with bread and water?

14 And now thou sayest, Go, tell thy lord,

a After that he departed from the ruer Cherith.

b God had begun to worke his feare in his heart but had not yet brought him to that knowledge, which is also requisite for the godly: that is, to professe his Name openly.

c God piereth oftentimes the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be knowne to be granted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but seru God and fauour his children.

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them. Luk. 4. 25, 26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods providence, 4 Ebr. two.

f For there is no hope of any more sustentance.

g God receiue: h no benefite for the vse of his, but he prometh a most ample recompense for the same, h That is, till he had raine and food on the earth.

¶ Or, that he died.

i God would trie whether she had learned by his mercifull providence to make him her only stay and comfort.

k He was afraid lest Gods Name should haue bene blasphemed and his ministers condemned, except he should haue continued his mercies, as he had begun them, specially while he there remained,

e By my presence I will declare that thou hast tolde him the truth.

f The true ministers of God ought not onely to suffer the wrath to be vanisht slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholly, or in part, Zeph. i. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men raiued with some strange spirit, k You esteeme him as a god. l He mocketh their beastly madnesse, which thinke that by any instance or sure, the dead & vile idoles can helpe their worshippers in their necessities.

Behold, Elias is here, that he may slay me. 15 And Elias saide, As the Lord of hostes liueth, before whom I stand, I will surely slewe my life vnto him this day. 16 ¶ So Obadiab went to meete Ahab, & tolde him: & Ahab went to meete Elias. 17 And when Ahab saide Elias, Ahab saide vnto him, Art thou he that troublest Israel?

18 And he answered, I haue not troubled Israel, but I, thou, and thy fathers house, in that pee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Nowe therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred, & fifty, and the prophets of the groves foure hundred, which cate at Isebel's table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and said, How long shall ye halte betweene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.

22 Theresaide Elias vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred, and fiftie men.

23 Let them therefore giue vs two bullocks, and let him chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elias saide vnto the prophets of Baal, Chuse you a bullocke, and prepare him self (for pee are many) and call on the name of your gods, but put no fire vnder.

26 So theyooke the one bullocke, that was giuen them, & they prepared it, & called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elias mocked them, and said, Crie loue: for he is a god: either he talketh, or purifieth his enemies, or is in his iourney, or it may be that hee sleepeyth and must be awaked.

28 And they cried loude, and cut them selves as their manner was, with knives and lancets till the blood gushd out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Elias saide vnto all the people, Come to me. And all the people came to him: And he repaired the altar of the Lord that was broken downe.

31 And Elias tooke twelue stones, according to the number of the tribes of the sonnes of Iacob, (vnto whom the worde of the Lord came, saying, * Israel shall be thy name)

32 And with the stones he built an altar in the name of the Lord: and he made a ditch rounde about the altar, as great as would containe two & incalures of seede.

33 And hee put the wood in order, and Hewed the bullocke in pieces, and laide him on the wood,

34 And laide, fil foure bariels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And hee saide, Doe it the third time. And they did it the third time.

35 And the water ran rounde about the altar: & he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elias the Prophet came, and saide, Lord God of Abraham, Izaak, and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, & consumed the burnt offering, and the wood, and the stones, and the dust, and licked by the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and saide, The Lord is God, the Lord is God.

40 And Elias saide vnto them, Take the prophets of Baal, let not a man of them escape. And theyooke them, and Elias brought them to the brooke Kidson, and slewed them there.

41 ¶ And Elias saide vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elias went vp to the toppes of Carmel: and hee crouched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Go by now and looke toward the way of the Sea. And he went vp, and looked, and saide, There is nothing. Againe he said, Doe againe: seuen times.

44 And at the seuenth time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he saide, Vp, and sap vnto Ahab, Awake ready thy charer, and get thee downe, that the raine slay thee not.

45 And in the meane while the heauen was blacke with clouds and winde, and there was a great raine. Then Ahab went vp and came to Izerel.

46 And the hand of the Lord was on Elias, and hee girded by his loynes, and ran before Ahab till he came to Izerel.

CHAP. XIX.

Elias fleeing from Isebel, is nourished by the Angel of God. 15 Hee is commended to anyones Harzel, Iehu, and Elshaph.

Gene. 32. 28.

2 King. 17. 34.

¶ Eb. Sars, which some thinke containe about three portels and a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent that they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to runne in blindenes and error for a time, yet at length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truly peruersed to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so he was strengthened by the same, that he did not faint, but continued still till he had obtained, [For here and there.

q He was so strengthened with Gods spirit, that he ran faster then the charer was able to run.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

For, whether his minde led him, c So hard a thing it is to bridle our impatiencie in affliction, that the faintes could not overcome the same.

d He declareth that except God had nourished him miraculously, he had not bene possible for him to have gone this journey.

e He complaineth that the more zealous that he shewed himselfe to maintain Gods glory, the more cruelly was he persecuted.

Rom. 11. 3.

f For the nature of man is not able to come neere vnto God, if he should appear in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacity.

g We ought not to depend on the multitude in maintaining Gods glory, but because our dutie fo requirerh, we ought to doe it.

For Syria.

NOWE Hhab tolde Jezebel all that Elishah had done, and how he had slaine all the prophets with the sword.

2 Then Jezebel sent a messenger vnto Elishah, saying, The Gods do so to me and moze also, if I make not thy life like one of their hures by to morowe this time.

3 ¶ When hee sawe that, he arose, and went for his life, and came to Beer-sheba, which is in Iudah, & left his servant there.

4 But hee went a dayes iourney into the wilderness, and came and late downe vnder a iuniper tree, and desired that hee might die, and said, It is now enough: O Lord, take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the iuniper tree, behold now an Angel touched him, and said vnto him, Up, and eate.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Up and eate: for thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a cave, and lodged there: and beholde, the Lord spake to him and said vnto him, What dost thou here, Elishah?

10 And he answered, I haue bene very zealous for the Lord God of hostes: for the children of Israel haue forsaken thy commandment, broken downe thine altars, and slaine thy prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand by on the mount before the Lord. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the winde: and after the wind, came an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Elishah heard it, he covered his face with his mantell, and went out, and stood in the entring in of the cave: and beholde, there came a voyce vnto him, and said, What dost thou here, Elishah?

14 And he answered, I haue bene very zealous for the Lord God of hostes, because the children of Israel haue forsaken thy commandment, cast downe thine altars, and slaine thy prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Go, returne by the wilderness vnto Damascus, and when thou comest there, anoint Hazael King ouer Israel.

16 And Jehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elishah

the sonne of Shaphat of Abel Bethobai shalt thou anoint to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elishah slay.

18 Yet will I leave seven thousand in Israel, euen * all the kiers that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elishah the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elishah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ranne after Elishah, and said, I let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, & slew them, and sodde their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elishah, and ministered vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiserh the victory to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reprov'd therefore by the Prophet.

Then Ben-hadad the king of Hamath assembled all his armie, and two and thirtie Kings with him, with horses, and chariots, and went by, and besieged Samaria, and fought against it.

2 And he sent messengers to Hhab king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy silver and thy golde is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and saide, My Lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy golde, and thy women, and thy children.

6 ¶ Els I will send my seruants vnto thee by to morowe this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief: for he sent vnto me for my wives, and for my children, and for my silver, and for my golde, and I benied him nor.

8 And all the elders, and all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore he said vnto his messengers of Ben-hadad, Tell my Lord the King,

Rom. 11. 4.

h He declareth that wicked dissenters and idolaters are not his.

i Though this naturall affection is not to be condemned, yet it ought not to moue vs when God calleth vs to serue him. k He would not stay til wood was brought, so great was his desire to follow his vocation.

For Syria.

a That is, gouernours and rulers of prouinces.

For Shomeron.

b I am content to obey and pay tribute.

c He would not accept his answer, except hee did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion, howe to make warre against him. d They thought their duties rather to venter their liues, then to graunt to the thing which was not lawfull, onely to satisfie the lust of a tyrant.

All that thou desirest send for thy servant
at the first time, that I will doe, but this
thing I may not doe. And the messengers
departed, and brought him an answer.
10 And Ben-hadad sent unto him, and
said, The gods doe so to me and more also, if
the dust of Samaria be enough to all the
people that follow mee, for euery man an
handfull.
11 And the king of Israel answered, and
saide, Tell him, let not him that girdeth his
harnesse, boast himselfe, as he that putteth
it off.
12 And when he heard that tidings, as
he was with the kings drinking in the pa-
lusions, he said unto his seruants, Bring
toth your engins, and they set them against
the citie.
13 ¶ And behold, there came a Prophet
vnto Ahab King of Israel, saying, Thus
saith the Lord, Hast thou seene all this great
multitude? behold, I will deliuer it into
thine hand this day, that thou maist know,
that I am the Lord.
14 And Ahab said, By whom? And he
said, Thus saith the Lord, By the seruants
of the princes of the pouncees. Hee said as
game, Who shall order the battell? And he
answered, Thou.
15 ¶ Then he numbred the seruants of
the princes of the pouncees, and they were
two hundredth, two and thurie: and after
them hee numbred the whole people of all
the children of Israel, even seven thousand.
16 And they went out at noone: but
Ben-hadad did drinke, till he was drunken
in the tents, both he, and the kings: for two
and thirtie kings helped him.
17 So the seruants of the Princes of
the pouncees went out first: and Ben-ha-
dad sent out, and they shewed him, saying,
There are men come out of Samaria.
18 And he said, Whether they be come
out for peace, take them alme: or whether
they be come out to fight, take them yet a
lme.
19 So they came out of the citie, to wit,
the seruants of the princes of the pouncees,
and the hoste which followed them.
20 And they slew euery one his enemy:
and the Aramites fled, and Israel pursued
them: but Ben-hadad the king of Aram
escaped on a horse with his horsemen.
21 And the king of Israel went out, and
smote the horses and charrets, and with a
great slaughter slew he the Aramites.
22 (For there had come a Prophet to
the king of Israel, and had saide vnto him,
Goe, be of good courage, and confide, and
take heede what thou doest: for when the
peere is gone about, the king of Aram will
come vp against thee.)
23 ¶ Then the seruants of the King of
Aram said vnto him, Their gods are gods
of the mountaines, and therefore they ouer-
came vs: but let vs fight against them in
the plaine, and doubtlesse we shal ouercome
them.
24 And this doe, take the kings away,
euery one out of his place, and place Cap-
taines for them.

25 And number thy selfe an armie, like
the armie that thou hast lost, with such ho-
lies, and such charrets, and we will fight a-
gainst them in the plaine, and doubtlesse we
shal ouercome them: and he hearkened vn-
to their voice, and did so.
26 And after the peere was gone about,
Ben-hadad numbred the Aramites, and
went vp to Apphek to fight against Israel.
27 And the children of Israel were
numbred, and were all assembled & went
against them, and the children of Israel
pitched before them, like two little flockes
of kids: but the Aramites filled the coun-
treys.
28 And there came a man of Gob, and
spake vnto the king of Israel, saying, Thus
saith the Lord, Because the Aramites haue
said, The Lord is the God of the mount-
taines, and not God of the valles, there-
fore will I deliuer all this great multitude
into thine hand, and ye shall know that I
am the Lord.
29 And they pitched one ouer against
the other seven daies, & in the eleuenth day
the battell was toynd: and the children of
Israel slew of the Aramites an hundredth
thousand footmen in one day.
30 But the rest fled to Apphek into the
citie: and there fell a wall vpon seven
and twentie thousand men that were left: and
Ben-hadad fled into the citie, and came in
to a secret chamber.
31 ¶ And his seruants sayde vnto him,
Beholde now, we haue heard say, that the
kings of the house of Israel are mercifull
kings: we pray thee, let vs put sackcloth
about our loynes, and ropes about our
heads, and goe out to the king of Israel: it
may be that he will save thy life.
32 Then they girded sackcloth about
their loynes, & put ropes about their heads,
and came to the king of Israel, and said,
Thy seruant Ben-hadad saith, I pray thee,
let me liue: and he said, Is he yet alme: he
is my brother.
33 Now the men tooke diligent heed if
they could catch any thing of him, and made
haste, and said, Thy brother o Ben-hadad.
And he said, Go bring him. So Ben-hadad
came out vnto him, and hee caused him to
come vp into the charer.
34 And Ben-hadad sayde vnto him, The
cities which my father tooke from thy fa-
ther, I will restore, and thou shalt make
streets for thee in Damascus, as my
father did in Samaria. Then layde Ahab,
I will let thee goe with this covenant. So
he made a covenant with him, and let him
goe.
35 ¶ Then a certeine man of the chil-
dren of the Prophets said vnto his neigh-
bour by the commandement of the Lord,
Smite me, I pray thee. But the man re-
sufed to smite him.
36 Then said he vnto him, Because thou
hast not obeyed the voce of the Lord, be-
hold, allsoone as thou art departed from
me, a lion shal slay thee. So when he was
departed from him, a lion found him, and
slew him.

1 All they which
were in the bat-
tell of the former
yeere, verse 15.

m Who as of
like power in the
valley, as I am on
the hills, and can
aswell destroy a
multitude with
fewe, as with
many.

¶ Ebr from cham-
ber to chamber.

n In signe of
submission, and
that we haue de-
serued death if
he will punish vs
with rigour.

¶ Or, and caught
it of him.
o He is alme.

p Thou shalt ap-
point in my chief
citie what thou
wilt, and I will
obey thee.

¶ Or, of the disci-
ples.

q By this exter-
nall signe hee
would more liue-
ly touch the
kings heart.
r Because thou
hast transgressed
the commande-
ment of the

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, & waited for the king by the way, and disguised himself with ashes upon his face.

39 And when the king came by, he cried unto the king, and said, Thy servant went into the middes of the battell: and behold, there went away a man, whom another man brought unto me, & said, Keep this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of silver.

40 And as the servant had here & there to doe, he was gone: and the king of Israel said unto him, So thall thy iudgement be: thou hast giuen sentence.

41 And he baided, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets:

42 And he said unto him, Thus saith the Lord, * Because thou hast let goe out of thine hands a man whome I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the king of Israel went to his house hearp and in displeasure, and came to Samaria.

CHAP. XXI.

8 Jezabel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliab reprooveth Ahab, and be repenteth.

AFTER these things Naboth the Zecreite had a vineyard in Israel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may make me a garden of herbes therof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the woorth of it in money.

3 And Naboth said to Ahab, The Lord keep me from giuing thee the inheritance of my fathers unto thee.

4 Then Ahab came into his house hearp and in displeasure, because of the worde which Naboth the Zecreite had spoken unto him: for he had said, I will not giue thee the inheritance of my fathers, and hee lay vpon his bed and turned his face, and would eate no bread.

5 Then Jezabel his wife came to him, and sayde vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Zecreite, and sayde vnto him, Give me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezabel his wife said vnto him, Doe thou now governe the kingdome of Israel? yea, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Zecreite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters vnto the Elders, and to the Nobles,

that were in his citie dwelling in Naboth.

9 And they wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them witness against him, saying, Thou hast blasphemie God and the King: then carrie him out, and stone him that hee may die.

11 And the men of this citie, even the Elders and gouernours, which dwell in his citie, did as Jezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blasphemie God and the King. Then they caried him away out of the citie, and stoned him with stones, that hee died.

14 The they sent to Jezabel, saying, Naboth is stoned, and is dead.

15 ¶ And when Jezabel heard that Naboth was stoned, and was dead, Jezabel said to Ahab, ¶ Woe, & take possession of the vineyard of Naboth the Zecreite, which he refused to giue thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Zecreite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliab the Tithite, saying,

18 Arise, goe downe to meet Ahab king of Israel, which is in Samaria: for he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore thou shalt say vnto him, Thus saith the Lord, ¶ Hast thou killed, & also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, ¶ In the place where dogges licked the blood of Naboth, shall dogges lick euen thy blood also.

20 And Ahab said to Eliab, Hast thou found me, & mine enemy? And he answered, I have found thee: for thou hast loide thy selfe to worke wickednes in the sight of the Lord.

21 ¶ Behold, I will bring euil vpon thee, and will take away thy possertie, and will cut off from Ahab him that putteth against the wall, as wel him that is as thut by, as him that is left in Israel.

22 And I will make thine house like the house of Jeroboam the sonne of Nebat, and like the house of Baasha the sonne of Achiah, for the promocation wherewith thou hast provoked, and made Israel to sinne.

23 And also of Jezabel spake the Lord, saying, ¶ The dogges shall eate Jezabel by the wall of Israel.

24 The dogges shall eate him of Ahab's stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eate.

d For then they vied to enquire of mens faults: for none could fast truly that were notorious sinners.

e Thus worldly things contrary to Gods commandement, who wil lethe not to consent to the shedding of innocent blood, obey rather the wicked commandement of Princes, then the iust lawes of God.

¶ Ebr. blisse.

f This example of monstrous crueltie the holy Ghost leauech to vs, to the intent that we should abhor all tyrannie, and specially in them whome nature and kinde should mouere to be pitifull and inclined to mercie.

g Doeſt thou thinke to haue any aduantage by murdering an innocent?

h This was fulfilled in Ioram his sonne, as 2. King.

9.25.26.

Chap. 14. 10. 2. King. 9. 8. 1. Sam. 25. 22. Chap. 14. 10.

Chap. 15. 29. Chap. 16. 3.

2. King. 9. 33. 3. ¶ Or, firtlesse, or possession.

i By the wicked counsell of his wife, he became a vile idolater and cruell murderer, as one that gaue himself wholly to seruise sinne.
 k In token of mourning, or as some read, barefooted.

l Meaning, in Tearams time, 2. king. p. 26.

2. Chro. 18. 1, 2. a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.

b To see and visite him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it.

d I am ready to joyne and goe with thee, and all mine is at thy commandment. e Hee seemed that he would not goe to the warre, except God approved it, yet when Michaiiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were batters, and erued for lute, when Je-

25 But there was none like Ahab, who did sell himselfe, to worke wickednes in the sight of the Lorde, whome Isebel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Kinges did, whome the Lord cast out before the children of Israel.

27 Now when Ahab heard those wordes, he rent his clothes, and put sackcloth vpon him and fasted, and lay in sackcloth, and went k forle.

28 And the worde of the Lorde came to Eliah the Tishbire, saying,

29 Beest thou how Ahab is humble before me? because he submitted himselfe before me, I will not bring the euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 Jehoshaphat and Ahab fight against the king of Syria. 2 Michaiiah sheweth the king what shall be the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahab's sonne succeedeth. 41 The reigne of Jehoshaphat. 50 And to ahab his sonne.

A Now they continued three yeeres without warre betwene Aham and Israel. 2 And in the third yeere did Jehoshaphat the king of Iudah come downe to the king of Israel.

3 Then the king of Israel said vnto his seruants, Know ye not that Ramoth Gilead was ours? and we slay, and take it not out of the hand of the king of Aham.)

4 And he saide vnto Jehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Jehoshaphat saide vnto the king of Israel, I am as thou art, my people as thy people, and mine hostes as thine hostes.

5 Then Jehoshaphat saide vnto the king of Israel, O the counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundred men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shal I let it alone? And they said, Goe by: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat saide, Is there here neuer a Prophet of the Lorde more, that we might inquire of him?

8 And the king of Israel saide vnto Jehoshaphat, There is yet one man, Michaiiah the sonne of Ithiah, by whom we may aske the counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but euill. And Jehoshaphat saide, Let not the king say so.

9 Then the king of Israel called an Eunuich, and saide, Call quickly Michaiiah the sonne of Ithiah.

10 And the king of Israel and Jehoshaphat the king of Iudah sate either of them

on his throne in their apparell in the vord k In their kingdome. place at the entering in of the gate of Ramoth Gilead, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenaan made him ioyces of yron, and said, Thus saith the Lord. With these shalt thou pully the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe up to Ramoth Gilead, and prosper: for the Lord hath deliuered it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with one voice: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiiah saide, As the Lord liueth, whatsoeuer the Lord saith vnto me, that will I speake.

15 ¶ So he came to the king, & the king saide vnto him, Michaiiah, shalt we goe against Ramoth Gilead to battell, or shal we leaue off? and he answered him, O wee by, and prosper: and the Lord shall deliuer it vnto the hand of the king.

16 And the king saide vnto him, How oft shal I charge thee that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he saide, I saw all Israel scattered vpon the mountaines, as sheepe that had no sheppard. And the Lorde saide, O these haue no master, let euery man returne vnto his house in peace.

18 And the king of Israel saide vnto Jehoshaphat, Did I not tell thee, he would prophesie no good vnto me, but euill?

19 Againe he saide, Yeare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the host of heauen stood about him on his right hand, and on his left hand.

20 And the Lord saide, Who shall iustifie Ahab that he may goe and fall at Ramoth Gilead? And one saide on this maner, and another saide on that maner.

21 Then there came fourth a spirit, and stood before the Lord, and saide, I will entise him. And the Lorde saide vnto him, Wherewith?

22 And he saide, I will goe out, and be a false spirit in the mouth of all his prophets. Then he saide, Thou shalt entise him, and shalt also preuaile: goe forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiiah on the cheeke, and saide, * When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiiah saide, Behold, thou shalt tell lies. 2. Chro. 18. 23. ¶ Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

l The true prophets of God were accustomed to vie signes for the confirmation of their doctrine, Ma. 20. 2. Iere. 7. 3. where in the false prophets did imitate them, thinking thereby to make their doctrine more commendable

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it: be they neuer so vngodly.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel saide, Take Michaiah, and carie him vnto Amon the gouernour of the cite, and vnto Joash the kings sonne,

27 And say, Thus sayth the King, Vnto this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lorde hath not spoken by me. And he said, Hearken all pe people.

29 So the king of Israel and Jehoshaphat the king of Iudah went by to Masmoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaynes ouer his charers, saying, Fight neither with small, nor great, but onely against the king of Israel.

32 And when the captaynes of the charers sawe Jehoshaphat, they saide, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat cried.

33 And when the captaynes of the charers sawe that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bowe mightily, and smote the king of Israel betwene the ioynts: of his brigandine. Wherefore he saide vnto his charer man, Turne thine hand and carie me out of the boyl: for I am hurt.

35 And the battell increased that day, and the King stood still in his charer against the Aramites, and died at euil: and the blood ranne out of þ wound into the mids of the charer.

36 And there went a proclamation throughout the hoste about the going downe of the sunne, saying, Euery man to his cite, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charer in the pool of Samaria, and the dogs licked up his blood (and they washed his armour) according vnto the worde of the Lorde which he spake.

39 Concerning the rest of the actes of Ahaz, and all that he did, and the puerie

house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahaz slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ And Jehoshaphat the sonne of Asa beganne to reigne vpon Iudah in the fourth yeere of Ahaz king of Israel. 2.Chro,20.31.

42 Jehoshaphat was fine and thirtie yeere olde, when he beganne to reigne, and reigned fine and eleuente yeere in Ierusalem. And his mothers name was Zubah the daughter of Shithi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Nevertheless the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat and his worthy deedes that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dapes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

48 Jehoshaphat made ships of Cedar to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahaz vnto Jehoshaphat, Let my seruants goe with the seruants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the cite of Dauid his father, and Jehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahaz began to reigne ouer Israel in Samaria, the seuenteenth yeere of Jehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the temple was built

b In the time of this King, Iudmea was subiect to Iudah and was governed by whom they of Iudah appointed.

c By Tarshish the Scripture meaneth Cilicia and all the sea called Mediterranean.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde

¶ Or, in all point as his father did

The second booke of the Kings.

THE ARGUMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his cite Samaria taken, and the ten tribes by the iust plague of God for their idolatrie & disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, & neglecting his sundry admonitions by famine & other meanes, was taken by his enemies, saw his ionnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: & also by iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he & all his

e Let him be pinned away with hunger, and be fed with a small portion of bread and water.
u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

¶ Or, in his simplicity and ignorantly.
† Ebr. and betwene the brigandine.
‡ Ebr. sicke.
y To wit, Ahab king of Israel.

z Of the Israelites.

¶ Or, the chariots washed.
Chap. 21. 19.

i Meaning, that
God would shew
by effect, whether
he was a true
prophet or not.
k Which humble
my selfe before
God and his ser-
uant.

2. *Ahaziah by a fall fullerb sicke and consulteth with Baal-zebub.* 3. *He is reproved by Eliab.* 10. *The captaines over sifrie were sent to Eliab, whereof two were burnt with fire from heauen by his prayer.* 17. *Ahaziah dieth, and Iehoram his brother succeedeth him.*

H 2 And ^a Whaziah fel through
the lattesse window in his vp-
per chamber which was in
Samaria, so he was sick: then
he sent messengers, to whom he saide, Goe,
and inquire of Baal-zebub the god of Ek-
ron, if I shall recover of this my disease.

3 Then the Angel of the Lord said to Elishah the Tishbite, Arise, and go up to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from þe bed on which thou art gone by, but shalt die the death. So Elijah departed.

5 And the messengers returned unto him, to whom he said, Why are ye now returned?

6 And they answered him, There came
a man and met vs, and said vnto vs, Goe &
returne vnto the King which sent you, and
say vnto him, Thus saith the Lord, ^d Is it
not because there is no God in Zairai, that
thou fredest to enquire of Baalzebub the
god of Ekron? Therefore thou shalt not
come downe from the bed on which thou
art gone vs, but shalt die the death.

7 And he said vnto them, What maner man was he which came and met you, and told you these words?

8 And they said vnto him, He was an
haire man, and girded with a girdle of le-
ther about his loynes. Then said hee, It is
Elijah the Tishbite.

9 Therefore the king sent unto him a captain ouer fiftie with his fiftiames, who went vp vnto him: for behold, he sat on the top of a mountaine, and he sayd vnto him, O man of God, the king hath commanded that thou come downe.

TO But Eliah answered, and said to the
captaine ouer the fiftie, If that I be a man
of God, let fire come downe from the hea-
uē, and deuour thee and thy fiftie. So fire
came downe from the heauen, and deuours
him and his fiftie.

11 Again he sent vnto him another
captaine ouer fiftie, with his fiftie. Who
saie, and sayd vnto him, ^b O man of God,
thus the king commaundeth, Come downe
quickly.

12 But Eliah answered, and sayde vnto
seruants, when they threatned Gods iudgements
h He spake this in mockerie, and therefore pro-
o much the more.

them, i If I be a man of God, let fire come
downe from the heauen, and deuoure thee
and thy fiftie. So fire came downe from the
heauen, and deuoured him and his fiftie.

13 ¶ Per againe he sent the third captaine
ouer fiftie with his fiftie. And the third cap-
taine ouer fiftie went vp, and came, & fell on
his knees before Eliab, and besought him,
and said vnto him, O man of God, I pray
thee, let my life and the life of these thy fiftie
seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen & deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayde vnto
Eliah, Goe downe with him, bee not ^{as} afraid of his presence. So he arose, and went
downe with him vnto the King.

16 And hee sayd vnto him, Thus saierth
the Lorde, Because thou hast sent messen-
gers to enquire of Baal-zebub the god of
Ekron, (was it not because there was no
God in Israel to inquire of his voyde ?)
therefore thou shalt not come downe off the
bed, on which thou art gone vp, but shalt
die the death.

17 So he died according to the worde of the boye which Eliah had spoken. And Jehoram began to reigne in his stead, in the second yere of Jehoram the sonne of Jehoshaphat king of Iudah, because hee had no sonne.

18 Concerning the rest of the actes of He-
 zaiiah, that hee did, are they not written in
 the booke of the Chyonicles of the Kings of
 Israel?

of this Iehoram, Iehoshaphat died, and the kingdom confirmed to his sonne.

8 Eliaſh divideth the waters with his cloke. 11 He is taken up into heauen. 13 Eliſha taketh his cloke and divideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beaſts.

And when the Lord would take up Elis-
iah into heaven by a whirlwind, Elis-
iah went with Elisha from Gilgal.

2 Then Eliſha ſaid to Eliſha, Tarry here, & I pray thee: for the Lord hath ſent mee to Beth-el. But Eliſha ſayd, As the Lord lieth, & as thy ſoule lieth, I will not leave thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elisha, & sayd unto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

4. Againe Elifah said vnto him, Elifha, I am here, I pray thee: for the Lord hath sent me to Jericho. But he said, As the Lord lieth, & as thy soule lieth, I will not leaue thee. So they came to Jericho.

to be as the head, is to be the master, as to be at the head, is to be the controller. d For the Lord had reueiled it vnto him.

That is, spare
my life and let
me not die as the
other two.
In Thus the Lord
giueth boldnesse
to his, that they
fear not the
threatnings of
tyrants, which o-
therwise of them-
selves are afraid
to doe Gods
message,
In Iehothaphat
going to battell
against the Syri-
ans, made his
sonne Iehoram
King in the 17.
yeere of his re-
igne: and in the
18. yeere, which
was the second
yeere of his sonne
Iehoram, the
sonne of Ahab
reigned in Israel:
and in the 5. yeere

me of Iudah was

Which was that
place where the
children of Israel
were circumcised
after they came
ouer Iorden, and
had bene fourtie
yeeres in the wil-
dernesse, as Iosh.

So called, be-
cause they are
begotten as it
were anew by
the heavenly
doctrine.
That is, from
being any more
of one head: for
there, is to be a

So that he was punished for his idolatrie after two sortes: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his boufe to giue light beneath.

b The Philistims which dwell at Ekron, worshipped this idole, which signifieth the god of flies, thinking, that he could preferre them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters true not the true God, for els they would seeke to none but to him alone.

d Ignorance is the mother of error and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carne.

g He declareth what power Gods word hath in the mouth of his gainst the wicked.

h Ioked Gods wrath

e Not onely at Beth-el, but at Iericho and o- ther places were there prophets, which had schol- lers, whom they instructed and brought vp in the true feare of God.

5 And the children of the Prophets that were at Iericho, came to Elishah, and said vnto him, Knowest thou that the Lord will take thy master from thine dead this day? and he sayd, Yea, I know it: hold pee pour peace.

6 Whereouer Elishah layd vnto him, Tarrie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayd, As the Lord li- ueth, and as thy soule liueth, I wil not leaue thee. So they went both together.

7 And sicke men of the sonnes of p^r Prophets went, and stode on the other side as farre off, and they two stode by Iorden.

8 Then Elishah tooke his cloke, & wrapt it together, and smote the waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elishah sayde vnto Elisha, Like what I shall doe for thee before I bee taken from thee. And Elishah sayd, I pray thee, let thy Spi- rit be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talk- ing, beholde, there appeared a charret of fire, and hoies of fire, and did separate them twaine. So Elishah went vp by a whirl- wind into heauen.

12 And Elishah saue it, and he cried, My father, my father, the charret of Israel, and the hoysen thereof: and he saue him no more; and he tooke his owne clothes, & rent them in two pieces.

13 ¶ He tooke vp also the cloke of Elishah that fell from him, and returned, and stode by the banke of Iorden.

14 After, he tooke p^r cloke of Elishah, that fell from him, and smote the waters, and sayde, Where is the Lord God of Elishah? And so he also, after he had stricken the wa- ters, so that they were diuided this way and that way, went ouer, euen Elishah.

15 And when the children of the Pro- phets, which were at Iericho, saue him on the other side, they sayde, ¶ The spirit of Elishah doeth rest on Elishah: and they came to meete him, and fell to the ground before him.

16 And sayd vnto him, Behold now, there be with thy seruants s^r strong men: let them goe, wee pray thee, and seeke thy master, if so be the Spirit of the Lord hath taken him by, & cast him vpon some mountaine, or into some balke. But he said, ¶ He shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent f^rte men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayde vnto Elishah, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, ses- est, but the water is noight, and the ground barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there the salt, and sayde, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elishah which he had spoken.

23 ¶ And hee went by from thence vnto Beth-el. And as he was going by the way, little children came out of the citie, and more- ked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and c^rsed them in the name of the Lord. And two beeres came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. IIL

1 The reigns of Ichoram. 6 He and Jehoah^r phaz go to warre against Moab, which rebelled. 13 Elishah reprooueth him. 17 And giueth their hoste wa- ter. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

Now Jehoah^r the sonne of Shab began to reigne ouer Israel in Samaria, the eighteenth yeere of Jehoahaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in y^e sight of the Lord, but not like his father no like his mo- ther: for he tooke away the image of Baal that his father had made.

3 ¶ Nevertheless, hee cleaued vnto the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then Jehoah^r king of Moab had store of sheepe, and rendered vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with theire wool.

5 But when Moab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Jehoah^r went out of Samaria the same season, and numbed all Israel.

7 And went, and sent to Jehoahaphat king of Iuda, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answer- ed, I will goe by: for I am, as thou art, my people, as thy people, and mine hoies as thine hoies.

8 Then sayd he, What way shall we goe by? And he answered, The way of the wil- dernesse of Edom.

9 ¶ So went the king of Israel and the King of Iudah, & the King of Edom, and when they had compassed the way seven dayes, they had no water for the hoies, ney for the cattell that followed them.

10 Therefore the King of Israel sayde, ¶ Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

m Thus God gaue him powe euen contrary nature, to make that water pro- fitable for man- vls, which befo- was hurtfull.

n Perceiving their malicious heart against the Lord & his wor- be desirith God to take venge- ance of that ini- rie done vnto him,

a Read the an- notation in the 1. Chap. and 1. verse,

b He sacrific- to the golden- calves that Ie- boam had ma- c This was de- after that Dau- had made the Moabites trib- taries to his su- cessors.

d Read 1. K 22.4.

e Meaning, a viceroi, or L- tenant of the King of Iuda read 1. King. 1.

f Ebr. that we at their feet.

f To wit, of Iorden.

g Let thy spirit haue double force in me, be- cause of these dangerous times: or let me haue twice so much as the rest of the Prophets: or thy Spirit being de- uided into three partes, let me haue two.

Ecclus. 48. 9. 1. mac. 2. 58.

h Thus God hath left a testimonie in all ages (both before the Lawe, in the Lawe, and in the time of the Gospel) of our resurrection.

i The spirit of prophetic is gi- uen to him, as it was to Elishah.

k Meaning, E- lishah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordi- nary, they doubted where he was be- come, but Elishah was assured that he was taken vp to God.

m Killeth the Moabites.

That is, who was his seruant. b He is able to instruct vs what is Gods will in this point.

b He knewe that this wicked King would haue but yed his counsell to serue his turne, and therefore he refused to answer him.

The wicked esteeme not the seruants of God, but when they are driuen by necessity and feare of the present danger.

c God suffereth his word to be declared to the wicked because of the godly that are among them. d He sang songs to Gods glory, and so stirred vp the Prophets heart to prophesie.

e He will not only miraculously giue you waters, but your enemies also into your hand.

f Though God bestow his benefits for a time vpon his enemies yet he hath his seasons, when hee will take them away to the intent they might see his vengeance, which is prepared against them.

g *Chr. to giue him himselfe a girdle.* h The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

i Meaning, they followed them into the towne.

Which was one of the principal cities of the Moabites, where they left nothing but the walls.

11 But Jehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the Lorde by him? And one of the king of Israels seruants answered, and saide, Here is Elisha the sonne of Shaphar, which powred water on the handes of Elishah.

12 Then Jehoshaphat saide, The word of the Lord is with him. Therefore the king of Israel, and Jehoshaphat, and the king of Edom went downe to him.

13 And Elisha layde vnto the king of Israel, What haue I to doe with thee? get thee to the prophetes of thy father, and to the prophetes of thy mother. And the king of Israel layde vnto him, Nay: for the Lorde hath called these three kings, to giue them into the hand of Shobab.

14 Then Elisha said, As I Lord of hostes liue, in whose sight I stand, if it were not, that I regard the presence of Jehoshaphat the king of Iudah, I would not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And hee layde, Thus saith the Lorde, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall see ther see windes nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattel, and your beasts.

18 But this is a small thing in the sight of the Lord: for he will giue Shobab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and make euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come by to fight against them, they gathered all that was able to put on harness, and upward, and stood in their battell.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they layde, This is blood: the kings are surely slaine, & one hath smitten another: now therefore, Shobab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose by, & smote the Moabites, so that they fled before them, but they slewed them, and smote Shobab.

25 And they destroyed the cities: and on all the good felde euery man cast his stone, and filled them, and they stoppe all the fountaines of water, & felled all the good trees: onely in a Bar-baraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Shobab saw that the battell was too sore for him, hee tooke with him seven hundred men that drew the sword to breake through vnto the king

of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

misht: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pitie to depart.

C H A P. II.

4 God increaseth the oyle to the poore widows by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 Hee raiseth him vp againe. 40 Hee maketh streets the postage. 42 And multiplieth the loaves.

A Nd one of the wives of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest, that thy seruant did feare the Lorde: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha layd vnto her, What shall I doe for thee? tell me, what hast thou at home? And shee layde, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And he saide, Goe, and borrow thee vessels abroade of all thy neighbors, emptie vessels, and spake nor.

4 And when thou art come in, thou shalt shutte the doore vpon thee and vpon thy sonnes, and poure out into all those vessels, and let aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6 And when the vessels were full, she laid vnto her sonne, Bring me yet a vessel. And he laid vnto her, There are no more vessels. And the oyle ceased.

7 Then hee came & told the man of God. And hee saide, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And hee laid vnto her husband, Behold, I knowe now, that this is an holy man of God, that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he cometh to vs.

11 ¶ And on a day hee came thither, and turned into the chamber, and lay therein.

12 And saide to Gehazi his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then hee layde vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shall wee doe for thee? Is there any thing to be spoken for thee to the King, or to the Captaine

of Edom? i Thus the seruants of God are not vnthankfull for the benefits they receiue.

r Some referre it to the king of Edoms sonne, who they say, he had take in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pitie to depart.

a Reade Chap.

2-3. b And therefore sell not into debt by vnthriftnesse or prodigallitie, but by the hand of the Lord.

c Because I am poore, and not able to pay.

d Thus God suffereth his many times to be brought to extreme necessity, before he succoure them, that afterward they may the more praise his mercie.

e The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruants, their wives, and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely provide for his seruant, that his

debris should be paid, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and pray.

k I am content with that that God hath sent me, & can want nothing that one can doe for an other.
l Which then was a reproch, and therefore he would that his maſter ſhould pray to God for her that he might be fruitful.

Gen. 18. 10.

m His head ached fore, and therefore he cried thus.

n For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.
* Ebr. peace.
y Or, ſate off.

o In token of humilitie and ioy that he had met with him.
* Ebr. her ſoule is in bitterneſſe.

p Make ſuch ſpeeches that nothing may let thee in the way, Luke 10. 4.

of the hoſte? And he answered, I dwell among mine owne people.

14 Again he ſayde, What is then to be done for her? Then Gehazi answered, In deepe ſlee hath he no ſonne, and her husband is olde.

15 Then ſaid hee, Call her. And he called her, and the ſlood in the doore.

16 And he ſaid, At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And he ſayd, Oh my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceived, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Elisha had ſaid vnto her.

18 ¶ And when the childe was grown, it fell on a day, that he went out to his father, and to the reapers.

19 And he ſaid to his father, mine head, mine head. Who ſayd to his ſervant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee ſate on her knees till noone, and died.

21 Then hee went by, and layd him on the bed of the man of God, & ſhut the doore vpon him, and went out.

22 ¶ Then he called to her husband, and ſaid, Send with mee, I pray thee, one of the pong men and one of the aſſes: for I will haile to the man of God, and come againe.

23 And he ſaid, Wherefore wilt thou goe to him to day? it is neither a newe ſpoone nor Sabbath day. And he answered, I will haile well.

24 Then he ſaddled an aſſe, and layde to her ſervant, Dine, and goe forward: ſlay not for me to get by, except I bid thee.

25 ¶ So hee went, and came vnto the man of God to mount Carmel. And when the man of God ſaw heſonnet againſt him, he ſaide to Gehazi his ſervant, Beholde, the Shunammite.

26 Wonne now, I ſay, to meeete her, and ſay vnto her, Art thou in health? is thine husband in health? & is the childe in health? And he answered, We are in health.

27 And when hee came to the man of God vnto the mountaine, hee caught him by his ſeete: and Gehazi went to her, to thiſt her away: but the man of God ſaide, Let her alone: for her ſoule is ſuſtained with him, and the Lord hath hid it from mee, and hath not to be it me.

28 Then he ſaid, Did I deſire a ſonne of my lord? did I not ſay, Becuſe me not?

29 Then hee ſaide to Gehazi, Giſde thy loines, & take my ſtaffe in thy hand, and goe thy way: viſt thou meet any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the childe.

30 And the mother of the childe ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, and had layde the ſtaffe vpon the face of the childe, but he neither ſpoke nor heard: wherefore he returned to meeete him, and told him, ſaying, The childe is not waken.

32 ¶ Then came Elisha into the houſe, and beholde, the childe was dead, and layde vpon his bed.

33 Hee went in therfore, and ſhut the doore vpon them twaine, and ſpawed vnto the Lord.

34 After he went by, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his handes, and ſtretched himſelfe vpon him, and the fleſh of the childe waxed warme.

35 And he went from him, and walked by and downe in the houſe, and went by and ſpyed himſelfe vpon him: then the childe neeſed ſeven times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in vnto him. And hee ſayde vnto her, Take thy ſonne.

37 And he came, and ſet at his ſeete, and bowed heſelfe to the ground, and tooke by her ſonne, and went out.

38 Afterwarde Elisha returned to Gilgal, and a famine was in the lande, and the children of the Prophets dwelt with him. And hee ſaide vnto his ſervant, Set on the great pot, and ſee thee the portage for the children of the Prophets.

39 And one went out into the field, to gather hearbes, and found, as it were, a wilde vine, and gathered thereof wilde gourdes, his garment full, and came and ſhedd them into the pot of portage: for they knewe it not.

40 So they powdered out for the men to eate: and when they did eate of the portage, they cried out, & ſaide, O thou man of God, a death is in the pot: and they could not eate therof.

41 Then hee ſaide, Wring meale. And he caſt it into the pot, and ſaide, Powre out for the people, that they may eate: and there was none euil in the pot.

42 ¶ Then came a man from Baal-ſha- liſha, and brought the man of God bread of the firſt fruites, even twentie loaves of barley, and full eares of come in the huſke. And he ſaid, Giue vnto the people, that they may eate.

43 And his ſervant answered, Howe ſhoulde I ſet this beſore an hundred men? Hee ſaide againe, Giue it vnto the people, that they may eate: for thus ſaith the Lord, They ſhall eate, and there ſhall remaine.

44 So he ſet it beſore them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie, 16 Elisha reſuſciteth his giſter, 27 Gehazi is ſtricken with leproſie, becauſe he tooke money, and rayment of Naaman.

NOW was there one Naaman captaine of the hoſte of the king of ſyram, a great man, and honourable in the ſight of his lord, becauſe that by him the lord had deliuered the ſyramites. Hee alſo was a mightie man and valiant, but a leper.

2 And the ſyramites had gone out by handes,

9 The like did Elisha to the widowes ſonne at Sarepta, 1. Kin. 17. 21. and Sain Paul, Act. 20. 10, ſignifying the care that ought to be in them, that beare the word of God, are diſtributers the ſpiritual life. r Meaning of reſuſcites.

f That is, in the land of Iſrael.

e Which the Apoſtles callo loquintida, and moſt vehement and dangerous, purging. u They feared that they were poiſoned, becauſe of the bitterneſſe.

x It is not the quantitie of bread that ſatiſfieth, but the bleſſing that God giue

a Here appeareth that among the infidels, God hath his, & alſo that the infidels haue them in a manner, which doe good to the country.

1 Ebr. she was before.

2 Meaning, Elisha.

3 That is, Naaman tolde it to the king of Syria.

4 To give this as a present to the Prophet, Ebr. in his hand.

5 The Prophet rebuketh y King because he did not consider that God was true in his promise, and therefore would not leave his Church destitute of a Prophet, whose prayers he would heare, and to whom other should have recourse for comfort.

6 Mans reason murmureth, when it considereth onely the gnes and outward things, and hath not regard to the worde of God, which is here contained. This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters towards their seruants must be affectioned as toward their children.

7 4. 37. Ebr. blessing.

hands, and had taken a little maide of the land of Israel, and she serued Naamans wife.

3 And she saide vnto her mistresse, Would God my lord were with the Prophet that is in Samaria: he would soone deliuer him of his leprosie.

4 And hee went in, and tolde his lord, saying, Thus and thus saepeth the maide that is of the land of Israel.

5 And the king of Iram saide, Goe thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and tooke twenty him ten talents of silver, and six thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when thy letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mapest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see howe he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, Wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall knowe, that there is a Prophet in Israel.

9 Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleauesd.

11 But Naaman was wroth, & went away, and saide, Beholde, I thought with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Were not Obnah and Pharpar, risers of Damascus, better then all the waters of Israel? map I not wash me in the, and be cleauesd? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, & father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then when he saepeth to thee, Wash, and be cleane?

14 Then went he downe and washed himselfe seven times in Jordan, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 And he turned againe to the man of God, he, and all his company, & came and stood before him, and saide, Beholde, nowe I know that there is no God in all þ world, but in Israel: nowe therefore, I pray thee, take a reward of thy seruant.

16 But he saide, Was the Lord kineth (besoye whom I stand) I will not receive it.

And he would haue constrained him to receive it, but he refused.

17 Moreover Naaman saide, Shall there not be giue to thy seruant two mules loades of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, save vnto the Lord.

18 Wherein the Lord be mercifull vnto thy seruant, that when my master goeth into þ house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bow downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he saide, & Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Naamite Naaman, refusing not those things at his hand that he brought: as the Lord lieth, I wil runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saue him running after him, he light downe fro the charret to meete him, and saide, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, enen nowe from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of silver in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towre, he tooke them out of their hands, and laide them in the house, and sent away the men: and they departed.

25 Then he went in, and stood before his master. And Elisha saide vnto him, Whence comest thou, Gehazi? And he saide, Thy seruant went no whither.

26 But he laide vnto him, Went not mine heart with thee when the man turned againe from his charret to meete thee? Is this a time to take monie, and to receive garments, and olives and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy seed for ever. And hee went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh iron to swimme aboue the water. 8 Hee discomfeth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

And the children of the Prophets saide vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is too little for vs.

h So the Lord commaundeth that they that receive freely should giue also freely.

i Hee seeth his conscience wounded in present at idoles seruice, & therefore desireth God to forgive him, lest others by his example might fall to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God, k The Prophet did not approue his acte, but after the common manner of speech he hiddeh him farewell. l Declaring thereby what honour and affection he bore to the Prophet his master.

10 r. forresse, or secret place, m Naamans seruants. n Was not I present with thee in spirit? o That is, money to bye possessions with meaning, that it is detestable in the seruants of God to haue couetousnes Gods word might be slandered.

a Or, a piece of wood fit to build with.

b Or, the axe head.
c God wrought this miraculouſly to confirme the authority of Eliſha, to whom hee had giuen ſuch abundance of his ſpirit.

c Meaning, that he would lie in ambuſh & take the Iſraelites at vnwares.

d The wicked conſpire nothing ſo craftily, but God can reuenge it to his ſeruants, and cauſe their counſell to be diſcloſed.

e There is nothing ſo ſecret that thou canſt goe about, but he knoweth it, & diſconcealeth it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt, & thinke they are neuer able to prepare power ynough, though it be but againſt one, or a ſew.

g For he was aſſured of Gods helpe, & millions of Angels caped about the godly, to deliuer them.

2. Chron. 32. 7. h That he may beholde howe thou haſt prepared an armie to reſcue vs.

i Meaning the Syrians his enemies, which came downe thinking themſelues ſure of him.

k Thus he did being led by the Spirit of God, & not becauſe hee ſought his owne reuengence, but onely to ſet forth the glory of God.

2 Let vs nowe goe to Iordain, that wee may take thence euery man a beaſt, and make vs a place to dwell in. And he answered, Goe.

3 And one ſaid, Vouchſafe, I pray thee, to goe with the ſeruants: and he answered, I will goe.

4 So he went with them, & when they came to Iordain, they cut downe wood.

5 And as one was ſelling of a tree, the ſpyon fell into the water: then he cryed, and ſaid, Alas maſter, it was but boyrold.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then hee cut downe a piece of wood, and caſt in the ſher, and he cauſed the ſpyon to ſwimme.

7 Then he ſaide, Take it vp to thee. And he ſtretched out his hand, andooke it.

8 ¶ Then the king of ſiram warred againſt Iſrael, andooke counſell with his ſeruants, and ſaid, In ſuch and ſuch a place ſhall be my campe.

9 Therefore the man of God ſent vnto the king of Iſrael ſaying, Beware thou go not ouer to ſuch a place: for there the ſirames are come downe.

10 So the king of Iſrael ſent to the place which the man of God told him, and warned him of, & ſlaid him: ſe from thence, nor once, nor twice.

11 And the heart of the king of ſiram was troubled for this thing: therefore he called his ſeruants, and ſaide vnto them, Will ye not ſhewe me, whither of vs bewrayeth our counſell to the king of Iſrael?

12 Then one of his ſeruants ſaid, None, my lord o king, but Eliſha the prophet that is in Iſrael, telleth the king of Iſrael, euen the wordes that thou ſpeakeſt in thy priuie chamber.

13 And he ſaſe, Goe, and ſpie where he is, that I may ſend and ſeech him. And one tolde him, ſaying, Beholde, he is in Dothan.

14 ¶ So he ſent thither horſes, and chariots, and a mighty hoſte: and they came by night, and compaſſed the cite.

15 And when the ſeruant of the man of God aroſe early to goe out, behold, an hoſte compaſſed the cite with horſes and chariots. Then his ſeruant ſaid vnto him, Maſter, howe ſhall we doe?

16 And he answered, & ſaie, Feare not: for thy ſer that be with vs, are now then they that be with them.

17 Then Eliſha prayed and ſaid, Lord, I beſeech thee, open his eyes, that he may ſee. And the Lord opened the eyes of the ſeruant, and hee looked, and beholde, the mountain was full of horſes and chariots of fire round about Eliſha.

18 So the ſer came downe to him: but Eliſha prayed vnto the Lord, and ſaid, Smite this people. I pray thee, with blindness. And he ſmote them with blindness, according to the word of Eliſha.

19 And Eliſha ſaide vnto them, This is not the way, neither is this the cite: ſo ſlaid we, and I will leade you to the man whom ye ſeek. And he led them to Samaria.

20 And when they were come to Samaria, Eliſha ſaide, Loſe, open their eyes, that they may ſee. And the Lord opened their eyes, and beholde, they were in the middes of Samaria.

21 And the king of Iſrael ſaide vnto Eliſha when he ſaue them, My father, ſhall I ſmite them, ſhall I ſmite them?

22 And hee answered, Thou ſhalt not ſmite them: doſt thou not ſmite them that thou haſt taken with thy ſwoorde, and with thy bowe? but let bread and water be ſet for them, that they may eate and drinke and go to their maſter.

23 And hee made great preparation for them: and when they had eaten and drunken, he ſent them away: and they went to their maſter. So the bands of ſiram came no more into the land of Iſrael.

24 But afterward Ben-hadad king of ſiram gathered all his hoſte, and went by, and beſieged Samaria.

25 So there was a great famine in Samaria: for loe, they beſieged it, untill an aſſes head was at foureſcore pieces of ſiluer, and a fourth part of a cab of doue a doubling at five pieces of ſiluer.

26 And as the king of Iſrael was going vpon the wall, they cryed a woman vnto him, ſaying, Helpe, my lord, o king.

27 And he ſaide, Seeing the Lord doeth not ſuccour thee, howe ſhould I helpe thee with theſe barnes, or with theſe wines preſſes?

28 And the king ſaide vnto her, What aſtleth thee? And hee answered, This woman ſaide vnto me, Giue thy ſonne, that we may eate him to day, and we will eate my ſonne to morrowe.

29 ¶ So we ſodde my ſonne, and did eate him: and I ſaide to her the day after, Giue thy ſonne, that we may eate him, but ſhee hath hid her ſonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had ſackcloth) within vpon his fleſh.

31 And he ſaid, God doe ſo to me & more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.

32 ¶ Nowe Eliſha ſate in his houſe, and the Elders ſate with him: and the king ſent a man before him: but before the meſſenger came to him, hee ſaide to the Elders, See ye not howe this a murderers ſonne hath ſent to take away mine head? take heed: when the meſſenger cometh, and ſhut the doore, and handle him roughly at the doore: is not the ſound of his maſters feete behinde him?

33 While he ſat, talked with them, behold, the meſſenger came downe vnto him, and ſaide, Beholde, this euill cometh of the Lord: ſhould I attende on the Lord any longer?

CHAP. VII.
x. Eliſha prophecieth plentie of vitaille and other things to Samaria, 6 The Syrians ſurrender away, and baw no man following them. 17 The prince that would not believe the wordes of Eliſha is ſlaid to death.

l The wicked vſe reuerent and graue words towards ſeruants of God, when they thinke to haue any comodiſie by them, though in their heart they can not abide them. m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietneſſe, then if they had bene overcome in battle: for they returned no more at that time to fight againſt Iſrael, or in that Kings dayes. n The Ebrewes write, that they burned it in the ſiege for lacke of wood.

o Meaning, any kinde of vitaille, as corne and wine, &c.

Deu. 28. 53. 57.

¶ Or, under his clothes.

p Thus hypocrites, when they feeſe Gods iudgements, thinke to pleaſe him w outward ceremonies, whom in proſperitie they will not know. q Meaning Iſhoram Abahs ſonne, who killed the Prophets and cauſed Naboth to be ſlained.

r So the wicked fall into a rage and deſperation if they finde not ſudden remedie againſt their afflictions.

a The godly are ever assured of Gods helpe in their necessities, but the times and houres are onely revealed by Gods spirit.
b To whom the King gave the charge and oversight of things, as verse 17.
c He mocketh at the Prophets words, saying, that if God rained downe come from heaven, yet this could not come to passe, d Thy infidelitie shalbe punished heerein, when thou shalt see this miracle, and yet not be partaker thereof.
e For it was commanded in the Lawe that they should dwell apart, and not among their brethren, Leu. 13. 46
f Thus God accedeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noise or shaking of a lease.
g The wicked needs no greater enemy then their owne conscience to pursue them. *Woe, we shall be punished for our sinfull.*
h He mistrusted the Prophets words, and therefore could believe nothing, as they which are more politike then godly ever cast more evils then needeth.

Then Elisha saide, Heare ye the word of the Lord: thus saith the Lord, To morrow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.
2 Then a primer on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windolues in the heauen, could this thing come to passe? And he said, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.
3 Nowe there were foure leprouous men at the entering in of the gate: and they said one to another, Why sit we here vntill wee die?
4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Nowe therefore come, & let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, wee are but dead.
5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vniuersall part of the campe of the Aramites, loe, there was no man there.
6 For the Lord had caused the campe of the Aramites to heare a noise of charers, and a noise of hostes, and a noise of a great armie, so that they said one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.
7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and fled for their liues.
8 And when these lepers came to the vniuersall part of the campe, they entered into one tent, and did eate and drinke, and carried thence siluer and golde, and raiment, and went and hid it: after they returned, and entered into another tent, and carried thence also, and went and hid it.
9 Then said one to another, We doe not well: this day is a day of good findings, and we holde our peace. If we tary till day light, some punishment will come vpon vs. Nowe therefore come, let vs goe, and tell the kings householde.
10 So they came, and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied, and asses tied: and the tents as as they were.
11 And the porters cried and declared to the kings house within.
12 Then the king arose in the night, and said vnto his seruantes, I will shew you now, what the Aramites haue done vnto vs. They knowe that wee are afflicted, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, wee shall catch them alive, and get into the citie.
13 And one of his seruantes answered, and said, Let men take nowe fine of the horses that remaine and are left in the cly (bes

hold, they are euen as all the multitude of Israel that are left therein: behold, say, they are as the multitude of the Aramites that are consumed) and we will send to fire.
14 So they tooke two charers of horses, and the king sent after the hoste of the Aramites, saying, Go and see.
15 And they went after them vnto Jordan, and loe, all the wap was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.
16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.
17 And the king gaue the Prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had saide, which spake it, when the king came downe to him.
18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shalbe at a shekel, to morrow about this time in the gate of Samaria.
19 But the Prince had answered the man of God, and saide, Though the Lord would make windolues in the heauen, could it come so to passe? And he said, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.
20 And so it came vnto him: for the people trode vpon him in the gate, and he died.
CHAP. VIII.
1 Elisha prophesieth vnto the Shunammite the dearth of seven years. 2 He prophesieth to Hazael that he shall be king of Syria. 3 Here beginneth the Ben-hadad, 16 Jehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahab saith succedeth Jehoram.
Then spake Elisha vnto the woman, whose sonne hee had restored to life, saying, Dy, and goe, thou, and thine house, and sojourne where thou canst sojourne: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.
2 And the woman arose, & did after the saying of the man of God, and went forth she and her householde, and sojourned in the land of the Philistines seven yeeres.
3 And at the seven yeeres end, the woman returned out of the land of the Philistines, and went out to call vpon the king for her house and for her land.
4 And the king raised with Gehazi the seruant of the man of God, saying, Tyme, I pray thee, all the great actes that Elisha hath done.
5 And as he tolde the king, how he had restored one dead to life, behold, the woman whose sonne he had raised to life, called vpon the king for her house and for her land. Then Gehazi said, O Lord God king, this is the woman, and this is her sonne, whom Elisha restored to life.

There are no more left, but they, or therest are consumed with the famine as the rest of the people.
Or, two losses of the charers, which were accustomed to draw in the charres.
Which he spake by the mouth of Elisha, verse 1.
As the people preached out of the gate to runne to the Syrians tents where they had heard was meate, and great spoyle left.
Chap. 4. 35.
a Where thou canst find a commodious place to dwell, where as is plentie.
b That is, to complaine on them which had taken her possessions while she was absent.
c Gods wonderfull providence appeareth in this, that he caused the king to be desirous to heare of him, whome before he condemned, and also hereby prepared an entrance to the poore widowes state.

d The king caused that to be justly restored which was wrongfully holden from her.

6 And when the king asked the woman, she tolde him : so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her land, since the day she left the land, even until this time.

7 ¶ Then Elisha came to Damascus, & Ben-hadad the king of Aram was sick, and one told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hande, and goe inete the man of God, that thou mayest inquire of the Lorde by him, saying, Shall I recover of this disease?

e Of all the chiefest and precious things of the countrey.

9 ¶ So Hazael went to inete him, and tooke the present in his hand, and of every good thing of Damascus, even the burden of fourie camels, and came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

f Meaning, that he should recover of this disease: but he knew that this messenger Hazaël should slay him to obtaine the king's home.

10 And Elisha said to him, Goe, and say unto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked upon him stedfastly till Hazaël was ashamed, and the man of God wept.

12 And Hazael saide, Why weepest thou lord? And he answered, Because I know the evil that thou shalt doe unto the children of Israel: for their strong cities shall thou set on fire, and their poore men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

g That I should be without all humanitie and pietie.

13 Then Hazael said, What? is thy servant a dogge, that I should doe this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What hath Elisha to thee? And he answered, Hee tolde me that thou shouldst recover.

h Under pretence to refresh or ease him, he stifled him with this cloth, 2. Chron. 21. 4. i Reade Chap. 2. 17.

15 And on the morrow he tooke a thicke cloth and dight it in water, and he spread it on his face, and he died: and Hazael reigned in his stead.

k He was confirmed in his kingdom after his fathers death,

16 ¶ Nowe in the fift yeere of Joazim the sonne of Ahab king of Israel, and of Jehoahaphat king of Judah, Jehoram the sonne of Jehoahaphat king of Judah began to reigne.

17 Yee was two and thirtie yeere olde, when hee began to reigne: and hee reigned eight yeere in Jerusalem.

18 And hee walked in the waipes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did evil in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioynne with infidels. 1. Sam. 7. 13. m Wh ch bad bin subiect from Davids time vntill this time of Ichoram.

19 For the Lord would not destroy Judah, for David his servants sake, * as hee had promised him to give him a light and to his children for ever.

20 ¶ In those dayes Edom rebelled from under the hand of Judah, and made a king outter themselves.

21 Therefore Joazim went to Zair, and all his chariots with him, and hee arose by

night, & smote the Edomites which were about him with the Captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from under the hand of Judah unto this day. then Libnah rebelled at the same time.

23 Concerning the rest of the actes of Joazim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah?

24 And Joazim slept with his fathers, and was buried with his fathers in the citie of David. And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Joazim the sonne of Ahab king of Israel did Ahaziah the sonne of Jehoazim king of Judah begin to reigne.

26 Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Jerusalem, & his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did evil in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Joazim the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Joazim.

29 And king Joazim returned to be healed in Jezreel of the woundes which the Aramites had given him at Ramah, when hee fought against Hazael king of Aram. And Ahaziah the sonne of Jehoazim king of Judah went downe to see Joazim the sonne of Ahab in Jezreel, because hee was sicke.

CHAP. IX.

6 Jehu is made king of Israel, 24 and killeth Ichoram the king thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Judah, 33 and causeth Izebel to be cast downe out of a window, and the dogges did eat her.

¶ Then Elisha the Prophet called one of the children of the Prophets, and saide unto him, * Get thee thy loines and take this bote of oile in thine hande, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu the sonne of Jehoahaphat, the sonne of Nimshi, and goe, and make him arise up from among his brethren, and leade him to a secret chamber.

3 Then take a bote of oile, and powre it on his head, and say, Thus saith the Lord, I have anointed thee for king over Israel, then open the doore, and flee without any tarrying.

4 So the servant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee saide, I have a message to thee, O captaine. And Jehu said, Unto which of all us? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oile on his head, and saide unto him, Thus saith the Lorde God of Israel, I have anointed thee

n This was a citie in Judah given to the Levites, Iosh. 21. 13. and after turned from king Ichoram because of his idolatrie. 2. Chro. 22. 1.

o Which is to be understood, that he was made king, when his father reigned, but after his fathers death hee was confirmed king, when hee was fourtie two yeere olde, 2. Chro. 22. 2.

p Which was a citie in the tribe of Gad beyond Iordan.

q This is a citie belonging to the tribe of Issachar.

1. Kin. 19. 16, 17 a Prepare thy selfe to goe diligently about thy busines: for in those countreys they used long garments which they rucked up, when they went about earnest busines, 2. Chro. 22. 1.

b Ur. from chamber to chamber.

c This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whose these three offices were accomplished, for

for king over the people of the Lord, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the Prophets, & the blood of all the servants of the Lord * of the hand of Jezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him, that maketh water against the wall, as well him that is shut by, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Jeroboam the sonne of Nebat, and like the house * of Baasha the sonne of Achab.

10 And the dogges shall eate Jezebel in the field of Izreel, and there shall be none to bury her, And he opened the doore, and fled.

11 ¶ Then Jehu came out to the * servants of his lord. And one spake unto him, Is all well? wherefore came this * maddest fellow to thee? And he said unto them, Ye know the man, and what his talke was.

12 And they sayde, It is false, tell us all now. Then he said, Thus and thus spake hee to me, saying, Thus saith the Lord, I have anointed thee for king over Israel.

13 Then they made haste, and tooke every man his garment, and put it under him on the toppe of the lapres, and blew the trumpet, saying, Jehu is king.

14 So Jehu the sonne of Jehoshaphat the sonne of Nimshi conspired against Ioram (now Ioram kept Ramoth Gilead, he and all Israel because of Hazael king of Aram).

15 And * king Ioram returned to be healed in Izreel of the wounds, which the * Ramites had given him, when hee fought with Hazael king of Aram) and Jehu said, If it be your minde, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Jehu gate by into a charer, and went to Izreel: for Ioram lay there, and * Ahaziah king of Judah was come downe to see Ioram.

17 And the watchman that stood in the towne of Izreel, spied the companie of Jehu as hee came, and said, I see a companie. And Jehoram said, Take a horseman, and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the king, Is it peace? And Jehu sayde, What hast thou to doe with peace? I turne behinde me. And the watchman tolde, saying, The messenger came to them, but hee cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to doe with peace? I turne behinde me.

20 And the watchman tolde, saying, He came to them also, but cometh not againe, and the marching is like the marching of Jehu the sonne of Nimshi: for he marcheth furthest.

21 ¶ Then Jehoram said, Make ready: and his charer was made ready. And Jehoram king of Israel and Ahaziah king of Judah went out either of them in his charer against Jehu, and met him in the fields of Naboth the Izreelite.

22 And when Jehoram sawe Jehu, hee said, Is it peace, Jehu? And he answered, What is peace, whiles the whoyebowes of thy mother Jezebel, and her witchcraftes are yet in great number?

23 Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Jehu tooke a bowe in his hand, and smote Jehoram betweene the shoulders, that the arrowe went thorow his heart: and he fell downe in his charer.

25 Then said Iehu to Bidkar a captain, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord * laid this burden upon him,

26 * Surely I have seene pesterday the blood of Naboth, & the blood of his sonnes said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the siebe, according to the word of the Lord.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house: and Jehu pursued after him, and said, Smite him also in the charer: and they smote him in the going up to Gur, which is by Belem. And he fled to Megiddo, and there died.

28 And his servants caried him in a charer to Jerusalem, & buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the * eleventh yeere of Ioram the sonne of Ahab, began Ahaziah to reigne over Judah.

30 And when Jehu was come to Izreel, Jezebel heard of it, and painted her face, and tired her head, and * looked out at a window.

31 And as Jehu entred at the gate, shee said, Had * Zimri peace, which slew his master?

32 And hee lift up his eyes to the winde, and said, Who is on my side, who? Then two or three of her * Eunuches looched unto him.

33 And he said, Cast her downe: and they cast her downe, * and hee spinkied of her blood upon the wall, and upon the postes, and he rode her under foot.

34 And when hee was come in, hee did eate and drinke, and said, Disit nowe powder curled woman, and burie her: for shee is a * kings daughter.

35 And they went to bury her, but they found no more of her then the skull, and the feet, and the palmes of her hands.

36 Wherefore they came againe and told

g Meaning, that inasmuch as God is their enemy because of their finnes, that he will ever strive some to revenge his cause.

For, spake this prophesie against him.

1. Kings 21. 29.

h By this place it is evident, that Jezebel caused both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for else his children might have claimed possession.

i After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eleven whole yeeres: for chap. 8. 25. before, when hee said that he began to reigne the twelfth yeere of Ioram, hee tooketh part of the yeere for the whole.

l Being of an haughty and cruel nature, shee would still retaine her princely state and dignitie.

m As though she would say, Can any traitour or any that riseth against his superior, have good success? reads 1 Kin. 16. 10.

¶ Or, chief servants.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods judgements to all tyrants. o Towit, of the king of Zidon, 1. Kings 16. 31.

4 Ebr. by the hand of.

7.Ken. 21. 23. p Thus Gods iudgements appeare even in this world against the that suppress his word and persecute his seruants.

him. And hee sayde, This is the woide of the Lorde, which he spake: by his seruant Eliah the Tishbite, saying, In the feilde of Iseel shall the dogges eate the fleshy of Isebel.

37 And the carkeis of Isebel shalbe as dung vpon the ground in the feilde of Iseel, so that none shall say, This is Isebel.

CHAP. X.

6 Jehu causeth the seuentie sonnes of Ahab to be slaine, 14 and after that fortie and two of Ahab's brethren. 25 He killeth a foule the Priests of Baal. 35 After his death his sonne reigneth in his stead.

Ahab had nowe seuentie sonnes in Samaria. And Jehu wrote letters, & sent to Samaria vnto the rulers of Iseel, and to the Elders, and to the bingers vp of Ahabs children, to this effect,

2 Nowe when this letter cometh to you, (for pee haue with you pour masters sonnes, pee haue with you both charers and hoyses, and a defended citie, and armour)

3 Consider therefore which of pour masters sonnes is best and most meet, & set him on his fathers throne, & fight for pour masters house.

4 But they were exceedingly afraid, and sayd, Beholde, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the cite, and the Elders, and the bingers vp of the children sent to Jehu, saying, We are thy seruantes, and will doe all that thou shalt bid vs: wee will make no thing: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heads of the men that are pour masters sonnes, and come to mee to Iseel by to morrow this time. (Nowe the kings sonnes, even seuentie persons, were with the great men of the cite, which brought them by)

7 And when þ letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Iseel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate until the morning.

9 And when it was day, hee went out, and stood and sayd to all the people, Pee be righteous: behold, I conspired against my master, and slewe him: but who slewe all these?

10 Know now that there shall fall vnto the earth nothing of the woide of the Lorde, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant Eliah.

11 So Jehu slew all that remained of the house of Ahab in Iseel, and all that were great with him, and his familiars and his priests, so that hee let none of his remaine.

12 ¶ And hee arose, and departed and came to Samaria. And as Jehu was in the way by an house where the shepherds did sleepe,

13 He met with the brethren of Ahaziah king of Iudah, and sayde, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the king and the children of the Queene.

14 And he sayd, Take them aliu. And they tooke them aliu, and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and hee left not one of them.

15 ¶ And when hee was departed thence, hee met with Jehonadab the sonne of Rechab coming to meete him, and hee blessed him, and said to him, Is thine heart vpright, as mine heart is toward thee? And Jehonadab answered, Yea, doubtlesse. Then hee gave him thine hand. And when hee had giuen him his hand, hee tooke him by to him into the chare.

16 And he sayd, Come with me, and see the seale that I haue for the Lorde: so they made him ride in his chare.

17 And when hee came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the woide of the Lord, which he spake to Eliah.

18 Then Jehu assembled all the people, and sayd vnto them, Ahab serued Baal a lile, but Jehu shall serue him much moe.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: who soeuer is lacking, hee shall not liue. But Jehu did it by a subtile to destroy the seruants of Baal.

20 And Jehu sayde, ¶ Proclaime a solemne assemblee for Baal. And they proclaimed it.

21 So Jehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayd vnto him that had the charge of the vestrie, Bring forth vestiments for all the seruants of Baal. And he brought them out vestiments.

23 And when Jehu went, and Jehonadab the sonne of Rechab vnto the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, leaue there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Jehu appointed fourscore men without, and sayde, I stand of the men whom I haue brought meo pour hands, escape, his soule shall bee for his fault.

25 And when hee had made an ende of the burnt offering, Jehu sayd to the garde, and to the Captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde,

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

g For he feared God and lamented the wickednesse of those times: therefore Jehu was glad to ioyne with him of Rechab, read Ierem. 35. 2. ¶ Or, praised God for him.

h Here Baal is taken: for Ahaziah roth the idole of the Zidonians, which Isebel caused to bee worshipped, as it is also to vied, 1.Kin. 16. 32. and 22. 53. ¶ Ebr. Sanctify.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his law hee giueth expresse commandement Deut. 13. ¶ Or, he shall die for him.

a The Scripture vouch to call them sonnes, which are either children, or nephews.

b He wrote this to procure them whether they would take his part or no,

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement, ¶ Ebr. by the hand of.

e Meaning, which were the idolatrous priests.

k Which cite
was neere to
Samaria,

garde, and the Captaines cast them out,
and went unto the ^k Cite where was the
Temple of Baal.

26 And they brought out the images of
the Temple of Baal, and burnt them.

27 And they destroyed ^h image of Baal,
and threw downe the house of Baal,
and made a takes of it unto this day.

28 So Jehu destroyed Baal out of Is-
rael.

29 But from the finnes of Jeroboam
the sonne of Nebat which made Israel to
sinne, Jehu departed not from them, neither
from the golde calves that were in Beth-el
and that were in Dan.

30 ¶ And the Lord said unto Jehu, Be-
cause thou hast diligently executed that
which was right in mine eyes, & hast done
unto the house of Ahab according to all
things that were in mine heart, therefore
shall thy ^l sonnes unto the fourth generation
sit on the throne of Israel.

31 But Jehu regarded not to walke in
the lawe of the Lord God of Israel with
all his heart: for he departed not from the
finnes of Jeroboam, which made Israel
to sinne.

32 In those daies the Lord beganne to
lothe Israel, and Hazael smote them in all
the coastes of Israel.

33 From Jordan Eastward, even all the
land of Gilead, the Gadites, and the Reu-
benites, and them that were of Manasseh,
from Broer (which is by Chemur Arnon)
and Gilead and Bashan.

34 Concerning the rest of the actes of
Jehu, and all that hee did, and all his val-
iant deedes, are they not written in ^h booke
of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and
they buried him in Samaria, and Jehoah-
az his sonne reigned in his stead.

36 And ^h time that Jehu reigned ouer
Israel in Samaria, is eight & twentie yere.

CHAP. XL

1 Athaliah putteth to death all the kings sonnes,
except Ioash the sonne of Ahaziah. 4 Ioash is appoin-
ted king. 5 Jehoiaada causeth Athaliah to be slaine.

7 Hee maketh a covenant betweene God and the
people. 8 Baal and his Priests are destroyed.

Then ^h Athaliah the mother of Ahaziah
when shee sawe that her sonne was
dead, she arose, and destroyed all the ^k kings
seed.

2 But Jehoiheba the daughter of king
Joachim, and sister to Ahaziah, tooke Ioash
the sonne of Ahaziah, and saile him from
among the kings sonnes that shoulde bee
slaine, both him and his nurse, keeping them
in the ^h ched chamber, & they hid him from
Athaliah, so that he was not slaine.

3 And he was with her hid in the house
of the Lord six yeres: & Athaliah did reigne
ouer the land.

4 ¶ And the seuenth yere ^k Jehoiaada
sent & tooke the captaines ouer hundredeths
with other captaines, & them of the garde,
and caused them to come unto him into the
house of the Lord, and made a covenant
with them, and tooke an othe of them in
the house of the Lord, and shewed them the

kings sonne.

5 And hee commanded them, saying,
This is it that ye must doe, The third part
of ^o pou, that commeth on the Sabboth,
shall ^h ward toward the kings house.

6 And another third part in the gate of
^s Sur: and another third part in the gate be-
hinde them of the garde: and ye shall keepe
watch ^h in the house of ^h Ahalah.

7 And two parts of pou, that is, all that
^h goe out on the Sabboth day, shall keepe
the watch of the house of the Lord about
the king.

8 And ye shall compass the king round
about euery man with his weapon in his
hand, and whosoener commeth within the
ranges, let him be slaine: be pou with the
king, as he goeth out and in.

9 ¶ And the captaines of the hundredeths
did according to all that Ichoiada ^h Priest
commanded, and they tooke euery man
his men that entred in to their charge on the
Sabboth, with them that went out of on
the Sabboth, and came to Ichoiada the
Priest.

10 And the ^k Priest came to the captaines
of hundredeths the speares and the shields
that were king Dauids, and were in the
house of the Lord.

11 And the garde stood euery man with
his weapon in his hand, from the right side
of the house to the left side, about the altar
and about the house, round about the king.

12 Then hee brought out ^l the kings
sonne, and put the crowne vpon him, and
gave him ^h the restitution, & they made him
king: also they anointed him, & clapt their
hands, and said, God saue the king.

13 And when Athaliah heard the noise
of the running of the people, she came in to
the people in the house of the Lord.

14 And when she looked, behold, the king
stood by a ^h pillar, as the manner was, and
the Princes and the Trumpeters by the
king, and all the people of the land re-
ioiced, and blew with trumpets. Then
Athaliah rent her clothes, and cried, Treas-
on, treason.

15 But Ichoiada the Priest command-
ed the captaines of the hundredeths that
had the rule of the hoste, and saide unto
them, Haue her forth of the ranges, and he
that ^o followeth her, let him die by the
sword: for the Priest had saide, Let her not
be slaine in the house of the Lord.

16 Then they laid hands on her, and she
went by the way, by the which the hoies
goe to the house of the king, and there was
the slaine.

17 And Ichoiada made a covenant be-
twene the Lord and the ^h King and the
people, that they shoulde be the Lords peo-
ple: likewise betweene the ^h King and the
people.

18 Then all the people of the land went
into the house of Baal, and destroyed it
with his altars, & his images brake they
downe courageously, and slewe Spattani
the priest of Baal before the ^h altars: and
the ^h Priest let a garde ouer the house of the
Lord.

e Of the Lewies
which had charge
of the keeping of
the Temple and
kept watch by
course,

f That none
should come vp-
on them, while
they were crow-
ning the king.

g Called the East
gate of the Tem-
ple, 2. Chro. 23. 5.

h ^h Or, that none
breake his order.
Whole charge
is ended,

i Reade verse
5. and 7.

k To wit, Icho-
iada.

l That is, Ioash,
which had bene
kept secret sixe
yeres.

m Meaning, the
Lawe of God,
which is his chief
charge, and
whereby onely
his throne is
established.

n Where the
kings place was
in the Temple.
h ^h Or, out of the
Temple.

o To take her
part.

p That both the
king and the
people should
maintaine the
true worship of
God, and destroy
all idolatrie.

q That he should
gouerne, & they
obey in the feare
of God.

r Euen in the
place where he
had blasphemed
God and thought
to haue bin hol-
pen by his idole,
there God pow-
ered his vengeance
vpon him.

s To wit, Icho-
iada.

19 Then he tooke the captaines of huns
breds, and the other Captaines, and the
Gard, and all the people of the lande: and
they brought the king from the house of the
Lorde, and came by the way of the gate of
the Gard to the kings house: and hee late
him downe on the throne of the kings.

20 And all the people of the land rejoy-
ced, and the cite was in quiet: for they
had slaine Athaliah with the sword beside
the kings house.

21 Seuen yeeres old was Iehoaiah when
he began to reigne.

CHAP. XII.

6 Iehoaiah maketh provision for the repairing of
the Temple, 16 He staith the king of Syria by a
present from coming against Ierusalem, 20 Hee
is killed by ryo of his seruants,

I^a * the seuenth yeere of Iehu, Iehoaiah
began to reigne, & reigned fourtie yeeres
in Ierusalem, and his mothers name was
Zibiah of Beer-sheba.

2 And Iehoaiah did that which was
good in the sight of the Lorde all his time
that Iehoiada the Priest taught him.

3 But the high places were not taken
away: for the people offered yet and burnt
incense in the high places.

4 ¶ And Iehoaiah saide to the Priests,
All the silver of dedicate things that bee
brought to the house of the Lorde, that is, the
money of them that are vnder the * count,
the money that euery man is set at, and all
the money that one offereth willingly, and
bringeth into the house of the Lorde.

5 Let the Priests take it to them, euery
man of his acquaintance: and they shall re-
paire the * broken places of h house, wher-
soener any decay is found.

6 ¶ Yet in the thre and twentieth yeere
of king Iehoaiah the Priests had not mended
that which was decayed in the temple.

7 Then king Iehoaiah called for Iehoi-
ada the Priest, and the other Priests, & said
vnto them, Why repaire ye not the ruines
of the Temple? Nowe therefore receiue
no more money of your acquaintance, ex-
cept ye deliuer it to repaire the ruines of the
Temple.

8 So the Priests consented to receiue
no more money of the people, neither to re-
paire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a
chest, and bored an hole in the sid of it, and
let it beside the altar, on the * right side, as
euery man cometh into the temple of the
Lorde. And the Priests that kept the * doore,
put therein all the money that was brought
into the house of the Lorde.

10 And when they saw there was much
money in the chest, the Kings secretarie
came by, and the hie Priest, and put it by
after that they had tolde the money that
was found in the house of the Lorde.

11 And they gaue the money made reas-
die into the hands of them, & that vnder-
tooke the worke, and that had the oversight
of the house of the Lorde: and they payed
it out to the carpenters, and builders that
wrought vpon the house of the Lorde,

12 And to the masons & hewers of stone,

and to hie timber and hewed stone, to re-
paire that was decayed in the house of the
Lorde, and for all that which was laide out
for the reparation of the Temple.

13 Howbeit there was ^h not made for
the house of the Lorde bowles of silver, in-
struments of musicke, basins, trumpets,
nor any vessels of golde, or vessels of silver
of the money that was brought into the
house of the Lorde.

14 But they gaue it the workemen,
which repaired therewith the house of the
Lorde.

15 Whereof, they reckoned not with the
men, into whose hands they deliuered that
money to be bestowed on workemen: for
they dealt faithfully.

16 The money of the trespass offering
and the money of the sime offerings was
not brought into the house of the Lorde: for
it was the Priests.

17 ¶ Then came by Hazael king of Ara-
bia, and fought against Sath, and tooke it, and
Hazael set his face to goe by to Ierusalem.

18 And Iehoaiah king of Iudah tooke at
the * hallowed things that Iehoiaphabaz,
and Iephoan, & Ahaziah his fathers kings
of Iudah had dedicated, and that hee him-
selfe had dedicated, and all the golde that
was found in the treasures of the house of
the Lorde, and in the kings house, and sent it
to Hazael king of Aram, and hee departed
from Ierusalem.

19 Concerning the rest of the actes of
Ioaiah, and all that hee did, are they not writ-
ten in the booke of the Chronicles of the
kings of Iudah?

20 ¶ And his seruants arose & wrought
treason, and ^k slew Ioaiah in the house of
Ishmael, when he came to Sit bi:

21 Euen ¶ Josachaz the sonne of Shis-
meath, and Iehozabab the sonne of Shos-
mer his seruants smote him, and hee dyed:
and they buried him with his fathers in
the cite of Dauid. And Ahaziah his sonne
reigned in his stead.

CHAP. XIII.

3 Iehoaiahz the sonne of Iehu is deliuered into
the hands of the Syrians. 4 Hee prayeth vnto God
and is deliuered. 9 Ioaiah his sonne reigneth in his
steade. 20 Eliah dieh, 24 Hazael dieh.

I^a the thre and twentieth yeere of Ioaiah
the sonne of Ahaziah king of Iudah, Ie-
hoahaz the sonne of Iehu began to reigne
ouer Israel in Samaria, and hee reigned se-
uentene yeere.

2 And hee did euill in sight of the Lorde,
and followed the finnes of Ieroboam the
sonne of Nebat, which made Israel to
a sinne, and departed not therefrom.

3 And h Lorde was angrie with Israel,
and deliuered them into the hand of Hazaz-
eking of Aram, and into the hand of Ben-
hadad the sonne of Hazael all his dayes.

4 And Iehoaiahz besought h Lorde, and
the Lorde heard him: for hee sawe the trouble
of Israel, wherewith the king of Aram
troubled them.

5 (And the Lorde gaue Israel a * deliue-
rer, so that they came out from vnder the
subiuction of the Aramites. And the
children

h For these men
had onely the
charge of the
reparation of the
Temple, and the
rest of the money
was brought to
the king, who
caused these af-
terward to be
made, 2. Chron.
24. 14.

i After the death
of Iehoiada Ioa-
iah fell to idola-
trie: therefore
God reiecteth
him, and stirreth
vp his enemye
against him,
whom he paci-
fied with the
treasures of the
temple: for God
would not be
serued with thol
gistes, seeing the
kings heart was
wicked.
k Because he ha-
put Zacharie the
sonne of Iehoi-
ada to death,
1. Chro. 24. 25.
l Reade 2. Sam.
5. 9.
¶ Or, Iehoaiah.

a By worship-
ping the calves
which Ierobo-
am did erect in
Israel.

b While Iehoa-
haz liued.

c To wit, Ioaiah
the sonne of Ie-
hoahaz.

t Which by her
crueltye and per-
secution had vex-
ed the whole
land before.

2. Chron. 24. 1.

a So long as ru-
lers giue care to
the true ministers
of God, they
prosper.

b So hard a thing
it is for them, that
are in authoritie,
to be brought to
the perfect obedi-
ence of God.

c That is, the
money of redem-
ption, Exod.
30. 12. also the
money which the

Priests valued the
vowes at, Leuit.
27. 2. and their
free liberaltie.

d For the Tem-
ple which was
built an hidreth
sixtie & five yeeres
before, had many
things decayed
in it, both by
the negligence
of the Kings his
predecessors, and
also by the wick-
ednesse of the
idolaters.

e He taketh from
them y ordering
of the money
because of their
negligence.

f That is, on the
Southside.

¶ Or, vnto fill.

g For the king
had appointed
other which were
meere for that
purpose, Chap.
22. 5.

d Safely and without danger.

† Ebr. *any* yesterday, and before yesterday.

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21.

f That is, Hazael, and Ben-hadad his sonne, as verse 3. Reade of Hazael, chap. 8.

12.

g His chiefe purpose is to describe the kingdom of Iudah, and how God performed his promises made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerated, yet God both by sending them sundry Prophets and divers punishments did call them vnto him againe.

h Thus they vied to call the Prophets and seruants of God by whom God blessed his people, as chap. 2. 13. meaning that by their prayers they did more prosper their country, then by force of armes.

i That is, toward Syria, so that he did not onely prophesie with wordes, but also confirmed him by these signes that he should haue the victory, k Because he seemed content to haue victorie against the enemies of God

for twise or thrise, and had not a zeale to overcome them continually and destroy them vnto the

children of Israel dwelt in their tents as before time.

k Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the groue also remained still in Samaria.

l For he had left of the people to Jehoahaz but fiftie hoisemen, & ten chariots, and ten thousand footemen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

m Concerning the rest of the actes of Jehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

n And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

o In the tenth and thirtieth yeere of Joash king of Iudah began Jehoash the sonne of Jehoahaz to reigne ouer Israel in Samaria, and reigned sixtie yeere.

p And did thus in the sight of the Lord: for hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

q Concerning the rest of the actes of Joash, and all that hee did, and his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

r And Joash slept with his fathers, and Ieroboam saie vpon his seate: and Joash was buried in Samaria among the kings of Israel.

s When Elisha fell sicke of his sickness wherof he died, Joash the king of Israel came downe vnto him, and wept vpon his face, and sayde, Oh my father, my father, the chariet of Israel, and the hostenent of the same.

t Then Elisha saide vnto him, Take a bow and arrowes, And he tooke vnto him bowe and arrowes.

u And he laid to the king of Israel, Put thine hand vpon the bowe, And he put his hand vpon it. And Elisha put his handes vpon the kings handes,

v And said, Open the window! Eastward. And when hee had opened it, Elisha said, Shooe. And hee shot. And he saide, Beholde the arrowe of the Lordes deliniance, and the arrowe of deliniance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

w Againe hee saide, Take the arrowes. And hee tooke them. And hee saide vnto the king of Israel, Smite the ground. And hee smote thise, and crested.

x Then the man of God was angry with him, and sayde, Thou shouldst haue smitten five or sixe times, so thou shouldst haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thise.

y So Elisha died; and they buried him. And certaine bands of the spababes came into the land that yeere.

z And had not a zeale to overcome them continually and destroy them vnto the

21 And as they were burying a man, behold, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, hee revived and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercede on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Isaac, and Iacob, and would not destroy them, neither cast hee them from him as hee per.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hande of Jehoahaz his father: for three times did Joash beate him, and restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah pursteth to death them that slew his father, 7 And after smiteth Edom. 15 Joash death, and Ieroboam his sonne succeedeth him. 29 And after him reigneeth Zechariah.

The second yeere of Joash sonne of Jehoahaz king of Israel reigned Amaziah the sonne of Joash king of Iudah.

2 Hee was fine and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem, & his mothers name was Jehoaddan of Jerusalem.

3 And hee did vngliphly in the sight of the Lord, yet not like Dauid his father, but did according to all that Joash his father had done.

4 Notwithstanding the hie places were not taken away: for as per the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hande, hee slew his seruants which had killed the king his father.

6 But the children of those that did slay him, hee slew not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commanded, saying, ¶ The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall bee put to death for his owne sinne.

7 Hee slew also of Edom in the balley of salt ten thousand, and tooke the cite of Seila by warre, and called the name thereof Jokheel vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Jehu king of Israel, saying, Come, let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy

daughters. e By this parable Jehoash compareth himselfe to a Cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Jehoashs souldiers that spoiled the cities of Iudah.

Eccles. 4. 14.

l By this miracle, God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine. m That is, vntill their sinnes were come to a full measure, & there was no more hope of amendment.

2 Chron. 25. 1.

a In the beginning of his reigne he seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idoles of the Idumeans.

Chap. 12. 10.

b Because they neither consented nor were partakers with their fathers in that acte.

Deut. 24. 16.

exek. 18. 20.

c For the Idumeans, whome David had brought to subjection, did rebel in the time of Ieroboam sonne of Jehoashaphat.

10, the tower of rocke, 2. chro. 2. 5.

12.

d Let vs fight hand to hand and thistle that is by battell, and not destroy one another's cities.

daughter to my sonne to wife: and the wild
beast that was in Lebanon, went and trode
downe the thulle.

10 Because thou hast smitten Edom, thine
heart hath made thee proude: f bagge of
glorie, and tarie at home, why doest thou
proucke to thine hurt, that thou shouldest
fall, and Iudah with thee?

11 But Amaziah would not heare: ther-
fore Jehoahaph king of Israel went by: and
hee and Amaziah king of Iudah slawe one
another in the face at Beth-shehem which
is in Iudah.

12 And Iudah was put to the worse be-
fore Israel, and they Red euery man to their
tentis.

13 But Jehoahaph king of Israel tooke A-
maziah king of Iudah, the sonne of Jeho-
ahaph the sonne of Asahiah, at Beth-shehem,
and he came to Ierusalem, and brake downe
the wall of Ierusalem, from the gate of Es-
saphaim to the corner gate, foure hundred
cubites.

14 And he tooke all the gold & silver, and
all the vessels that were founde in the house
of the Ioyde, & in the treasures of the kings
house, and the children that were in his ho-
use, and returned to Samaria.

15 Concerning the rest of the actes of Je-
hoahaph which he did, and his valiant deeds,
and howe he fought with Amaziah king of
Iudah, are they not written in the booke of
the Chronicles of the kings of Israel?

16 And Jehoahaph slep with his fathers,
and was buried at Samaria among the
kings of Israel: and Ieroboam his sonne
reigned in his stead.

17 ¶ And Amaziah the sonne of Joash
king of Iudah, liued after the deatch of Je-
hoahaph sonne of Jehoahaph king of Israel, his
seene peere.

18 Concerning the rest of the actes of A-
maziah, are they not written in the booke of
the Chronicles of the kings of Iudah?

19 But they wrought treason against
him in Ierusalem, and he fled to Bethsith,
but they sent after him to Bethsith, and slew
him there.

20 And they brought him on horses, and
hee was buried at Ierusalem with his fa-
thers in the cite of Dauid.

21 Then all the people of Iudah tooke
Azariah, which was sixene peere old, and
made him king for his father Amaziah.

22 Hee built a Church, & restored it to Ju-
dah, after that the king slep to his fathers.

23 ¶ In the fiftene peere of Amaziah
the sonne of Joash king of Iudah, was Je-
roboam the sonne of Joash made king ouer
Israel in Samaria, and reigned one and four-
tie peere.

24 And he did euill in the sight of the Lord:
for he departed not from all the sinnes of
Ieroboam the sonne of Nebat, which made
Israel to sinne.

25 Hee restored the coast of Israel, from
the entering of Hamath, vnto the Sea of the
wildernesse, according to the worde of the
Lord God of Israel, which he spake by his
seruant Ionah the sonne of Amittai the
Prophet, which was of Gath Hepher.

26 For the Lord saue the exceeding ble-
ssed affliction of Israel, in that there was
none that put up, nor any left, neither yet any
that could helpe Israel.

27 Yet the Lord had not decreed to put
out the name of Israel from vnder the hea-
uen: therefore hee preferred them by the
hand of Ieroboam the sonne of Joash.

28 Concerning the rest of the actes of Je-
roboam, and all that hee did, and his valiant
deeds, and howe he fought, and how he re-
stored Damascus and Hamath to Iudah
in Israel, are they not written in the booke
of the Chronicles of the kings of Israel?

29 So Ieroboam slep with his fathers,
euery with the kings of Israel, and Zechari-
ah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becometh a leper.
2 Of Iotham, 10 Shallum, 12 Menahem, 23 Pe-
kahiah, 30 Uzziah, 32 Iotham, 38 Azah.

In the fiftene & twentieth peere of Iero-
boam king of Israel, beganne Azariah,
sonne of Amaziah king of Iudah to reigne.

2 Sixtene peere olde was hee, when he
was made king, and he reigned two and fiftie
peere in Ierusalem: and his mothers
name was Jeholiah of Ierusalem.

3 And hee did vprightly in the sight of
the Lord, according to all that his father A-
maziah did.

4 But the hie places were not put away:
for the people yet offered, and burned incense
in the hie places.

5 And the Lord smote the king: and he
was a leper vnto the day of his deatch, and he
dwelt in an house apart, and Jotham the
kings sonne gouerned the house, and iudged
the people of the land.

6 Concerning the rest of the actes of A-
zariah, and all that hee did, are they not writ-
ten in the booke of the Chronicles of the
kings of Iudah?

7 So Azariah slep with his fathers,
and they buried him with his fathers in the
cite of Dauid, and Jotham his sonne reig-
ned in his stead.

8 ¶ In the eight and thirtieth peere of A-
zariah king of Iudah, did Zachariah the
sonne of Ieroboam reigne ouer Israel in
Samaria sixe & moneths.

9 And did euill in the sight of the Lord,
as did his fathers: for he departed not from
the sinnes of Ieroboam the sonne of Ne-
bat, which made Israel to sinne.

10 And Shallum the sonne of Jabeesh
conspired against him, and smote him in the
sight of the people, and killed him, and
reigned in his stead.

11 Concerning the rest of the actes of Za-
chariah, behold, they are written in the booke
of the Chronicles of the kings of Israel.

12 This was the worde of the Lord,
which hee spake vnto Iehu, saying, The
sonnes shall sit on the throne of Acha-
b the fourth generation after thee, And it came
so to passe.

13 ¶ Shallum the sonne of Jabeesh be-
gan to reigne in the nine & thirtieth peere of
Uzziah king of Iudah: and hee reigned
yeeres.

m Read 1. King.
14. 10.
1 Ebr. had him
spoken.

n Which was al-
so called Antio-
chia of Syria, or
Riablah.

1 Ebr. in the
twentieth yeere,
and sixteenth yeere.

a So long as he
gave care to Za-
chariah the Pro-
phet.

b His father and
grandfather were
slaine by their
subiects and ser-
uants, and he, be-
cause he would
viurpe the Priests

office contrary
to Gods ordi-
nance, was smit-
ten immediatly
by the hand of

God with the le-
prosie, 1. Chron.
26. 21.

c As victor, or
deputie to his fa-
ther.

d He was the
fourth in descen-
d from Iehu, who
reigned accord-
ing to Gods

promise, but in
him God began
to execute his
wrath against the

house of Iehu.

e Zachariah wa
the last in Israel
that had the
kingdom by suc-
cession, save one
Iekahiah the
sonne of Men-
ahem, who reig-
ned but two

yeeres.
the Chap. 10. 30.

f Bragge of thy
victorie, so that
thou tarie at
home and annoy
me not.

g Or, brought him.

h That is, which
the Israelites had
given to them of
Iudah for an as-
surance of peace.

2. Chron. 25. 27.
h Which cite
Ieroboam built in
Iudah for a for-
tresse, 1. Chron.

11. 9.

i Who is also
called Uziah, 2.

Chron. 26. 1.

k Which is also
called Elanon
or Elorh.

l Because this
idolatrie was so
vile and almost
incredible, that
men should for-
sake the liuing
God to worship
calues, the worke
of mans hands,
therefore the
Scripture doeth
oft times repeate
it in the reproch
of all idolaters.
1 Ebr. by the
hand of.

f Which was a
cite of Israel that
would not re-
ceive him to be
king.

g That is, of
Israel.
h In stead of see-
king helpe of
God, he went a-
bout by money
to purchase the
favour of this
King being an
infidel, and ther-
fore God for-
ooke him, and
Pul soone after-
ward brake pro-
mise, destroyed
his countrey and
led his people
away captive.

i Which were
of the same con-
spiracie.

k For God stir-
red up Pul and
Tiglath Pileser
against Israel for
their sinnes,
1. Chron. 5. 26.

the space of a moneth in Samaria.
14 For Menahem sonne of Gadi went
up from Tirzah, & came to Samaria, and
smote Shalumi the sonne of Tabeth in Sa-
maria, and slew him, & reigned in his stead.
15 Concerning the rest of the actes of
Shalumi, & the treason which he wrought,
behold, they are written in the booke of the
Chronicles of the kings of Israel.
16 ¶ Then Menahem destroyed Tiph-
sah, and all that were therein, & the coastes
thereof from Tirzah, because they opened
not to him, and he smote it, and ript up all
their women with child.
17 The nine and thirtieth yere of Azar-
iah king of Iudah, began Menahem sonne
of Gadi to reigne over Israel, & reigned ten
yeres in Samaria.
18 And hee did euill in the sight of the
Loyd, and departed not all his dayes from
the sinne of Jeroboam the sonne of Nebat,
which made Israel to sinne.
19 ¶ Then Pul the king of Assyrie came
against the land: & Menahem gave Pul
a thousand talents of silver, that his hand
might be with him, and establish the king-
dom in his hand.
20 And Menahem erected the money
in Israel, that all men of substance should
give the king of Assyrie shckels of sil-
uer a piece: so the king of Assyrie returned
and carried not there in the land.
21 Concerning the rest of the actes of Me-
nahem, and al that hee did, are they not writ-
ten in the booke of the Chronicles of the
kings of Israel?
22 And Menahem slept with his fa-
thers, and Pekahiah his sonne did reigne
in his stead.
23 ¶ In the fiftieth yere of Azariah king
of Iudah, began Pekahiah the sonne of Me-
nahem to reigne over Israel in Samaria,
and reigned two yere.
24 And hee did euill in the sight of the
Loyd: for he departed not from the sinnes of Je-
roboam the sonne of Nebat which made
Israel to sinne.
25 And Pekah the sonne of Remaliah,
his captaine conspired against him, and
smote him in Samaria in the place of the
kings palace with Argob and Arich, and
with him fiftie men of the Gileadites: so he
killed him, and reigned in his stead.
26 Concerning the rest of the actes of Pe-
kahiah, and all that hee did, behold, they are
written in the booke of the Chronicles of
the kings of Israel.
27 ¶ In the two and fiftieth yere of Az-
ariah king of Iudah began Pekah the sonne
of Remaliah to reigne over Israel in
Samaria, and reigned twentie yeres.
28 And hee did euill in the sight of the
Loyd: for he departed not from the sinnes of Je-
roboam the sonne of Nebat, that made Israel
to sinne.
29 In the daies of Pekah king of Israel
came Tiglath Pileser king of Assyrie, and
tooke Iion, and Abel, Beth-maachah, and
Tamoah, and Rebesh, and Hazor, and Gilead,
and Galilee, and all the land of Napht-
ali, and carried them away to Assyrie.

30 And Hoshea sonne of Elah wrought
treason against Pekah the sonne of Rema-
liah, and smote him, & slew him, and reigned
in his stead in the twentieth yere of Iorham
the sonne of Whiziah.
31 Concerning the rest of the actes of Pe-
kah, and all that hee did, behold, they are
written in the booke of the Chronicles of
the kings of Israel.
32 ¶ In the second yere of Pekah sonne
of Remaliah king of Israel began Iorham
sonne of Whiziah king of Iudah to reigne.
33 Five and twentie yere old was he,
when he began to reigne, & he reigned fifteen
yere in Jerusalem: and his mothers name
was Jerusha the daughter of Adah.
34 And hee did uprightly in the sight of
the Loyd: hee did according to all that his
father Whiziah had done.
35 But the hie places were not put a-
way: for the people yet offered and burnt in-
cense in the hie places: hee built the highest
gare of the house of the Loyd.
36 Concerning the rest of the actes of Jo-
rham, and all that hee did, are they not writ-
ten in the booke of the Chronicles of the
kings of Iudah?
37 In those dayes the Loyde began to
send against Iudah Azur the king of As-
ram, and Pekah the sonne of Remaliah.
38 And Iorham slept with his fathers,
and was buried with his fathers in the ci-
tie of David his father, and Ahaz his sonne
reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrated his sonne in
fire. 5 Jerusalem besieged. 9 Damascus is taken
and Rezin slaine. 11 Idolatrie. 19 The death of
Ahaz. 20 Hezekiah succeedeth him.
T he nineteenth yere of Pekah the sonne
of Remaliah, Ahaz the sonne of Jo-
rham king of Iudah began to reigne.
2 Twentie yere old was Ahaz, when
he began to reigne, and he reigned fifteen
yere in Jerusalem, and did not uprightly
in the sight of the Loyd his God, like David
his father:
3 But walked in the way of the Kings
of Israel, yea, and made his sonne to goe
through the fire, after the abominations of
the heathen, whom the Loyd had cast out
before the children of Israel.
4 Also hee offered and burnt incense in
the hie places, and on the hils, and under
every greene tree.
5 ¶ Then Rezin king of Aram, and Pe-
kah sonne of Remaliah king of Israel came
up to Jerusalem to fight: and they besieged
Ahaz, but could not overcome him.
6 At the same time Rezin king of Aram
restored Elath to Aram, and drove the
Iewes from Elath: so the Aramites came
to Elath, and dwelt there unto this day.
7 Then Ahaz sent messengers to Tig-
lath Pileser King of Assyrie, saying, I
am thy servant and thy sonne: come up,
and deliver me out of the hand of the pre-
ferred the citie and his people for his promise hee made to David. d Which
cite Azariah had taken from the Aramites and fortified it. Chap.
14. 22. e Contrary to the admonition of the Prophet Iesai, Iai
7. 4.

2. Chron. 27. 1.

107, 1. Azariah.

l He sheweth
that his vprighe-
nes was not such,
but that hee had
many and great
faulces.

m After the death
of Iorham.

n Which slew of
Iudah in one day
sixe score thou-
sand fighting
men. 2. Chr. 28. 6.
because they had
forsaken the true
God.

a This was a wic-
ked sonne of a
godly father, as
of him againe
came godly Eze-
kiah, and of him
wicked Manas-
seh, saue that
God in the end
shewed him mer-
cy. Thus we see
how vncertaine
it is to depend on
the dignitie of
our fathers.
b That is, offered
him to Molech,
or made him to
passe betwene
two fires, as the
manner of the
Gentiles was,
Leuit. 18. 21.
deut. 18. 10.

c For the Lord
delivered me out
of the hand of the
preferred the
cite and his people
for his promise hee
made to David. d
Which cite Azariah
had taken from the
Aramites and forti-
fied it. Chap. 14.
22. e Contrary to
the admonition of
the Prophet Iesai,
Iai 7. 4.

And he spared not to spoyle the Temple of God to haue succour of men, & would not once life his heart toward God to desire his helpe, nor yet heare his Prophets counsell. g We see that there is no prince so wicked, but he shall find flatterers and false ministers to serue his turne, h Either offerings for peace or prosperity, or of thanksgiving, as Leuit. 3. 1. for els meaning the morning & evening offering, Exod. 29. 38. num. 28. 3. and thus he contented the meane and the altar which God had commanded by Salomon, to serue God after his owne fantasie, i That is, at the right hand, as men went into the Temple, k Here he establisheth by commandment his owne wicked proceedings, and doeth abolish the commandment and ordinance of God. l Or, rent, where in they lay on the Sabbath which had serued their weeke in the Temple, and so departed home, m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els y the Temple might be a refuge for him if he should suddenly assaile his house,

king of Aram, and out of the hand of the king of Israel which rise up against me. 8 And Amazooke the silver and the gold that was found in the house of the Loide, and in the treasures of the kings house, and sent a present vnto the king of Asshur. 9 And the king of Asshur consented vnto him: and the king of Asshur went by against Damascus. and when he had taken it, hee carried the people awap to Kir, and slew Rezin. 10 And king Amaz went vnto Damascus to merce Tiglath Pileser king of Asshur: And when king Amaz sawe h altar that was at Damascus, hee sent to Uriah the Priest the patterne of the altar, & the fashion of it, and all the workmanship thereof. 11 And Uriah the Priest made an altar in all points like to that which king Amaz had sent from Damascus, so did Uriah the Priest against king Amaz came from Damascus. 12 So when the king was come from Damascus, the king sawe the altar: and the king dyewe neere to the altar, and offered thereon. 13 And he burnt his burnt offering, and his meate offering, and powred his drinke offering, and spinked the blood of his peace offerings besides the altar, 14 And set it by the brazen altar which was before the Loide, and brought it in farther before the house betweene the altar and the house of the Loide, & set it on the right side of the altar. 15 And king Amaz commanded Uriah the Priest, and sayd, Vpon the great altar set on fire in the morning the burnt offering, and in the evening the meate offering, and the kings burnt offering & his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and poure thereb all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to inquire of God. 16 And Uriah the Priest did according to all that king Amaz had commanded. 17 And king Amaz brake the borders of the bases, andooke the caldrons from off them, andooke downe the sea from the brazen oven that were vnder it, and put it vpon a pavement of stones. 18 And the vaille for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Loide, because of the king of Asshur. 19 Concerning the rest of the actes of Amaz, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah? 20 And Amaz slept with his father, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realm brought to the Assyrians, 18 For their idolatry. 25 Lions destroy the Assyrians that dwell in Samaria, 29 Every one worshippeth the

God of his nation, 35 Contrary to the commandment of God.

1 In the twelfth yeere of Amaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres. 2 And hee did euill in the sight of the Loide, but not as the kings of Israel, that were before him. 3 And Shalmaneser king of Asshur came by against him, & Hoshea became his seruant, and gaue him presents. 4 And the king of Asshur found treason in Hoshea: for hee had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as hee had done peerele: therefore the king of Asshur shut him vp, and put him in prison. 5 Then the king of Asshur came by thowout all the land, and went against Samaria, and besieged it three yeeres. 6 I* In the ninth yeere of Hoshea, the king of Asshurooke Samaria, and carried Israel awap vnto Asshur, and put them in Galah, and in Habor by the riuer of Gozan, and in the cities of the Medes. 7 For when the children of Israel sinned against the Loide their God, which had brought them out of the land of Egypt, fro vnder the hand of Pharaoh king of Egypt, and feared other gods, 8 And walked according to the fashions of the heathen, whome the Loide had cast out before the children of Israel, and after the maners of the kings of Israel, which they used, 9 And the children of Israel had done secretly things that were not bryght before the Loide their God, and throughout all their cities had built high places, both from the tower of the watch, to the defended citie, 10 And had made them images and groves vpon euery hie hill, and vnder euery greene tree, 11 And there burnt incense in all the hie places, as did the heathen, whom the Loide had taken awap before them, and wrought wicked things to anger the Loide, 12 And serued idoles: whereof the Loide had sayde vnto them, * Ye shall doe no such thing, 13 Notwithstanding the Loide testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, * Turne from your euill waies, and keepe my commandments and my statutes, according to all the lawe, which I commanded your fathers, & which I sent to you by my seruants the Prophets. 14 Nevertheless, they would not obeye, but hardened their necks, like to the necks of their fathers that did not beleue in the Loide their God. 15 And they refused his statutes and his commandment, that hee made with their fathers, and his testimonies (whereby they witnessed vnto them) and they followed baptrye, and became vaine, and followed the heathen that were round about them: concerning whom, the Loide had charged them,

a Though he inuented no new idolatry or impietie as others did, yet he fought for helpe at the Egyptians which God had forbidden. b For he had paid tribute for the space of eight yeeres, Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians, d He letteth foorth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement, e Meaning, throughout all their borders,

Deu. 4. 19.

* Ebr. by the hand of. Iere. 18. 11. and 25. 5. and 35. 15.

Deut. 31. 27.

f So that to alledge the authority of our fathers or great antiquitie, except we can prouoe that they were godly, is but to declare that we are the children of the wicked,

Exod. 32. 8.
1. King. 12. 28.
 g That is, the
 sunne, the moone
 and starres, Deut.
4. 19.
 h Reade Chap.
 16. 3.
 i Reade of this
 pharise. 1. King.
 21. 20, 25.
 k No whole tribe
 was left but Ju-
 dah, and they of
 Benjamin & Le-
 ui, which remain-
 ed, were coun-
 ted with Iudah.
 l Out of the land
 where he shewed
 the greatest to-
 kens of his pre-
 sence and fauour,
 m That is, God
 cut off the ten
 tribes. 1. King.
 12. 16, 20.
1. Ezech. the bad of
Iere. 25. 9.
 n Of these peo-
 ples came the Sa-
 maritanes, where-
 of mention is so
 much made in
 the Gospel, and
 with whom the
 Jewes woulde
 haue nothing to
 doe, John 4. 9.
 o That is, they
 serued him not
 therefore, least
 they should blas-
 pheme him, as
 though there
 were no God,
 because he cha-
 stised the Israe-
 lites, he sheweth
 his mighty power
 among them by
 this strange pu-
 nishment.
 p That is, how to
 worship him:
 thus the wicked,
 rather then to
 lose their com-
 modities, will
 change to all
 religions.
 q Meaning, that
 euery country
 serued that idole,
 which was most
 esteemed in that
 place whence
 they came.

them, that they should not doe like them.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * even two calves, and made a grout, and worshipped all the gods of heauen, and serued Baal.

17 And they made their sonnes and their daughters * passe through the fire, and used witchcraft and enchainments, yea, * sold themselves to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, & put them out of his sight, & none was left but the tribe of Iudah onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they bled.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of spoilers, until he had cast them out of his sight.

21 For he cut off Israel from the house of David, and they made Jeroboam the sonne of Nebat king: and Jeroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Jeroboam, which he did, and departed not therefrom.

23 Until the Lord put Israel away out of his sight, as he had saide: & by all his seerants the * Prophets, & carried Israel away out of their land to Asshur into this day.

24 And the king of Asshur brought folke from Babel, and from * Cuthah, and from Mita, and from Hamath, & from Sepharaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they * feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commaunded, saying, Carry thither one of the Priests, whom ye brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit euery nation made their gods, & put them in the houses of the hie places, which the Samaritanes had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made Sercoth, Benoth: the me of Cuth made Nersak, and the men of Hamath made Nibina.

31 And the Amurites made Abaz, and Tarkak: and the Sepharaim burnt their

children in the fire to Adrammelech, and Anammelech the gods of Sepharaim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They feared the Lord, but serued their gods after the manner of the nations whom they carried thence.

34 Unto this day they doe after the olde manner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Lawe, nor after the commandements, which the Lord commaunded the children of Iacob, * whom he named Israel.

35 And with whom the Lord had made couenant, & charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them.

36 But feare the Lord which brought you out of the land of Egypt with great power, and stretched out his arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their olde custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens childrens did their fathers, so doe they unto this day.

C. H. A. P. XVIII.
**Hezekiah king of Iudah purseth downe the bra-
 sen serpents, and destroyeth the idoles, & And pro-
 pheseth. 11 Israel is carried away captiue. 30 The
 blasphemie of Saneherib.**

Now in the third yere of Hoshea sonne of Elah king of Israel, **Hezekiah** the sonne of Abaz king of Iudah, beganne to reigne.

2 He was five and twentieth yere olde when he began to reigne, and reigned nine and thwenty yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And he did * vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, & cutt downe the groutes, and brake in pieces the brazen serpent that Moyses had made: for into those daies the children of Israel did burne incense to it, and he called it * Nehushtan.

b That is, a peece of brasles: thus he calleth the serpent, by con-
 tempt, which notwithstanding was set vp by the worde of God, and
 miracles were wrought by it: yet when it was abused to idolatrie, this
 good king destroyed it, not thinking it worthe to be called a tes-
 timent, but a peece of brasles.

Ezech. 10. 39.
1. Ezech. 1. 5.
 r That is, they
 had a certaine
 knowledge of
 God, and feared
 him because of
 the punishment,
 but they contin-
 ued still idola-
 ters, as doe the
 Papists, which
 worship both
 God and idoles:
 but this is not to
 feare God, as ap-
 peareth verse 34.
 s He meaneth
 this by the Israe-
 lites, to whom
 God had giuen
 his commande-
 ments.
Gen. 32. 28.
1. King. 18. 38.
Judg. 6. 10.
Iere. 10. 2.

t That is, these
 strangers, which
 were sent into
 Samaria by the
 Assyrians.

2. Chr. 28. 27.
& 29. 1.

a Although they
 of Iudah were
 giuen to idola-
 trie and impietie,
 as they of Israel
 were, yet God for
 his promise sake,
 was mercifull
 vnto the throne
 of Dauid: and
 yet by his iudge-
 ment towards
 the other, pro-
 uoked them to
 repentance.
Numb. 21. 8, 9.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord and departed not from him, but kept his commandments, which the Lord had commanded his Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also he rebelled against the king of Asshur, and serued him not.

8 He smote the Philistines vnto Aszab, and the coastes thereof, from the watch tower vnto the defended citie.

9 ¶ And in the fourth yeere of king Hezekiah, (which was the seienth yeere of Hoshea sonne of Elah king of Israel) Sennacherib king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres, theyooke it, even in the first yeere of Hezekiah: that is, the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur bid carie away Israel vnto Asshur, and put them in Galah, and in Gaboz, by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: that is, all that Moses the seruanto of the Lord had commanded, and would neither obey nor doe them.

13 ¶ Moreover in the fourteenth yeere of king Hezekiah, Sennacherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offended: depart from me, and what thou sayest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundredth talents of silver, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the silver that was founde in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the saide Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

17 ¶ And the king of Asshur sent Tartan and Rab Saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conbuite of the vpper poole, which is by the path of the sulkers felde.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, & Shebna the chanceller, and Ioah the sonne of Alaph the recorder.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus saith the great king, even the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue & clos

quence, & close counsel and strength are for the warre. On whome then dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, to wit, on Egypt, which if a man leane, it will goe into his hand, and peace it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue i hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for chariots, and horsemen?

25 Now I notice come vp without the Lord to this place, to destroy it: & the Lord saide to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah saide vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Chaldean language, for we vnderstand it, and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Vainly haue ye sent me to the master & to thee to speake these wordes, and not to the men which sit on the wall, that they may eate their owne dung, and drinke & their owne piss with you?

28 So Rabshakeh stood and cried with a loude voyce in the Jewes language, and spake, saying, Heare the words of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deueie you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Spake I appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, even a land of wheate and wine, a land of bread and vineyards, a land of olines oile, and pome, that ye may liue and not die: and obey not Hezekiah, for he deceiveth you, saying, The Lord wil deliuer vs.

33 Vainly any of the gods of the nations deliuered his lande out of the hand of the king of Asshur.

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

f Thou thinkest that wordes will serue to perlwade thy people; or to moue my master, g Egypt shall not onely not be able to succour thee, but shall be an hurt vnto thee. h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so small, that he had not men to furnish two thousand horses. k The wicked alwayes in their prosperitie flatter themselves, that God doeth fauour them.

Thus he speakech to feare Hezekiah, that by resisting him, he should resist God.

For, Syrians. Hebr, the water of their secte.

mid tower

For, by his hand.

For, blessing, meaning the conditions of peace.

For, blessing, meaning the conditions of peace.

He maketh himselfe so sure, that he will not graunt them truce, except they render themselves to him to be ledde away captiues.

e Reade Chap. 17.9. Chap. 17.3.

Chap. 17.6.

2 Chron. 32.1. Isa. 36.1. ezech. 48.18, 19.

d As his weale was before prayed, so his weakness is here set forth that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armies against him.

For, writer of Chronicles, or, secretarie.

f Hebr, sulk of the sulkers.

m This is an execrable blasphemie against the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the^m Ioyde shoulde deliuer Ierusalem out of mine hand?

36 But the people helde their peace, and answered not him a worde: for the kings commandement was, saying, Withere ye him not.

37 Then Eliakim, the sonne of Iilkiah, which was steward of the house, & Shebna the Chanceller, and Ioah the sonne of Asaph the Recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promised by Iſaiah victorie to Hezekiah.
35 The Angell of the Lord killeth an hundred and foure score and five thousand men of the Assyrians.
37 Saneherib is killed of his owne sonnes.

And * when king Hezekiah heard it, he rent his clothes, and put on sackcloth,

and came into the house of the Lord,
2 And sent Eliakim which was his steward of the house, and Shebna the Chanceller, and the Elders of the Priests clothed in sackcloth: to Iſaiah the Prophet, the sonne of Amos.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation, and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 Also be the worde thy God hath heard all the wordes of Rabshakeh, whome the king of Assyria his master hath sent to raile on the living God, and to reproch him with wordes which thy Lord thy God hath heard, then list thou by thy prayer for the remnant that are left.

5 I So the seruants of King Hezekiah came to Iſaiah.

6 And Iſaiah saide vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Assyria haue blasphemed me.

7 Behold, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 I So Rabshakeh returned, and found the king of Assyria fighting against Ninus: for he had heard that he was departed fro Babel.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whome thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Assyria.

11 Beholde, thou hast heard what the kings of Assyria haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which thy fathers haue destroyed

ed: as Gozan, and Yaran, and Kezeph, and the children of Eden, which were in the land of Sinear?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena and Iuah?

14 I So Hezekiah receiued the letter of the hande of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spied it before the Lord.

15 And Hezekiah prayed before the Lord, & said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, & bowe downe thine ear, and heare: Lord open thine eyes & behold, and heare the wordes of Saneherib, who hath sent to blasphemie the living God.

17 Truly it is, Lord, that the kings of Assyria haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods; but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Nowe therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the^m kingdomes of the earth may know, that thou, O Lord, art onely God.

20 I Then Iſaiah the sonne of Amos sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib King of Assyria.

21 This is the word that the Lord hath spoken against him, O virgin, daughter of Zion, he hath despised thee, & laughed thee to scorn: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? & whom hast thou blasphemed? and against whome hast thou exalted thy voice, and lifted up thine eyes on high? euen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountains, by the sides of Lebanon, and will cut downe the hig Cedars thereof, and the faire fere trees thereof, and I will goe into the flogging of his borders, and into the forest of his Carmel.

24 I haue digged, and I dunke the waters of others, & with the plant of my feet haue I dried all the^m floods closed in.

25 Hast thou not heard, howe I haue of olde tyme made it, and haue formed it long agoe? and should I now bring it, that it should be destroyed, and layed on ruinous heaps, as cities defenced?

26 Whose inhabitants haue small potter, and are afraid, and confounded: they are like the graffe of the feld, and greene herbe, or grass on the house tops, or as come blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy coming in, and thy furies against me.

h Before the arke of the couenant, i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer. k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods, m He sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by the enemy, therefore he calleth her virgine, o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24. || Or, pleafant country. || Or, the waters of cities besieged.

q He desireth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

No. 37. 1.

a To heare some new prophesie, and to haue comfort of him.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her travail.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man and turne it into dust. e That is, Saneherib.

|| Or, blacke Moores.

f For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countries.

g The more neere that the wicked are to their destruction, the more they blaspheme.

f I wil bridle thy rage, and turne thee to me, & so, as please me. e God did not onely promise him the victorie, but giue him a signe to confirme his faith,

u The Lord will multiply in great number the smal remnant of Iudah that is escaped, x The loue that God beareth toward his Church, shall overcome the counsels and enterprises of men.

Jsa. 37. 36. 1ob. 1. 21. eccles. 48. 44. 1. mac. 7. 41. 2. mac. 8. 19.
y This was the iust iudgement of God for his blasphemie, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

2 Chro. 32. 24. i. sa. 38. 1.

a That his mind might not be troubled, b Meaning, without all hypocricie, c Not so much for his owne death as for feare that idolatrie should be restored, which he had destroyed, and to Gods Name be dishonoured.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine ^a hooke in thy nostrils, and mine bydle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this peere lych tynings as growe of themselves, and the next peere lych as growe without sowing, and the thirde peere lych as growe without reape, and plant vineyardes, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a root downward, and beare fruit upward.

31 For out of Ierusalem shall goe a remnant, & some that shall escape out of mount Zion: the residue of the Lord of hostes shall doe this.

32 Wherefore, thus saith the Lord, concerning the king of Asshur, He shall not enter into this cite, nor shoot an arrow there, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this cite, saith the Lord.

34 For I will defend this cite to save it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred foure score and five thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib King of Asshur departed, and went his way, and returned, and dwelt in Ninuech.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Shazer his sonnes slew him with the sworde: and they escaped into the lande of Ararat, and Sennacherib his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sick, and receiveth the signe of his health. 2 He receiveth rewardes of Berodach, 3 Sheweth his treasures, and is reprehended of I. saiah. 4 He dieth, and Manasseh his sonne reigneth in his stead.

A Bout that time was Hezekiah sicke vnto death: and the Prophet I. saiah the sonne of Amos came to him, and saide vnto him, Thus saith the Lord, But thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, howe I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore I. saiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy

prayer, & seene thy teares: behold, I haue healed thee, & the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fifteen yere, and will deliuer thee and this cite out of the hande of the king of Asshur, and will defend this cite for mine owne sake, and for Dauid my seruants sake.

7 Then I. saiah sayd, Take a lump of drie figges, and therewith take, and lay it on the boile, and he recovered.

8 ¶ For Hezekiah had said vnto I. saiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And I. saiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that he hath spoken, Will thou that the shadowe goe forward ten degrees, or goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadowe goe backe ten degrees.

11 And I. saiah the Prophet called vnto the Lord, and he brought againe the shadowe ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Belsadan the sonne of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the silver and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then I. saiah the Prophet came vnto king Hezekiah, and saide vnto him, What said these men? and from whence came they to thee? And Hezekiah sayd, They be come from a farre countrey, even from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And I. saiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layde vp in store vnto this day, shall be caried into Babel: nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beger, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah saide vnto I. saiah, The word of the Lord which thou hast spoken is good: for saide hee, Shall it not be good, if my peace and trust be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, & how he made a poole and a conduit, and brought

haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

d Because of his vnfeined repentance and prayer, God turned away his wrath.

e To giue thanks for thy deliuerance,

f He declareth that albeit God can heale without other medicines, yet he sheweth that he will not haue these inferiour means contemned.

g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

i Moeued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemy to Saneherib his enemy, which was now destroyed.

k Being mooved with ambition and vaine glorie, and also because he seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

Chap. 24. 13. and 25. 13. ierem.

l He acknowledgeth I. saiah to be the true Prophet of God, and therefore humbly himselfe to his word.

m Seeing that God hath shewed me this fauor to grant me quietnes during my life: for he was afraid lest the enemies shoulde

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Yezekiah slept with his fathers: & Manasseh his sonne reigned in his stead. CHAP. XXI.

3 King Manasseh resereth idolatrie, 16 And veth great crueltie, 18 He doeth, and Amon his sonne succedeth, 23 Whom killed of his owne seruants, 26 After him reigneth Iosiah.

Manasseh was twelue peere olde when he began to reigne, and reigned fiftie and fure peere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, who the Lord had cast out before the children of Israel.

3 For he went backe and built the high places, which Yezekiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped at the house of heauen and serued them.

4 Also he built altars in the house of the Lord, of the which the Lord saide, In Ierusalem will I put my Name.

5 And he built altars for all the house of the heauen in the two courtes of the house of the Lord.

6 And he caused his sonnes to passe thorow the fire, and gaue himselfe to witchcraft and forcerie, & he did them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had saide to Dauid and to Salomon his sonne, In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither wil I make the seete of Israel more any more out of the land, which I gaue their fathers: so that they wil observe and doe all that I haue commanded them, and according to all the law that my seruants Moyses commaunded them.

9 Per they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I wil stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I wil wipe Ierusalem, as a man wipech a dish, which he wipech, and turneth it upside downe.

14 And I wil forsake the remnant of

mine inheritance, and deliuer them into the hand of their enemies, & they shalbe robbed and spoiled of all their aduerfarie,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover Manasseh shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 Amon was two and twentie peere olde, when he began to reigne, and he reigned two peere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iorabab.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the lande slew all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple, 8 Helkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

Iosiah was eight peere olde when he began to reigne, and he reigned one and thurty peere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Bozrah.

2 And he did rightely in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth peere of king Iosiah, the king sent Shaphan the sonne of Adaiab the sonne of Meshullam the chamberler, to the house of the Lord, saying,

4 Goe vp to Helkiah the scribe, that he may shew me the silver which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

f The Ebrewes write that hee slew Iosiah the Prophet, who was his father in lawe.

2.Chro.33.20, 21.

g That is, according to his commandements,

h Or, he buried him, to wit, Iosiah his sonne.

2.Chro.34.1. a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300.yeres before. 1.Kin.3.2. and being but eight yeere olde, he sought for God of his father Dauid, 2.Chro.34.3. Or, coine, as ver.9. Or, vessel. b Certaine of the Priests were appointed to this office, as chap.12.9.

c From the time of Ioshah for the space of 214.

years the Temple remained without reparation through the negligence of the priests. This declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God provided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 1. Chro. 34. 14: which either by the negligence of the priests had bene lost, or els by the wickedness of idolatrous kings had bene abolished.

f Ebr. melted.

g Meaning to some Prophet whom God reuereth & knowledge of things vnto, as Ier. 21. 1.

h Though at other times they inquired the Lord by Vm and Thummim, g. Or, by house of doctrine, which was nere to the temple, & where the learned assembled to entreat the scriptures, and the doctrine of the Prophets.

i The workes of mans hand here signifie all that man inuenteeth before the worde of God, which are abominable in Gods seruice.

j Meaning, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

5 And let them deliver it into the hand of them that doe the worke, and haue the oversight of the house of the Lord: let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house.

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Iilkiah the high Priest said vnto Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Iilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, & brought him worde againe, and saide, Thy seruants haue gathered the money, that was founde in the house, and haue delivered it into the handes of them that doe the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chanceller shewed the king, saying, Iilkiah the Priest hath delivered me a booke. And Shaphan read it before the king.

11 And when p king had heard p wordes of the booke of p Law, he rent his clothes.

12 Therefore the king commanded Iilkiah the Priest, and Ahikam the sonne of Shaphan, and Achobai the sonne of Epchajah, and Shaphan the chanceller, and Asahiah the kings seruant, saying,

13 Goe ye & enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord, that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 I So Iilkiah the Priest, and Ahikam, and Achobai, and Shaphan, & Asahiah went vnto Iudiah the Prophetesse the wife of Shallum, the sonne of Tikvah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Jerusalem in the 2 Colledge) and they communed with her.

15 And he answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, even all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the works of their hands: my wrath also shall be kindled against this place, and shall not be quenched:

18 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, the wordes that thou hast heard, shall come to passe.

19 But because thine heart did incline, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against

this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXII.

2 Ioshah readeth the Law before the people. 3 He maketh a covenant with the Lords. 4 He putteth downe the idoles, after he had killed their Priests. 22 He keepeth Passouer. 24 He destroyeth the conuayers. 29 He was killed in Megiddo. 30 And his sonne Jehoahaz reigneth in his stead. 33 After he was taken, his sonne Iohiakim was made king.

Then the King sent, and there gathered vnto him all the elders of Iudah and of Jerusalem.

2 And the king went by into the house of the Lord, with all the men of Iudah and all the inhabitants of Jerusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the covenant, which was found in the house of the Lord.

3 And the King stood by p the pillar, and made a covenant before the Lord, that they should walke after the Lord, and keepe his commandements, and his testimonies, & his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this covenant which is written in this booke. And all the people stood to the covenant.

4 Then the king commanded Iilkiah the high Priest and the Priests of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Jerusalem in the fieldes of Kedron, and caried the powder of them into Beth-el.

5 And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the high places, and in the cities of Iudah, and about Jerusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out of the groue from the Temple of the Lord without Jerusalem vnto the valley Kedron, and burnt it in the valley Kedron, & stamp it to powder, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women wove hangings for the groue.

8 Also he brought all the Priests out of

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

2. Chro. 34. 30. a Because he saw the great plagues of God that were threatened, he knewe no more speedie way to auoide them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the worde of God.

b Where the king had his place, Chap. 11. 13. c As Ioshua did, Iosh. 24. 22. 25. d Meaning them which were next in dignitie to the high Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calves.

f Meaning the Priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He removed the groue which idolaters for deuotion had planned nere vnto the Temple,

contrary to the commandement of the Lord, Deut. 12. 1. or as some read, the similitude of a groue which was hanged in the Temple. h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the cities of Judah, & defiled the hie places where the Idollers had burnt incenſe, even from Geba to Beth-el, and deſtroyed the hie places of the gates, that were in the entering in of the gate of Joſhua the gaters nouer of the cite, which was at the left hand of the gate of the cite.

9 Jeruſalem the Idollers of the hie places came not vp to the altar of the Lord in Jeruſalem, ſave only they did eate of the unleavened bread among their brethren.

10 He deſtroyd alſo k Eopheth, which was in the valley of the children of Ginnon, that no man ſhoulde make his ſonne or his daughter paſſe throughto the fire to Eopheth.

11 He put downe alſo the l holles that the kings of Judah had given to the ſunne at the entering in of the houſe of the Lord, by the chamber of Jethan-melech the eunuch, which was ruler of the ſuburbs, and burnt the charots of the ſunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courtes of the houſe of the Lord, did the King breake downe, and haſted thence, and caſt the duſt of them in the ſ brooke Kedron.

13 Whereſoever the king defiled the hie places that were before Jeruſalem and on the right hande of the m mount of corruption (which s Salomon the King of Iſrael had built for Achaz, the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Egelchem the abomination of the children of Ammon)

14 And hee brake the images in peeces, and cut downe the groutes, and filled their places with the bones of men.

15 Furthermore s the altar that was at Beth-el, and the hie place made by Jeroboam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place brake hee downe, and burnt the hie place, and ſtampt it to powder and burnt the grouts.

16 And as Joſiah turned himſelfe, hee ſpyed the graves, that were in the mount, & ſent and tooke the bones out of the graves, and burnt them upon the altar, and polluted it, according to the worde of the Lord that the o man of God proclaimed which cried the ſame wordes.

17 Then he ſaid, What title is that which I ſee? And the men of the cite ſayde unto him, It is the ſepulchre of the man of God, which came from Judah, and toide thee things that thou haſt done to the altar of Beth-el.

18 Then ſaid he, Let him alone: let none remoue his bones. So his bones were ſawed with the bones of the p Propſer that came from Samaria.

19 Joſiah alſo tooke away all the houſes of the hie places, which were in the cities of Samaria, which the kings of Iſrael had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he ſacrificed all the Idolls of the hie places, that were there, upon the altars,

and burnt mens bones upon them, and returned to Jeruſalem.

21 ¶ Then the King commanded all the people, ſaying, * Keepe the Paſſouer unto the Lord your God, * as it is writen in the booke of this covenant.

22 And there was no Paſſouer holden ſlike that from the dayes of the Judges that iudged Iſrael, nor in all the dayes of the Kings of Iſrael, and of the Kings of Judah.

23 And in the eighteenth yeere of King Joſiah was this Paſſouer celebrated to the Lord in Jeruſalem.

24 Joſiah alſo tooke away them that had familiar ſpirits, & the ſoothſayers, and the images, and the Idoles, and all the abominations that were eſpied in the lande of Judah and in Jeruſalem, to performe the wordes of the * Lawe, which were writen in the booke that Hilkiah the Prielt founde in the houſe of the Lord.

25 Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoule, & with all his might, according to all the Law of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the ſerccnes of his great wrath wherewith hee was angry againſt Judah, becauſe of all the provocations wherewith Manaſſeh had provoked him.

27 Therefore the Lord ſayd, I will put Judah alſo out of my ſight, as I have put away Iſrael, and will caſt off this cite Jeruſalem, which I have choſen, and the houſe whereof I ſayd, * My name ſhall be there.

28 Concerning theſe of the acts of Joſiah, and all that hee did, are they not writen in the booke of the Chronicles of the Kings of Judah?

29 ¶ * In his dayes Pharaoh Nechoh King of Egypt went vp againſt the King of Aſſhur to the river Berath. And King Joſiah went againſt him, whome when Pharaoh ſaw, he ſlew him at Megiddo.

30 Then his ſervants carried him dead from Megiddo, and brought him to Jeruſalem, and buried him in his owne ſepulchre, And the people of the lande tooke Jehoahaz the ſonne of Joſiah, and anointed him, and made him King in his fathers ſtead.

31 * Jehoahaz was thre & twentie yeere olde when hee began to reigne, and reigned thre moneths in Jeruſalem. His mothers name alſo was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did end in the ſight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds n at Riblah in the lande of Hamath, while hee reigned in Jeruſalem, and put u the land to a tribute of an hundred talents of ſilver, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Esaiakim the ſonne of Joſiah King in ſtead of Joſiah his father, and turned his name to Jehoiaquim, & tooke Jehoahaz away, which was then

2. Chron. 35. 1.
1. ſ. ſ. 1. 1.

Exod. 12. 3.
Leuit. 16. 2.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20. 27.
Leuit. 18. 11.

r Becauſe of the wicked heart of the people, which would not turne unto him by repentance.

1. King. 8. 29.
and 9. 3. chap.
21. 7.

2. Chron. 35. 20.

f Becauſe he paſſed thorow his country, he fearedleſſe he would have done him harme, & therefore would have ſlayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

2. Chron. 36. 1, 2.

e Meaning, the wicked kings before.

u Which was Antiochia in Syria, called alſo Hamath. Or, that he ſhould not reigne.

i Becauſe that thoſe that had forſaken the Lord to ſerve idoles, were not meete to miniſter in the ſervice of the Lord for the inſtruction of others.

k Which was a valley neere to Jeruſalem, & ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, y their crye ſhould not be heard, Leuit. 18. 21. where after Joſiah commanded carions to be caſt in contempt thereof.

l The idolatrous kings had dedicate horſes and charots to the ſunne, either to carie the image thereof about as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreeable. 1. Kings. 11. 7.

n That was the mount of olives, ſo called becauſe it was full of idoles.

1. Kings. 11. 7.

o According to the prophesie of Iſaiah, 1. King. 23. 2.

p Meaning, the Prophet which came after him, and called him to eate contrary to the commandement of the Lord, which were both two buried in one grave, 1. King. 23. 31.

when he came to Egypt, died there.

35 And Iehoiachin gaue the filuer and the golde to Pharaoh, and tared the lande to giue the money, according to the commaundement of Pharaoh: hee found of euery man of the people of the lande, according to his value, filuer and golde to giue vnto Pharaoh for his life.

36 Iehoiachin was five & twentie yeeres olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. his mothers name also was Nebudah the daughter of Iehoiadab of Rimoth.

37 And hee did euill in the sight of the Lord, according to all that his father had done.

CHAP. XXIII.

1 Iehoiachin made subiect to Nebuchad-nezzar rebeles. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigned. 15 He and his people are carried vnto Babylon. 17 Zedekiah is made king.

18 His dares came Nebuchad-nezzar King of Babel by, & Iehoiachin became his seruant three yeeres: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commaundement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiachin, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiachin slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his lande: for the king of Babel had taken from the river of Egypt, vnto the river Perath, all that pertained to the king of Egypt.

8 And Iehoiachin was eightene yeeres olde, when hee beganne to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nebulsha, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 In that time came the seruants of Nebuchad-nezzar King of Babel by against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the King of Iudah came out against the King of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of

Babel tooke him in the eight yeere of his reigne.

13 And hee carried out thence, all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the temple of the Lord, as the Lord had said.

14 And hee carried away all Ierusalem, and all the princes, and all the strong men of warre, even ten thousand men captiue, and all the workmen, and cunning men: so none remained saving the poore people of the land.

15 And hee carried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mightie of the lande carried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, even ten thousand, and carpenters, & locksmiths a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 And the king of Babel made Balthazar his uncle king in his stead, & chainged his name to Zedekiah.

18 Zedekiah was one and twentie yeeres olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiachin had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah until hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem was besieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are shewed before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

And in the ninth yeere of his reigne, in the tenth moneth, and tenth day of the moneth, Nebuchad-nezzar King of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built forts against it round about it.

2 So the citie was besieged vnto the eleventh yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken by, and all the men of warre fled by night, by the way of the gate, which is betwene two walles that was by the Kings garden: nowe the Caldees were by the citie round about: and the king went by the way of the wilderness.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, & carried him by to the King of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the finnes of Zedekiah before

In the reigne of the King of Babylon. Chap. 20. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

2 Chron. 36. 10. after 2. 6.

Iere. 37. 1. and 52. 1.

f Out of Ierusalem and Iudah into Babylon.

Ierom. 39. 1. and 52. 4.

a That is, of Zedekiah.

b Which the Ebrewes call Teber, and it containeth part of

December and part of Ianuarie.

Or, mount.

c In so much that the mothers did eate their children.

Lament. 4. 10.

d Which was a posterne doore.

or some secret gate to issue out at.

e Or, condemned him for his perurie & trea-

son. 2. Chron.

36. 13.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon: Iere. 22. 19. Or, Ephraim.

Dan. 1. 1.

d That is, hee ded himselfe vnto him by the counsell of Ieremie.

f Jeremie writeth chap. 52. 12. the tenth day, because the fire continued from the seventh day, to the tenth.

|| Or, captaine of the guard.

before his eyes, and put out the eyes of Zedekiah, and bound him in chains, and carried him to Babel.

8 And in the fifth moneth, and seventh day of the moneth, which was thirtieth yeere of King Iehoiachin king of Babel, came Nebuzar-adan chiefe steward, and servant of the king of Babel, to Jerusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, and all the great houses burnt with fire.

10 And all the arnie of the Caldees that were with the chiefe steward, brake downe the walles of Jerusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled and s fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

12 But the chiefe stewards left of the poore of the lande to dwelle the vines, and to till the land.

13 Also the pillars of brasse that were in the house of the Lord, and the bases, and the braise Sea that was in the house of the Lord, did the Caldees breake, and caried the vessels of them to Babel.

14 The pottes also and the brasomes, and the instruments of musike, and the incense dishes, and all the vessels of brasse that they ministered in,ooke they away.

15 And the althe pannes, and the basens, and all that was of golde, and that was of siluer,ooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 The height of the one pillar was eightene cubites, and the chapter thereon was brasle, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter rounde about, all of brasle: and likewise was the second pillar with the networke.

18 And the chiefe stewardooke Serai the chiefe Priest, and Zephaniah the second Priest, and the thre keepers of the doore.

19 And out of the cite hee tooke an Elnath that had the ouersight of the men of warre, and fite men of them that were in the Kings presence, which were founde in the cite, and Sopher captaine of the hoste,

who mustred the people of the lande, and thesecke men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe stewardooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel snotre them, and slew them at Riblah in the land of Hamath. So Judah was caried away captiue out of his owne land.

22 Howbeit there remained people in the land of Judah, whom Iehoiachin king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ithmael the sonne of Jerhaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Canuthiah the Reiothaphire, and Jaazaniab the sonne of Shaphan, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, feare not to be the seruants of the Caldees: dwell in the lande, and serue the king of Babel, and ye shalbe well.

25 But in the seventh moneth Ithmael the sonne of Jerhaniah the sonne of Elishama of the kings seede, came, and tenne men with him, and snotre Gedaliah, and he died, and so did hee the Jewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie afraide, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the tenth and thirtieth yeere after Iehoiachin king of Judah was caried away in the twelfth moneth, and the tenth and twentieth day of the moneth, Evil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Judah out of the prison,

28 And spake kindly to him, and set his thron above the thron of the kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

Jer. 40. 5. 9.

l That is, he did exhort them in the name of the Lord, according to Jeremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the reuiled will of the Lord.

Jer. 41. 1. m Contrary to Jeremies counsell, Jer. 40. 4. 1.

42. and 43. chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods providence the seede of Dauid was reuered euen vnto Christ.

o Meaning, that he had an ordinance in the court.

g While the siege endured.

Ch p. 20. 17. 1ere, 27. 22.

h Of these reade Exod. 27. 3.

1. King. 7. 15. 1ere, 52. 2. 1.

2. chro. 3. 15.

i That is, one appointed to succeed in the life priests roome, if he were sicke, or els otherwise letted.

k Jeremie maketh mention of seven, but here he speaketh of them that were the chieft.

4 Ebr. wordes of dayes.

|| Or, of things omitted, to wit, in the booke of the Kings.

The first booke of the [†]Chronicles, or || Paralipomenon.

THE ARGUMENT.

THE Jewes comprehend both these booke in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those booke of Chronicles, which are so oft mentioned in the booke of the Kings of Iudah and Israell, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their returne from Babylon. This first booke containeth

contineeth a briefe rehearfall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelve Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth fourth more amply his acts, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe wherof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

1 The genealogie of Adams and Noth untill Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.



Adam, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Enoch, Methushelah, Lamech,
4 Noah, 5 Shem, Ham, and Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Methenaz, and Japhath, and Togarmah.

7 Also the sonnes of Iauan, Elshah, and Tarshishah, Kuttim, and Dodanum.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Hamlah, and Sabta, and Raamah, 3 Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Iudim and Nammin, Lehabim, and Naphtugim:

12 Pathrusim also, and Casluhim of whom came the Philistines, a Caphtorim.

13 Also Canaan begate Sidon his first borne, and Heth,

14 And the Jebustite, and the Amorite, and the Girgashite,

15 And the Hittite, and the Arkite, and the Sinitte,

16 And the Canaanite, and the Zemarite, and the Hamathite.

17 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Iud, and Aram, and Uz, and Hul, and Berber, and Meshech.

18 And Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sonnes: the name of one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Shaleph, and Hazarimath, and Terah,

21 And Hadadum, a Bal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hamlah, and Jobab: and these were the sonnes of Joktan.

24 ¶ Shem, a Arpachshad, Shelah,

25 Eber, Peleg, Keturah,

26 Serug, Nahor, Terah,

27 Abraham, which is Abraham.

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. The eldest sonne of Ishmael was Mahalath, and Kedar, and Uchel, and Mitsam,

30 Mishma, and Dumah, Massa, 31 Yasar, 32 Hador, 33 Dad, and Tema,

34 Jetur, Naphtali, and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephay, and Ephar, and Ghenoch, 34 Abida, and Eladah: all these are the sonnes of Keturah.

34 ¶ And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.

35 ¶ The sonnes of Esau were Eliphaz, Keturah, and Zaul, and Itham, and Uz, and Zerah, and Dishan.

36 The sonnes of Eliphaz, Teman, and Omar, 37 Zephi, and Gatam, Kenaz, and Tinnah, and Akelah.

37 The sonnes of Keturah, Nabath, Zerah, Shammah, and Mizah.

38 And the sonnes of Serir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Yost, and Yoman, and Tinnah Lotans sister.

40 The sonnes of Shobal were Allian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Naah and Akelah.

41 The sonne of Naah was Dishon. And the sonnes of Dishon, Munran, and Elhan, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaanan, and Jaakan. The sonnes of Dishon, were Uz, and Aitai.

43 ¶ And these were the Kings that reigned in the land of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, 45 and Jobab the sonne of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Bulsham of the land of the Temanites reigned in his stead.

46 And when Bulsham was dead, Hadad the sonne of Bedad which anote Arabian in the feldes of Moab, reigned in his stead, and the name of his citie was Auith.

47 So Hadad died, 48 and Samlah of Masrekah reigned in his stead.

48 And Samlah died, and Shaul of Kesoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the sonne of Achboi reigned in his stead.

50 And Baalhanan died, and Hadad reigned in his stead, and the name of his citie was Uai, and his wifes name Ephesabel the daughter of Parur the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Tinnah, duke Aliah, duke

1 Meaning, that Sheth was Adams sonne, and Enosh Sheths soane.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. Gen. 10. 2. Or, Kephath, Or, Rodanin.

c Who first did lift vp himselfe aboue others, Gen. 10. 8.

Gen. 10. 31. and 11. 10.

d Of whom came the Syrians, and therefore they are called Aramites, thorough all the Scripture.

e Of him came the Ebrewes, which were afterwards called Israelites, of Izhak, which was Iakob: and Iewes of Iudah, because of the excellencie of that tribe. f He repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem and of him Shelah. Gen. 11. 26. & 37. 5. and 21. 2. Gen. 25. 13.

h Reade Gen. 25. 2.

Gen. 25. 4. Gen. 21. 2.

i These were borne of three diuers mothers, reade Gen. 26. 4. Gen. 36. 9. Or, Zepho.

k Which was Eliphaz concubine: reade Gen. 36. 12. l He is also called Serir the Horite, which inhabited mount Serir, Gen. 36. 30.

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey. n Which was the principall citie of the Edomites.

Or, Tinnah.

Or, Aliah, duke

duke Jether,
52 Duke Holihamah, duke Elah, duke
Pimon,
53 Duke Kenaz, duke Teman, duke
Othazar,
54 Duke Magdiel, duke Iram: these
were the dukes of Edom.

C H A P. II.

1 The genealogie of Iudah unto Iſſai the father
of David.

These are the ſonnes of Iſrael, * Reuben,
Simeon, Leui, and Iudah, Iſſachar,
and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali,
Gaſad, and Aſſher,

3 * The ſonnes of * Iudah, Er, & Onan,
and Shelah. Theſe three were borne to him
of the daughter of Shua ſe Canaanite: but
Er, the eldeſt ſonne of Iudah was evil in
the ſight of the Lord, and he ſlew him.

4 * And Tamar his daughter in law
bare him Pharez, and Zerah: ſo all the
ſonnes of Iudah were five.

5 * The ſonnes of Pharez, Hezron and
Hammul.

6 The ſonnes alſo of Zerah were Zimri,
and * Ethan, and Heman, and Calcol, and
Dara, which were ſeven in all.

7 And the ſonne of Carmi, * Mehar that
troubled Iſrael, tranſgreſſing in the thing
eromunicate.

8 The ſonne alſo of Ethan, Azariah.

9 And the ſonnes of Hezron that were
borne unto him, Jerahmeel, and Kam and
Cheimabai.

10 And Kam begate Ammadab, and Am-
madab begate Phalthon prince of the
children of Iudah,

11 And Phalthon begate Salma, & Sal-
ma begate Boaz,

12 And Boaz begate Obed, and Obed
begate Iſſai.

13 * And Iſſai begate his eldeſt ſonne
Eliah, and Ammadab the ſecond, & * Shime-
ma the third,

14 Nathanael the fourth, Izabai ſe fifth,
15 Oſem the ſixt, and Dauid the ſeventh.

16 Whoſe ſiſters were Zeruiah and Abi-
gail. And the ſonnes of Zeruiah, Abiſhai,
and Joab, and Abſhel.

17 And Abigail bare Amasa: and the fa-
ther of Amasa was Jether an Iſſuchite.

18 * And * Caleb the ſonne of Hezron
begate Jerioth of Azubah his wife, and her
ſonnes are theſe, Jeſher, and Shobab, and
Hidon.

19 And when Azubah was dead, Caleb
tooke unto him Ephrah, which bare him
Hur.

20 * And Hur begate Uri, and Uri be-
gate Bezael.

21 And afterward came Hezron to the
daughter of Ephraim the father of * Eleab,
and tooke her when he was threſcore yere
olde, and ſhe bare him Segub.

22 And Segub begate Iair, which had
three and twentie cities in the lande of Gi-
leab.

23 And Beſſhur with Ram tooke the
townes of Iair: & from them, and Kenath
& the townes thereof, even threſcore cities.

All theſe were the ſonnes of * Maſur, the
father of Eleab.

24 And after that Hezron was dead at
* Eleab Ephraim, then Abiah Hezrons
wiſe bare him alſo Aſſhur the father of
Tehoa.

25 And the ſonnes of Jerahmeel the el-
deſt ſonne of Hezron were Kam the eldeſt,
then Manah, and Men, and Men and
Huiah.

26 Alſo Jerahmeel had another wiſe
named Atarah, which was the mother of
Dnan.

27 And the ſonnes of Kam the eldeſt
ſonne of Jerahmeel were Maaz, and Ja-
min and Char.

28 And the ſonnes of Dnan were Shaim-
mai, and Iada. And the ſonnes of Shaim-
mai, Maab, and Abiſhur.

29 And the name of the wiſe of Abiſhur
was called Abiah, and ſhe bare him Abhan
and Eſolb.

30 The ſonnes alſo of Maab were Se-
led and Appaim: but Seled died without
children.

31 And the ſonne of Appaim was Iſhi,
and the ſonne of Iſhi, Sheſhan, and the
ſonne of Sheſhan, * Meſai.

32 And the ſonnes of Iada the brother
of Shammmai were Jether and Jonathan:
but Jether died without children.

33 And the ſonnes of Jonathan were
Pelet, and Zaza. Theſe were the ſonnes
of Jerahmeel.

34 And Sheſhan had no ſonnes, but
daughters. And Sheſhan had a ſervant
that was an Egyptian named Jarha.

35 And Sheſhan gave his daughter to
Jarha his ſervant to wiſe, and ſhe bare
him Uriai.

36 And Uriai begate Nathan, and Na-
than begate Zabad,

37 And Zabad begate Ephlai, and
Ephlai begate Obed,

38 And Obed begate Jeſu, and Jeſu be-
gate Azariah.

39 And Azariah begate Helez, and He-
lez begate Eleaſah,

40 And Eleaſah begate Silamai, and
Silamai begate Shallum,

41 And Shallum begate Ickamiah, and
Ickamiah begate Eſthana.

42 Alſo the ſonnes of Caleb, the brother
of Jerahmeel were Oſſai his eldeſt ſonne,
which was the father of Ziph: and the
ſonnes of Maſſehah the father of Hebron.

43 And the ſonnes of Hebron were
Bozai, and Tappuah, and Rekem and
SHEMA.

44 And SHEMA begate Raham the fa-
ther of Joſhoam: and Rekem begate
Shammai.

45 The ſonne alſo of Shammai was Ma-
on: and Maon was the father of Beth-zur.

46 And Ephrah a concubine of Caleb
bare Haran and Moza, and Ozer: Haran
alſo begate Ozer,

47 The ſonnes of Iſſachar were Rekem,
and Joſham, and Geſhan, and Pelet, and
Ephah, and Shaaph.

48 Caleb's concubine Maachah bare
Sheber

h Which was
of the husband
and wife, called
alſo Beth lehem
Ephratah.
a Meaning, the
chiefe & prince.

k Who died
whiles his father
was alive, and
therefore it is
ſaid verſe 34. that
Sheſhan had no
ſonnes.

l That is, the
chiefe gouernour
or Prince of the
Ziphims, becauſe
the Prince ought
to haue a fatherly
care and affec-
tion toward his
people.

m This difference
was betwene the
wiſe and the con-
cubine, that the
wiſe was taken
with certaine ſo-
lemnities of ma-
riage, and her
children did in-
herite: the con-
cubine had no
ſolemnities in
marriage, neither
did her children
inherite, but had
a portion of
goods or money
given them.

Gen. 29. 32. &
30. 5. & 35. 18.

Gen. 38. 3. & 49.
12. chap. 4. 1.

a Though Iudah
was not Iaakobs
eldeſt ſonne, yet
he fiſt begin-
neth at him, be-
cauſe he would
come to the ge-
nealogie of Da-
uid, of whom
came Chriſt.

Gen. 38. 29.

matth. 1. 3.

Ruth. 4. 18.

Or, Zabd.

b Of theſe ſeade

1. King. 4. 31.

Job. 7. 1.

c Whom Saint

Matth. calleth

Aram, Mat. 1. 3.

d That is, chiefe

of the familie,

Or, Iſſe.

ſam. 16. 19.

e 17. 12.

Or, Shammab.

Who was cal-
led Chelubai, the
ſonne of Hezron,
ſee 9.

rod. 31. 2.

Who was
ſince of mount
ſeade, Reade
umb. 32. 40.
That is, the
ſchurres and
priens tooke
the townes from
their children.

The Lord of
that valley where
the Artificers did
worke.
f Called also
Elson.

Or, she bare,
meaning the se-
cond wife of
Ezrah,
Or, of whom he
did Alered.

Gen. 38. 1, 3, 5.

Or, of the inhabi-
tants of Lehem.

They were
ing Davids gar-
ners, and served
m in his works.
Gen. 46. 10.
rod. 6. 15.
His sonne O-
id is here comie-
d.

these cities be-
nged to the
be of Iudah,
th. 19. 1. and
ere given to the
be of Simeon.

Then David
lored them to
be of Simeon.

12 And Elthon begate Beth-rappa, and
Paleah, and Cepunnah the father of the ci-
tie of Raahab: these are the men of Reubah.
13 ¶ And the sonnes of Benaz were Oth-
niel and Zeraiah, and the sonne of Othniel,
Hachab.
14 And Mednothai begate Ophyah. And
Seraiah begate Joab the father of the
halles of craftelmen: for they were craftel-
men.
15 ¶ And the sonnes of Caleb the sonne
of Jephunneh were Iri, Elah, & Jaam.
And the sonne of Elah was Kenaz.
16 And the sonnes of Jehaleel were Ziph,
and Ziphah, Teria, and Alarel.
17 And the sonnes of Ezrah were Jether,
and Epher, and Ephraim, and Jalon, and he
begate Amram, and Shammar, and Jih-
bah the father of Echemoa.
18 Also his wife Jebudiah bare Jared
the father of Gedor, and Jether the father of
Socho, and Jehuthiel the father of Zano-
ah: and these are the sonnes of Bithiah
the daughter of Pharaoh, which Epher
rooke.
19 And the sonnes of the wife of Hodia-
ah the sister of Raham the father of Keilah
were the Garmures, and Echemoa the Ga-
acharhite.
20 And the sonnes of Shilton were Am-
non and Kinnah, Ben-hanani and Elon.
And the sonnes of Jithi were Zoheth, and
Ben-zoheth.
21 ¶ The sonnes of Shelah, the sonne
of Judah were Er the father of Uralah, and
Laadah the father of Ureah, and the
families of the householders of them that
wrought fine linen in the house of Ashbea.
22 And Jokim and the men of Chozeba
and Joah, and Saraph, which had the do-
mion in Moab, & Jathubi Lehem. These
also are ancient things.
23 These were potters, and dwelt among
plants and hedges: & there they dwelt with
the king for his worke.
24 ¶ The sonnes of Simeon were Res-
emel, and Jamin, Jarib, Zerah, & Shaul.
25 Whose sonne was Shalum, and his
sonne Ephraim, and his sonne Ephraim.
26 And the sonnes of Ephraim, Hanniel
was his sonne, Zachur his sonne, and Shi-
mei his sonne.
27 And Shimel had sixteen sonnes, and
six daughters, but his brethren had not
many children, neither was all their familie
like to the children of Judah in multitude.
28 And they dwelt at Beer-sheba, and at
Asolabah, and at Asar Shual,
29 And at Bithah, and at Ezein, and at
Telab.
30 And at Bethuel, and at Hozmah, and
at Ziklag.
31 And at Beth marcaboth, and at As-
zar Sufim, at Beth-birei, and at Shaara-
im. These were the cities unto the reigne of
David.
32 And their townes were Etam, and
Am-Kimmon, and Tochen, and Ashan, five
cities.
33 And all their townes that were round
about their cities unto Baal. These are

their habitations, and the declaration of
their genealogie.
34 And Bethobab and Jamlech, and
Jolhah the sonne of Amathiah,
35 And Joel and Jehu the sonne of Jo-
shibiah, the sonne of Seraiah, the sonne of
Aliel.
36 And Elionai, and Jaakobah, and Je-
thobah, and Alah, and Abiel, and Jeli-
miel and Benaiah,
37 And Ziza the sonne of Shiphrei, the
sonne of Alion, the sonne of Jedaiah, the
sonne of Shimi, the sonne of Shemaiah.
38 These were famous Princes in their
families, and increased greatly their fathers
houses.
39 And they went to the entering in of
Gedor, even unto the East side of the val-
ley, to seeke pasture for their sheepe.
40 And they founde faire pasture and
good, and a wide lande, both quier and
fruitfull: for they of Ham had dwelt there
before.
41 And these described by name, came in
the daies of Hesekiah King of Judah, and
smote their tents, and the inhabitants that
were found there, & destroyed them veter-
ly unto this day, and dwelt in their roome,
because there was pasture there for their
sheepe.
42 And besides these, five hundred men
of the sonnes of Simeon went to mount
Seir, and Pelariah, and Aarab, and Ro-
phai, and Bziel the sonnes of Jithi were
their captaynes.
43 And they smote the rest of Amalek
that had escaped, and they dwelt there
unto this day.

CHAP. V.

1 The birthright taken from Reuben and given
to the sonnes of Joseph. 3 The genealogie of Reu-
ben, 11 and Gad, 23 and of the half tribe of Ma-
nasseh.

The sonnes also of Reuben & eldest sonne
of Israel (for he was the eldest, but had
defiled his fathers bed, therefore his birth-
right was given unto the sonnes of Jo-
seph the sonne of Israel, so that the genea-
logie is not reckoned after his birthright.
2 For Judah prevailed above his bre-
thren, and of him came the Prince, but the
birthright was Josephs.)

3 The sonnes of Reuben the eldest sonne
of Israel, were Hanoch and Pallu, Hezron
and Carmi.

4 The sonnes of Joel, Shemaiah his
sonne, Coghis sonne, & Shimei his sonne.

5 Bithiah his sonne, Keilah his sonne,
and Baal his sonne.

6 Beerah his sonne: whome Tilgath
Pileser king of Asshur carried away: he
was a Prince of the Reubenites.

7 And when his brethren in their fami-
lies reckoned the genealogie of their gene-
rations, Jeiel and Zephaniah were the
chiefe.

8 And Bela the sonne of Uzaz, the sonne
of Shema, the sonne of Joel, which dwelt
in Aroer, even unto Jabo and Baal-me-
on.

For the tribe of
Simeon was so
great in number,
that in the time
of Ezekiah they
fought newe
dwellings unto
Gedor, which is
in the tribe of
Dan.

m And were not
slaine by Saul
and David.

Geno. 35. 23.
and 49. 4.
a Because they
were made: two
tribes, they had a
double portion.
b That is, he was
the chiefe of all
the tribes, accord-
ing to Iacob's
prophecie, Gene.
49. 8. and because
Christ shoulde
come of him.
Gene. 46. 9.
exod. 6. 14.
numb. 26. 5.
c To wit, in the
time of Vzziah
king of Israel,
2 King. 15. 29.
d These places
were beyond the
Jordan toward
the East part
lande given to
the Reubenites.

For, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country & one peculiar citie were called by this name Basshan.

g These twaine were the sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord, that gaue them the victory.

i Ebr. soules of men.

i Meaning, the captiuitie of the ten tribes vnder Tiglath Pileser.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition,

9 Also Eastward he inhabited vnto the entering in of the wilderness from the river Berath : for they had much cattell in the land of Gilead.

10 And in the daies of Saul they warred with the Hagarians, which sell by their hands : and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Basban, vnto Salchab.

12 Joel was the chiefe, and Shaphan the second, but Jaanai and Shaphat were in Basban.

13 And their brethren of y^e house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Jacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jethubai, the sonne of Jasho, the sonne of Hus.

15 Abi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Basshan, And in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 At these were reckoned by genealogies in the daies of Iotham king of Iudah, & in the daies of Jeroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shilde and sword, and to drawe a bowe, exercised in warre, were foure and fourtie thousand, seven hundredy and threescore, that went out to the warre.

19 And they made warre with the Hagarians, with Jetur, and Naphtali, and Hobab.

20 And they were holpen against them, & the Hagarians were deliuered into their hand, and all that were with them : for they cried to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundredy and fiftie thousand sheepe, and two thousand asses, and of persons an hundredy thousand.

22 For many fell downe wounded, because the warre was of God, And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Baathan vnto Baal Hermon, and Senir, and vnto mount Hermon : for they increased.

24 And these were the heades of the households of their fathers, euen Ephraim and Issachar, and Eliel and Asriel, and Jeremiah, and Hodanah, and Jashiel, strong men, valiant and famous, heades of the householdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whome God had destroyed before them.

26 And the God of Israel stirred by the spirit of Pul king of Asshur, and the spirit

of Tiglath Pileser king of Asshur, and he carried them away : euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Halah, and Habor, and Hara, and to the river Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations.

The sonnes of Levi were Gershom, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moses and Miriam And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Phinehas.

4 Eleazar begat Phinehas, Phinehas begat Abihua,

5 And Abihua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerachiah, and Zerachiah begat Gershom.

7 Merari begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was in the house that Solomon built in Ierusalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Yilkiah, and Yilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehosadak,

15 And Jehosadak departed, when the Lorde carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchadnezzar.

16 ¶ The sonnes of Levi were Gershom, Kohath, and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Ephraim, and Ishi : and these are the families of Levi concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimnah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, Aminadab his sonne, *Kozah his son, Miri his sonne,

23 Ekanah his sonne, and Ebiathaph his sonne, and Miri his sonne,

24 Tahath his sonne, Uziel his sonne, Uzziel his sonne, and Shaul his sonne,

25 And the sonnes of Ekanah, Amasai, and Ahimoth.

26 Ekanah, the sonnes of Ekanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Ekanah his sonne,

Gene. 46. 17. exod. 6. 16.

chap. 23. 12.

Leuit. 10. 1. Numb. 20. 25.

a Which was hi Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31. 35. b And did valiantly resist king Vzziah, who would haue vsurped the Priestes office, 2. Chron. 26. 17. 18.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

d Who seemeth to be called Izhar, Exo. 6. 21. Numb. 16. 1.

e Who is also called Joel, 1. Sam. 8. 2. and the 33. verse of this Chapter.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Read Exod. 27. 31.

Or, nephews.

Or, cousin.
Meaning, the cousin of He-
man, verſe 33.

The Levites were led the fingers thren, becauſe by came of the ſix ſtocke. h Read Num.

28 And the ſonnes of Schemuel, the eldeſt: Waſhni, then Abiah.

29 ¶ The ſonnes of Aſerari were Waſhi; Abur his ſonne, Shimeel his ſonne, Wzay his ſonne,

30 Shimea his ſonne, Waggiyah his ſonne, Alariah his ſonne.

31 And theſe be they whom David ſet for to ſing in the houſe of the Lorde, after that the Ark had reſt.

32 And they miniſtred beſore the Tabernacle, even the tabernacle of the Congregation with a ſinging, untill Salomon had built the houſe of the Lorde in Jeruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Joel, the ſonne of Sheſmuel,

34 The ſonne of Elkanah, the ſonne of Jeroham, the ſonne of Eliel, the ſonne of Eoah.

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Waſhah, the ſonne of Amalai,

36 The ſonne of Elkanah, the ſonne of Joel, the ſonne of Aſariah, the ſonne of Zeſphaniah,

37 The ſonne of Tahath, the ſonne of Amir, the ſonne of Ebiaſaph, the ſonne of Kohath,

38 The ſonne of Iſhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his brother: Waſh ſtoode on his right hand: and Waſh was the ſonne of Aſerachiah, the ſonne of Shimea,

40 The ſonne of Michael, the ſonne of Baſſeraiah, the ſonne of Waſchiah,

41 The ſonne of Eſhni, the ſonne of Zeſrah, the ſonne of Adiaiah,

42 The ſonne of Eſhan, the ſonne of Zimnah, the ſonne of Shimeel,

43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Aſerari were on the left hand, even Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Waſluch,

45 The ſonne of Waſhabiah, the ſonne of Amaziah, the ſonne of Wikkiah,

46 The ſonne of Wini, the ſonne of Baſni, the ſonne of Shamer,

47 The ſonne of Waſhi, the ſonne of Aſerari, the ſonne of Leui.

48 ¶ And their brethren the Levites were appointed unto all the ſeruites of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe upon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.

50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abihu his ſonne,

51 Bakki his ſonne, Bzai his ſonne, Zeſrahiah his ſonne,

52 Aſerachiah his ſonne, Amariah his

ſonne, Whith his ſonne,

53 Zadok his ſonne, and Ahimaaz his ſonne.

54 ¶ And theſe are the dwelling places of them throughout their townes & coaſts, even the ſonnes of Aaron for the familie of the Kohathites, for the moſt was theirs.

55 So they gave them: Hebron in the land of Judah, and the ſuburbs thereof round about it:

56 But the ſelds of the citie, and the villages thereof they gave to Caleb the ſonne of Jeſſumneih.

57 And to the ſonnes of Aaron they gave the cities of Judah for refuge, even Hebron and Libna with their ſuburbs, and Zatur and Ethemoa with their ſuburbs,

58 And Gilen with her ſuburbs, and Debir with her ſuburbs,

59 And Aſhan and her ſuburbs, and Beth-ſhemeth and her ſuburbs:

60 ¶ And of the tribe of Benjamin, Geſſeba and her ſuburbs, and Memeth with her ſuburbs, and Anathoth with her ſuburbs: all their cities were thirteene cities by their families.

61 And unto the ſonnes of Kohath the remnant of the familie of the tribe, even of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iaſſachar, and out of the tribe of Aſſer, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Unto the ſonnes of Aſerari according to their families out of the tribe of Benſſeven, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gave to the Levites cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which they called by their names.

66 And they of the families of the ſonnes of Kohath, had cities, and their coaſtes out of the tribe of Ephraim.

67 ¶ And they gave unto them cities of refuge, Shechem in mount Ephraim, and her ſuburbs, and Gezer and her ſuburbs,

68 Jokmeam alſo and her ſuburbs, and Beth-horon with her ſuburbs,

69 And Maſon and her ſuburbs, and Gath Rimmon and her ſuburbs,

70 And out of the halfe tribe of Manaſſeh, Aſher and her ſuburbs, and Baſſileam and her ſuburbs, for the families of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbs, and Aſhtaroth with her ſuburbs,

72 And out of the tribe of Iaſſachar, Kedeth and her ſuburbs, Daberath and her ſuburbs,

73 Ramoth alſo and her ſuburbs, and Aſher

l Or, cities which were given to the Levites.

m They were firſt appointed, and prepared for.

n Which was alſo called Kiriath-arba, Gen. 23. 2.

loſh. 21. 11.

o That he that had killed a man might ſee thereunto for ſuccour till his cauſe were tried, Deut. 19. 2.

p Which loſhua calleth Holon, loſh. 15. 31.

q Or, Almon, loſh. 21. 18.

r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

ſ Or, Almon, loſh. 21. 18.

t That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

u Or, Almon, loſh. 21. 18.

v Or, Almon, loſh. 21. 18.

w Or, Almon, loſh. 21. 18.

x Or, Almon, loſh. 21. 18.

y Or, Almon, loſh. 21. 18.

z Or, Almon, loſh. 21. 18.

aa Or, Almon, loſh. 21. 18.

ab Or, Almon, loſh. 21. 18.

ac Or, Almon, loſh. 21. 18.

ad Or, Almon, loſh. 21. 18.

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am Or, Almon, loſh. 21. 18.

an Or, Almon, loſh. 21. 18.

ao Or, Almon, loſh. 21. 18.

ap Or, Almon, loſh. 21. 18.

Cities of the Leuizes, Issachars, Beniamins, 1. Chron. Naphtalies, & Ephraims genealogies.

||Or, Engannim,
Iosh. 21. 29.

74 And out of the tribe of Asher, Asa-
thal and her suburbs, and Abdon and her
suburbs.

||Or, Helkath,
Iosh. 21. 31.

75 And ||Hukok and her suburbs, and
Kehob and her suburbs,

||Or, Ammothdor,
Iosh. 21. 32.

76 And out of the tribe of Naphtali,
Kedesh in Galilee and her suburbs, and
||Hammon and her suburbs, and ||Karias
thaim and her suburbs.

||Or, Kargan,
Iosh. 21. 32.

77 Unto the rest of the children of As-
sar were given out of the tribe of Zebulun,
||Kinnon and her suburbs, ||Tabor and
her suburbs,

||Or, Kargah,
Iosh. 21. 34.

78 And on the other side Jordan by Jes-
rich, even on the East side of Jordan, out
of the tribe of Reuben, *Bazer in the wil-
derness with her suburbs, and Jahzah
with her suburbs,

Iosh. 20. 8.
and 21. 36.

79 And Kedemoth with her suburbs,
and Deyphaath with her suburbs,

80 And out of the tribe of Gad Ramoth
in Gilead with her suburbs, and Abas-
naim with her suburbs,

81 And Heshbon with her suburbs, and
Jaazer with her suburbs.

C H A P. VII.

1 The genealogie of Issachar, 6 Beniamin, 13
Naphtali, 14 Manasseh, 20 Ephraim, 30
And Asher.

And the sonnes of Issachar were Tola
and ||Huah, a Jahub, and Shimon,

||Or, Thunah.
a Who also is
called Iob, Gen.
46. 13.

2 And the sonnes of Tola, Uzzi, and Ke-
ppah, and Jeriel, and Jahmai, and Jibe-
sam, and Shemuel, heads in the households
of their fathers. Of Tola were valiant men
of warre in their generations, b whose
number was in the dayes of Dauid two and
twentie thousand, and fye hundred.

b That is, their
number was
found thus great
when Dauid
numbred the
people, 2 Sam.
24. 1.

3 And the sonne of Uzzi was Izrahiah,
and the sonnes of Izrahiah, Michael, and
Obadiah, and Joel, and Ishayah, fine men
all princes.

c Meaning, the
four sonnes, and
the father.

4 And with them in their generations
after the households of their fathers were
bands of men of warre for battell, fye and
thirtie thousand: for they had many wives
and children.

||Or, kinsmen,

5 And their ||brethren among all the fa-
milies of Issachar were valiant men of
warre, reckoned in all by their genealogies
four score and seven thousand.

d Called also
Ashbel, Gen. 46.
21. Num. 26. 38.

6 ¶ The sonnes of Beniamin were Bela,
and Becher, and e Jedaiel, e three.

e Which were
the chiefs for else
there were seven
in all, as appea-
reth, Gen. 46. 21

7 And the sonnes of Bela, Ezbon, & Dz-
zi, and Dzziel, and Jerimoth, and Jri, fite
heads of the households of their fathers,
valiant men of warre, and were reckoned
by their genealogies, two & twentie thou-
sand and thirtie and foure.

8 And the sonnes of Becher, Zemirah,
and Joah, and Elezer, and Eleonai, and
Omri, and Jerimoth, and Abiah, and Na-
rathoth, and Blameth: all these were the
sonnes of Becher.

9 And they were numbred by their ge-
nealogies according to their generations,
and the chiefs of h houses of their fathers,
valiant men of warre, twentie thousande
and two hundred.

10 And the sonne of Jedaiel was Bilhan,
and the sonnes of Bilhan, Jeulth, and Ben-
iamin, and Elud, and Chenaanah, and
Zephai, and Thadai, and Abihahar.

11 All these were the sonnes of Jedaiel,
chiefs of the fathers, valiant men of warre,
seuenteene thousande and two hundred,
marching in battell agray to the warre.

12 And Shuppim, and Huppim were
the sonnes of ||Jr, but Hulhum was the sonne
of another.

13 ¶ The sonnes of Naphtali, Jahziel,
and Guni, and Jezer, and ||Shallum e of
the sonnes of Bilbah.

14 The sonne of Manasseh was Ashriel,
whom they bare unto him, but his concu-
bine of Arai bare Pachir the * father of
Gilead.

15 And Pachir tooke to wife the sister of
Huppim and Shuppim, and the name of
their sister was Paachah. And the name of
the second sonne was Zelophehad, and Ze-
lophahad had daughters.

16 And Paachah the wife of Pachir
bare a sonne, and called his name ||Dereth,
and the name of his brother was Shereth;
and his sonnes were Blam and Rakem.

17 And the sonne of Blam was Bedan.
These were the sonnes of Gilead the sonne
of Pachir, the sonne of Manasseh.

18 And h his sister Golecherah bare J-
hod, and Abiezer, and Abahah.

19 And the sonnes of Shemida were Ma-
hian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were
Shutheiah, and Bered his sonne, and Ta-
hath his sonne, and his sonne Eladah, and
Tahath his sonne,

21 And Zabab his sonne, and Shuthes-
lah his sonne, and Ezer, and Eleab: and the
men of i Gath that were boyme in the land,
slew them, because they came downe to
take away their cattell.

22 Therefore Ephraim their father
mourned many dayes, and his ||brethren
came to comfort him.

23 And when he went in to his wife, she
conceiued, and bare him a sonne, and he cal-
led his name Beriath, because affliction
was in his house.

24 And his || daughter was Sherah, which
built Beth-horon the nether, and the
upper, and Bzen Sheerah.

25 And Kephah was his k sonne, and Ke-
sheph, and Elah his sonne, and Tahan his
sonne,

26 Laadan his sonne, Ammiud his
sonne, Elhamah his sonne,

27 Mon his sonne, Jehoahua his sonne.
28 And their possitions and their habi-
tations were Beth-el, & the villages there-
of, and Eastward Maaran, and westward
Ezer with the villages thereof, Shechem
also and the villages thereof, unto ||Mazah,
and the villages thereof,

29 And by the places of the children of
Manasseh, Beth-shean and her villages,
Taanaah and her villages, Megiddo and
her villages, Doi and her villages. In those
dwelt the children of Joseph the sonne of
Israel.

||Or, Iri.

f Meaning, that
he was not the
sonne of Benia-
min, but of Dan,
Gen. 46. 23.
||Or, of Aher.
||Or, Shilleth,
Gen. 46. 24.

g These came of
Dan and Naph-
tali, which were
the sonnes of
Bilbah, Gen. 46.
23, 24, 25.

Num. 26. 29, 31.
Iosh. 17. 1.

||Or, Jezer,
Num. 26. 30.

h Meaning, the
sister of Gilead.

i Which was one
of the five prin-
cipal cities of the
Philistines, slew
the Ephraimite
||Or, kinsfolke.

||Or, Nece.

k To wit, of B
phraim,

||Or, Adiah.

Gen. 46. 17.

30 ¶ The sonnes of Asher were Jimnah, and Huah, and Ihuat, & Beriash, and Sesrah their sister.
 31 And the sonnes of Beriash, Yeber, and Ephraim, which is the father of Hirzani.
 32 And Yeber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.
 33 And the sonnes of Japhlet were Vasach, and Hinhah, and Ihuath: these were the children of Japhlet.
 34 And the sonnes of Shamer, Nhi, and Koghah, Jeshubbah, and Atram.
 35 And the sonnes of his brother Yelem were Zophah, and Jimna, and Sheleth, and Nihal.
 36 The sonnes of Zophah, Suah, and Harnepher, and Shual, & Beri, & Jimrah.
 37 Bezor and Hod, and Shamna, and Shulthah, and Ithian, and Wera.
 38 And the sonnes of Jerher, Jephuneh, and Wisha, and Ara.
 39 And the sonnes of Wila, Harah, and Haniel, and Kisia.
 40 All these were the children of Asher, the heads of their fathers houses, nobleme, valiant men of warre and chief princes, and they were reckoned by their genealogies for warre and for battell to the number of sixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 And race of Saul.
 Beniamin also begate Bela his eldest sonne, & Shibel the second, and Nharah the third,
 2 Noah the fourth, and Kapha the fifth.
 3 And the sonnes of Bela were Nadar, and Gera, and Abihud,
 4 And Abihna, & Naaman, & Nhoah,
 5 And Gera, & Shephuphan, & Huram.
 6 ¶ And these are the sonnes of Ephud: these were the chiefe fathers of those that inhabited Gera: and they were caried away captives to Sponahath,
 7 And Naaman, and Nhoah, and Gera, he caried them away captives: and he begate Wza, and Abihud.
 8 And Shapharam begate certain in the countrey of Ephab, after he had sent away Hulhim and Baara his wives.
 9 He begate, I say, of Hoderh his wife, Tobab & Abia, and Ephsa, and Galcham.
 10 And Jez and Shachia and Mirma: these were his sonnes, and chiefe fathers.
 11 And of Hulhim he begat Abihud and Elpaal.
 12 And the sonnes of Elpaal were Eber, and Witham and Shamed (which built Ono, and Lod, and the villages thereof).
 13 And Beriash & Shema (which were the chiefe fathers among the inhabitants of Wiaton: they drave away the inhabitants of Gath).
 14 And Nho, Shalhah, and Jerimoth,
 15 And Sebadiab, and Irad, and Wera,
 16 And Michael, and Ispah, and Joha, the sonnes of Beriash,
 17 And Zebadiab, and Ephullam, and Pizki, and Yeber,
 18 And Jhmerai & Zilah, and Jobab, the sonnes of Elpaal,
 19 Jakuallo, and Zichy, and Sabdi,

20 And Ellenai, and Zilletai, & Etel,
 21 And Iddaiab, and Beriash, & Shime, rath the sonnes of Shime,
 22 And Jhphan, and Eber, and Etel,
 23 And Wodon, and Zichy, and Hanan,
 24 And Hananiah, and Elam, and Nustorhuah,
 35 Jphedetaf and Benuef the sonnes of Shalhah,
 26 And Shamherai, and Shebariah, and Shalah,
 27 And Jaarethiah, and Eliah, and Zichy, the sonnes of Jeroham.
 28 These were the chiefe fathers according to their generations, even princes, which dwell in Jerusalem.
 29 And Bar Gibeon dwelt & father of Gibeon, & the name of his wife was Maachab.
 30 And his eldest sonne was Wodon, then Zur, and Kish, and Baal, and Shadab,
 31 And Gido, and Nho, and Zacher.
 32 And Ephlor begate Shimeah: these also dwell with their brethren in Jerusalem, even by their brethren.
 33 And Ephor begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Ephthua, and Wodonab, and Eshbaal.
 34 And the sonne of Jonathan was Ephri-baal, and Ephri-baal begate Ephah.
 35 And the sonnes of Ephah were Pithon, and Epheth, and Tarea and Waz.
 36 And Waz begate Jehoabab, and Jehoabab begate Asemeth, & Wmauerh, and Zimri, and Zimri begate Wza,
 37 And Wza begate Wmaeh, whose sonne was Kaphah, & his sonne Elalah, and his sonne Nzel.
 38 And Nzel had six sonnes, whose names are these, Nzhram, Wochern, and Jhmasel, and Sheariah, and Wbadiab, & Hanan: all these were the sonnes of Nzel.
 39 And the sonnes of Eshah his brother were Wlam his eldest sonne, Jephuf the second, and Eliphlet the third.
 40 And the sonnes of Wlam were valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundred & a sixty: all these were the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah numbered, 10 Of the Priests and Levites, 11 And of their offices.
 ¶ Thus all Israel were numbered by their genealogies: and besides, they are written in the booke of the kings of Israel and of Judah, and they were caried away to Babel for their transgression.
 2 ¶ And the chiefe inhabitants that dwell in their owne possessions, and in their owne cities, even Israel, the Priests, the Levites, and the Bethunims.
 3 And in Jerusalem dwell of the children of Judah, and of the children of Beniamin, and of the children of Ephraim, and Manasse.
 4 ¶ And the sonne of Hushub the sonne of Omri, the sonne of Nho, the sonne of Wam: of the children of Wbarez, the sonne of Judah.
 5 And of Shiloni, Wsiah the eldest, and his sonnes.

Or, Araiab.
 The chiefe of the tribe of Beniamin that dwell in Jerusalem.
 Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel.
 g He is also named Ishbotheny.
 2. Sam. 2. 8.
 h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

After he had put away his two wives.
 a. Hitherto he hath described their genealogies before they went into captivitee, and now he describeth their historie after their returne.
 b Meaning, Gibeonites, which served in the Temple, read Iosh. 9. 23.

6 And of the sonnes of Zerach, Fenel, and their brethren five hundredth and nine.

7 And of the sonnes of Benjamin, Salu, the sonne of Ephraim, the sonne of Gidoni, the sonne of Gidoni, the sonne of Gidoni.

8 And Abneiah the sonne of Jeroham, and Elah the sonne of Bzri, the sonne of Ephraim, and Ephraim the sonne of Shephatiah, the sonne of Reuel, the sonne of Abneiah.

9 And their brethren according to their generations nine hundredth, fiftie and six: all these men were chiefe fathers in the households of their fathers.

10 And of the Priests, Jedaiiah, and Jehoiarib, and Jachin.

11 And Azariah the sonne of Bilhail, the sonne of Ephraim, the sonne of Zadok, the sonne of Aherath, the sonne of Ahitub the chiefe of the house of God.

12 And Adaijah the sonne of Jeroham, the sonne of Balthur, the sonne of Ephraim, and Apsai the sonne of Abiel, the sonne of Jahzerah, the sonne of Ephraim, the sonne of Ephraim, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousand seven hundredth and threescoré valiant men, for the worke of the seruice of the house of God.

14 And of the Levites, Shemaiah the sonne of Yashub, the sonne of Azrikam, the sonne of Yashabiah of the sonnes of Aserai.

15 Also Bakbakkar, Hereth and Galal, & Pataniah the sonne of Ephraim, the sonne of Zichri, the sonne of Apsai.

16 And Abadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Aza, the sonne of Ekanah, that dwelt in the villages of the Aseraphites.

17 And the porters were Shallum, and Akub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui unto the kings gate Eastward.

19 And Shallum the sonne of Roye the sonne of Ebiathar the sonne of Kohath, and his brethren the Kohathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the house of the Lord, keeping the entrie.

20 And Shimeas the sonne of Eleazar was their guide, & the Lord was with him.

21 Zechariah the sonne of Eleazar was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbed according to their genealogies by their townes. David established these and Samuel the Seer in their perpetual office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wardes.

24 The porters were in foure quarters

Eastward, Westward, Southward, and Southward.

25 And their brethren which were in their townes, came at a seven dayes from time to time with them.

26 For these foure chiefe porters were in perpetual office, & were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certame of them had the rule of the ministering vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the flour, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certame of the sonnes of the Priests made ornaments of pure odours.

31 And Jathathiah one of the Levites which was the eldest sonne of Shallum the Kohathite, had the charge of the things that were made in the firing panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the bread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Levites, which dwell in the chambers, and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefe fathers of the Levites according to their generations, and the principall which dwell at Jerusalem.

35 And in Gibeon dwelt the father of Gibeon, Jethi, and the name of his wife was Paachah.

36 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Jaser, & Baadab.

37 And Gedon, and Ahio, and Zecharias, and Ahikoth.

38 And Ahikoth begat Shimeam: they also dwell with their brethren at Jerusalem, even by their brethren.

39 And Jaser begate Kith, and Kith begate Saul, and Saul begate Jonathan, and Ahikoth, and Abinadab, and Ephraim.

40 And the sonne of Jonathan was Meribbaal: and Meribbaal begate Ephai.

41 And the sonnes of Ephai were Pithon, and Melech and Tahrea.

42 And Ahaz begate Jarah, and Jarah begate Ahimelech, and Ahimelech and Ahimelech begate Ahimelech.

43 And Ahaz begate Ahaz, whose sonne was Ahaz, and his sonne was Ahaz, & his sonne Ahaz.

44 And Ahaz had six sonnes, whose names are these, Ahikam, Bocheru, and Ahimelech, and Shearai, and Abadiah, and Hanan: these are the sonnes of Ahaz.

CHAP. X.

The battell of Saul against the Philistines, in which he dieth. 6. And his sonnes also. 13. The cause of Sauls death.

Then the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell downe

g They serued weekly, as Eze. 4. 10.

h Whereof the meate offering was made, Leuit. 2. 1.

i But were continually occupied in singing praises to God.

j Or, Abigibon.

k Who was also called Ichodah, Chap. 8. 36.

Or, chiefe of the families.

e That is, he was the hie Priest.

d To serue in the Temple, euery one according to his office.

e So called, because the king came into the Temple thereby, and not the common people. f Their charge was, that none should enter into those places which were only appointed for the Priests to minister in.

Or, for their fidelitie.

aine in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, and the Philistines smote Jonathan, and Abinadab, and spalchisna the sonnes of Saul.

3 And the battell was sore against Saul, and the archers * but him, & he was wounded of the archers.

4 Then said Saul to his armour bearer, Drawe out thy sworde, and thrust mee through therewith, lest these uncircumcised come and mocke at mee: but his armour bearer would not, for hee was sore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistines came and dwelt in them.

8 And on the morowe when the Philistines came to spoile them that were slaine, they found Saul and his sonnes * lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistines round about, to publish it vnto their idoles, and to the people.

10 And they layde by his armour in the house of their god, and set by his head in the house of * Dagon.

11 ¶ When all they of Jabesh Gilead heard all that the Philistines had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an oke in Jabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that hee committed against the Lord, * euen against the word of the Lord which he kept not, and in that hee fought and asked counsell of a * familiar spirit.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto David the sonne of Isha.

CHAP. XI.

3 After the death of Saul, David anoyned in Hebron. 5 The Iebusites rebell against David, from whom hee taketh the towre of Zion. 6 Iobab is made captain. 10 His valiant men.

¶ Then * all Israel gathered themselves to David vnto Hebron, saying, Beholde, we are thy bones and thy flesh.

2 And in time past, when Saul was king, thou ledest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and David made a couenant with them in Hebron, before the Lord. And they anoyned David king ouer Israel, * according to the word of the Lord by the

hand of Samuel.

4 ¶ And David & all Israel went to Jerusalem, which is Iebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Iebus spake to David, Thou shalt not come in hither. Nevertheless David tooke the towre of Zion, which is the citie of David.

6 And David spake, * Whosoever smiteth the Jebusites first, shall bee the chiefe and captain. So Iobab the sonne of Zerinah went first by, and was captain.

7 And David dwelt in the towre: therefore they called it the citie of David.

8 * And hee built the citie on euery side, from Giloen euen rounde about: and Iobab repaired the rest of the citie.

9 And David prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with David, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whome David had, Iathobeam the sonne of Hachmoni, the chiefe among their: hee lift by his speare against threehundred, whom hee slew at one time.

12 And after him was Eleazar the sonne of Dodo the Abiathite, which was one of the three valiant men.

13 Hee was with David at Pasdamsim, and there the Philistines were gathered together to battell: and there was a parcel of ground full of baies, and the people fled before the Philistines.

14 And they stood in the middes of the field, and * laued it, and slew the Philistines: so the Lord gaue a great victorie.

15 ¶ And thre of the * thirte captaines went to a rocke to David, into the cave of Adullaim, and the armie of the Philistines camped in the valley of Rephaim.

16 And when David was in the holde, the Philistines garison was at Beth-lehem.

17 And David longed, and said, * Oh, that one would giue mee to drinke of the water of the Well of Beth-lehem that is at the gate.

18 Then these thre, which thorowe the holle of the Philistines, and drew water out of the Well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but poured it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: for I drinke the blood of these mens limes: for they haue brought it with the jeopardy of their limes: therefore hee would not drinke it. These things did these thre mightie men.

20 ¶ And when that the brooke of Iobab, he was chiefe of the thre, and hee lift by his speare against thre hundred, and slew them, and had the name among the thre.

21 Among the thre hee was more honourable then the two, and hee was their captain: * but he attained not vnto the first thre.

22 Benaiah the sonne of Jehoiada (the

2. Sam. 5. 8.

2. Sam. 5. 9.

2. Sam. 23. 8.

b Meaning, the most excellent and best esteemed for his valiantnes: some reade the chiefe of the Princes. || Or, his uncle.

c This acte is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefe of these.

d That is, Eleazar and his two companions. 2. Sam. 23. 15.

e That is, this water for the which they ventured their blood.

2. Sam. 23. 19.

† Ebr. found.

† Ebr. fallen.

a Which was the idole of the Philistines, and from the belly downward had the forme of a fish, and upward of a man.

1. Sam. 15. 23.

† Or, which, and foretelle.

a Sam. 5. 1. This was after the death of Ishoboth Sauls sonne, when David had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

1. Sam. 13. 16.

10r, Lyons.

sonne of a valiant man) which had done many actes, and was of Hachziel, he slew two strong men of Gaba: hee went downe also and slewe a pou in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a man of great stature, even five cubites long, and in the Egyptians hande was a speare like a Beauers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but hee attained not vnto the sixth tierce. And Dauid made him of his counsaile.

26 These also were valiant men of war, Hahel the brother of Joab, Elhanan the sonne of Dodo of Beth-lehem.

27 Shammoth the Harodite, Helez the Delonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezzer the Antothite,

29 Sibbecai the Husathite, Iai the Asphothite,

30 Paharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribkai of Gibeath of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the rimers of Gaash, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elshaba the Shaalbonite,

34 The sonnes of Yathem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Abiam the sonne of Scar the Hararite, Eliphal the sonne of Ur,

36 Gopher the Ghecherathite, Hhiah the Delonite,

37 Hetro the Carmelite, Naarai a sonne of Ezbai,

38 Joel the brother of Nathan, Obihar the sonne of Haggeri,

39 Zelek the Anunonite, Nahai the Berothite, the armour bearer of Joab, the sonne of Zruiah,

40 Ira the Iehuite, Garib the Iehuite,

41 Uriah the Huthite, Zabab the sonne of Hhiah,

42 Abina the sonne of Shiza the Kenbesite, a captaine of the Kenbesites, and thirtie with him,

43 Banan the sonne of Paacah, and Jothaphar the Asithnite,

44 Bzia the Asherathite, Shama and Zeiel the sonnes of Abiam the Kroerite,

45 Jedaiel the sonne of Shumri, and Joshua his brother the Uzite,

46 Eliel the Ephraimite, and Teribai and Jothamah the sonnes of Elnaam, and Ithmah the Ephraimite,

47 Eliel and Obad, and Jaasiel the Ephraimite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 24 Their valiantnesse. 23 They

that came vnto him vnto Hebron out of euery tribe to make him king.

These also are they that came to Dauid to a Ziklag, while he was yet kept cloise, because of Saul the sonne of Ithai: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and coulde vse the right and the left hande with stones and with arrowes and with bowes, and were of Sauls brethren, even of Beniamin.

3 The chiefe were Hhiezzer, and Joash the sonnes of Schemah a Gibeathite, and Iezziel, and Pelet the sonnes of Asmaueh, Zetachah and Iehu the Amothite,

4 And Ithmanah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremah, and Jehaziel, and Jopanan, and Jothabab the Gheberathite,

5 Eluzai, and Jerimoth, and Bealiali, and Schemariah, and Shephathiah the Haruphite,

6 Elkanah, and Hhiah, and Azriel, and Joezer, and Jathobeam of Jakozehim,

7 And Iorlah, and Zebadiah, the sonnes of Jeroham of Gebor,

8 And of the Gadites there separated themselves some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, & apt for battell, which coulde handle speare and shielde, and their faces were like the faces of lions, and were like the hoes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the seconde, Eliab the third,

10 Asithmanah the fourth, Jeremiah the fift,

11 Attai the sixt, Eliel the seventh,

12 Johanan the eight, Elhabad the ninth,

13 Jeremiah the tenth, Machannai the eleventh.

14 These were the sonnes of Gad, Captaines of the hoste: one of the least coulde resist an hundred, and the greatest a thousande.

15 These are they that went ouer Jordan in the first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered, and sayde vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart shall bee knit vnto you, but if you come to betray mee to mine adversaries, seeing there is no wickednesse in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and hee saide, Thine are wee, Dauid, and with thee, O sonne of Ithai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them Captaines of the garrison.

a To take his part against Saul who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudges 20. 16.

10r, Gedun.

10r, buckler. c Meaning, fierce and terrible.

10r, Asithmanah.

d Which the Ebrewes called Nisan or Abib, containing halfe March and halfe April, when Iorden was wont to overflow his banks, reade Iosh. 3. 15.

e The spirit of boldnes and courage moued him to speake thus.

f They came on-ly to helpe Dauid and not to succour the Philistims, which were enemies to their country.

1. Sam. 29. 4. || Or, on the scopardie of our heads.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1. 9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

|| Or, buckler.

i Of the Leuites which came by descent of Aaron.

k That is, the greatest number tooke Sauls part,

l Men of good experience, which knewe at all times what was to be done.

|| Or, for themselves in aray. || Ebr, heart and heart.

m So that his whole hoste were three hundred twentie and two thousand, two hundred twentie & two.

|| Or, fight in their aray.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but then he helped them not: for the Princes of the Philistims * by aduilement sent him awap, saying, We will fall to his master Saul || for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, & Jozabad, and Jedaiel, and Michael, and Jozabad, and Eshai, and Zithai, heads of the thousandes that were of Manasseh.

21 And they helped Dauid against achish band: for they were all valiant men and were captaynes in the hoste.

22 For at that time day by day there came to Dauid to helpe him, until it was a great hoste, like the hoste of ^h God.

23 And these are the numbers of the captaynes that were armed to battell, and came to Dauid to Hebron to turne þe kinge dome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and || speare, were fire thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand & an hundred.

26 Of the children of Leui foure thousand and fire hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him three thousande and seven hundred.

28 And Zadok a young man very valiant, and of his fathers houshold came two and twentie captaynes.

29 And of the children of Benjamin the brethren of Saul three thousande: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of þe children of Ephraim twentie thousande, and eight hundred valiant men and famous men in the housholdes of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar which were men þe had vnderstanding of þe times, to know what Israel ought to do: þe heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaynes, and with them with shield & speare seven and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and fire hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundred and twentie thousand.

38 ¶ All these men of warre || that could

lead an armie, came with bright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid king.

39 And there they were with Dauid three daies, eating and drinking: for there ^a brethren had prepared for them.

40 Moreover they that were neere them brent Achish, and Zebulun, and Naphtali brought bread vpon asses, and on Camels, and on mules, & on orene, even in eate, flour, figges, and reishins, & wine and oyle, and beeces & sheepe abundantly: for there was top in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kirjath-earim to Ierusalem, 9 Vzza dieth because he touched it.

¶ And Dauid counselled with the captaynes of thousandes and of hundredes, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And we will bring againe the * Arke of our God to vs: for we sought not vnto it in the daies of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Shihoh in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kirjath-earim.

6 And Dauid went vp and all Israel to Baalath, in Kirjath-earim, that was in Judah, to bring vp from thence þe Arke of God the Loyde that dwelleth betwene þe Cherubims, where his name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songes and with baryes, and with viols, and with trumpets and with cymbals, and with tympanes.

9 ¶ And when they came vnto þe thershyng flooze of Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laid his hand vpon the Arke: so he died there before God.

11 And Dauid was angry, because the Lord had made a breache in Vzza, and he called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God þe day, saying, How shal I bring in to me þe Arke of God?

13 Therefore Dauid brought not þe Arke to him into the citie of Dauid, but caused reine to his vocation: for this charge was giuen to the Priestes, Num. 4. 15. so that here all good intentions are condemned except they be commaunded by the word of God.

|| Or, with a good courage.

n The rest of the Israelites,

a His first care was to restore religion, which had in Sauls daies bene corrupted and neglected.

2. Sam. 6. 2.

b That is, from Gibeon, where the inhabitants of Kirjath-earim had placed it in the house of Abinadab, 2. Sam. 6. 3.

|| Or, Baale, reader

2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed him selfe: so that the figure is taken for the thing

signified, which is common to all sacraments both in the olde and newe Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vspiring that which did not apper-

g Who was a Levite, and called Gittite, because he had dwelt at Gath.

it to turne into the house of David Edom the Gittite.
14 So the Ark of God remained in the house of David Edom, even in his house three moneths : and the Lord blessed the house of David Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to David, 4 The names of his children, 8 By the counsell of God he goeth against the Philistims, and overcome them. 15 God fighteth for him.

Then sent Hiram the King of Tyre messengers to David, and cedars trees, with masons and carpenters to build him an house.

2 Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdom was lift up on his, because of his people Israel.

3 Also David tooke more wives at Jerusalem, and David begat more sonnes and daughters.

4 And these are the names of the children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, and Elishua, & Elpalet,

6 And Nogah, & Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet,

8 But when the Philistims heard that David was anointed king over Israel, all the Philistims came up to seeke David, and when David heard, he went out against them.

9 And the Philistims came and spied themselves in the valley of Rephaim.

10 Then David asked counsell at God, saying, Shall I goe up against the Philistims, & wilt thou deliver them into mine hands? And the Lord said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their goods: & David said, Let them even be burnt to fire.

13 Again the Philistims came & spied themselves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not goe up after them, but turne away from them, that thou mayest come upon them over against the mulberry trees.

15 And when thou hearest the noise of one going in the toppes of the mulberry trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the Lord brought the feare of him upon all nations.

CHAP. XV.

1 David prepareth an house for the Arke, 4 The number and order of the Levites, 16 The singers are chosen out among them, 25 They bring againe the Arke with joy, 29 David dancing before it, is despised of his wife Michal.

And David made him houses in the Citie of David, and prepared a place for the Ark of God, and pitched for it a tent.

2 Then David said, None ought to carie the Ark of God, but the Levites: for the Lord hath chosen them to beare the Ark of the Lord, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem to bring up the Ark of the Lord unto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kohath, Miziel the chiefe, and his brethren five score.

6 Of the sonnes of Gerson, Uzzaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gerthom, Joel the chiefe, & his brethren an hundred & thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Iebzon, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Izziel, Amminadab the chiefe, and his brethren an hundred and twentie.

11 And David called Zadok and Abiathar the Priests, and of the Levites, Miziel, Uzzaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he said unto them, We are the chiefe fathers of the Levites: sanctifie yourselves, and your brethren, and bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel.

15 And the sonnes of the Levites bare the Ark of God upon their shoulders with the barres, as Moyses had commanded, according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols, & harpes, and cymbales, that they might make a sound, and lift up their voice with joy.

17 So the Levites appointed Yeman the sonne of Joel, & of his brethren Asaph the sonne of Berechiah, and of the sonnes of Gerson their brethren, Echan the sonne of Buchanah,

18 And with them their brethren in the second degree, Zechariah, Benai, Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, & Benaiab, and Maaseiah, & Matthanah, and Eliphelet, and Shimeon, and David Edom, and Jeiel the porters.

19 So Yeman, Asaph and Echan were singers to make a sound with cymbales of brass,

20 And Zechariah, and Miziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

a That was in the place of Zion, the citie called Zion, 2 Sam. 5. 7, 9, Num. 4. 2, 20.

b From the house of David, 2 Sam. 6. 10, 12.

c Or, his brethren.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18, 22, and num. 3. 30.

d The third sonne of Kohath, Exo. 6. 18.

e Prepare yourselves, and be pure, abstine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. Chap. 13. 10.

f According as he hath appointed in the Lawe. Exod. 25. 14, 15.

g These instruments and other ceremonies, which they observed, were instructions of their infancy, which continued to the coming of Christ, h Which were inferior in dignity.

a Because of Gods promise made to the people of Israel,

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleven, and here thirteene. Or, Eliada.

c That is, the valley of divisions, because the enemies were dispersed there like waters,

p Tore ore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.
r Hewilleth all the people both in heart & mouth to consent to these praises.

s With Zadok and the rest of the Priests.
t Declaring that after our due tie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray unto God, & instruct our families to praise his Name.

at the presence of the Lord: for he commeth to iudge the earth.

34 Praise the Lord, for hee is good, for his mercie endureth for ever.

35 And say ye, Saue vs, O God, our salvation, and gather vs, and deliver vs from the heathen, that we may praise thine holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever: and let all people say, So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lordes covenant: and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Jeduthun, & Hoshai were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon.

40 To offer burnt offerings unto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

41 And with them were Heiman, & Jeduthun, & the rest that were chosen (which were appointed by name) to praise the Lord, because his mercie endureth for ever.

42 Euen with them were Heiman & Jeduthun, to make a sonnde with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, every man to his house: and Dauid returned to blesse his house.

CHAP. XVII.

3 David is forbidden to build an house vnto the Lord, 12 Christ is promised vnder the figure of Salomon, 18 Dauid giveth thanks, 23 and prayeth vnto God.

NOWE* afterwarde when Dauid dwelt in his house, hee sayde to Nathan the Prophet, Beholde, I dwell in an house of cedar trees, but the Arke of the Lords covenant remaineth vnder curtains.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Go, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I have bene from tent to tent, and from habitation to habitation.

6 Wheresoever I haue walked with all Israel, spake I one worde to any of the Iudges of Israel (whome I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe:

coate, and from following the sheepe, that thou shouldest bee a pyncer ouer my people Israel.

8 And I haue bene with thee whithersoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, & moue no more: neither shall the wicked people vex them any more, as at the beginning.

10 And since the time that I commanded Iudges ouer my people Israel, And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and hee shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be established for euer.

15 According to all these words, and according to all this vision, So Nathan spake to Dauid.

16 ¶ And Dauid the King went in, and laye before the Lord, and sayde, Who am I, O Lord God, and what is mine house, that thou hast brought mee hither to?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreover, what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whome thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, bee confirmed for euer, and do as thou hast said,

24 And let thy Name bee stable and magnified for euer, that it may bee sayde, The Lord of hostes, God of Israel, is the God

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merit, but by my pure grace.

h Make the sure that they shall not remoue.
i Elr. sonnes of iniquitie.
j Or, consume.
k Will giue thee great posteritie.

k That is, vnto the coming of Christ: for then these figures should cease.
l Which was Saul.

m He went into the rent where the Arke was, chewing what we ought to doe when we receive any benefis of the Lord.

n Meaning, to this kingly estate.
o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceed of me.
p Freely, and according to the purpose of thy wil, without any deserving.

2 Sam. 7. 2.

a Well built and faire.

b That is, in tents covered with skins.

c As yet God had not reuiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which removed to and fro.
f Meaning, where soeuer his Arke went, which was a signe of his presence.

That is, he sheweth himselfe in deed to be their God, by delivering them from dangers, and preferring them.

Thou hast declared vnto me by Nathan the Prophet.

¶ Ebr. hath found. f And canst not breake promise,

God of Israel, and let the house of Dauid thy seruante be stablished before thee.

25 For thou, O my God, halt renewed vnto the eare of thy seruante, that thou wilt build him an house: therefore thy seruante hath bene bolde to pray before thee.

26 Therefore nowe I praye (for thou art God, and hast spoken this goodnesse vnto thy seruante)

27 Nowe therefore, it hath pleased thee to blesse the house of thy seruante, that it may bee before thee for ever: for thou, O Ioyde, halt blessed it, and it shall bee blessed for ever.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zebah, 5 Aram, 12 and Edom.

And after this Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, & the Moabites became Dauids seruants, and he brought gifts.

3 ¶ And Dauid smote Hadarezer King of Zobah vnto Hamath, as he went to Rabbath his border by the river ¶ Berath.

4 And Dauid tooke from him a thousand charrets, and ten thousand horsemen, and twentie thousand footmen, and * desstroyed all the charrets, but hee reserued of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of Damasians, and the Aramites became Dauids seruants, and brought gifts: and the Lord * preferred Dauid wheresoener he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tishath, and from Chinn (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the bason * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore hee sent Adoram his sonne to King Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and silver, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Bishai the sonne of Zeruiah smote of Edom in the salt valley eightene thousand,

13 And he put a garison in Edom, and al

the Edomites became Dauids seruants: and the Lord preferred Dauid wheresoener he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Iobab the sonne of Zeruiah was ouer the holte, and Jehoshaphat the sonne of Achis recorder,

16 And Zadok the sonne of Ahitub, and Abiimelech the sonne of Abiathar were the Priests, and Shaphan the Scribe,

17 * And Benaiah the sonne of Jehoiada was ouer the Cherethites and the Pelusites: & the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great injuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and ouercome.

After this also Nabath the King of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabath, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee doeth send comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spy out the land?

4 Wherefore Hanun tooke Dauids seruants, & shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certeine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tarry at Jericho vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of silver to hire them charrets and horsemen out of Aram Nabath, and out of Aram Maachab, and out of Zobah.

7 And they hired them two and thirtie thousand charrets, and the king of Maachab and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Zebah and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the cite. And the Kings that were rounde were by themselves in the field.

10 When Iobab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

[Or, Serrach, 2. Sam. 8. 17, 18. g Read 2. Sam. 8. 18.

2. Sam. 10. 2.

a Because Nabath receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same. b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10. 4. d To put them to shame and villenie, where as the embassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

[Or, had made themselves Iobab, 2. Sam. 10. 6, 8. e Which were

f Sine in all. f Which was a cite of the tribe of Reuben beyond Iorden.

11 And the rest of the people hee deliues red vnto the hande of Abihai his brother, and they put the children in aray against the children of Ammon.

12 And hee said, If Iram be too strong for me, then thou shalt succour mee: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord do that which is good in his owne sight.

14 So Iobab and the people that was with him, came neere before the Ammonites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Ammonites fled, they fled also before Abihai his brother, and entred into the citie: so Iobab came to Jerusalem.

16 ¶ And when the Ammonites sawe that they were discomfited before Israel, they sent messengers and caused the Ammonites to come forth that were beyond the river: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Jordan, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Ammonites, they fought with him.

18 But the Ammonites fledde before Israel, and Dauid destroyed of the Ammonites seven thousand charets, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Ammonites would no more succour the children of Ammon.

CHAP. XX.

1 Rabhah destroyed, 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

¶ And when the yere was expired, in the time that kings goe out a warfare, Iobab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabhah (but Dauid carried at Jerusalem) and Iobab smote Rabhah and destroyed it.

2 ¶ Then Dauid tooke the crown of their king from off his head, and founde it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Jerusalem.

4 ¶ And after this also there arose warre at Gazer with the Philistims: then Sibbechai the Gushathite slew || Sipai, of the children of || Haraphah, and they

were subdued.

5 And there was yet another battell with the Philistims: and Eihanan the sonne of Iair slew || Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by 4 fives, euen foure and twentie, and was also the sonne of Haraphah.

7 And when hee rentured Israel, Jehonath than the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hande of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbered, 14 and there die seventie thousand men of the pestilence.

¶ And Satan stood by against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Iobab, and to the rulers of the people, Goe, and number Israel from Beer-sheba vnto Dan, and bring it to me, that I may know the number of them.

3 And Iobab answered, The Lord encrease his people an hundred times so many as they be, O my lord the king: are they not all my lords seruantes? wherefore doeth my lord require this thing? why should he be a cause of treaspasse to Israel?

4 Nevertheless the kings word preuailed against Iobab, and Iobab departed and went thorow all Israel, and returned to Jerusalem.

5 And Iobab gaue the number & summe of the people vnto Dauid: and all Israel were celenen hundredth thousand men that drew sword: and Iudah was foure hundredth and seuentie thousand men that drew sword.

6 But the Levites and Benjamin counted he not among them: for the kings word was abominable to Iobab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid saide vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remooue the iniquitie of thy seruants: for I haue done verp foolishly.

9 And the Lord spake vnto Gad Dauids seer, saying,

10 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sworde of thine enemies || to take thee, or else the sworde of the Lord and pestilence in the lande three dayes, that the Angel of the Lord may destroy thorowout all the coastes of

c Reade 2.Sam. 21, 19.

d Meaning, that hee had fixe a pice on hands and feet,

a He tempted Dauid in letting before his eyes his excellencie and glory, his power and victories: reade 2. Sam. 24, 1.

b That is, from South to North,

c It was a thing indifferent and vsuall to number the people, but because hee did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Iobab partly for griefe and partly through negligence, gathered not the whole summe as it is here declared, e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

¶ Or, Prophet. ¶ Or, smite thee.

g He declareth, that where the cause is euill, the courage cannot be valiant, and yin good causes men ought to be courageous, and commit the success to God.

h That is, Euphrates.

i For this place reade 2. Sam. 10, 18.

2.Sam. 11, 1.

a Which was the chiefe citie of the Ammonites, 2.Sam. 12, 29, 30.

b Which mounteth about the value of leuen thousand and seuentie croines, which is about threescore pound weight,

2.Sam. 21, 18. ¶ Or, Gob, 2.Sam. 21, 18. ¶ Or, Saph. ¶ Or, Rephaim, or, the gyants.

of Israel: now therefore advise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait: for me nowe fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord beset him, and he repented of the euill, & said to the Angel that destroys it, It is nowe enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Jebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and heauen with his sword drawn in his hand, and stretched out toward Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euill I that haue innued and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on the people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Jebusite.

19 So Dauid went by according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and sawe the Angel, & his foure sonnes that were with him, hid themselves, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Give me the place of thy threshing floore, that I may build an altar therein vnto the Lord: give it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my Lord the King doe that which seemeth him good: loe, I give thee bullocks for burnt offerings, and threshing instruments for wood, & wheate for meate offering. I give it all.

24 And King Dauid said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine of the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place = five hundred shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, & offered burnt offerings and peace offerings, and called vpon the Lord, and he

answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put by his sword againe into his sheath.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which spoiles had made in the wilderness, & the altar of burnt offering were at that season in the he place of Gibeon.

30 And Dauid could not goe before it to alke counsell at God: for he was afraid of the sword of the Angel of the Lord.)

red by the punishment of Nadab and Abihu, Leuit

n God declared that he heard his request in that hee sent downe fire from heauen: for else they might vlie no fire in sacrifice, but of that which was referred still vpon the altar, Leuit. 6.13 and came downe from heauen, Leuit. 9.24 as appeared 10.1.

CHAP. XXII.

2 David prepareth things necessarie for the building of the Temple. 6 He commaundeth his sonne Salomon to builde the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to builde the house of God.

3 Dauid also prepared much iron for the nailes of the doores & of the gates, and for the topnings, and abundance of brasse palling weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much Cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is pong and tender, and we must builde an house for the Lord, magnificall, excellent, and of great fame and by name the house of all countreys. I will therefore now prepare for him. So Dauid prepared verp much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid saide to Salomon, * My sonne, I purposed with my selfe to build an house to the name of the Lord my God,

8 But the word of the Lord came to me, saying, * Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnes vpon Israel in his dayes.

10 * He shall build an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for ever.

11 Nowe therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes,

c To wit, which weighed fittie shekels of golde,

2, Chron. 3.9.

2. Sam. 7. 13. Chap. 28. 3.

d This declareth how greatly God desireth shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he entered into warre, but by Gods commandement and against his enemies.

2. Sam. 7. 13. 1. King. 5. 5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f These are one-ly the meanes whereby kings governe their subiects aright, and whereby the Realmes doe prosper and flourish.

g For David was poore in respect of Salomon.

h Or, masons, and carpenters.

h That is, goe about it quickly.

and cost gold
silver for the
offerings

24 000 000

i The nations round about.

k For else he knew that God would plague them, and not prosper their labours, except they fought with all their hearts to see forth his glory.

1. King. 1. 30.

h Or, to have care over.

4 Ebr. 7 male, meaning David. Chap. 6. 1. Exod. 6. 17. h Or, Libni, chap. 6. 17.

12 Whelp the Lord give thee wisdom, and understanding, and give thee charge over Israel, even to keep the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to observe the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my spouers tie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of silver, and of brasse, and of pyron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Whereouer thou shalt workemen with thee provide, hewers of stone, and workemen for timber, and all men expert in every worke.

16 Of golde, of silver, and of brasse, and of pyron, there is no number: h By therefore, and be doing, and the Lord will be with thee.

17 David also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on every side: for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let your hearts & your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Arke of the covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 David being old, ordeined Salomon king. 3 He caused the Levites to be numbered. 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the his Priests. 14 The sonnes of Moses.

2 When David was old & full of daies, he made Salomon his sonne king over Israel.

3 And he gathered together all the princes of Israel with the Priests and the Levites.

4 And the Levites were numbered from the age of thirtie yeeres and above, and their number according to their summe was eight and thirtie thousand men.

5 Of these foure and twentie thousand were set to aduance the worke of the house of the Lord: and six thousand were officers and iudges.

6 And foure thousand were porters, and foure thousand praped the Lord with instruments which he made to prape the Lord.

7 So David diuided offices vnto them, to wit, to the sonnes of Levi, to Gerthion, Kohath, and Merari.

8 Of the Gerthionites were Laadan and Shime.

9 The sonnes of Laadan, the chief was Jeshiel, and Zetham, and Jochi, three.

10 The sonnes of Shime, Shelomith and Hazi, and Garam, three: these were

the chief fathers of Laadan.

11 Also the sonnes of Shime were Jashar, Zina, Jethi, and Beriath: these foure were the sonnes of Shime.

12 And Jahath was the chief, and Jizabab the second, but Jethi and Beriath had not many sonnes: therefore they were in the families of their father, counted but as one.

13 The sonnes of Kohath were Minram, Jethi, Hebion, and Bzziel foure.

14 The sonnes of Amram, Aaron, and Moses: and Aaron was separated to sanctifie the most holy place, he and his sonnes for ever to burne incense before the Lord, to minister to him, and to blesse in his Name for ever.

15 Moses also the man of God, and his children were named with the tribe of Levi.

16 The sonnes of Moses were Gerthion, and Eliezer.

17 Of the sonnes of Gerthion was Shebuel the chief.

18 And the sonne of Eliezer was Kehasiah the chief: for Eliezer had none other sonnes: but the sonnes of Kehasiah were very many.

19 The sonnes of Jethi was Shelomith the chief.

20 The sonnes of Hebion was Zeriah the first, Amariah the second, Jahaziel the third, and Jehaniam the fourth.

21 The sonnes of Bzziel were Michai the first, and Jethi the second.

22 The sonnes of Merari were Mahli and Mushy. The sonnes of Mahli, Eleazar and Kish.

23 And Eleazar died, & had no sonnes, but daughters, & their brethren the sonnes of Kish tooke them.

24 The sonnes of Mushy were Mahli, and Eder, and Jerinoth, three.

25 These were the sonnes of Levi according to the house of their fathers, even the chief fathers according to their offices, according to the number of names and their summe that did the worke for the service of the house of the Lord from the age of twentie yeeres and above.

26 For David said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for ever.

27 And also the Levites shall no more beare the Tabernacle and all the vessels for the service thereof.

28 Therefore according to the last words of David, the Levites were numbered from twentie yeeres and above.

29 And their office was vnder the hand of the sonnes of Aaron, for the service of the house of the Lord in the courts, and chambers, & in the purifying of all holy things, and for that which was vowed, and for the service of the service of the house of God.

30 Both for the shewbread, and for the fine flour, for the meat offering, and for the unleavened cakes, and for the sacred things, and for that which was vowed, and for all measures and ale.

31 And for to stand every morning, to give

Exo. 2. 2. & 6. 20.

hbr. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Levites, and not of the Priests, as Aarons sonnes. Exod. 2. 22. and 18. 3.

c The scripture yeth to call chief or the first borne, although he be alone and there be none borne after. Mat. 1. 25.

d Meaning, their cousins.

e David did chuse the Levites twice, first at the age of thirtie, as ver. 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were five and twentie yeeres olde, and had none after fifty. Numb. 4. 3. f In washing & cleansing all the holy vessels,

gine thanks and to praise the Lord, and likewise at even,

31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custom continually before the Lord,

32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar, and Ithamar executed the Priests' office.

3 And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrations.

4 And there were found two of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Ahithar, and before the chiefe fathers of the Priests and of the Levites, one familie being referred for Eleazar, and another reserved for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedaiab,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixt to Mithaim,

10 The seventh to Yakkoz, the eight to Abiah,

11 The ninth to Jeshua, the tenth to Shearniah,

12 The eleventh to Eliahish, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jethsebeah,

14 The fifteenth to Bilgah, the sixteenth to Innur,

15 The seventeenth to Hezer, the eighteenth to Hapissier,

16 The nineteenth to Werhathiah, the twentieth to Jethzekel,

17 The one and twentieth to Jakim, the two and twentieth to Samuil.

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Levi that remained of the sonnes of Aminai, was Shubael, of the sonnes of Shubael, Jedaiab,

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishiah,

22 Of Ishari, Shelomoth, of the sonnes of Shelomoth, Jahath,

23 And his sonnes Jeriah the first, Amasrah the second, Jahaziel the third, and Jehameam the fourth.

24 The sonne of Bzziel was Michah, the sonne of Michah was Shammir,

25 The brother of Michah was Ishiah, the sonne of Ishiah, Zechariah,

26 The sonnes of Merari were Bahli, and Pushti, the sonne of Baaziah was Beno,

27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Zaccur and Ithi.

28 Of Bahli came Eleazar, which had no sonnes.

29 Of Ithi, the sonne of Ithi was Jerahmeel,

30 And the sonnes of Pushti were Phahsi, and Eder, and Jerimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before king David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their ponger brethren.

CHAP. XXV.

The singers are appointed, with their places and sort.

David and the captaines of the armie separated for the ministration the sonnes of Asaph, and Heman, and Jeduthun, who should sing psalteries with harpes, with viols, and with cymbales, and their number was eue of the men for the office of their ministrerie, to wit,

2 Of the sonnes of Asaph, Zaccur, and Joleph, and Jethaniah, and Jetharelah the sonnes of Asaph were under the hand of Asaph, which sang psalteries by the commission of the king.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zer, and Jethaiab, Jethabiah, and Mattathiah, six, under the hands of their father: Jeduthun sang psalteries with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukiah, Mattaniah, Bzziel, Shebnel, and Jerimoth, Hananiah, Hanani, Eliahah, Ezbai, and Komanizer, Jethbekathah, Gallothi, Yothir and Zabazoth.

5 All these were the sonnes of Heman the Kings seer in the words of God to Asaph the thorn: and God gave to Heman fourteen sonnes and three daughters.

6 All these were under the hand of their father,

d By the dignity that God gave to Aaron,

e Which was the second sonne of Merari.

f That is, every one had that dignity, which fell unto him by lot,

a The fingers were devided into 24. courses, so that every course or order contained twelve, and in all there were 288. as verse 7.

† Ebr. hands,

b Whereof one is not here numbered.

c Meaning, Palmes & songs to praise God,

¶ Or, Prophets, or, powerfull pronouncing of the kings, or, government,

Leuit. 10. 4, 6. nomb. 3. 4. and 26. 60.

a While their father yet lived.

¶ Or, cousins.

† Ebr. heads,

b This lot was ordained to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

¶ Ebr. hand.

d Who should bein euey company and course.
e Without respect to age or cunning.
f So that he serued in the first turne, and the rest euey one as his turne followed orderly.
¶ Or, the Zerites.

father, singing in the house of the Lord with cymbales, viols, and harpes, for the seruice of the house of God, and Asaph, Jeduthun, and Heman were at the kings commanndement.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundredth fourescore and eight.

8 And thei cast lottes, & charge against charge, aswell small as great, the cunning man as the scholler.

9 And the first lot fell to Joseph, which was of Asaph; the second to Gebasiah, who with his brethren and his sonnes were twelue.

10 The thirde to Zaccur, he, his sonnes, and his brethren were twelue.

11 The fourth to Issi, he, his sonnes and his brethren twelue.

12 The fift, to Arthanah, he, his sonnes and his brethren twelue.

13 The sixt, to Bunkiah, he, his sonnes and his brethren twelue.

14 The seuenth, to Jeharelah, he, his sonnes and his brethren twelue.

15 The eight, to Jehaiab, he, his sonnes and his brethren twelue.

16 The ninth, to Sparranah, he, his sonnes and his brethren twelue.

17 The tenth, to Shimei, he, his sonnes and his brethren twelue.

18 The eleuenth, to Mareel, he, his sonnes and his brethren twelue.

19 The twelue, to Mahabiah, he, his sonnes and his brethren twelue.

20 The thirteenth, to Shabacl, he, his sonnes and his brethren twelue.

21 The fourteenth, to Sparrithiah, he, his sonnes and his brethren twelue.

22 The fifteenth, to Jerimoth, he, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, he, his sonnes and his brethren twelue.

24 The seventeenth, to Zolhebaskiah, he, his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, he, his sonnes and his brethren twelue.

26 The nineteenth, to Mallothi, he, his sonnes and his brethren twelue.

27 The twentieth, to Elishah, he, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothie, he, his sonnes and his brethren twelue.

29 The two and twentieth, to Gibdalti, he, his sonnes and his brethren twelue.

30 The three and twentieth, to Shabaziah, he, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romamizer, he, his sonnes and his brethren twelue.

CHAP. XXXI.

1 The porters of the Temple are ordained, euey man to the gate, which hee should keepe.

2 Concerning the diuisions of the porters of the houses, Gershelemiah the sonne of Hozai of the sonnes of Asaph.

3 And the sonnes of Gershelemiah, Zechariah the eldest, Jedaiel the second, Zebadiah the third, Jaehiel the fourth,

4 Elam the fift, Jehohanan the sixt, and Elthoenai the seuenth.

5 And of the sonnes of Dabed Edom, Shemaiah the eldest, Jehozabad the second, Joab the thirde, and Sacar the fourth, and Athaneel the fift.

6 Amiel the sixt, Isachar the seuenth, Benichai the eight, for God had blessed him.

7 And to Shemaiah his sonne, were sonnes boine, that ruled in the house of their father, for they were men of might.

8 The sonnes of Shemaiah were Athni, and Kephael, and Dabed, Esabab and his brethren strong men: Elthuallo, and Sesmachiah.

9 All these were of the sonnes of Dabed Edom, they and their sonnes and their brethren mightie and strong to serue, euen threescore and two of Dabed Edom.

10 And of Gershelemiah sonnes and brethren, eightene mightie men.

11 And of Hozai of the sonnes of Gerasi, the sonnes were Shimi the chiefe, and (though hee was not the eldest, yet his father made him chiefe) Zechariah the second, Gebasiah the thirde, and Zechariah the fourth: all the sonnes and the brethren of Hozai were thirtie.

12 Of these were the diuisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the house of the Lord.

13 And thei cast lots boeh small and great for the house of their fathers, for euey gate.

14 And the lotte on the East side fell to Shemaiah: then thei cast lots for Zechariah his sonne, a wise counsellor, and his lot came out Northward:

15 To Dabed Edom Southward, and to his sonnes the house of Shippin:

16 To Shippin, and to Hozai Westward with the gate of Shallechib by the pained streete that goeth upward, warde ouer against warde.

17 Eastward were fire Levites, and Northward foure a day, and Southward foure a day, and towarde Shippin two and two.

18 In k Darbar towarde the West were foure by the pained streete, and two in Darbar.

19 These are the diuisions of the porters of the houses of Hozei of the sonnes of Gerasi.

20 And of the Levites, which was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershumites descending of Laadan, the chiefe fathers of Laadan were Gershumil and Jehiel.

22 The sonnes of Jehiel were Zethan & Joel his brother appointed ouer the treasures of the house of the Lord.

23 Of the Minramites, of the Pharites, of the Hebomites, and of the Dileites.

24 And Shubnei p some of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren, which came of Eliezer, was Kehabiah his sonne, and Zethaiab

b In giuing him many children.

c Or, like their fathers house, meaning, worthy men and valiant.

¶ Or, nephewes.

d And meete to serue in the office of the Porter-ship.

¶ Or, cousins.

¶ Or, courses.
e According to their turnes, aswell the one as the other.

¶ Or, Meshelemiah.

f One expert and meete to keepe that gate.

g This was an house, where they vied to resort to consult of things concerning the Temple, as a Contocation house.

h Whereat they vied to cast out the filth of the ciue.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

¶ Or, cousins.

¶ Or, courses and turnes.

a This Asaph was not the notable musician, but another of that name called also Abiafah, Chap. 6. 23, 37, & 9. 19. & also Isafah.

Jehiah his sonne, and Joab his sonne, and Zichri his sonne, and Shelmith his sonne.

26 Which Shelmith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captains ouer thousands, and hundredes, and the captaynes of the armie had dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Nish, and Abner the sonne of Nier, & Joab the sonne of Zeriah, and whosoener had dedicate any thing, it was vnder the hand of Shelmith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for iudges.

30 Of the Hebrouites, Abihiah and his brethren, men of acount, a thousand, and seven hundred were officers for Israel beyond Jordan Wallward, in all the businesse of the Lord, & for the seruice of the King.

31 Among the Hebrouites, was Jednah the chiefe, euen the Hebrouites, by his generations according to the families. And in the fortieth peere of the reigne of Dauid they were fought for; and there were found among them men of activitie, at Jazer in Gilead.

32 And his brethren, men of activitie, two thousand, and seven hundred chiefe fathers; whom King Dauid made rulers, ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter pertaining to God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Israel also after their number, euen the chiefe fathers and captaynes of thousands and of hundredes, and their officers that serued the king by diuers courses; which came in and went out, moneth by moneth throughout all the moneths of the peere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Jathobeam the sonne of Zabbiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dobai, an Ephraite, and this was his course, and Ahith was a captaine, and in his course were foure and twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Jehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among thirtye and aboue the thirtye: and in his

course was Ishiabad his sonne.

7 The fourth for the fourth moneth was Ahabel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince, Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikheiah the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim; and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarphites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Neothathite of the sonnes of Benjamin: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Aharai, the Netophathite of the Zarphites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Parathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth, was Heldai the Netophathite, of Bethoniel: and in his course foure and twentie thousand.

16 I knowe not the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Chiezer the sonne of Zichri: ouer the Shimeonites, Shemariyah the sonne of Aharah.

17 Ouer the Leuites, Ishabiah the sonne of Kemuel: ouer them of Manasse, and Zababai.

18 Ouer Judah, Chibi the brother of Dauid: ouer Issachar, Omri the sonne of Michael.

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jeremoth the sonne of Azriel.

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Obadiah.

21 Ouer the other halfe of Manasseh in Gilead, Iddo the sonne of Zebadiah: ouer Benjamin, Jaaziel the sonne of Aharai.

22 Ouer Dan, Azriel the sonne of Jeroham, these are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie peere old and vnder, because the Lord had sayd that hee would increase Israel like vnto the starres of the heauens.

24 And Joab the sonne of Zeruiah began to number: but he finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

25 And ouer the kings treasures was Azmaveih the sonne of Adai: and ouer the treasures in the fields, in the cities and in the villages and in the towres was

10r, Benjamin.

c Meaning, besides these twelve captaynes,

d Which is beyond Iordan in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

e And the commandment of the king was abominable to Joab, Chap. 21. 6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the mile of the booke, as touching the number of verses.

m According as the Lord commanded, Num. 31. 28.

n Meaning, of things that were out of the cite,

o That is, for the kings house,

p To wit, the cousins of Iediah.

q Both in spiritual and temporal things.

r Ebr. diuisions, bands. Which executed their charge and office, which is mainteined by coming in & going out.

s That is, Doakes lieutenant. Sam. 23. 30. 2. 33.

Jehonathan the sonne of Daziah :

26 And ouer the workmen in the field that tilled the ground, was **Ezer** the sonne of **Chelub :**

27 And ouer them that dressed β vines, was **Shimei** the **Kamathite :** and ouer that which appertained to the vines, and ouer the store of the wine was **Sabbi** the **Shiphtite :**

28 And ouer the olive trees and mulberrie trees that were in the balles, was **Baal** **Aman** the **Gederite :** and ouer the store of the people was **Joash :**

29 And ouer the oren that sed in **Sharon**, was **Sherai** the **Sharonite :** and ouer the oren in the balles was **Shaphat** the sonne of **Adlar :**

30 And ouer the camels was **Obil** β **Maachite :** and ouer the asses was **Jehdeiah** the **Aperonothite :**

31 And ouer the sheepe was **Iaziz**, the **Yagerite :** all these were the rulers of the substance that was king **Dauids :**

32 And **Jehonathan** **Dauids** vncle a man of counsell and understanding (for hee was a scribe) & **Jehiel** the sonne of **Bachmoni** were with the kings β sonnes.

33 And **Whitophel** was the kings counsellor, & **Guthai** β **Archite** the kings friend.

34 And after **Whitophel** was **Jehoiada** the sonne of **Benaiah** and **Abiathar :** and captaine of the kings armie was **Joab :**

CHAP. XXVIII.

3 Becaus β **Dauid** was forbidden to build the Temple, he willen β **Salomon** and the people to performe it, & Exhorting him to feare the Lord.

NOW **Dauid** assembled all the princes of **Israel :** the princes of the tribes, and the captains of the bands that serued the king, and the captains of thousands and the captaines of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the β Eunuchs, and the nightie, and all the men of power, vnto **Jerusalem :**

2 And king **Dauid** stood β upon his feet, and said, Yeare ye me, my brethren and my people : I purposed to haue built an house of rest for the arke of the couenaint of the Lord, & for a footstool of our God, and haue made ready for the building.

3 But **God** said vnto me, β Thou shalt not build an house for my name, because thou hast been a man of warre, and hast shed blood.

4 Yet as the Lord **God** of **Israel** chose me before all the house of my father, to be king ouer **Israel** for euer (for in **Judah** would he chuse a prince, and of the house of **Judah** is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all **Israel :**)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) he hath enen chosen **Salomon** my sonne to sit vpon the throne of his kingdom of **Israel** ouer **Israel :**

6 And hee said vnto me, **Salomon** thy sonne, hee shall build mine house and my courtes : for I haue chosen him to bee my sonne, and I will be his father.

7 I wil stably therefore his kingdom

for euer, if he hidemour himselfe to doe my commandements, and my iudgements, as this day.

8 Nowe therefore in the sight of all **Israel** the Congregation of the people, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that pee may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou, **Salomon** my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde : For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts : if thou seeke him, he will be found of thee : but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary : be strong therefore, and doe it.

11 ¶ Then **Dauid** gaue to **Salomon** his sonne the paterne of the porch and of the houses thereof, and of the cloisters thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercie.

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, & for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Levites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 Hee gaue of golde β weight, for the vessels of golde, for all the vessels of all manner of seruice, and all the vessels of silver β weight, for all manner of vessels of all manner of seruice.

15 The weight also of gold for the candlestickes, and gold for their lampes, with the weight for euery candlesticke, and for the lampes thereof, and for the candlesticks of silver β the weight of the candlesticke, and the lampes thereof, according to the use of euery candlesticke.

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure golde for the fleshhooks, and the dowles, and spialres, and for balens, gold in weight for euery balen, and for silver balens β weight for euery balen.

18 And for the altar of incense pure gold β weight, and gold for the paterne of the charer of the Cherubs that spread their selues, and couered the Arke of the couenaint of the Lord :

19 All, sayd he, β writing sent to me β the hand of the Lord which made mee vnderstand all the workmanship of the paterne.

20 And **Dauid** sayde to **Salomon** his sonne, Be strong, and of a valiant courage and do it : feare not, nor be afraid : for β Lord **God**, euen my **God** is with thee : he will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keepe my lawe and depart not therefrom, as he doeth hitherto, d To wit, of Canaan.

e He declareth that nothing can separate them from the commodity of this land both for themselves and their posteritie, but their finnes and iniquitie.

1. Sam. 1. 6. 7.

psal. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12.

f Meaning, for his Arke.

g Put it in execution.

h Ebr. that were in his spirit with him.

one, sayd of it.

h That is, the ten candlestickes, 1. King. 7. 49

1. Cor. covering.

i Meaning of the Mercie which couered β Arke, which was called the charer, because the Lord declared himselfe there.

k For all this was left in writing is the booke of the Law. Exo. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19

g That is, a man learned in the word of God, h To be their schoolemasters and teachers, i After that A-hitophel had hanged himselfe, 1. Sam. 17. 23. Jehoiada was made counsellor.

1. Or, chiefe servants, Gen. 37. 36

a Where the Arke should remaine, and the moouing go more to and fro. psal. 99. 5. 1. 2. Sam. 7. 5. 1. 2. chap. 22. 8.

b According to the prophetic of Isakob, Gen. 49. 8. W. 4. 8. 7.

That is, every
one will be re-
lie to helpe thee
with those gifts
that God hath
giuen him.
Ebr. at all thy
wordes.

house of the Lord.

21 Beholde also, the companies of the
Priests and the Levites for all the seruire
of the house of God, even they shalbe with thee
for the whole worke, with every free heart
that is skilfull in any manner of seruire. The
princes also and all the people wilbe & whos
ly at thy commandment.

CHAP. XXIX.

The offering of David and of the princes for the
building of the Temple, 10 David giueth thanks to
the Lord. 20 Hee exhorteth the people to doe the
same. 22 Salomon is created King. 28 David dis-
ceth, and Salomon his sonne reigneth in his stead.

Myrrour Dauid the King saide vnto all
the Congregation, God hath chosen
Salomon mine onely sonne yong and ten-
der, and the worke is great: for this house is
not for man, but for the Lord God.

2 Nowe I haue prepared with all my
power for the house of my God, golde for
vessels of golde, and siluer for them of siluer,
and brasse for things of brasse, ypon for things
of yron, and wood for things of wood, and
onyx stones, and stones to be set, and car-
buncle stones, and of diuers colours, and al-
precious stones, and marble stones in abun-
dance.

3 Moreover, because I haue delighted in
the house of my God, I haue of mine owne
golde and siluer, which I haue giuen to
the house of my God, beside all that I
haue prepared for the house of the Sanctu-
arie.

4 Euen three thousand talents of gold
of the golde of Ophir, and seven thousand
talents of fined siluer to overlay the walles
of the houses.

5 The golde for the things of golde, and
the siluer for things of siluer, and for all the
worke by the hands of artificers: and who
is willing to fill his hand to day vnto the
Lord?

6 So the princes of the families, and the
princes of the tribes of Israel, and the cap-
taines of thousands & of hundredes, with
the rulers of the Kings worke, offered wil-
lingly.

7 And they gaue for the seruire of the
house of God five thousand talents of gold,
and tenne thousand pieces, and tenne thou-
sand talents of siluer, and eightene thou-
sand talents of brasse, and one hundred
thousand talents of yron.

8 And they with whom precious stones
were found, gaue them to the treasure of
the house of the Lord, by the hand of Jehiel
the Gershunite.

9 And the people reioyced when they
offered willingly: for they offered willingly
vnto the Lord, with a perfect heart. And
Dauid the King also reioyced with great
joy.

10 Therefore Dauid blessed the Lord be-
fore all the Congregation, and Dauid said,
Blessed be thou O Lord God of Israel
our father, for ever and ever.

11 Thine, O Lord, is grauetie & power,
and glory, and victorie, and praise: for all
that is in heauen and in earth is thine: thine
is the kingdom, O Lord, and thou reuel-

lest as head ouer all.

12 Both riches and honour come of thee,
and thou reignest ouer all, and in thine
hand is power and strength, and in thine
hand it is to make great, & to giue strength
vnto all.

13 Nowe therefore our God, we thanke
thee, and praye thy glorious Name.

14 But who am I, & what is my peo-
ple, that we should be able to offer willings
ly after this sort: for all things come of
thee: and of thine owne hand we haue ge-
nen thee.

15 For we are strangers before thee,
and sojourners, like all our fathers: our
dayes are like the shadowe vpon the earth,
and there is none abiding.

16 O Lord our God, all this abundance
that wee haue prepared to binde thee an
house for thine holy Name, is of thine hand
and all is thine.

17 I know also, my God, that thou triest
the heart, and hast pleasure in righteous-
nes: I haue offered willingly in the bright-
nesse of mine heart at these things: now al-
so haue I seene thy people which are found
here, to offer vnto thee willingly with joy.

18 O Lord God of Abraham, Izhak and
Israel our fathers, keepe this for ceter in
the purpose, and the thoughts of the heart
of thy people, and prepare their hearts vnto
thee.

19 And giue vnto Salomon my sonne a
perfect heart to keepe thy commandments,
thy testimonies & thy statutes, and to doe
all things, and to binde the house which I
haue prepared.

20 I And Dauid said to all the Congre-
gation, Nowe bless the Lord your God:
And all the Congregation blessed the Lord
God of their fathers, and bowed downe
their heads, and worshipped the Lord, and
the King.

21 And they offered sacrifices vnto the
Lord, and on the morrowe after that day,
they offered burnt offerings vnto the Lord,
euen a thousand yong bullocks, a thousand
rammes, and a thousand sheepe, with their
drinke offerings, and sacrifices in abun-
dance for all Israel.

22 And they did eate, and drinke, before
the Lord the same day with great ioy, and
they made Salomon the sonne of Dauid
king the second time, and anointed him
Prince before the Lord, and Zadok for the
high Priest.

23 So Salomon sat on the throne of the
Lord, as king in stead of Dauid his father,
and prospered: and all Israel obeyed him.

24 And all the princes & men of power,
and all the sonnes of king Dauid submi-
ted themselves vnder king Salomon.

25 And the Lord magnified Salomon
in dignitie, in the sight of all Israel, & gaue
him so glorious a kingdom, as no king
had before him in Israel.

26 Thus Dauid the sonne of Ithai
reigned ouer all Israel.

27 And the space that hee reigned ouer
Israel, was fouerty yeere: ten yeere reigned
hee in Hebzon, and thre and thirtie yeere

h We gaue thee
nothing of our
owne, but that
which we haue
receiued of thee:
for whether the
giftes be corpor-
all or spirituall,
we receiue them
all of God, and
therefore must
giue him the
glory.

i And therefore
haue this lande
but lent to vs
for a time.

k Ebr. waiting for
them to returne.

l Sam. 16.7.
chap. 28.9.

k Continue
them in this
good minde,
that they may
serue thee
willingly.

l That is, did
reuerence to the
King.

m Meaning all
kinde of licour
which they
mingled with
their sacrifices,
as wine, oyle, &c.

n This declareth
that the Kings of
Judah were fi-
gures of Christ,
who was the true
anointed, and to
whom God gaue
the chiefe go-
uernement of
all things.

o Ebr. gaue the
hand.

1 King 2.11.

And therefore
ought to be
excellent in all
points.

His great zeale
ward the fur-
erance of the
emple made
m to spare no
penies, but to
stowe his owne
cular treasure.
He sheweth
that he had of
sowne store
the Lordes
use.
He was not
ely liberall
nselfe, but pro-
oked others to
foorth the
rke of God.
s, to offer,

Meaning,
m that had

that is, with a
nd courage &
hout hypo-
ic.
il. 122. 1.
Which didst
eile thy selfe
our father
kob,

reigned he in Jerusalem:

28 And hee died in a good age, full of dapes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first and last, beholde, they are written

in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his might and his power, and his riches that went out of him, and out of Israel, & over all the kingdoms of the earth.

The bookes of Nathan and Gad are thought to have bene lost in the captiuitie. p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, shoulde ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout al their dominions, and contrariwise the wicked hated his ministers, depofed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantastic of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the whole three thousand, five hundred, threescore and eighcene yeeres, and fixe moneths.

CHAP. I.

6 The offering of Salomon at Gibcon. 8 He prayeth vnto God to giue him wisdom: 11 Which he giueth him and more. 14 The number of his charrets and horses. 15 And of his riches.

When Salomon the sonne of Dauid was sconfermed in his kingdome: and the Lord by God was with him, and magnified him highly.

2 And Salomon a spake vnto all Israel, to the captaynes of thousands, and of hundredths, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibcon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought by from Iericho-icariim, wher Dauid had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Moreover the brasen altar that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and saide vnto him, What wilt thou I shall giue thee.

8 And Salomon saide vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Nowe therefore, O Lord God, let thy promise vnto Dauid my father be true:

for thou hast made me king ouer a great people, like to the dust of the earth.

10 Giue me nowe wisdom and knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, and honour, nor the times of thine enemies, neither yett hast asked long life, but hast asked for thee wisdom & knowledge, that thou mightest iudge my people, ouer whom I haue made thee king.

12 Wisdom and knowledge is graunted vnto thee, and I will giue thee riches, and treasures & honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place that was at Gibcon, to Jerusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets 1. King. 10. 26. and horsesmen: and hee had a thousande and foure hundred charrets, and twelue thousand horsesmen, whom hee placed in the charret ciues, and with the King at Ierusalem.

15 And the King gaue siluer and gold at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt: and fine linen: the kings merchants receiued the fine linen for a pyre.

17 They came by also and brought out of Egypt some charret, worth five hundred shekels of silver, that is, an horse for an hundred and fifty shekels: and thus they brought horses to all the Kings of the Hittites, and to the Kings of Iram by their meanes.

F That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

h Which were cities appointed to keepe and maintaine the charrets.

i He caused so great plenty that it was no more esteemed then stones. 1/a. 19. 9. ezech. 27. 7.

k Read 1. king. 10. 28.

l Ebr. bands.

CHAP.

¶ Or, established, and strong, reade 1. King. 2. 46.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Read 1. Kings 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation, of his presence.

d Which was for the burnt offerings, Exod. 27. 1.

Exod. 38. 1, 2.

1. King. 3. 4.

e Performe thy promise made to my father concerning me.

1. King. 6. 24.

f Which separated the Temple from the most holy place.
 g Every one was eighteen cubites long, but the half cubite could not be seen: for it was hid in the roundness of the chapter, and therefore he giueth to every one but 17: and an halfe.
 h For every pillar an hundred, reade 1. King. 7. 20.

10 And in the house of the most holie place he made two Cherubims wrought like children, and overlaped them with golde.

11 And the wings of the Cherubims were twentieth cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, toying to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentieth cubites: they stood on their feet, and their faces were toward the house.

14 He made also the baile of blue silk, and purple, and crimson, and fine linnen, and wrought Cherubims thereon.

15 And he made before the house two pillars of fine and thyrre cubites he: and the chapter that was upon the toppe of each of them, was five cubites.

16 He made also chaines for the Oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And he set up the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hande Jachin, and that on the left hande Boaz.

CHAP. IIII.

1 The altar of brasie. 2 The molten Sea. 6 The caldrins. 7 The candlesticks, &c.

And hee made an altar of brasie twentie cubits long, and twentie cubits broad, and ten cubits high.

2 And he made a molten Sea of tenne cubites from brynne to brynne, round in compasse, and five cubites high: and a line of thyrre cubites did compasse it about.

3 And under it was the fashion of oren, which did compasse it round about, ten in a cubite compassing the Sea about: two rowes of oren were cast when it was molten.

4 It stood upon twelue oren: three looked toward the North, and thre looked toward the West, and thre looked toward the South, and thre looked toward the East, and the Sea stood about upon them, and all their hinder parts were inward.

5 And the thickeste thereof was like the woike of the brynne of a cup, with floures of lilies: it concerned thye thousand baths.

6 He made also ten caldrions, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which apperented to the burnt offerings: but the Sea was for the Priests to wash in.

7 And hee made tenne candlesticks of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made tenne tables, And put them in the Temple, five on the right hand,

and five on the left: and hee made an hundred basins of golde.

9 And he made the court of the Priests, and the great Court, and doores for the Court, and overlaped the doores thereof with brasie.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made pots, & besoms, and basens, and Huram finished the woike that he should make for king Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapters on the toppe of the two pillars, and two grates to cover the two bowles of the chapters, which were upon the toppe of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for every grate to cover the two bowles of the chapters, which were upon the pillars.

14 He made also bases, and made caldrions upon the bases:

15 And a Sea, and twelue bulles under it:

16 Pots also & besoms, and fleshhooks, and all the vessels made Huram his father, to bring Salomon for the house of the Lord, of bringing brasie.

17 In the plaine of Jordan did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all the vessels in great abundance: for the weight of brasie could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the shewbread stood.

20 Moreover the candlesticks, with their lampes to burne them after the maner, before the Oracle, of pure golde.

21 And the floures, and the lampes, and the snuffers of golde, which was fine golde.

22 And the shoothes, and the basens, and the spoones, and the alspans of pure gold: the entrie also of the house & doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple were of golde.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

And was all the woike finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel unto Jerusalem to bring up the Arke of the covenant of the Lord from the cite of David, which is Zion.

3 And all the men of Israel assembled unto the king at the feast: it was in the seventh

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Matt. 21. 23. Or, caldrions.

g Whom Salomon reuerenced for the gifts that God had given him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the author of this woike.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord hewed his presence.

i Or, instruments of Musicke.

j That is, covered with plates of golde.

1. King. 7. 51. and 8. 1.

a Reade 2. Sam. 6. 12.

b When the things were dedicated and brought into the Temple,

a A great vessell of brasie, so called because of the great quantitie of water, which it contained, 1. King. 7. 23.
 b Meaning, vnder the brim of the vessell, as 1. King. 7. 24.
 c In the length of every cubite were ten heads or knops which in all are 300.
 d Or, floure-delices.
 e In the first booke of Kings chap. 7. 26, mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proved afterward is declared.
 e Even as they should be made.

1. King. 8. 27.

g This was the
effect of their
songs, as Psalm.
118. 1. and psal.
136. 1.

King. 81. 2.
After that he
had seene the
glory of the
Lord in the
cloud.

which thy seruant prayeth before thee,

20 That thine eyes may bee open toward this house day & night, euen toward the place, whereof thou hast sayd, that thou wouldest put thy Name there, that thou mightest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

23 Then heare thou in heauen, & do, and iudge thy seruants, in recompensing the wicked to bring his wap & vpon his head, & in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne as game and confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, & there shall be no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or murther, when there shall be grasshopper, or caterpiller, when their enemy shall besiege them & in the cities of their lande, or any plague or any sickness,

29 Then what prayer & supplication so ever shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou only knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Whereouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great names sake, and thy mighty hand, & thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the liuans

get calleth for vnto thee, that all the people of the earth may know thy Name, & feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this cite, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, & they take them and carrie them away captiue vnto a land farre off neere,

37 If they turne againe to their heart in the land whither they be carried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, Wee haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue carried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, & iudge their cause, and bee mercifull vnto thy people, which haue sinned against thee.

40 Nowe my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests bee clothed with salvation, and let thy Saints reioyce in goodness.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 3 He heareth his prayer, 4 And promiseth to exalt him and his throne.

And when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, & the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped & praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the king & all the people offered sacrifices

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.

l Or, according to the manner of this cite.

1. King. 8. 46.

eccles. 7. 22.

1. ioh. 1. 8.

l Or, repents.

l Or, maintaine their right.

l Psal. 132. 8.

l That is, into thy Temple.

m Let them be preferred by thy power and made vertuous and holy.

n Heare my prayer, which am thine anointed king.

2. Macc. 2. 10.

a Hereby God declared that he was pleased with Salomons prayer.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

1. King. 8. 62.

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

1. King. 8. 31. f By retaining any thing from him, or elsby de- saying that which he hath left him to keepe, or doe him any wrong. g Ebr. or he, meaning, to giue him that which he hath delerued. h Or, prayst.

l Or, toward this place.

Chap. 20. 9.

g Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites cannot be heard, not of any but of them, which pray vnto God with an vnfaide faith and in true repentance.

i He sheweth before God there is no acception of person, but all people that feareth him & worketh righteousness, is accepted, A. 10. 35.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe, for the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musike of the Lord, which King David had made to praise the Lord. Because his mercie lasteth for ever: when David praised God thy them, the Priests also blew trumpets over against them: and all they of Israel stood by.

7 Moreover Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receive the burnt offering, and the meate offering, and the fatte.

8 And Salomon made a feast at that time of seven dayes, & all Israel with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemn assemble: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the thirce and twentieth day of the seventh moneth, he sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, & the kings house, & all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomon by night & sayde to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I commaunde the grasshopper to devour the lande, or if I sende pestilence among my people,

14 If my people, among whome my name is called upon, doe humble themselves, and pray, & seeke my plesence, and turne from their wicked wayes, then wil I heare in heaven, and bee mercifull to their sinne, and wil heale their lande.

15 Then mine eyes shall be open, & mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my name may bee there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before mee, as David thy father walked, to doe according unto all that I have commaunded thee, and shalt observe my statutes and my iudgements,

18 Then wil I stablish the throne of thy kingdome, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if pee turne away, & forsake my

statutes and my commaundements which I have set before you, and shall goe & serve other gods, and worship them,

20 Then wil I plucke them by out of my lande, which I have given them, & this house which I have sanctified for my name, wil I cast out of my sight, and wil make it to bee a psoner and a common talke among all people.

21 And this house which is most hie, shall bee an astonishment to every one that passeth by it, so that hee shall say, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and have taken holde on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries unto him. 12 His sacrifices. 17 He sendeth to Ophir.

¶ After a twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hurain gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and overcame it.

4 And hee built Tadmor in the wilderness, and repaired all the cities of store which hee built in Hamath.

5 And hee built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Zaath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the lande of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, & Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whome the children of Israel had not consumed, even them did Salomon make tributaries until this day.

9 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charvets, and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, even two hundred & thirte that bare rule over the people.

11 ¶ Then Salomon brought by the daughter of Pharaoh out of the cite of David: into the house that hee had built for her: for hee said, My wife shall not dwell in the house of David King of Israel: for it is holy, because that the Urne of the Lord came unto it.

12 ¶ Then Salomon offered burnt offerings.

R.iii.

lvi

f Which thing declareth that God had more respect to their saluation, then to the advancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, he doeth withdraw his graces thence.

1. King. 9. 10. a Signifying that he was twentie yeere in building them, b That is, which Hiram gave againe to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filth. 1. King. 9.

13. c Meaning, of munitions and treasures for the warre.

d That is, hee repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

e Reade 1. King. 7. 2. ebr. to come up to prius.

f For in all there were 300. but here hee meant them that had the principall charge, reade 1. King. 9. 23.

¶ Ebr. by their hands.

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven dayes in the booths or Tabernacles.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66, but they went not away till the next day.

1. King. 9. 1. Num. 12. 6.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of y earth, and send raine in due season.

Chap. 4. 1.

Exod. 29. 39.
 ¶ Or, after the man-
 ner of euery day.
 g. Reade Lewit.
 23.

unto the Lorde, on the * altar of the Lorde which he had built before the porch.
 13 To * offer according to the commandment of Apoles I euery day, in the Sabbath, and in the new moones, and in the sollemne feastes, & three times in the peere, tharis, in the feast of the vnkauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he let the courses of the Priestes to their offices, according to the ord. r of Dauid his father, & the Leuites in their waiches, for to praise and minster before the Priestes euery day, & the porters by * their courses, at euery gate: for so was the commandment of Dauid the man of God.

15 And they declared mit from the commandment of the King, concerning the Duties & the deuotes, touching all things, and touching the realites.

16 ¶ Howe Salomon had made promise for all the worke, from the day of the foundation of the house of the Lorde, but ill it was finished, so the house of the Lorde was perfite.

17 Then went Salomon to Ezion-geber, & to Elath by the sea side in the lande of Edom.

18 And Huram sent him by the handes of his seruantes, hyppes, and seruantes that had knowledge of the Sea: and they went with the seruantes of Salomon to Ophir, and brought thence 4 foure hundredth and fiftie talents of golde, and brought them to king Salomon.

C H A P. IX.

1. 9 The Queene of Sheba cometh to see Salomon and bringeth giftes. 13 Hu yerely reuenues, 30 The time of hu reigne. 31 Hu death.

¶ Ad * when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hidde from Salomon, which hee declared not vnto her.

3 Then the Queene of Sheba salued the wisdom of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruantes, and the order of his warters, and their apparell, and his butlers, and their apparell, and his burnt offrings, which hee offered in the house of the Lorde, and the was & greatly astonished.

5 And she saide to the King, It was a true word which I heard in mine owne land of thy sayings, and of thy wisdom.

6 Howbeit I beleened not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not tolde mee: for thou exceedest the fame that I heard.

7 Happte are thy men, and happte are these thy seruantes, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lorde thy God, which loued thee, to set thee on his throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee King ouer them, to execute iudgement and iustice.

9 Then shee gaue the King fire scole talents of golde, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the queene of Sheba gaue vnto king Salomon.

10 And the seruantes also of Huram, and the seruantes of Salomon which brought golde from Ophir, brought 4 Alguuminum wood and precious stones.

11 And the King made of the Alguuminum wood 4 staires in the house of the Lorde, and in the kings house, and harpes & viols for fingers: and there was no such scene before in the land of Iudah.

12 And King Salomon gaue to the queene of Sheba, euery pleasant thing that shee asked, besides to that which shee had brought vnto the King: so she returned and went to her owne countrey, both shee, and her seruantes.

13 ¶ Also the weight of golde that came to Salomon in one peere, was sixe hundredth, threescore and sixe talents of golde.

14 Besides that which chapmen & marchantes brought: and all the kings of Arabia, and the princes of the countrey brought golde and silver to Salomon.

15 And king Salomon made two hundredth targets of beaten golde, and 6 sixe hundredth shekels of beaten golde went to one target.

16 And three hundredth shields of beaten golde: three hundredth shekels of gold went to one shilde, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of puozie, and overlaped it with pure golde.

18 And the throne had sixe steppes, with a footstool of gold: fastened to the throne, and stapes on either side on the place of the seate, and two lions standing by the stapes.

19 And twelue lions stood there on the sixe steppes on either side: there was not the like made in any kingdom.

20 And all king Salomons drinkeing vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for silver was nothing esteemed in the dayes of Salomon.

21 For the kings hyppes went to Tarshish with the seruantes of Huram, euery three peere once came the ships of Tarshish, and brought golde, and silver, puozie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of silver, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules, from peere to peere.

25 And

c Meaning, that
 Gods peculiar
 people, and that
 Kings are the
 lieutenants of
 God which
 ought to graunt
 vnto him the su-
 perioritie, and
 minister iustice
 to all.

d Reade Chap.
 2. 8. and 1. king.
 10. 11.

e Or, pillars:
 meaning, the
 garnishing and
 trimming of the
 staires or pillars.

f That is, which
 the king gaue
 her for recom-
 pence of that
 treasure which
 she brought.

g Which summe
 mounteth to
 2400. crownes of
 the sunne, Buda-
 us de asse.

h Or, pounds,
 called mine,
 whereof euery
 one seemed to
 make an hun-
 dredth shekels,

i That is, the
 footstool were
 fastened to the
 throne.

k Vpon the
 pommels or
 knops.

l Which coun-
 trey of the best
 writers, is
 thought to be
 Cilicia, reade
 1. King. 10. 22.

h Both for the
 matter and also
 for the worke-
 manshp.
 i Meaning, the
 red sea.
 k Which summe
 is thought to
 mount to three
 millions and sixe
 hundredth thou-
 sand crownes: for
 here is mention
 made of thirtie
 mot, then are
 spoken of, 1. Kin.
 9. 28.

1. King. 10. 1.
 matth. 12. 42.
 Luke 11. 31.
 a To knowe
 whether his wis-
 dome were so
 great as the re-
 port was.

b There was no
 question so hard
 that he did not
 solue.

¶ Or, galleries
 whereby hee went
 vp.
 ‡ Ebr, there was
 no more spirite
 in h. r.
 ¶ Or, after.

m That is, tenne
horses in euery
stable, which in
all mounte to
fourtie thou-
sand, as one Kin.
4. 26.

||Or, *Exphrases*,
n The abun-
dance of these
temporall trea-
sures in Salomons
kingdome is a fi-
gure of the spiri-
tuall treasures,
which the elect
shall enioy in the
heauens vnder
the true Salo-
mon Christ.

||Or, *Iddo*,
o That is, which
prophecied a-
gainst him.
1. King. 11. 41,
42.

1. King. 12. 1.
a After the
death of Salo-
mon,

b That is, hand-
led vs rudely.
It seemeth that
God hardened
their hearts, so
that they thus
murmured with-
out cause: which
declareth also
the inconstan-
cie of the people.

c Or, that stood
by him, that is,
which were of
his counsell and
secrets.

25 And Salomon had a foure thousand
stalles of horses and charets, and twelue
thousand hogesmen, whome he bestowed in
the chare cities, and with the king at Je-
rusalem.

26 And hee reigned ouer all the kings
from the || Riuier euen vnto the lande of the
Philistins, and to the boilder of Egypt.

27 And the king gaue siluer in Ierusa-
lem, as stones, and gaue cedar trees as
the wilde figge trees, that are abundant in
the plaine.

28 And they brought vnto Salomon
hoges out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Sa-
lomon first and last, are they not written in
the booke of Nathan the Prophet, and in
the Prophesie of Ahijah the Shilonite, and
in the visions of || Ieroboam the Seer against
Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem
ouer all Irael fourtie yeeres.

31 And Salomon * slept with his fa-
thers, and they buried him in the cite of
Dauid his father: and Rehoboam his sonne
reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He follow-
eth Lewes counsell. 16 The people rebell.

T hen * Rehoboam * went to Shechem:
for to Shechem came all Irael to make
him king.

2 And when Ieroboam the sonne of
Nebat heard it, (which was in Egypt,
whither hee had fledde from the presence of
Salomon the king) he returned out of Es-
gypt.

3 And they sent and called him: so came
Ieroboam and all Irael, and communed
with Rehoboam, saying,

4 Thy father^b made our poke grievous:
now therefore make thou the grievous ser-
uitude of thy father, and his fowle poke, that
he put vpon vs, lighter, & we wil serue thee.

5 And he sayde to them, Depart yet thre
dayes, then come againe vnto mee, And the
people departed.

6 And king Rehoboam tooke counsell
with the old men that had stood befoze Sa-
lomon his father, while hee yet liued, say-
ing, What counsell giue ye that I map an-
swere this people?

7 And they spake vnto him, saying, If
thou bee kinde to this people, and please
them, and speake louing wordes to them,
they will be thy seruants for euer.

8 But hee left the counsell of the ancient
men that they had giuen him, and tooke
counsell of the pong men that were brought
vp with him, and * waited on him.

9 And hee said vnto them, Why couldest
ye giue me, that wee may answer this people,
which haue spoken to me, saying, Make the
poke which thy father did put vpon vs,
lighter?

10 And the pong men that were brought
vp with him, spake vnto him, saying,
Thus shalt thou answer the people that
spake to thee, saying, Thy father made our
poke heauie, but make thou it lighter for
vs: thus shalt thou say vnto them, My

least part shall bee bigger then my fathers
lopnes.

11 Now whereas my father did burden
you with a grievous poke, I will per in-
crease your poke: my father hath chastised
you with rods, but I will correct you with
|| scourges.

12 ¶ Then Ieroboam and all the people
came to Rehoboam the thirde day, as the
king had appointed, saying, Come againe
to me the thirde day.

13 And the king answered them sharpe-
ly: and king Rehoboam left the counsell of
the ancient men,

14 And spake to them after the counsell
of the pong men, saying, My father made
your poke grievous, but I will increase it:
my father chastised you with rodde, but I
will correct you with scourges.

15 So the king hearkened not vnto the
people: for it was the ordinance of God,
that the Lord might performe his saying,
which hee had spoken by Ahijah the Shi-
lonite to Ieroboam the sonne of Nebat.

16 So when all Irael saw that the king
would not heare them, the people answer-
ed the king, saying, * What portion haue
we in Dauid? for we haue none inheritance
in the sonne of Ithai. O Irael, euery man
to your tentes: noliue see to thine owne
house, Dauid. So all Irael departed to
their tentes.

17 Nowbeit Rehoboam reigned ouer the
children of Irael, that dwelt in the cities of
Judah.

18 Then king Rehoboam sent Hadad
ram that was || ouer the tribute, and the
children of Irael stoned him with stones,
that hee died: then king Rehoboam made
Sedece to get him vp to his charet, to flee to
Jerusalem.

19 And Irael rebelled against the house
of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam.
5 Cities which hee built. 21 He hath eigheteene
wives, and threescore concubines, and by them eight
and twentie sonnes, and threescore daughters.

A nd * when Rehoboam was come to
Jerusalem, hee gathered of the house of
Judah, and Benjamin nine score thousand
chosen men of warre to fight against I-
rael, and to bring the kingdome againe to
Rehoboam.

2 But the worde of the Lord came to
Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of
Salomon king of Iudah, and to all Irael,
that are in Iudah, and Benjamin, say-
ing,

4 Thus saith the Lord, Ye shall not goe
vp, nor fight against your brethren: returne
euery man to his house: for this thing is
done of me. They obeyed therefore the word
of the Lord, and returned from going a-
gainst Ieroboam.

5 And Rehoboam dwelt in Jerusalem, and
* built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etain,
and Tekoa.

7 And Beth-zur, & Shoco, & Adullam,

d Or, *little finger*,
meaning, that he
was of faire grea-
ter power then
was his father.

||Or, *scourges*,

e Gods will im-
poeeth such a ne-
cessitie to the se-
cond causes, that
nothing can be
done but accorde
to the same, and
yet mans wil
worketh as of it
selfe, so that it
cannot be excu-
sed in doing euil,
by alledging that
it is Gods ordi-
nance.

¶ Ebr. by the hand.
1. King 12. 16.
||Or, *renewer*.
¶ Ebr. *strengthened himselfe*.

1. King. 12. 20,
21.

a That is, the
halfe tribe of
Benjamin: for
the other halfe
was gone after
Ieroboam.

b Meaning, the
ten tribes which
rebelled.

c Or, repaired
them and made
them strong, to
be more able to
resist Ieroboam.

8 And Gath, and Asareth, and Ziph,
9 And Bejannan, and Lachish, & Azekah,
10 And Zorah, and Aialon, and Hebron,
which were in Judah & Benjamin, strong cities.

¶ Or, strengthened.

11 And he repaired the strong holds and put captaynes in them, and store of vitaille, and oyle and wine.

12 And in all cities hee put shields and speeres, and made them exceeding strong: so Judah and Benjamin were his.

¶ Ebr. floods.

13 ¶ And the Priests and the Levites that were in all Israel, & reloyed unto him out of all their coastes.

Chap. 13. 9.

14 For the Levites left their suburbs, and their possession, and came to Judah and to Jerusalem: for Jeroboam & his sonnes had cast them out from ministering in the Priestes office unto the Lord.

1. King. 12. 31.
d Meaning,
idols, reade Isa.
44. 15.

15 * And hee ordeined him Priests for the hie places, and for the 4 deuils, and for the calves which he had made.

c Which were
zealous of true
religion, and fea-
red God.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seeke the Lorde God of Israel, to offer unto the Lorde God of their fathers.

f So long as they
feared God, and
set forth his
worde, they
prospered.

17 So they strengthened the kingdome of Judah, and made Rehoboam the sonne of Salomon mightie, three peere long: for three peere they walked in the way of David and Salomon.

18 ¶ And Rehoboam tooke him Shebassah the daughter of Jerimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ithai.

19 Which bare him sonnes, Jeush, and Schemariah, and Zaphan.

20 And after her hee tooke Shebassah the daughter of Abiailom which bare him Abihail, and Athai, and Ziza, and Schemomith.

21 And Rehoboam loved Shebassah the daughter of Abiailom above all his wiues and his concubines: for hee tooke eightene wiues, and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

g Called also
Abiam, who
reigned three
yeeres, 1. King.
15. 2.

22 And Rehoboam made Shebassah the sonne of Abiailom the chiefe ruler among his biethren: for hee thought to make him King.

h He gaue him-
selfe to haue
many wiues.

23 And he taught him: and dispersed all his sonnes throughout all the countreys of Judah and Benjamin unto euery strong citie: and hee gaue them abundance of vitaille, and he desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lorde and is punished by Shishak: 5 Schemariah reprooueth him. 6 He humbled himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiash his sonne succeedeth him.

¶ Or, when the
Lord had esta-
blished Rehobo-
ams kingdome.

And when Rehoboam had established the kingdome and made it strong, hee forsooke the Lawe of the Lorde, and all Israel with him.

a For hee is the
inconstancie of
the people, that
for the most part
they follow the vices
of their gouernours.

2 Therefore in the first peere of King Rehoboam, Shishak the King of Egypt came vp against Jerusalem (because they had

transgressed against the Lorde)

3 With twelue hundred charets, & three score thousande horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, Sukkims, and the Ethiopians.

4 And hee tooke the strong cities which were of Judah, and came vnto Jerusalem.

5 ¶ Then came Schemariah the Prophet to Rehoboam, and to the princes of Judah, that were gathered together in Jerusalem, because of Shishak, and sayde vnto them, Thus saith the Lorde, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and sayde, The Lorde is iust.

7 And when the Lorde sawe that they humbled themselves, the word of the Lorde came to Schemariah, saying, They haue humbled themselves, therefore I will not destroy them, but I will sende them deliuerance hostily, and my wrath shall not be poured out vpon Jerusalem by the hande of Shishak.

8 Neuerthelesse they shall bee his seruants: so shall they know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Jerusalem, and tooke the treasures of the house of the Lorde, and the treasures of the Kings house: hee tooke euen all, and hee caried away the shields of golde, which Salomon had made.

10 ¶ In steade whereof King Rehoboam made shields of brasse, and committed them to the handes of the chiefe of the garde, that waited at the doore of the Kings house.

11 And when the King entered into the house of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because hee humbled himselfe, the wrath of the Lorde turned from him, that he would not destroy all together. And also in Judah the things prospered.

13 * So King Rehoboam was strong in Jerusalem & reigned: for Rehoboam was one and fourtie peere olde, when he beganne to reigne, and reigned 4 seuentene yeeres in Jerusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Shebassah an Ammonitisse.

14 And hee did euil: for he prepared not his heart to seeke the Lorde.

15 The actes also of Rehoboam first and last, are they not written in the booke of Schemariah the Prophete, and Iddo the Seer, in rehearsing the genealogie: and there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid. And Abiash his sonne reigned in his stead.

CHAP. XIII.

1 Abiash maketh warre against Jeroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lorde, and ouercometh Jeroboam. 21 Of his wiues and children.

b Which were
a people of A-
frica called the
Troglodites, be-
cause they dwelt
in holes.
¶ Or, blacke
Mores.

c Signifying that
no calamitie can
come vnto vs, ex-
cept we forsake
God, and that he
neuer leaueth vs,
till we haue cast
him off.
d And therefore
doeth iustly pun-
ish you for your
sinnest.
¶ Ebr. drop downe.

e He sheweth
that Gods pun-
ishments are
not to destroy
his vterly, but
to chastise them,
to bring them to
the knowledge
of themselves
and to know how
much better it is
to serue God
then tyrants.
Chap. 9. 15, 16.

f Which decla-
reth that God
seeketh not the
death of a sinner,
but his conver-
sion, Eze. 18. 32.
and 33. 11.
1. King. 14. 27.
g That is, twelue
yeeres after that
he had bene o-
uercome by Shi-
shak, verse 2.

¶ Ebr. sayings.

¶ Or, Abiam.

a He meaneth
Judah and Ben-
iamin,
b Or, Maacha,
c King. 15. 2.
1 Called also
Abshalom, for
Abshalom was
her grandfather,
d King 15. 2.
1 Which was
one of the tops of
mount Ephraim,
e And therefore
whosoever doeth
vsurpe it or take
it fro that flocke,
transgresseth the
ordinance of the
Lord. thus like
an hypocrite he
alleged the word
of God for his
advantage.
f That is, perpe-
rually, because the
thing, which is
falsed, is prefer-
red from cor-
ruption : hee
meaneth also
that it was made
solemnly and
confirmed by
offering of sacri-
fices, whereas
they vsed fals
according as
was ordeined,
Num. 18. 19.
1. King. 11. 26.
g This word in
the Chaldee
tongue is Ra-
cha, which our
Saviour vseth,
Matth 4. 22.
h Meaning, in
heart & courage,
i Or, faint hearted
Lewi. 26. 36.
1. King. 11. 31.
chap. 11. 14.
i Ebr. fil his hand.
j He sheweth the
nature of idola-
ters which take
no triall of yvo-
cation, life, & do-
grine of their
ministers, but
thinke the most
vilest & gratest
beasts sufficient
to serve their
corne, k As it
was appointed in
the Lawe, Exod.
29. 39. 1 Because
their cause was
good and approved
by the Lord, they
doubted not of
the successe and
victorie, m Con-
temning the good
counsel which
came of the Spirit
of God, he thought
to have overcome
by deceit.

1 **I**n the eighteenth yeere of king Ieroboam, began Abiah to reigne ouer Iudah.
2 He reigned thre yeere in Ierusalem : (his mothers name also was Michaiah the daughter of Uriel of Gibeon) and there was warre betwene Abiah & Ieroboam.
3 And Abiah set the battell in aray with the armie of valiant men of warre, euen foure hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valiant.
4 And Abiah stood by vpon mount Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me,
5 Dought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to David for euer, euen to him and to his sonnes by a couenant of salt?
6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen by, & hath rebelled against his lord:
7 And there are gathered to him saine men & twicked, & made themselves strong against Ieroboam the sonne of Salomon: for Ieroboam was but a child and tender hearted, and could not resist them.
8 Nowe therefore ye thinke that ye bee able to resist against the kingdome of the Lord, which is in the hands of the sonnes of David, and ye be a great multitude, and the golden calves are with you which Ieroboam made you for gods.
9 Haue ye not diuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreys: whosoever cometh to conferate with a pson bullocke and seuen rams, the same may bee a Priest of them that are no gods.
10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office,
11 And they burne vnto the Lord euery morning and euery evening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of gold with the lampes thereof, to burne euery evening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.
12 And behold, this God is with vs as a captain, and his Priests with the sounding trumpets, to cry an alarme against you. O pee children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.
13 But Ieroboam caused an ambushment to compass, & come behinde them, when they were before Judah, and the ambushment behinde them.
14 Then Judah looked, and behold, the battell was before and behinde them, and they cried vnto the Lord, and the Priests blew with the trumpets,
15 As it was appointed in the Lawe, Exod. 29. 39. 1 Because their cause was good and approved by the Lord, they doubted not of the successe and victorie, m Contemning the good counsel which came of the Spirit of God, he thought to have overcome by deceit.

15 And the men of Judah gaue a shout: and euen as the men of Judah shouted, God smote Ieroboam and also Israel before Abiah and Judah.
16 And the children of Israel fled before Judah, & God deliuered them into their hand.
17 And Abiah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fve hundred thousand chosen men.
18 So the children of Israel were broughte vnder at that time: and the children of Judah preuailed, because they stayed vpon the Lord God of their fathers.
19 And Abiah pursued after Ieroboam, & tooke cities from him, euen Beth-el, and the villages thereof, and Bethanah with her villages, & Ephron with her villages.
20 And Ieroboam recovered no strength againe in the dayes of Abiah, but the Lord plagued him, and he died.
21 So Abiah waxed mighty, & married foureteene wives, & begate two and twentie sonnes, and thirteene daughters.
22 The rest of the actes of Abiah, and his maners and his sayings are written in the booke of the Prophet Iddo.
CHAP. XLIII.
3 Asa destroyed the idolatrie, and commaundeth his people to serue the true God. 11 Hee prayeth vnto God when hee should goe to fight. 12 Hee obtaineth the victorie.
4 Abiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his steade: in whole dayes the land was quiet ten yeere.
5 And Asa did that was good and righte in the eyes of the Lord his God.
6 For hee tooke away the altars of the strange gods & the high places, & brake downe the images, and cut downe the groines,
7 And commaunded Judah to seke the Lord God of their fathers, and to doe according to the lawe and the commandement.
8 And hee tooke away out of all the cities of Iudah the high places, & the images: there fore the kingdome was quiet before him.
9 Hee built also strong cities in Judah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.
10 Therefore hee sayde to Judah, Let vs build these cities and make walles about, and towers, gates, and barres, whyles the land is before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.
11 And Asa had an armie of Judah that bare shields & speares, thre hundred thousand, & of Beniamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.
12 And there came out against them Zerah of Ethiopia with an hoste of tenne hundred thousand, and thre hundred chariots, and came vnto Maroth.
13 Then Asa went out before him, and they set the battell in aray in the valley of Zephathai beside Maroth.
14 And Asa cried vnto the Lord his God, and

Or, gave him the
oversword.
n Hesheweth
that the stay of
all kingdomes
and assurance of
victories depend
vpon our trust
and confidence
in the Lord.
o Ebr. daughters.
1. King. 15. 8.
a Which were
planted contrary
to the Lawe,
Deut. 16. 21.
b Hesheweth
that the rest and
quietnesse of
kingdoms stand
in abolishing
idolatrie,
and aduancing
true religion.
c Whiles we
haue the full
government
thereof,
d The king of
Ethiopia or
Egypt.
e Which was a
citie in Iudah,
Iosh. 15. 44.
where Michaiah
the Prophet was
borne.

1. Sam. 14. 6.

¶ Or, againe / many without power.

¶ Thus the children of God neither trust in their owne power or pollicie, neither feare the strength and subtiltie of their enemies, but consider the cause & see whether their enterprises tend to Gods glory, and thereupon assure themselves of the victory by him, which is onely Almighty, and can turne all flesh into dust & the breath of his mouth.

and sayde, Lord, * it is nothing with thee to helpe / with many, or with no power: helpe vs, Lord our God: for we rest on thee, & in thy Name are we come against this multitude: O Lord, thou art our God, & let not man prevaile against thee.

12 ¶ So the Lord smote the Ethiopians before Aſa and before Judah, and the Ethiopians flew.

13 And Aſa & the people that was with him, pursued them vnto Gerar. And the Ethiopians holts was overthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his holts: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Pea, & they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

¶ The Lord had striken them with feare.

CHAP. XV.

1 The exhortation of Aſariah. 8 Aſa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

¶ Then the Spirit of God came vpon Aſariah the sonne of Aſbed.

2 And he went out to meete Aſa, & sayd vnto him, O Aſa, and all Judah and Benjamin, heare ye mee. The Lord is with you, while ye be with him: and if ye seeke him, hee will be found of you, but if ye forlake him, he will forlake you.

3 Now for a long season Israel hath bin without the true God, & without Priest to teach, and without law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, hee was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destituted of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, & let not your hands be weak: for youe woyle haue a reward.

8 ¶ And when Aſa heard these wordes, and the propheticall word the Prophet, he was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he reared the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Judah & Benjamin, & the strangers which he had out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the fiftene peere of the reigne of Aſa,

11 And they offered vnto the Lord the same time of the people, which they had brought, even seven hundred bullocks, & seven thousand sheepe.

12 And they made a couenaunt to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever wil not seeke the Lord God of Israel, shall bee shame, whether hee were small or great, man or woman.

14 And they were vnto the Lord with a loude voyce, and with shouting and with trumpets, and with coryners.

15 And all Judah reioiced at the othe: for they had sowne vnto the Lord with all their heart, and sought him with a whole desire, and he was found of them. And the Lord gaue them rest round about.

16 ¶ And king Aſa deposeſt Maachab his mother from her regencie, because shee had made an idole in a grone: And Aſa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the high places were not taken away out of Israel: yet the heart of Aſa was perfected all his dayes.

18 Aſa he brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and golde, and vessels.

19 And there was no warre vnto the fise and thirtieth peere of the reigne of Aſa.

¶ fort to satisfie the Law. k Which partly came through lack of zeale in him, partly through the negligence of his officers, & partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iacob: therefore is Israel sometime taken for Judah, because Judah was his chiefe people. m In respect of his predecessors,

CHAP. XVI.

2 Aſa for feare of Baalſha king of Israel, maketh accounten with Benhadad king of Aram. 7 He is reproveth by the Prophet. 10 Whom he putteth in prison. 12 Hee putteth his trust in the Physicians. 13 His death.

¶ In the fise and thirtieth peere of the reigne of Aſa came Baalſha king of Israel vnto Agassil Judah, and built a Ramoth to let none passe out or goe in to Aſa king of Judah.

2 Then Aſa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betwene me and thee, and betwene my father, and thy father: behold, I have sent thee silver and golde: come, & breake thy league with Baalſha king of Israel, that he may depart from me.

4 And Benhadad hearkened vnto king Aſa, and sent the captaynes of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Belmanni, and all the store cities of Naphtali.

5 And when Baalſha heard it, hee left building of Ramoth, and let his worke cease.

6 Then Aſa the king tooke all Judah, and caried away the stones of Ramoth strong.

f Which they had taken of the Ethiopians.

g These were the wordes of their couenaunt, which commanded all idolaters to be put to death according to the lawe of God,

Deut. 13. 5, 9, 15. h So long as they serued him aright, so long did hee preferre and prosper them,

1. King. 15. 13. i Or grandmothere: and herein he shewed that he lacked zeale: for the ought to have died both by the couenaunt,

as verse 13. and by the Lawe of God: but he gaue place to foolish pittie, and would also seeme after a

¶ Who reigned after Nadab the sonne of Iero-boam.

1. Kings 15. 17. b He fortified it with walles and ditches: it was a citie in Benjamin nere to Gibeon.

¶ Or, Darneseke.

c He thought to repulse his aduersarie by an unlawfull meanes,

that is, by seeking helpe of infidels, as they that seeke the Turkes assistance, thinking thereby to make themselves more

and

a Who was called Obed, as his father was, ver. 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Aſiab, religion was neglected and idolatrie planted.

c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom hee reuereth in the retribution, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9, 12. and out of all other dangers, when they called vpon the Lord. d Your confidence and trust in God shall not be frustrate.

e Called Shivan, concerning part of May, and part of Iune.

and the timber thereof, wherewith Baas-
sha did build, and he built therewith Ce-
ba and Gizpah.

7 ¶ And at that same time Hanani the
Seer came to Afsa King of Iudah, and said
vnto him, Because thou hast reited vpon
the King of Arani, & not reited in the Lord
thy God, therefore is the hoste of the King
of Arani escaped out of thine hand.

8 * The Ethiopians and the Iubims,
were they not a great hoste with chariots
and horsemen, exceeding many: yet because
thou diddest reed vpon the Lord, hee deli-
uered them into thine hand.

9 * For the eyes of the Lord beholde all
the earth: to shew himselfe strong with them
that are of perfit heart toward him: thou
halt then done foolishly in this: therefore
froue henceforth thou shalt haue warres.

10 Then Afsa was wroth with the Seer,
and put him into a prison: for hee was
displeased with him, because of this thing.
And Afsa oppressed certeine of the people at
the same time.

11 And beholde, the acts of Afsa first and
last, for they are written in the booke of the
Kings of Iudah and Israel.

12 ¶ And Afsa in the nine and thirtieth
yeere of his reigne was ¶ diseased in his
feete, and his diseale was ¶ extreme: yet he
sought not the Lord in his diseale, but to
the Physicians.

13 So Afsa slept with his fathers, and
died in the one and fortieth yeere of his
reigne.

14 And they buried him in one of his sepul-
chres, which he had made for himselfe in
the cite of Dauid, and laid him in the bed,
which they had filled with sweete odours
and diuers kindes of spices, made by the arte
of the Apothecarie: and they burnt odours for
him with an exceeding great fire.

¶ Hee sheweth
that it is in vaine
to seeke to the
Physicians, ex-
cept first wee
seeke to God to
purge our sinnes,
which are the chiefe
cause of all
our diseales, and
after vse the helpe
of the Physician,
as a meane by
whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lords, prospereth
in riches and honour. 6 Hee aboliseth idolatrie,
7 and causeth the people to be taught. 11 He recei-
ueth the tribute of strangers. 13 His munitions,
and men of warre.

And Iehoshaphat his sonne reigned in
his stead, and preailed against Israel.

2 And hee put garisons in all the strong
cites of Iudah, and set bandes in the lande
of Iudah, and in the cities of Ephraim,
which Afsa his father had taken.

3 And the Lord was with Iehoshaphat,
because hee walked in the first wayes of
his father Dauid, and sought not Baalim.

4 But sought the Lord God of his fa-
ther, and walked in his commandements,
and not after the trade of Israel.

5 Therefore the Lord stablished the king-
dome in his hand, and all Iudah brought
presents to Iehoshaphat, so that hee had of
riches and honour in abundance.

6 And hee lift vp his heart vnto the
wayes of the Lord, & hee tooke away images

ouer the hie places and the grones out of
Iudah.

7 ¶ And in the third yeere of his reigne
he sent his vncles, Ben-hail, and Adabiah,
and Zachariah, and Jehanneel, and Je-
chazai, that they should teach in the ci-
ties of Iudah,

8 And with them Leuites, Shemaiah,
and Jehanah, and Zebadiah, and Mahel,
and Shenuramoth, and Jehonathan, and
Adoniah, and Tobiah, & Tob-adoniah,
Leuites, and with them Elishama and Je-
hojam Priests.

9 And they taught in Iudah, and had
the booke of the lawe of the Lord with them,
and went about throughout all the cities of
Iudah, and taught the people.

10 And the feare of the Lord fell vpon all
the kingdomes of the landes that were
round about Iudah, and they fought not
against Iehoshaphat.

11 Also some of the Philistims brought
Iehoshaphat gifts & tribute silver, and the
Arabians brought him flocks, ieuen thou-
sand and ieuen hundred rammes, and ieuen
thousand and ieuen hundred yee goats.

12 So Iehoshaphat prospered and grew
vp on hie: and hee built in Iudah palaces
and cities of store.

13 And he had great workes in the citises
of Iudah, and men of warre, and valiant
men in Ierusalem.

14 And these are the numbers of them
after the house of their fathers, In Iudah
were capitaines of thousandes, Adnah the
captaine, and ¶ with him of valiant men
three hundred thousand.

15 And ¶ at his hand Iehohanan a cap-
taine, and with him two hundred & foures-
core thousand.

16 And at his hand Amasai the sonne
of Zichri, which willingly offered him-
selfe vnto the Lord, and with him two hun-
dred thousand valiant men.

17 And of Beniamin, Eliada a valiant
man, and with him armed men with bowe
and shield two hundred thousand.

18 And at his hand Jehoazabab, and
with him an hundred and fourescore thou-
sand armed to the warre.

19 These waited on the king, besides
those which the king put in the strong ci-
ties throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh offinite with Ahab,
10 Foure hundred Prophets counsell Ahab to go
to warre. 16 Michaiah is against them. 23 Zid-
kiah smiteth him. 25 The king putteth him in pri-
son. 29 The effect of his prophesie.

And ¶ Iehoshaphat had riches and ho-
nour in abundance, but hee was ioynd
in affinitie with Ahab.

2 And after certeine yeeres hee went
downe to Ahab to Samaria: & Ahab slew
sheepe & oren for him in great number, & for
the people that hee had with him, and entic-
ed him to goe vp vnto Carmoth Gilead.

3 And Ahab king of Israel said vnto Je-
hoshaphat King of Iudah, Wilt thou goe
with me to Carmoth Gilead? And hee an-
swered him, I am as thou art, and my
people

d Hee knew it
was in vaine to
professe religion,
except such were
appointed which
could instruct the
people in the
same, and had
authoritie to put
away all idolatry.

e Thus God pro-
pheseth all such
that with a pure
heart seeke his
glory, and kee-
pe their ene-
mies in feare that
they cannot be
able to execute
their rage against
them.

f Hee knew it
was in vaine to
professe religion,
except such were
appointed which
could instruct the
people in the
same, and had
authoritie to put
away all idolatry.

g That is, they
were as his ordi-
nary garde.

h For, in his hand,
¶ Or, next to him.

i Meaning,
which was a Na-
zarite, Num. 6.

j Meaning,
which was a Na-
zarite, Num. 6.

k Meaning,
which was a Na-
zarite, Num. 6.

l Meaning,
which was a Na-
zarite, Num. 6.

m Meaning,
which was a Na-
zarite, Num. 6.

n Meaning,
which was a Na-
zarite, Num. 6.

o Meaning,
which was a Na-
zarite, Num. 6.

p Meaning,
which was a Na-
zarite, Num. 6.

q Meaning,
which was a Na-
zarite, Num. 6.

r Meaning,
which was a Na-
zarite, Num. 6.

s Meaning,
which was a Na-
zarite, Num. 6.

a That is, his
vertues: mean-
ing, before he
had committed
with Bath-she-
ba and against
Vriah.
b Sought not
helpe at strange
gods,
¶ Elr, works.
c Hee gaue him-
selfe wholly to
serue the Lord.

people as the people, and we will ioyne with thee in the warre.

4 And Jehoshaphat said vnto the king of Israel, Wike counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of the Prophets foure hundred men, and said vnto them, Shall wee goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe by: for God shall deliuer it into the kings hand.

6 But Jehoshaphat said, Is there here neuer a Prophet moe of the Lord that we might inquire of him?

7 And the king of Israel lapde vnto Jehoshaphat, There is yet one man, by whom wee may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Jehoshaphat said, Let not the king say so.

8 And the king of Israel called an euill man, and said, Call quickly Michaiah the sonne of Imla.

9 And the king of Israel, and Jehoshaphat king of Iudah late either of them on his throne clothed in their apparel: they late euen in the threshing floore at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him boues of piron, and lapde, Thus saith the Lord, With these shalt thou punish the Drunites, untill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Go by to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and I speake thou good.

13 And Michaiah said, As the Lord lieth, whatsoever my God saith, that will I speake.

14 So hee came to the king, and the king lapd vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee said, Goe pee up, and prosper, and they shall be deliuered into your hand.

15 And the king said to him, How oft shalt I charge thee, that thou tell mee nothing but the truth in the name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel lapd to Jehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall perswade Ahab king of Israel, that hee may

goe by and fall at Ramoth Gilead? And one spake and said thus, and another lapde that.

20 Then there came forth a spirit, and stood before the Lord, and sayde, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his prophets. And hee said, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Nowe therefore beholde, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined euill againt thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Zachariah vpon the cheek, and said, What way went the Spirit of the Lord from mee, to speake with thee?

24 And Michaiah lapde, Beholde, thou shalt see that day, when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel lapd, Take ye Michaiah, and carpe him to Amon the gouernour of the city, and to Joash the kings sonne.

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of affliction and with water of affliction, untill I returne in peace.

27 And Michaiah lapd, If thou returne in peace, the Lord hath not spoken by mee. And he said, Heare, all ye people.

28 So the king of Israel & Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Iram had commanded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but againt the king of Israel onely.

31 And when the captaines of the charrets saw Jehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man dyewe a bowe & mightie, and smote the king of Israel betweene the ioints of his thigh: therefore hee lapd to his charreman, Turne thine hand, and carpe me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his charret againt the Drunites untill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Jehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed iudges and ministers, and exhorteth them to feare God.

o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies, 2. Thes. 2. 10.

q By this cunctie his ambition and hypocisie was discovered: thus the hypocrites boast of the spirit which they haue not, and declare their malice againt them, in whome the true spirit is.

r Keeps him strictly in prison, and let him feele hunger & thirst.

||Or, Michaiah.

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre againt the word of the Lord by his Prophet, and also by desiring mercie for the same.

u Ebr. in his simplicity, or ignorantly.

||Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might fight more courageously.

d Heare the aduice of some Prophet, to know whether it be Gods will. e Which were the prophets of Babel, signifying that the wicked esteeme none but flatterers and such as will beare with their inordinate affections. f Yet the true ministers of God ought not to cease to do their dutie, though the wicked magistrates cannot abide them to speake the truth. g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparel. i Reade 1. Kings 22. 15.

k Thinking, that where as foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gaine say it. l He spake this by derision of the false prophets, as the king well perceived.

m He propheseth how the people should be dispersed and Ahab slaine.

n Meaning, his Angels. ||Or, deceiue.

1 *Ebr. in peace.*
a He declareth
 that the wrath
 & iudgement of
 God is euill
 such that it suppoth
 the wicked,
 and rather they not
 in deede that they
 are enemies to all
 such as hate the
 Lord.

2 *Ebr. wrath from
 the Lord.*
b He visited all
 his country,
 and brought his peo-
 ple from idolatry
 to the know-
 ledge of the true
 God.

3 Both to pre-
 serue you, if you
 doe iustly, or to
 punish you, if you
 doe the contrary.
4 He will declare
 by the sharpnes
 of the punish-
 ment, that he ha-
 eth all iniquitie.

Deut. 10. 17.
Job 34. 19.
Es 10. 34.
Num. 2. 11.
al. 2. 6.
Job 6. 9.
Is 3. 25.
1. Pet. 1. 17.

5 The Priestes
 and Lewites
 which should
 iudge matters ac-
 cording to the
 orde of the
 ord.

6 That is, to try
 whether y^e mur-
 der was done
 vnwares, or
 on set pur-
 pose, Numb. 35.

7 *deut. 4. 10.*
8 Meaning, that
 he woulde punish them most sharply, if they woulde not execute
 iustice aright.

9 h Shall be chiefe ouerseer of the publicke affaires of
 the Realme. i They shall haue the handling of infectious causes.
10 God will assist them that doe iustice.

11 *1. Pet. 1. 17.*

12 *1. Pet. 1. 17.*

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1 Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

18 Then Jehoshaphat bowed downe with his face to the earth, & all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Levites of the children of the Kohathites and the children of the Kohathites stood up to praise the Lord God of Israel with a loud voice on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers unto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercie lasteth for ever.

22 And when they began to shoute and to praise, the Lord laide ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Iudah, and they slew one another.

23 For ye children of Ammon, and Moab rose against the inhabitants of Mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy an other.

24 And when Iudah came towarde Ephraim in the wilderness, they looked unto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Jehoshaphat & his people came to take away the people of them, they found among them in abundance both of substance and also of bodies laden with precious Jewels, which they took for their filures, till they could carrie no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

27 Then came men of Iudah and Ierusalem returned with Jehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with tumblers, even unto the house of the Lord.

29 And their feare of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was quiet, and his God gave him rest on every side.

31 ¶ And Jehoshaphat reigned over Iudah, and was five and thirtie yeeres old, when he began to reigne: and reigned five and twentieth yeere in Ierusalem, and his mothers name was Azubab the daughter of Shithi.

ter of Shithi.

32 And hee walked in the way of his father, and departed not therefrom, and doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet departed their hearts unto the God of their fathers.

34 Concerning the rest of the actes of Jehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ After this did Jehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was given to doe euill.

36 And hee ioynd with him to make ships to goe to Cartahish: and they made the ships in Ezion Gaber.

37 Then came the sonne of Madaiah of Ierachiah propheticke against Jehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes, and the ships were broken, that they were not able to goe to Cartahish.

excused. 1. Kings 16.1. 1. Kings 22.48, 49. ¶ Thus God would not have his to ioyne in societie with idolaters and wicked men.

C H A P. XXI.

1 Jehoshaphat dyeth. 3 Jehoram succeedeth him. 4 Which killed his brethren. 6 Hee was brought to idolatry. 11 And seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable ende.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the cite of Dauid: and Jehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Jehoshaphat, Azariah, and Jehiel, and Jehoshaphat, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Jehoshaphat king of Israel.

3 And their father gaue them great gifts of silver and of golde, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Jehoram: for he was the eldest.

4 ¶ And Jehoram rose up upon the kingdom of his father: and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Jehoram was two and thirtie yeeres old, when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to a wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the covenant that hee had made with Dauid, and because hee had promised to geue a light to him, and to his sonnes for ever.

8 ¶ In his dayes Edom rebelled from under the hand of Iudah, and made a king over them.

9 And Jehoram went forth with his princes, & all his chariots with him: and he

Meaning, in those wayes wherein he followed God, if the great care and diligence of this good king was not able utterly to abolish all superstition and idolatry out of this people, but that they would still retain their filthy and idolatrous, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused. ¶ Thus God would not have his to ioyne in societie with idolaters and wicked men.

a Read Chap. 19
17, how by Israel
is meant Iudah.
2. King. 8. 16.
b Because the
wicked line euer
in feare and also
are ambitious,
they become
cruell, and spare
not to murder
them, whom by
nature they
ought most to
cherish & defend
c Meaning, of
Iudah and Ben-
iamin.
d So that we se
how it cannot
thap we should
ioyne with the
wicked and fer-
ce God.
1. Sam. 7. 12, 14.
2. King. 2. 4. & 5.
5. 2. King. 8. 19.
2. King. 6. 16.
role

m Give credite to their wordes and doctrine.

n This was a Psalm of thanksgiving which they vied commonly to sing when they prayed the Lord for his benefices, and was made by Dauid, Psal. 136. o Meaning, the Idumeans, which dwell in mount Seir.

p Thus the Lord according to Jehoshaphats prayer declared his power, when he declared his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Jehoshaphat, Ios. 3. 2, 12. because the Lord iudged the enemies according to Jehoshaphats prayer.

r He declareth hereby, that the workes of God bring euer comfort or deliverance to his, and feare or destruction to his enemies.

1. Kings. 12. 12.

Reads 2. King.

Meaning idolatry, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.

Some thinke that this was Elifha, so called, because he had the spirit in abundance, as had Elifha.

We see this example dayly practised upon them that fall away from God, and become idolaters and murderers of their brethren.

There were other Arabians in Aphrica Southward toward Egypt.

Called also Abahiah, as Chap. xxi. or Azariah yet following.

That is, as some write, hee was not regarded, but depofed for his wickednesse and idolatry: so that his sonne reigned 22. yeres his father yet living.

honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22. 3.

Meaning the idolaters.

Reads Chap. 2. 26.

That is, after the death of his father, she was Ahabs daughter, who was the sonne of Omri.

rose up by night, and smote Edom, which had compassed him, and the captaines of the chariots.

10 But Edom rebelled from under the hand of Iudah vnto this day. Then did Libnah rebell at the same time from under his hand, because hee had forsaken the Lord God of his fathers.

11 Moreover, he made his places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah cherefo.

12 And there came a writing to him from Eliah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the waies of Jehoshaphat thy father, nor in the waies of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Abah went a whoring, and hast also slain thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Jehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians,

17 And they came by into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save Jehoshaphat, the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in process of time, when after the end of two yeeres, his guttes fell out with his disease: so he dyed of loze diseases: and his people made no burning for him like the burning of his fathers.

20 When hee began to reigne, hee was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Abahiah reigned after Iehoram, 9 Iehu king of Israel killeth Abahiah, 10 Athaliah putteth to death all the kings lineage, 11 Ioshephath.

And the inhabitants of Ierusalem made Abahiah his youngest sonne king in his stead: for the armie that came with the Arabians to the campe, had slain all the eldest: therefore Abahiah the sonne of Jehoram king of Iudah reigned.

2 Two and thirtie yeere old was Abahiah when he began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri.

3 He walked also in the waies of the house of Abah: for his mother counselled him to doe wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Abah: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Jehoram the sonne of Abah king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 And he returned to be healed in Jezreel, because of the woundes wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Nowe Azariah the sonne of Jehoram king of Iudah, went downe to see Jehoram the sonne of Abah at Jezreel, because he was diseased.

7 And the destruction of Abahiah came of God in that he went to Joram: for when he was come, he went forth with Jehoram against Iehu the sonne of Nimshi, whom the Lord had anointed to destroy the house of Abah.

8 Therefore when Iehu executed iudgement vpon the house of Abah, and sounde the winces of Iudah and the sonnes of the brethren of Abahiah that waited on Abahiah, he slew them also.

9 And hee sought Abahiah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, said they, he is the sonne of Jehoshaphat, which fought the Lord with all his heart. So the house of Abahiah was not able to retaine the kingdom.

10 Therefore when Athaliah the mother of Abahiah sawe that her sonne was dead, she arose and destroyed all the kings seede of the house of Iudah.

11 But Jehoshabeath the daughter of the king, tooke Joash the sonne of Abahiah, and stole him from among the kings sonnes, that should be slain, and put him and his nurse in the bed chamber: so Jehoshabeath the daughter of king Jehoram the wife of Jehoiada the Priest (for she was the sister of Abahiah) hid him from Athaliah: so shee slew him not.

12 And hee was with them hidde in the house of God six yeeres, whilst Athaliah reigned ouer the land.

CHAP. XXIII.

1 Joash the sonne of Abahiah is made king, 15 Athaliah is put to death, 17 The Temple of Baal is destroyed, 19 Jehoiada appointeth ministers in the Temple.

And in the seventh yeere Jehoiada a warded bolde, and tooke the captaines of hundredes, to wit, Azariah the sonne of Jehoram, and Ishmael the sonne of Jehoshaphat, and Azariah the sonne of Obed, and Asaph the sonne of Adaiah, and Elithaphat the sonne of Achizai in covenant with him.

2 And they went about in Iudah, and gathered the Levites out of all the citie of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a covenant with the king in the house of God:

e He sheweth that it must needs followe that the rulers are such as their counsellors be, & that there cannot be a good king, that suffreth wicked counsellors.

f Hereby we see howe nothing can come to any, but by Gods providence and as he hath appointed, and therefore he causeth all means to serue to his will.

2. King 9. 7. 10r, 100ke vengeance,

g This was the first plague of God, because he joynd himselfe with Gods enemies: yet God to declare the worthinesse of Jehoshaphat his grandfather, moued them to giue him the honour of buriall.

h King 21. 2. To the intent that there should be none to

make title to the crowne, and so he might surse the gouernement.

i Meaning in the chamber where the Priests & Levites slept, which kept their courses weekly in the Temple.

k To wit, of Iudah.

2. King. 11. 4. a Of the reigne of Athaliah, or after the death of Ahaziah,

b Meaning, of Iudah & Benjamin: reade why they are called Israel, Chap. 15. 17.

2. Sam. 7. 12, 16.
1. King. 1. 4.
chap. 21. 7.

2. King. 11. 6.
c Which was
the chiefe gate of
the Temple to-
ward the East.

d Meaning, to
make any tu-
mult, or to hin-
der their enter-
prise.

e Which had
finished their
course on the
Sabbath, and so
the other part
entered to keepe
their turne.

f Meaning the
most holy place
where the Arke
stoode.

g That is, the
booke of the
Lawe, or as some
reade, they put
upon him his
royall apparell.

h Or, saw the king
standing.

i Declaring her
vile impudencie,
which having
vnchastly, and by
murder vlorped.

j crowne, would
kill haue defea-
red; true posses-
sion, & the efore
called true obe-
dience, treason.

k To ioyne with
her partie, and
to maintaine her
authoritie.

l According to
their covenant
made to the
Lord.

m As the Lord
commanded in
his Lawe both
for the person
and also the citie,
Deut. 13. 9. & 15.

And he saide vnto them, Beholde the kings
sonne must reigne, * as the Lord hath said
of the sones of Dauid.

4 This is it that ye shall doe, The third
part of you that come on the Sabbath of
the Priests, and the Leuites, shalbe porters
of the doores.

5 And another third part toward þ kings
house, and another third part at * the gate of
the foundation, and all the people shall be
in the courts of the house of the Lord.

6 But let none come into the house of
the Lord saue the Priests, a d the Leuites
that minister: they shall goe in, for they are
holy: but all the people shall keepe the
watch of the Lord.

7 And the Leuites shall compasse the
king rounde about, and euery man with
his weapon in his hand, and he that en-
treth into the house shall be slaine, and be
you with the king, when he cometh in,
and when he goeth out.

8 ¶ So the Leuites and all Iudah did
according to all things that Jehoiada the
Priest had commanded, and tooke euery
man his men that came on the Sabbath,
with them that went out on the Sabbath:
for Jehoiada the Priest did not discharge
the courses.

9 And Jehoiada the Priest deliuered to
the captaines of hundredes speares, and
shields, and bucklers which had bene king
Dauids, and were in the house of God.

10 And he caused all the people to stand
(euery man with his weapon in his hand)
from the right side of the house, to the left
side of the house by the altar and by the
horde round about the king.

11 Then they brought out the kings
sonne, and put vpon him the crowne, and
gaue him the testimonies, and made him
king. And Jehoiada and his sones annoi-
ced him, and said, God saue the king.

12 ¶ But when Athaliah heard þ noise
of the people running and praising the
king, she came to the people into the house
of the Lord.

13 And when she looked, beholde, the
king stood by his pillar at the cutting in,
and the princes and the trumpets by the
king, and all the people of the land reioy-
ced, and blew the trumpets, and the singers
were with instruments of musike, and they
that could sing psalms: then Athaliah rent
her clothes, and said, ¶ Treason, treason.

14 Then Jehoiada the Priest brought
out the captaines of hundredes that were
gouernours of the hoste, & said vnto them,
Hear her word of the ranges, and he that
followeth her, let him die by the sword:
for the Priest had said, Slay her not in the
house of the Lord.

15 So they laid hands on her: and when
she was come to the entring of the houses
gate by þ kings house, they slawe her there.

16 ¶ And Jehoiada made a k covenant
betweene him, and all the people, and the
king, that they would be the Lords people.

17 And all the people went to the house
of Baal, and destroyed it, and brake his al-
tars and his images, and slewe Maathan

the Priest of Baal before the altars.

18 And Jehoiada appointed officers for
the house of þ Lord, vnder the hands of the
Priests, and Leuites, whom Dauid had dis-
tributed for the house of the Lord, to offer
burnt offerings vnto the Lord, * as it is
written in the Lawe of Moses, with reioy-
cing a singing by þ appointment of Dauid.

19 And he set porters by the gates of the
house of the Lord, that none that was un-
cleane in any thing, should enter in.

20 And he tooke the captaines of hun-
dreds, and the noble men, and the gouer-
nours of the people, and all the people of
the land, and hee caused the king to come
downe out of the house of the Lord, and
they went through the hie gate of þ kings
house, and set the king vpon the throne of
the kingdom.

21 Then all the people of the land reioy-
ced, and the citie was quiet, after that they
had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Joash repaireth the house of the Lord. 17 Af-
ter the death of Jehoiada he selleth goldolatrie, 21 He
sleeth to death Zechariah the Prophet. 25 Io-
ash is killed of his owne seruants. 27 After him
reigneth Amaziah.

1 Dauid was seven yeere olde, when he be-
gan to reigne, and he reigned fourtie yeere
in Ierusalem, and his mothers name was
Zibiah of Beer-sheba.

2 And Joash did uprightly in the sight
of the Lord, all the dayes of * Jehoiada the
Priest.

3 And Jehoiada tooke him two wiues,
and he begate sones and daughters.

4 ¶ And afterward it came into Joash
minde, to reuie the house of the Lord.

5 And he assembled the Priests and the
Leuites, and saide to them, Goe out vnto
the cities of Iudah, and gather of all ¶ the
rakeloney to repaire the house of your
God, from peece to peece, & haile the thing:
but the Leuites halted not.

6 Therefore the king called Jehoiada the
chiefe, and said vnto him, Why hast thou
not required of the Leuites to bring in out
of Iudah and Ierusalem * the taxe of Mo-
ses the seruant of the Lord, and of the Con-
gregation of Israel, for the Tabernacle of
the testimonies?

7 For ¶ wicked Athaliah, and her chil-
dren brake vp the house of God: and all the
things that were dedicate for the house of
the Lord, did they bestowe vpon Baalim.

8 Therefore the king commanded, * and
they made a chest, and set it at the gate of
the house of the Lord without.

9 And they made proclamation through
Iudah and Ierusalem, to bring vnto the
Lord * the taxe of Moyses the seruant of God,
laide vpon Israel in the wilderness.

10 And all the princes and all the people
reioyced, and brought in, and cast into the
chest, vntill they had finished.

11 And when it was time, they brought
the chest vnto the kings officer by the
hand of the Leuites: and when they sawe
that there was much silver, then the
kings

Or, charge.

Numb. 28. 3.

n Which was a
principal gate,
that the king
might be seene
of all the peo-
ple. For whe a
tyrant, & an id-
ler reigneth,
there can be no
quietnesse: for
the plagues of
God are euer a-
mong such
people.

1. King. 11. 1.

a Who was a
faithfull coun-
seller, and gou-
ned him by the
word of God.

102. gaur him
two wives.

b He meant
not the tenn
tribes, but on-
ly the two tribe
of Iudah and
Beniamin.

c For he was
his Priest,
Exod. 30. 13.

d The Scrip-
tore termeth
this, because
he was a cru-
el murderer, and
blasphemous
idolatreffe.

2. King. 23. 3.

Exod. 30. 13.

e Such as w
the faithfull me-
n whom the k
had appointe
for that mat

Signifying that this thing was done by aduice & counsell, and not by any one mans affection. *Exr. a medicine was upon the work, meaning, was repaired.* For the wicked kings his predecessors and Achaliah had destroyed the vessels of the Temple, or turned them to the use of their idols. Signifying, that they could not honour him so much, who had so excellently served in the work of the Lord, and in the affairs of the common-wealth. Which were laterers, and knew now that the king was destitute of him who did watch over him as a father, and therefore brought him to most vile dolatrie. They tooke heaven and earth and all creatures to witnesse, that except they returned to the Lord, he would not graciously punish their iniquitie and rebellion. *Neh. 9. 26.* To a place about the people, to the intent that might be heard. There is no age so cruell and so easily as the hofe hearts God hath hardened, and which delight more in superstition and dolatrie, then in the true seruice of God, and pure simplicitie of his word. n Renenge by death, and require my blood at your hands: or he speaketh this by prophesie, because he knew that God would do it. This Zacharie was also called the sonne of Barachie, *Marth. 23. 35.* because his progenitors were Iddo, Barachia, Ichoiada, &c.

kings Scribe (and one occupied the chest, & took it, and carried it to his place againe: thus they did day by day, and gathered silver in abundance.

12 And the king and Jehoiada gaue it to such as did the labour and worke in the house of the Lord, and hiredasons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron & brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke amended through their handes: and they restored the house of God to his state, and strengned it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiada, and he made thereof vessels for the house of the Lord, euen vessels to minister, both molters & incense cups, and vessels of golde, & of silver: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiada.

15 But Jehoiada waxed olde, and was full of dayes, and died. An hundred and thirtie yere olde was he when he died.

16 And they buried him in the citie of David with the buried kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Jehoiada, came the princes of Judah, and did reuerence to the king, and the king hearkened vnto them.

18 And then left the house of the Lord God of their fathers, and serued grones & idoles: and wrath came vpon Judah and Jerusalem, because of their trespass.

19 And God sent prophets among them, to bring them againe vnto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Jehoiada the Priest, which stood above the people, and saide vnto them, Thus saith God, Why transgresse ye the commandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandement of the king, in the court of the house of the Lord.

22 Thus Josiah the King remembered not the kindnesse which Jehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord looke vpon it, and require it.

23 ¶ And when the peere was out, the hofe of Ram came vp against him, & they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the king of Damascus.

And when the peere was out, the hofe of Ram came vp against him, & they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the king of Damascus.

24 Though the armie of Ram came with a small company of men, yet the Lord druncker a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Josiah.

25 And when they were departed from him, for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shumrath an Ammonite, and Jezozabab the sonne of Shumrath a Moabitess.

27 But his sonnes, and the surname of the tare gathered by him, and the foundation of the house of God, beholde, they are written in the booke of the bookes of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth him to death which slew his father. 10 Hee sendeth backe them of Israel. 11 He ouercometh the Edomites. 14 He forsaketh to idolatrie. 17 And Josiah King of Israel ouercometh Amaziah. 27 Hee is slaine by a conspiracy.

Amaziah was five & twentie yere olde, when he began to reigne, and he reigned nine and twentie yere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did vnghtly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnto him, hee slew his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Judah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, thowout at Judah and Benjamin: and he numbered them from twenty yere olde & aboue, and found among them thre hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If I not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundred talents, which I haue giuen to the hoste

o That is, reproved, and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Ichoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

2. Kings 14. 26

a Meaning in respect of his predecessors, albeit he had his imperfections.

Deut. 24. 16.

2. king. 14. 6.

iero. 31. 30.

exek. 18. 20.

b That is, for that fault, wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and to goe to the warre.

d That is, out of the tenne tribes, which had separated themselves before, both from God and their time king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoured not, selfe strong to the battell, but God shall is to cast off the helpe of the Lord.

f If thou wilt not giue credite to my words.

g Hesheweth
 g He sheweth
 onely vpon God,
 we shall not need
 to be troubled
 with these world-
 ly respects: for
 he will giue at all
 times that which
 shalbe necessary,
 if wee obey his
 word.
 h For the Idu-
 means whom
 Dauid had
 brought to sub-
 iection, rebelled
 vnder Iehoram
 Iehoshaphats
 sonne.
 i In the 1. Kings
 14.7. this rocke
 is called the ci-
 tie Sela.
 k That is, the
 hundred thou-
 sand of Israel.
 l Thus where he
 should haue gi-
 uen the praise to
 God for his be-
 nefits and great
 victorie, he fell
 from God, and
 did most vilely
 dishonor him.
 m He prooueth
 that whatsoeuer
 cannot saue him-
 selfe, nor his wor-
 shippers, is no
 God but an
 idole.
 n Meaning the
 king.
 o So hard it is
 for the carnall
 man to be ad-
 monished of his
 fault, that hee
 contemneth,
 mocketh,
 and threatneth him
 that warneth
 him: yea, impri-
 soneth him and
 putteth him to
 death, as chap.
 16. 10. & 18. 26.
 and 24. 21.
 p That is, let vs
 trie the matter
 hand to hand: for
 he was offended,
 that the armie of the Israelites, whom he had in wages, and dismissed
 by the counsell of the Prophet, had destroyed certeine of the cities of
 Iudab, 2. King. 14. 9. q Thus God oft times plagueth by those meanes,
 wherein men most trust, to teach them to haue their recourse onely to
 him: and to shew his iudgements, mooueth their hearts to follow that
 which shalbe their destruction.

of Israel? Then the man of God answered,
 red, The Lord is able to giue thee more
 then this.
 10 So Amaziah separated them, to wit,
 the armie that was come to him out of E-
 phraim, to returne to their place: wheres-
 fore their wrath was kindled greatly a-
 gainst Iudab, and they returned to their
 places with great anger.
 11 Then Amaziah was encouraged, and
 led forth his people, and went to the salt
 halles, and smote of the children of Seir,
 ten thousand.
 12 And other ten thousand did the chil-
 dren of Iudab take alive, and caried them
 to the top of a rocke, and cast them downe
 from the top of the rocke, and they all burst
 to pieces.
 13 But the men of the armie, which A-
 maziah sent away, that they should not goe
 with his people to battell, fell vpon the ci-
 ties of Iudab from Samaria vnto Beth-
 bozon, and smote three thousand of them,
 and rooke much spoile.
 14 Now after that Amaziah was come
 from the slaughter of the Edomites, hee
 brought the gods of the children of Seir,
 and set them vp to be his gods, and wor-
 shipped them & burned incense vnto them.
 15 Wherefore the Lord was wroth with
 Amaziah, and sent vnto him a Prophet,
 which saide vnto him, Why hast thou
 sought the gods of the people, which were
 not able to deliuer their owne people out
 of thine hand?
 16 And as he talked with him, he saide
 vnto him, Vaine they made thee the kings
 counsell: cease thou: why shouldst thou
 lince thee? And the Prophet ceased, but
 saide, I know that God hath determined
 to destroy thee, because thou hast done this,
 and hast not obeyed my counsell.
 17 ¶ Then Amaziah king of Iudab tooke
 counsell, and sent to Joash the sonne of Je-
 hoahaz, the sonne of Jehu king of Israel,
 saying, Come, let vs see one another in the
 face.
 18 But Joash king of Israel sent to A-
 maziah king of Iudab, saying, The chistle
 that is in Lebanon, sent to the Cedar that
 is in Lebanon, saying, ¶ Come thy daughter
 to my sonne to wife: and the wilde beast
 that was in Lebanon went & trode downe
 the chistle.
 19 Thou thinkest: loe, thou hast smitten
 Edom, and thine heart lifteth thee vp to
 bragge: abide nowe at home: why dost
 thou prouoke to thine hurt, that thou shouldest
 fall, and Iudab with thee?
 20 But Amaziah would not heare: for
 q it was of God, that he might deliuer them
 into his hand, because they had sought the
 gods of Edom.
 21 So Joash the King of Israel went

up: and he, and Amaziah king of Iudab
 sawe one another in the face at Bethshe-
 meih, which is in Iudab.
 22 And Iudab was put to the worse
 before Israel, and they slew many man to
 his tents.
 23 But Joash the king of Israel tooke
 Amaziah king of Iudab, the sonne of Jo-
 ash, the sonne of Jehoahaz in Bethshe-
 meih, and brought him to Ierusalem, and
 brake downe the wall of Ierusalem, from
 the gate of Ephraim vnto the corner gate,
 foure hundred cubits.
 24 And he rooke all the golde and the sil-
 uer, and all the vessels that were found in
 the house of God with: Obed Edom, & in
 the treasures of the kings house, and the
 children that were in hostage, and returned
 to Samaria.
 25 ¶ And Amaziah the sonne of Joash
 king of Iudab died after the death of Jo-
 ash sonne of Jehoahaz king of Israel, fift-
 teene yeere.
 26 Concerning the rest of the actes of
 Amaziah first and last, are they not written
 in the booke of the Kings of Iudab and
 Israel?
 27 Nowe after the time that Amaziah
 did turne away from the Lord, * they
 wrought treason against him in Ierusa-
 lem: and when he was fled to Babilon, they
 sent to Babilon after him, & slew him there.
 28 And they brought him vpon horses,
 and buried him with his fathers in the ci-
 tie of Iudab.
 C H A P. XXVI.
 1. 5 Vziah obeying the Lords, prospereth in his
 enterprises. 16 He waxeth proud and surpreech the
 Priests office. 19 The Lord plagueth him. 20 The
 Priestes drive him out of the Temple, and exclude
 him out of the Lords house. 23 His buriall, and his
 successour.
 ¶ Then * all the people of Iudab tooke
 Vziah, which was sixteene yeere olde,
 and made him king in the stead of his fa-
 ther Amaziah.
 2 He built Cloth, and restored it to Ju-
 dah, after that the king slept with his fa-
 thers.
 3 ¶ Sixteene yeere olde was Vziah, when
 he began to reigne, and he reigned two and
 fiftie yeere in Ierusalem, and his mothers
 name was Jeroliah of Ierusalem.
 4 And he did vprightly in the sight of the
 Lord, according to all that his father Ama-
 ziah did.
 5 And he sought G O D in the dares of
 Zechariah (which vnderstood the visions
 of God) and when as he sought the Lord,
 God made him to prosper.
 6 For he went forth and fought against
 the Philistines, and brake downe the wall
 of Gath, and the wall of Jabuth, and the
 wall of Ashdod, and built cities in Ashdod,
 and among the Philistines.
 7 And God helped him against the Phi-
 listines, and against the Arabians that
 dwelt in Gur-baal and Hammeunim.
 8 And the Ammonites gaue * gifts to
 Vziah, and his name spread to the entring
 in of Egypt: for he did most valiantly.
 9 ¶ Forcourt

r Meaning the
 successors of O-
 bed Edom: for
 the house bare
 the name of the
 chief father.
 2. King. 14. 15.
 a Called also
 Azariah.
 b He fortified
 it, and made it
 strong: this citi
 was also called
 Elath and Elan-
 on, neere to
 the red Sea.
 2. King. 15. 20.
 c This was not
 that Zechariah
 that was the
 sonne of Ieho-
 da, but some
 other Prophet
 of that name.
 d For God nei-
 ther forsaketh any
 that seeketh v
 him, and ther-
 fore man is th
 cause of his o
 destruction.
 e That is, the
 payed tribute
 in signe of sub-
 iedion.

Neh. 3. 19, 24.
f Whereas the
wall or towre
turneth.

10r. part.

g That is, in
mount Carmel,
or as the worde
signifieth, in the
fruitfull field: it
is also taken for
a greene ear of
corne, when it is
full, as Leui. 2. 14
h Of the chiefe
officers of the
kings house, or
of the captains
and sergeants
for warre.

ad m. m. m.
drawing & m.
boozemans

4 Ebr. originall
the inuention of
animousie mean

i Thus prosperie
causeth men to
trust in themselves,
and by forgetting
him, which is the
author thereof,
procure their
owne perdition.
Neh. 13. 7.

k Though his
zeale seemed to
be good and also
his intention,
yet because they
were not gover-
ned by the worde
of God, he did
wickedly, & was
therefore both
justly resisted and
also punished.

2. King. 15. 5.

l According to
the com-
mendment of y^e Lord,
Leui. 13. 46.

9 Whereouer Hzziah built towres in Jeru-
salem at the corner gate, and at the bal-
lep gate, and at the turning, and made
them strong.

10 And he built towres in the wilder-
nesse, and digged many cisternes: for he had
much cattell both in the valleys & plaines,
plowmen, & dressers of vines in the mount-
taines, and in Carmel: for he found bul-
bandys.

11 Hzziah had also an hoste of fighting
men that went out to warre by bands, ac-
cording to the count of their number vnder
the hand of Ieriel the scribe, and Asaiah
the ruler, and vnder the hand of Banaiyah,
one of the kings captaynes.

12 The whole number of the chiefe of
the families of the valiant men were two
thousand and six hundredth.

13 And vnder their hand was the armie
for warre, thys hundredth and seven thou-
sand, & six hundredth that fought valiantly
to helpe the king against the enemye.

14 And Hzziah prepared them though-
out all the holte, shields, and speares, and
helmettes, and bygambures, and bowes, and
stones to sling.

15 He made also very artificall engins
in Jerusalem, to be vpon the towres and
vpon the corneres, to throwe arrowes and
great stones: and his name was, sarr &
broade, because God did helpe him manie
dayes, till he was mighty.

16 But when he was strong, his heart
was lifted up to his destruction: for he trans-
gressed against the Lord his God, and went
into the Temple of the Lord to burne in-
cense vpon the altar of incense.

17 And Hzziah the Priest went in after
him, and with him foure score Priests of
the Lord, valiant men.

18 And they withstood Hzziah the king,
and said vnto him, * It verementh not to
thee, Hzziah, to burne incense vnto y^e Lord,
but to the Priests the sones of Aaron, that
are consecrated for to offer incense: * goe
foorth of the Sanctuary: for thou hast
transgressed, and thou shalt haue none ho-
nour of the Lord God.

19 Then Hzziah was wroth, and had in-
cense in his hand to burne it: and while he
was wroth with the Priests, the leprosie
rose vp in his forehead before y^e Priests
in the house of the Lord beside the incense
altar.

20 And when Hzziah the chiefe Priest
with all the Priests looked vpon him, & se-
holde, he was leprous in his forehead, and
they caused him hastily to depart thence:
and he was euen compelled to goe out, be-
cause the Lord had smitten him.

21 * And Hzziah the king was a leper
vnto the day of his death, and dwelt as a
leper in an house apart, because he was
cutt off from the house of the Lord: and Jo-
tham his sonne ruled ouer the kings house,
and iudged the people of the land.

22 Concerning the rest of the actes of
Hzziah, first and last, did Isaiah the Pro-
phet the sonne of Amoz write.

23 So Hzziah slept with his fathers,

and they buried him with his fathers in
the filde of the buriall, which perteyned to
the kings: for they saide, He is a leper.
And Iotham his sone reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercometh the Amma-
nites. 8 His reigne and death. 9 Ahez his sonne
reigneth in his stead.

Iotham * was five and twentie yeere olde
when he began to reigne, and reigned six-
teene yeere in Jerusalem, and his mothers
name was Jeruliah y^e daughter of Zadok.

2 And he did vprightly in the sight of the
Lord according to all that his father Hzzia-
ah did, saue that he entreb not into y^e Tem-
ple of the Lord, and the people did per-
rupt their wayes.

3 He built the hie gate of the house of
the Lord, and he built very much on the
wall of the castell.

4 Whereouer he built cities in the mount-
taines of Iudah, and in the foyles he built
palaces and towres.

5 And he fought with the king of the
children of Ammon, and persecuted against
them. And the children of Ammon gaue
him the same yeere an hundred talents of
silver, & id. tenne thousand & measures of
wheate, and tenne thousand of barley: this
did the children of Ammon giue him both
in the second yeere and the third.

6 So Iotham became mightie: & because
he directed his way before the Lord his
God.

7 Concerning the rest of the actes of Jo-
tham, and all his warres and his wayes,
loe, they are written in the booke of the
kings of Israel and Iudah.

8 He was five and twentie yeere olde
when he began to reigne, and reigned six-
teene yeere in Jerusalem.

9 And Iotham slept with his fathers,
and they buried him in the cite of David:
and Ahez his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahez and Iotham are given into the hands of the
Syrians, and the king of Israel. 8 The Prophet re-
prooueth the Israelites crueltie. 18 Iudah is mole-
sted with enemies. 23 Ahez increaseth his idola-
trie. 26 His death and successour.

Ahez * was twentie yeere olde when he
beganne to reigne, and reigned sixteen
yeere in Jerusalem, and did not vprightly
in the sight of the Lord, like Dauid his
father.

2 But he walked in the wayes of the
kings of Israel, & made euen molten im-
ages for Baalim.

3 Whereouer he burnt incense in the bal-
lep of Ben-humon, and burnt his sonnes
with fire, after the abominations of the
heathen whom the Lord had cast out before
the children of Israel.

4 He sacrificed also and burnt incense
in the hie places, and on hills, and vnder
every greene tree.

5 Wherefore the Lord his God deli-
uered him into the hand of the king of the A-
ramites, and they smote him, and tooke of

m And therefore
was buried apart
in the same fild,
but not in y^e same
sepulchres with
his predecessours.

2. King. 15. 33.

a To wit, to offer
incense against y^e
worde of God,
which thing is
spoken in the
commendation
of Iotham.

b They were not
cleane purged
from idolatrie.
c Which was
sixe score cubites
hie, and was for
the height called
Ophel: it was at
the East gate, &
mention is made
of it, Chap. 3. 4.

1 Ebr. Cerim.

10r. Heerely.

d He sheweth
that all prosperie
cometh of
God, who neuer
faileth, when we
put our trust in
him.

2. King. 16. 2.

10r. phedecissour.

a He was an idola-
ter, like them.

b As the idola-
ters haue cer-
taine chiefe idols,
who are as pa-
trones. (as were
these Baalim) so
haue they others
which are infe-
riour and doe re-
present the great
idols.

10r. made them
passe through the
fire, as chap. 33. 6.
Leui. 18. 21.

4 Ebr. a great
captivity.

 c Who was king
of Israel.
 4 Ebr. Jones of
strength.
 11 Dr. tyrant.

 d Thus by the
just iudgement
of God Israel
destroyed Iudah.

 e Forthey
thought they
had overcome
them by their
owne valianties,
and did not con-
sider that God
had deliuered
them into their
hands, because
Iudah had offen-
ded him.
 f May not God
as well punish
you for your
sins, as he hath
done thes men
for theis, seeing
yours are great-
er?
 g Which tribe
was now great-
est, & had most
authoritie,
h God will not
suffer this siane,
which we com-
mit against him,
to be unpuni-
shed.
 i Who's names
were rehearced
before, verse 12.

 k Either for their
wounds or wea-
rinesse.
 l To them of the
tribe of Iudah.

 m To Tigath
Pileseer, and
those kings that
were vnder his
dominion,
2. King. 16. 7.

his, many prisoners, and brought them to
Damascus: and he was also deliuered into
the hand of the king of Israel, which smote
him with a great slaughter.
 6 For ezechiah the sonne of kemaliah
sleue in Iudah five score thousand in one
day, all able men, because they had forsaken
the Lord God of their fathers.
 7 And Zicchi a Iugnapht man of Ephraim
new spaciath the kings sonne, and Azur
him the gouernour of the house, and Esi-
hanah the second after the king.
 8 And the children of Israel tooke priso-
ners of their brethren, two hundred thousand
of women, sonnes and daughters, and
caried away much spoyle of them, and
brought the spoyle to Samaria.
 9 But there was a Prophet of the
Lords, (whose name was Obed) and he
went out before the hoste that came to Sa-
maria, and saide vnto them, Beholde, be-
cause the Lord God of your fathers is
worth Iudah, he hath deliuered them
into your hand, and he haue sinned them in
a rage, that reacheth vp to heauen.
 10 And now he purpose to keepe vnder
the children of Iudah and Ierusalem, as
seruants and handmaides vnto your line
are not you such, that sinnes are with you
before the Lord your God?
 11 Now therefore heare me, and deliuer
the captiues againe, which ye haue taken
prisoners of your brethren: for the fierce
wrath of the Lord is toward you.
 12 Wherefore certaine of the chiefe of the
children of ephraim, Mariah the sonne
of Iehohanan, Berechiah the sonne of spe-
shillemoth, & Jehizkiah the sonne of Shal-
lum, and Amasa the sonne of Hadlai, stood
vp against them that came from b warre,
 13 And said vnto them, Being not in the
captiues hither: for this shall be a sime vpon
vs against the Lord: ye intende to adde
more to our sinnes and to our trespasses,
though our trespass be great, and the fierce
wrath of God is against Israel.
 14 So the armie left the captiues and
the spoyle before the princes and all the
Congregation.
 15 And the men that were named by
name, rose vp and tooke the prisoners, and
with the spoyle clothed all that were naked
among them, and araped them, and shodde
them, and gaue them meate and gaue them
drinke, and anointed them, and caried all
that were feeble of them vpon asses,
and brought them to Iericho b citie of Balme-
rees to their brethren: so they returned to
Samaria.
 16 At that time did king Ahaz send vnto
the kings of Asshur, to helpe him.
 17 (For the Edomites came moreover,
& sate of Iudah, & caried away captiues.)
 18 The Philistines also invaded the cit-
ies in the lowe countrey, and toward the
South of Iudah, and tooke Bethemelech
and Malon and Gederoth & Schocho, with
the villages thereof, and Timnah, with her
villages, and Ginyo, with her villages: and
they dwelt there.
 19 For the Lord had humbled Iudah,

because of Ahaz king of Israel: for he had
brought vengeance vpon Iudah and had
griuously transgressed against the Lord.
 20 And Tigath Pileseer king of As-
sur came vnto him, who troubled him and
did not strengthen him.
 21 For Ahaz tooke a portion out of
the house of the Lord, and out of the kings
house & of the princes, and came vnto the
king of Asshur: yet it helped him not.
 22 And in the time of his tribulation did
he yet trespass more against the Lord, (this
is king Ahaz)
 23 For he sacrificed vnto the gods of
Damascus, which plagued him, and he
saide, Because the gods of the kings of As-
sur haue helped them, I will sacrifice vnto
them, and they will driue me: yet they were
his rime, and of all Israel.
 24 And Ahaz gathered the vessels of the
house of God, and brake the vessels of the
house of God, and shut vp the doores of the
house of the Lord, and made him altars in
euery corner of Ierusalem.
 25 And in euery cite of Iudah he made
high places, to burne incense vnto other
gods, and provoked to anger the Lord God
of his fathers.
 26 Concerning the rest of his actes, and
all his wayes first and last, behold, they
are written in the booke of the kings of
Iudah and Israel.
 27 And Ahaz slept with his fathers, and
they buried him in the cite of Ierusalem,
but brought him not vnto the sepulchres
of the kings of Israel: and Hezekiah his
sonne reigned in his stead.
 C H A P. XXIX.
 1. 5 Hezekiah repaireth the Temple, and adu-
ertise the Lewites of the corruption of religion.
 The Lewites prepare the Temple, 20 The king and
his princes sacrifice in the Temple, 25 The Lewites
sing psalms, 31 The oblation of the people.
 Hezekiah beganne to reigne, when he
was sixe and twentie yeere olde, and
reigned nine and twentie yeere in Ierusa-
lem: and his mothers name was Iehoiab the
daughter of Zechariah.
 2 And he did uprightly in the sight of the
Lord, according to all that Dauid his father
had done.
 3 He opened the doores of the house of
the Lord in the first yeere, and in the first
moneth of his reign, and repaired them.
 4 And he brought in the priests and the
Leuites, and gathered them into the East
streete.
 5 And saide vnto them, Heare me, ye
priests: sanctifie now your selues, & sanc-
tifie the house of the Lord God of your fa-
thers, and carrie forth the filthinesse out of
the Sanctuary.
 6 For our fathers haue trespassed, & haue
done euill in the eyes of the Lord our God,
and haue forsaken him, and turned away
their faces fro the Tabernacle of the Lord,
and turned their backs.
 7 They haue also shut the doores of the
porche, and quenched the lampes, and
haue neither burnt incense, nor offered
burnt

n He meaneth
Iudah, because
Ahaz forooke
the Lord and
fought helpe of
the infidels reade
the Lorde and
Chap.
 15. 17.
 16. 8.
 o As he falsely
supposed.
 p Thus the wic-
ked measure
Gods fauour by
prosperitie and
ad. sicut for
if idolaters prof-
per, they make
their idols gods,
not considering
that God puni-
sheth them of te
times whom he
loueth, & giueth
his enemies good
successe for a
time, whom af-
terward he will
destroy.
 Dr. Iudah and
Beniamin.
 Or, in Ierusalem,
q They buried
him not in the
cite of Dauid, but
where were the
sepulchres of
the kings.
 a Which Ahaz
had shut vp,
Chap. 28. 24.
 b This is a nota-
ble example for
all princes, first
to establish the
pure religion of
God, and to pro-
cure that the
Lorde may be
honoured and
serued aright.
 c Meaning all
the idols, altars,
groines, & what-
soeuer was occu-
pied in their ser-
uice, and where-
with the Temple
was polluted.
 burnt

burnt offerings in the Sanctuarie unto the
God of Israel.
8 ¶ Wherefore the wrath of the Lord
hath bene on Judah & Jerusalem: and he
hath made them a scattering, a desolation,
and an hilling, as ye see with your eyes.
9 ¶ For loe, our fathers are fallen by the
sword, and our sonnes, and our daughters,
and our wives are in captivity for the same
cause.
10 Nowe I purpose to make a cove-
nant with the Lord God of Israel, that he
maye remove awaie his fierce wrath from vs.
11 Now in sonnes, be not deceived: for
the Lord hath chosen you to stand before
him, to serve him, and to be his ministers,
and to burne incense.
12 ¶ Then the Levites arose, Sathai
the sonne of Maasai, and Joel the sonne of
Azariah, of the sonnes of the Koathites:
and of the sonnes of Sopherai, Ishi the sonne
of Abbi, and Azariah the sonne of Jephale-
le, and of the Gerthouites, Joah the sonne
of Zinnah, and Eden the sonne of Joah:
13 And of the sonnes of Elisaphan,
Shumi, and Jehiel: and of the sonnes of
Aph, Zechariah, and Ahitaniah:
14 And of the sonnes of Hemai, Jehiel,
and Shumi: and of the sonnes of Jethu-
thim, Shenatah, and Wyzri.
15 And they gathered their brethren, and
sanctified themselves, and came according
to the commandement of the king, and by
the wordes of the Lord, for to cleanse the house
of the Lord.
16 And the Priests went into the inner
parts of the house of the Lord, to cleanse it,
and brought out all the uncleannes that
they found in the Temple of the Lord, into
the court of the house of the Lord: and the
Levites tooke it, to carrie it out unto the
brooke Kidron.
17 They began the first day of the first
moneth to sanctifie it, & the eight day of the
moneth came they to the porch of the
Lorde: so they sanctified the house of the
Lord in eight dayes, & in the sixteenth day
of the first moneth they made an end.
18 ¶ Then they went in to Hezekiah the
king, and saide, Wee have cleaned all the
house of the Lord, and the altar of burnt of-
fering, with all the vessels thereof, and the
shewbread table, with all the vessels there-
of.
19 And all the vessels which King Ahaz
had cast aside when hee reigned, and trans-
gressed, have we prepared and sanctified:
and beholde, they are before the altar of the
Lord.
20 ¶ And Hezekiah the king rose early,
and gathered the Princes of the cite, and
went by to the house of the Lord.
21 And they brought seven bullocks, and
seven rammes, and seven lambs, and se-
ven hee goats, for a sime offering for the
kingdome, and for the Sanctuarie, and for
Judah. And hee commanded the Priests
the sonnes of Aaron, to offer them on the al-
tar of the Lord.
22 So they slew the bullocks, and the
Priests received the blood, and sprinkled

it upon the altar: they slew also the rams
and sprinkled the blood upon the altar, and
they slew the lambs, and they sprinkled
the blood upon the altar.
23 Then they brought the hee goats for
the sime offering before the king and the
Congregation, and they laid their hands
upon them.
24 And the Priests slew them, and with
the blood of them they cleansed the altar to
reconcile all Israel: for the king had com-
manded for all Israel the burnt offering and
the sime offering.
25 He appointed also the Levites in the
house of the Lord with cymbals, with vi-
als, and with harpes, according to the
commandement of David, and Gad the
Kings Secer, and Nathan the Prophet:
for the commandement was by the hand
of the Lorde, and by the hand of his Pro-
phets.
26 And the Levites stood with the in-
struments of David, and the Priests with
the trumpets.
27 And Hezekiah commanded to offer
the burnt offering upon the Altar: and
when the burnt offering beganne, the song
of the Lorde began with the trumpets,
and the instruments of David king of Is-
rael.
28 And all the Congregation worship-
ped, singing a song, and they blew the
trumpets: all this continued until the burnt
offering was finished.
29 And when they had made an end of
offering, the king and all that were present
with him, bowed themselves, and worship-
ped.
30 ¶ Then Hezekiah the king & the prin-
ces commanded the Levites to praise the
Lorde with the wordes of David, and of
Asaph the Secer: so they praised with joy,
and they bowed themselves and worship-
ped.
31 And Hezekiah spake, and saide, Now
see haue I consecrate your selves to the
Lorde: come nere and bring the sacrifices
and offerings of praise into the house of
the Lorde. And the Congregation brought sa-
crifices, and offerings of praises, and every
man that was willing in heart, offered burnt
offerings.
32 And the number of the burnt offer-
ings, which the congregation brought, was
seventie bullocks, an hundred rammes,
and two hundred lambs: all these were for
a burnt offering to the Lord.
33 And for sanctification three hundred
bullocks, and three thousand sheepe.
34 But the Priests were too fewe,
and were not able to slay all the burnt offerings:
therefore their brethren the Levites did
helpe them, till they had ended the worke,
and until other Priests were sanctified: for
the Levites were more by right in heart to
sanctifie themselves, then the Priests.
35 And also the burnt offerings were made
up with the fat of the peace offerings, and
the drinke offerings for the burnt offering.
to the service of the house of the Lorde was
set in order.

k That is, the
king and the El-
ders, as Levit 4.
l For they that
offered a sime
offering, must lay
their hands upon
it, to signifie that
they had deser-
ved that death,
and also that
they did conse-
crate it to God:
to be thereby
sanctified, Exo.
29. 10.
m This thing was
not appointed of
man, but it was
the commande-
ment of God.
n The Psalme
which David had
appointed to be
sung for thank-
sgiving.
o Which David
had appointed to
praise the Lord:
with.
p With these
Psalme whereof
mention is made,
1. Chron. 16. 3.
q That is, for the
holy offerings.
r Meaning, were
more zealous to
set forward the
service of religion.
Lewi. 3. 2, 3.

Or, concerning
the things of the
Lord.
From the pol-
lutions and filth
that Ahaz had
brought in.

Which con-
tained part of
March and part
of April.

Or, table where
the bread was
set in order.

By this maner
of speech the Le-
vites meane a
certain diligence,
and speed to do a
thing, and when
there is no delay.
Lewi 4. 14.
For without
sprinkling of
blood nothing
could be sancti-
fied, Heb. 9. 21.
Exod. 24. 8.

r Hee sheweth that relig on can not proceed, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1, 13 The keeping of the Passover by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blese the people.

And Hezekiah sent to all Israel, & Judah, and also wrote letters to Ephraim and Manasse, that they should come to the house of the Lord at Jerusalem to keepe the Passover vnto the Lord God of Israel.

2 And the king and his princes in all the Congregation had taken counsell in Jerusalem to keepe the Passover in the second moneth.

3 For they coulde not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation to the whole of all Israel from Beer-sheba euē to Dan, that they should come to keepe the Passover vnto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the king & his princes, to shew vnto all Israel and Judah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Isaac, and Israel, and see he will reuerne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not pe like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye now disrecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for euer, and serue the Lord your God: and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercy before them that ledde them captiues, and they shall & returne vnto this land: for the Lord your God is gracious and mercifull, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie thorow the lande of Ephraim and Manasse, euē vnto Zebulun: but they laughed them to scorne, & mocked them.

11 Perezabeseth, diners of Asshur, and Manasse, & of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the vntaken bread in the second moneth, a very great assemble.

14 ¶ And they arose, and tooke away the altars that were in Jerusalem: and all those for incense tooke they away, and cast them into the brooke Kidon.

15 Afterward they slew the Passover the fourteenth day of the second moneth: and the Priests and Leuites were alhazmed, and sanctified themselves, & brought the burnt offerings vnto the house of the Lord.

16 And they stood in their place after their maner, according to the lawe of Moses the man of God: and the Priests sprinkled the blood, receiued of the hands of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passover for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euē a multitude of Ephraim, and Manasse, Issachar and Zebulun had not cleued themselves, yet did eate the Passover, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleued, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vntaken bread seuen daies with great ioy, and the Leuites, and the Priests praised the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah & spake comfortable vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen daies, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assemble tooke counsell to keepe it other seuen daies. So they kept it seuen daies with ioy.

24 For Hezekiah king of Judah had giuen to the Congregation a thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, & ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Judah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, & that dwelt in Judah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Jerusalem.

27 Then the Priests and the Leuites arose, & blessed the people, and their voice was heard, and their prayer came vp vnto heauen, and to his holy habitation.

the Passover. h
which dect
reth that we mu
put away those
things where
with God is of
fended, before
we can serue him
aright.

1 Seing their
owne negligence
(who should
haue bene most
prompt) and the
readinesse of the
people, Chap. 29.
36.

m To wit, of the
Lambe of the
Passouer.

n He knew, that
faith and sinceri
ty of heart was
more agreeable
to God, then the
obseruation of
these ceremonies,
and therefore he
prayed vnto God
to pardon this
fault vnto the
people, which
did not offend
of malice, but of
ignorance.
o That is, did ac
cept them as pu
rified.

¶ Ebr. spake to
the hearts.

p This great li
berality decla
reth how Kings,
Princes, and all
they to whome
God hath giuen
wherewith, ought
to be most ready
to bestowe it in
setting forth of
Gods glorie.

q According to
that which is
written, Num. 6.
25. when they
should dismisse
the people,

a Meaning, all
Israel whom Til
gath Pilnefar
had not taken a
way into the ca
ptiuitie, 2 King.

15, 29.
b Though they
ought to haue
done it in the first
moneth, as Exod.
12. 18. Numb. 9.
3. yet, if any were
not cleane, or els
had a long iour
ney, they might
deferre it vnto
the second mo
neth, as Num. 9.
10, 11.

c From one end
of the land to the
other, North and
South.

d In such sort &
perfect as God
had appointed,
e He will haue
compassion on
them, and pre
serue them.

f Submit your
selues to y Lord,
and rebell no
more.

g God wil not
onely preferre
you, but through
your repentance
restore you: bre
thren, which for
their finnes he
gaue into the
hands of the
enemies.

h Though the
wicked mocke at
the seruants of
God, by whome
he calleth them
to repentance, as
Gen. 19. 14. yet
the word ceaseth
not to fructifie
in the hearts of
Gods elect.

i He sheweth the
cause why some
obey and some
mocke at Gods calling,
to wit, because his spirit is with the one fort,
and mooueth their heart, and the other are left to themselves.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their living. 13 He ordeineth overseers to distribute to euery one his portion.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the groues, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim also & Manasseh, untill they had made an end: afterward all the children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord.

3 And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the evening, and for the burnt offerings for the Sabbathis, and for the new moones, and for the solemne feastes, as it is written in the Law of the Lord.

4 Hee commanded also the people that dwell in Ierusalem, to giue a part to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

5 And when the commandement was giuen, the children of Israel brought abundance of first fruites of coine, wine, & oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwell in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holly tithes which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 And when Hezekiah and the Priests came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee haue earene and haue bene fortified, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And eared in the first fruites, and the tithes, and the dedicate things faithfully: and onter them was Conaniah the Leuite, the chiefe, and Shinner his brother the second.

13 And Jehiel, and Azariah, and Ma-

hath, and Mabel, and Jerimoth, and Josabab, and Euel, and Jinnachiah, and spashath, and Benaiah were overseers: by the appointment of Conaniah, and Shinner his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Rose the sonne of Jumah the Leuite porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holly things that were consecrate.

15 And at his hand were Eden, and Spinianin, and Felhua, and Shemaiah, Amasiah, and Shechanah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their dayly portion: beside their generation being males: from threere yere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentire yere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their sonnes & their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holly things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generations of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and brightly, and truly before the Lord his God.

21 And in all the works that hee began for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 10 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull towards the Lord. 33 His death.

After these things faithfully described, Saneherib king of Asshur came and eured into Iudah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Saneherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselves, and stopt at the fountaines, and the

† Ebr. by the hand.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els by their wives & children were relieved, because the Leuites were faithfull in their office, and so depended on them.

3. King. 18. 13, 14. 30. 1. acclue, 48. 18. † Ebr. breaketh them up. † Ebr. fine.

4 Ebr. hee was strengthened.
a He made a double wall.
b Reade 2. Sam. 5. 9.

c Same reade, swords or daggers.

4 Ebr. hee spake to their heart.

2. King 6. 16.

d That is, the power of man.

c This declareth that Hezekiah did ever put his trust in God, and yet made him- selfe strong and used lawfull means, lest he should seeme to tempt God.

2. King. 18. 17.

f While he be- sieged Lachish.

g Thus the wicked put no difference between true religion and false, for Hezekiah onely destroyed idolatrie and placed true religion, thus the papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.

h This is his blasphemie, that he will compare the living God to vile idoles.

i When man hath prosperitie, hee swelleth in pride and thinketh himselfe able to resist and overcome euen God himselfe.

k Herein wee see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God they would loue his seruants.

l Their words are written,

2. Kin. 18. 19.

the river that runneth throught the middes of the countrey, saying, Why should the King of Asshur come, and finde much water?

5 And he tooke courage, & built all the broken wall, and made vp the towres, and another wall without, and repaired a bulwark in the citie of Dauid, and made many ditches and shields.

6 And hee set capitaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afrayde for the King of Asshur, neither for all the multitude that is with him: * for there bee more with vs, then is with him.

8 With him is an arme of flesh, but with vs is the * Loyde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this, did Saneherib king of Asshur send his seruants to Jerusalem, while he was against Lachish, and all his dominion with him, vnto Hezekiah king of Iudah, and vnto all Iudah that were at Jerusalem, saying,

10 Thus saith Saneherib the King of Asshur, Wherein do you trust, that ye will remaine in Jerusalem, during the siege?

11 Doth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Loyde our God shall deliuer vs out of the hand of the King of Asshur?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Iudah and Jerusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I & my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleaue ye him: for none of all the gods of any nation or kingdom was able to deliuer his people out of mine hand, and out of the hand of my fathers: howe much lesse shall your gods deliuer you out of mine hand?

16 And his seruantes spake yet more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Loyde God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loud voice

in the Iewes speech vnto the people of Jerusalem that were on the wall, to seare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the works of mans hands,

20 But Hezekiah the King, & the Prophet Ishaiah the sonne of Amos, prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and capitaines of the hoste of the King of Asshur: so he returned with shame to his owne land. And when hee was come into the house of his god, then that came forth of his owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Jerusalem from the hande of Saneherib king of Asshur, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Jerusalem, and presents to Hezekiah king of Iudah, so that hee was magnified in the sight of all nations from thence forth.

24 * In those daies Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render account for his heart: * was lifted vp, and wrath came vpon him, and vpon Iudah and Jerusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Jerusalem, and the wrath of the Lord came not vpon them in the daies of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of silver, and of golde, & of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of househoues for the increase of wheat and wine, and oyle, and stalles for all beastes, and for stables for the stables.

29 And hee made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the upper water courses of Elishon, and ledde them streight vnderneath toward the citie of Dauid Westward. so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the lande, God left him to the true issue which him, and to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Ishaiah the

m Which were invented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundredth fourescore & fift thousand, as 2. Kin. 19. 35. 36.

4 Ebr. wish from office.

p Meaning, A drameleech, and Sharezer his sonnes.

Or, gnermed.

q Thus after trouble, God sendeth comforte to all them that patiently waite on him, & confesse his mercie.

2. King. 20. 1.

isa. 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged sixteen yere.

He was lifted with the pride of his victorie and treasures, & the wed them for a obseruation to the ambassadors of Babylon.

Or, ranges, and punishments.

Or, racks.

t Which also was called Siloam, whereof mention is made, Mai. 8.

6. John 9. 7.

u Here wee see the cause, why the faithfull are tempted, which is to trie whether they be true or no, and that they may feeble presence of God who suffereth them not to be overcome by temptations, but in their weakened state mind fresh strength

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Irael.

23 So Ihesekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon.

12 He prayeth to the Lord and is deliuered. 14 He abolisheth idolatrie. 16 Anna setteth up true religion. 20 He dieth, and Amon his sonne succeedeth. 24 Whom his owne seruants slay.

Manasseh was twelue yeere olde, * when he began to reigne, and he reigned fine and sitie yeere in Ierusalem:

2 And he did euill in the sight of the Lord, like the abominations of the Heathen, * whom the Lord had cast out before the children of Irael.

3 For he went backe and built the high places, * which Ihesekiah his father had broken downe: * and he set by altars for Baalim, and made groves, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, wherof the Lord had saide, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 * And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft and to charming, and to sorcerie, and he used them that had familiar spirits, and soothsayers: he did verie much euill in the sight of the Lord to anger him.

7 Yet put also the carved image, which he had made in the house of God: wherof God had saide to Dauid, and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Irael, will I put my Name for euer,

8 Neither will I make the soote of Irael to remooue any more out of the lande which I haue appoynted for your fathers, so that they take herde, and doe all that I haue commaunded them, according to the lawe and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Irael.

10 ¶ And the Lord spake to Manasseh and to his people, but they would not resgarde.

11 Wherefore the Lord brought vpon them the captiuities of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, & humbled him selfe greatly before the God of his fathers,

13 And prayed vnto him: and God was mercifull of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

14 Now after this he built a wall with out the citie of Dauid, on the Westside of the valley, even at the entrie of the highgate, and compassed about Ephel, and raised it verie high, and put capitaines of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods, and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commaunded Iudah to serue the Lord God of Irael.

17 Nevertheless the people did sacrifice still in the high places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Irael, behold, they are written in the booke of the kings of Irael.

19 And his prayer and howe God was mercifull of him, and all his sinne, and his trespasses, and the places wherein he built his places, and set groves and images (beside which he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them.

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the lande slew all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles. 8 And restoreth the Temple. 14 The booke of the Lawe is founde.

21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh covenant with God.

Iosiah * was eight yeere olde when he began to reigne, and he reigned in Ierusalem one and thirrie yeere.

2 And he did uprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when Lord,

Thus affliction giueh vnderstanding: for he that hated God in his prosperitie, nowe in his miserie seeketh vnto him.

Read Chap. 32 30. 1 Reade Chap. 27. 3.

Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not contained in the E-brev, yet because it is here mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Because he had so horribly offended against the Lord, they did not burie him in the sepulchres of the kings, but in the garden of the kings house.

2-King. 21. 23.

2-King. 22. 1.

He followed Dauid in all points that he followed the

When Lord,

King. 21. 7.

2-King. 21. 7.

2-King. 21. 7.

2-King. 21. 7.

2-King. 21. 7.

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2-King. 21. 7.

2-King. 21. 7.

2-King. 21. 7.

2-King. 21. 7.

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glorie, and at twentie yere olde he abolished idolatrie, and restored the true religion. c Which theweth he would see the reformation with his owne eyes. d Reade 2. King. 23. 16.

(when he was yet a child) he beganne to seeke after the God of David his father: and in the twelfth yere he began to purge Judah, and Jerusalem from the high places, and the groves, and the carved images, and molten images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on hie upon them: he brake also the groves, and the carved images, and the molten images, and stampeth them to powder, and strowed it upon the graves of them that had sacrificed unto them.

5 Also he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasse, and Ephraim, and Simeon, even unto Naphtali, with their mantles they brake all round about.

7 And when he had destroyed the altars, and the groves, and had broken and stamped to powder the images, and had cut downe all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yere of his reigne when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the Governour of the citie, and Joah the sonne of Joahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doore, had gathered at the hand of Manasse, and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gave it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Even to the workemen, and to the builders gave they it, to hew stone and timber for couples, and for beames of the houses, which the kings of Judah had destroyed.

12 And the men did the worke faithfully, and the overseers of them were Jashiah and Obadiah the Levites, of the children of Merari, and Zechariah, and Ebed Meshulam, of the children of the Kohathites to set it forward: and of the Levites all that could skill of instruments of musike.

13 And they were over the bearers of burdens, and them that set forward at the workemen in every worke: and of the Levites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Lawe of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I have found the booke of the Lawe in the house of the

Lord: and Hilkiah gave the booke to Shaphan

16 And Shaphan caried the booke to the king, and brought the king worde as he came, saying, All that is committed to the hand of thy servants, that doe they.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the king, saying, Hilkiah the Priest hath given me a booke, and Shaphan read it before the king.

19 And when the king had heard the words of the Lawe, he tare his clothes,

20 And the king commaunded Hilkiah and Shikam the sonne of Shaphan, and Abdon the sonne of Apical, and Shaphan the chanceller, and Asaiah the kings servant, saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Judah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the wordes of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of Maaseh keeper of the wardrobe (and she dwelt in Jerusalem within the college) and they commaunded her of with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the booke which they have read before the king of Judah:

25 Because they have forsaken me, and burnt incense unto other gods, to anger me with all the workes of their hands: therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Judah, who sent you to enquire of the Lord, so shall he say unto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did smelt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and wepest before me, I have also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place, and upon the inhabitants of the same. Thus they brought the king worde againe.

29 ¶ Then the king sent and gathered all the Elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the

i For the king was commaunded to have continually a copie of this booke, and to reade therein day and night, Deut. 17. 18.

k For sover that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

l Thus the godly do not only lament their own sinnes, but also that their fathers and predecessors have offended God.

¶ Or, Tishah. Or, Harbas. m Meaning, either of the Priests apprell, or of the Kings.

n Reade hereof, 2. Kings 22. 15. o That is to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason & nature make that a god which they have made and framed with their owne hands.

q This declareth what is the ende of Gods threatenings, to call his to repentance, and to assure the unrepentant of their destruction.

r It may appear that very few were touched

with true repentance, seeing that God spared them for a time onely for kings sake, Priestess.

e This great zeale of this godly king the holy Ghost setteth forth as an example and pattern to other kings and rulers, to teach them what God requirereth of them. 2. King. 22. 3.

¶ Or, they returned to Jerusalem, meaning, Shaphan, &c.

f For there were many portions & pieces annexed to the Temple. g Meaning, that they were in such credite for their fidelitie, that they made a good account of that which they received. 2. King. 22. 7, 9.

h Reade 2. King. 22. 8.

f Forasmuch as neither yong nor olde could be exempted from the curies conceived therein, if they did transgresse, he knew it appertained to all, & was his due tie to see it read to all sorts, that every one might learne to avoid those punishments by serving God right, & because he had charge over all, & must answer for every one y perished, he thought it his due tie to see that all shoulde make profession to receive the word of God.

2. King. 23. 21.

■ The Scripture vseth in sundrie places to call the lambe the Paffeouer, which was but the signe of the Paffeouer, because in all sacraments the signes have the names of y things which are signified.
b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.
c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praye God.
1. Ch. 23. 24. 25. 26. chap. 11.
|| Or, the people.
d Exhort every one to examine themselves, that they be not vnmeet to eate of the Paffeouer.
e Ebr. sonnes of the people.
e So that every one, and of all sorts gaue of that they had, a liberal portion to the seruice of God.

¶ Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares, all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lords, to walke after the Lord, & to keepe his commandements, and his testimonies, & his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the couenant of God, even the God of their fathers.

33 So Iofiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, & compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iofiah keepeth the Paffeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 20 The people bewaile him.

M^{eaner} Iofiah kept a Paffeouer vnto the Lorde in Jerusalem, and they slew the Paffeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee said vnto the Leuites, that taught all Israel and were sanctified vnto the Lorde, Put the holy Urke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as David the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Paffeouer, and sacrifice your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iofiah also gaue to the people sheepe, lambs and kiddees, all for the Paffeouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullocks: these were of the Kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Yikiah, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priests for the Paffeouer, euen two thousand and fixe hundred sheepe, & three hundred bullocks.

9 C Onaniah also and Shemaiah and

Jerthameel his brethren, & Yathabiah and Ariel, and Zolabab, chiefe of the Leuites gaue vnto the Leuites for the Paffeouer, fixe thousand sheepe, and fixe hundred bullocks.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slewe the Paffeouer, and the Priests sprinkled the blood with their hands, and the Leuites slaped them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And they roasted the Paffeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distributed them quickely to all the people.

14 Afterwarde also they prepared for themselves and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing according to the commandement of Dauid, and Asaph, and Benai, and Jeduthun the kings Ser: and the porters at every gate, who might not depart from the seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day, to keepe the Paffeouer, and to offer burnt offerings vpon the altar of the Lorde, according to the commandement of King Iofiah,

17 And the children of Israel that were present, kept the Paffeouer the same time, & the feast of unleavened bread seven dayes.

18 And there was no Paffeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Paffeouer as Iofiah kept, and the Priests and the Leuites, and all Judah, and Israel that were present, and the inhabitants of Jerusalem.

19 This Paffeouer was kept in the twentieth yere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared the Temple, Necho king of Egypt came by to fight against Carchemish by Berath, and Iofiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah: I come not against thee this day, but against the house of mine enemy, and God commaunded mee to make baste: leaue off to come against God, which is with me, lest he desroy thee.

22 But Iofiah woulde not turne his face from him, but changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

f Meaning, of the lambe, which was called the Paffeouer: for only the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserved for the people that which was not expedient to be offered, that every man might offer peace offerings and so haue his portion.
Exod. 12. 8.

1. Chro. 25. 1.

h Meaning hereby by his Prophet, because hee appointed the Palmes & Prophesies which were to be sung.

i Ebr. found.

i Which was in the six & twentieth yere of his age.

2. Kin. 23. 29.

k Which was a cite of the Assyrians, and Iofiah fearing least he passing thorow Iudah, woulde haue taken his kingdom, made warre against him and consulted not with the Lord.

|| Or, Euphrates.

l Ebr. of my battell.

l That is, armed himselfe, or disguised himselfe because he might not be knowne.

23 And the shooters shot at King Iohah: then the King said to his seruants, Carry me away, for I am verp sicke.

24 So his seruants tooke him out of that charer, and put him in the second charer which he had: & when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: & all Judah and Ierusalem mourned for Iohah.

25 And Ieremiah lamented Iohah, and all singing men and singing women mourned for Iohah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the lamentations.

26 Concerning the rest of the actes of Iohah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deeds, first and last, beholde, they are written in the booke of the kings of Israel and Judah.

CHAP. XXXVI.

1 After Iohah reigneth Iehoahaz. 4 After Iehoahaz Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 in whose time all the people were carried away to Babel, for contemning the auenions of the Prophets. 22 & were restored againe the seuentieth yere after by king Cyrus.

Then * the people of the land tooke Iehoahaz the sonne of Iohah, & made him King in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie peere olde when he began to reigne, and he reigned three * moneths in Ierusalem.

3 And the king of Egypt tooke him as wap at Ierusalem, and condemned the land in an * hundredth talents of siluer, and a talent of golde.

4 And the king of Egypt made Eliakim his brother King ouer Judah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and carried him to Egypt.

5 Iehoiakim was five and twentie peere olde, when he began to reigne, and he reigned eleven yere in Ierusalem, and did * euill in the sight of the Lord his God.

6 Against him came by Nebuchad-nezzar king of Babel, and bound him with chaines to carry him to Babel.

7 Nebuchad-nezzar also * carried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and that which was found vpon him, beholde, they are written in the booke of the kings of Israel and Judah: and Iehoiachin his sonne reigned in his stead.

9 Iehoiachin was * eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the peere was out, King Nebuchad-nezzar sent and brought him to Babel with * precious vessels of the house

of the Lord, & he made Zedekiah his brother King ouer Judah and Ierusalem.

11 Zedekiah was one and twentie peere olde, when he began to reigne, and reigned eleven yere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandment of the Lord,

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Iudites also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem:

15 Therefore the Lord God of their fathers sent to them * by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and refused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedie.

17 For hee brought vpon them the king of the Caldeans, who slew their pong men with the sword: in the house of their Sanctuary, and spared neither pong man, nor virgine, ancient, nor aged, God * gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these carried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword carried he away to Babel, and they were seruants to him and to his sones, vntill the kingdom of the * Persians had rule,

21 To fulfill the word of the Lord by the mouth of Ieremiah, untill the land had her fill of her Sabbaths: for all the dayes that the lay desolate, they kept Sabbath, to fulfill seuentie peeres.

22 * But in the * first peere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was fulfilled) the Lord stirred by the spirit of Cyrus king of Persia, and hee made a proclamation thorow all his kingdom, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath * the Lord God of heauen giuen me, & he hath commanded me to build him an house in Ierusalem, that is in Judah. Who is among you of all his people, with whom the Lord his God is? let him go vp.

10r, Vnde,

2 Kin. 24. 17, 19. Ier. 52.2.

† Ebr. by the hand of him.

† By this phrase the Scripture meaneth, oftentimes, and diligently, as Ierem. 1. 7. & 25. 3. and 26. 5. and 32. 33. g Till God could no longer suffer their sinnes, but must needs punish them.

h Whither they fled, thinking to haue bene saued for the holinesse thereof.

i Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde

with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke

was condemnable notwithstanding it was iust

& holy on Gods part, who vfed

this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians

subiect.

l Who threatened the vengeance of God, and seuentie yeeres captiuitie,

which he calleth the Sabbaths or rest of the land.

Ierem. 25. 3. & 29. 10. 1. ed. 2. 1. m In first yere that he reigned

ouer the Calde-

ans, Ezra 1. 1.

n God had so forewarned by his Prophet about an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anoynted & so called, because God vfed his seruite for a time to deliue his Church,

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech. 12. 11. n Which some thinke Ieremie made, wherein hee lamented the state of the Church after this kings death.

2 Kings 23. 30.

a For three moneths after the death of Iohah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yerely tribute. c Because he, and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.

2 Kings 24. 13. d He meaneth superstitious marks which were found vpon his bolie, when hee was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the marks in his flesh. e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was alive, and after his fathers death, which was the eightene yeere of his age, he reigned alone three moneths and ten dayes.

The prayer of Manasseh King of the Iewes,

*This prayer is not
in the Hebrews,
but is translated
out of the Greeke.*

a Thou hast prom-
ised that repen-
tance shall be the
way for them to
returne to thee.
b He speaketh
this in compari-
son of himselfe
and those holy
fathers which
haue their com-
mendation in the
Scriptures, so that
in respect of him-
selfe he calleth
their finnes no-
thing, but attri-
buteth vnto them
righteousnesse.

O Lord Almighty, God of our Fathers,
Abraham, Isaac, and Jacob, and of
their righteous seede, which hast made hea-
uen & earth with all their ornament, which
hast bound the sea by the word of thy com-
maundement, which hast shut vp the deepe
and sealed it by thy terrible and glorious
name, wherein all doe feare and tremble be-
fore thy power: for the maiestie of thy glory
cannot be boyme, & thine angry threatening
toward sinners is impossible, but thy mer-
ciful promise is vnmeterable & vnsarch-
able. For thou art most high Lord, of great
compassion, long suffering, and most merci-
full, & reuerest for mans miseries. Thou,
O Lord, according to thy great goodnesse
hast promised repentance and forgiveness
to them that sinne against thee, & for thine
infinite mercies hast appointed repentance
vnto sinners that they may be saued. Thou
therefore, O Lord, that art God of the iust,
hast not appointed repentance to the iust,
as to Abraham, & Isaac, and Jacob, which
hast not sinned against thee, but thou hast
appointed repentance vnto me that am a
sinner: for I haue sinned aboue the number
of the sand of the sea, my transgressions, O

Lord, are multiplied: my transgressions are
exceeding many: and I am not worthy to
beholde and see the height of the heauens,
for the multitude of mine vnrightheousnesse.
I am bowed downe wth many p^{ro}u bands,
that I cannot lift vp mine head, neither
haue any release. For I haue prouoked thy
wrath, and done euill before thee. I did not
thy wil, neither kept thy commandments.
I haue set by abominations, & haue mul-
tiplied offences. Nowe therefore I bowe
the knee of mine heart, beseeching thee of
grace. I haue sinned, O Lord, I haue sin-
ned, & I acknowledge my transgressions:
but I humbly beseech thee, forgive me, O
Lord, forgive me, & destroy me not with my
transgressions. Be not angry with me for
euer by refusing cunill for me, neither con-
demne me into the lower parts of p^{er} earth.
For thou art the God, even God of them
that repent: and in me thou wilt shewe all
thy goodnesse: for thou wilt saue me that
am unworthy, according to thy great mer-
cie: therefore I will praye thee for euer all
the daies of my life. For all the power of
the heauens praye thee, and thine is the
glory for euer and euer. Amen.

Ezra.

THE ARGUMENT.

As the Lorde is euer mercifull vnto his Church and doeth not punish them, but to the intent they
should see their owne miseries, and be exercised vnder the crosse, that they might contemne the
worlde, and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bon-
dage seauentie yeeres in a strange countrey among infidels and idolaters, he remembered his tender mer-
cies and their infirmities, and therefore for his owne sake rayled them vp a deliverer, & moued both
the heart of the chiefe ruler to pitty them, and also by him punished such, which had kept them in fer-
uitude. Notwithstanding least they should growe into a contempt of Gods great benefite, hee keepeth
them still in exercise, and raiseth domesticall enemies, which indoeur as much as they can to hinder
their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and
little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of
the Lawe, as Chap. 7. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is,
about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee
brought with him a great company, and much treasures, with letters to the Kings officers for all such
things as should be necessary for the Temple: and at his comming he redressed that which was amisse,
and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in cap-
tivitytie, 8 And reffereth them their holy vessels.

1. *Chro. 36. 22.*
1. *Id. 2. 1. ier. 25.*
12. & 29. 10.
a After that he
and Darius had
wonne Babylon.
b Who promised
them deliuerance
after that seauenty
yeeres were past,
Iere. 25. 11.
c That is, moued
him, and gaue him heart.
d For hee was chiefe Monarch, and had
many nations vnder his dominion, which this heathen king confesseth
to haue receiued of the liuing God.



Now in the first yere of Cy-
rus King of Persia (that the
word of the Lord, spoken by the
mouth of Jeremiah, might
be accomplished) the Lord stir-
red vp the spirit of Cyrus
king of Persia, and he made a proclama-
tion through all his kingdome, and also by
writing, saying,
2 Thus saith Cyrus king of Persia, The
Lord God of heauen hath giuen me
all the

kingdomes of the earth, and he hath com-
maunded me to build him an house in Je-
rusalem, which is in Iudah.
3 Who is he among you of all his peo-
ple with whom his God is: let him goe vp
to Ierusalem, which is in Iudah, and build
the house of the Lord God of Israel: hee is
the God, which is in Ierusalem.
4 And euery one that remaineth in any
place (where he sojourneeth) let the men of
his place relieue him with silver and with
golde, and with substance, and with cattell,
and with a willing offering, for the house of
God that is in Ierusalem.
5 Then the chiefe fathers of Iudah and
Beniamin, and the Priestes and Leuites
rose vp, with all them whose spirit God
had raised to goe vp, to build the house of
the Lord which is in Ierusalem.

e If any through
pouertie were
not able to re-
turne, the Kings
commission was
that he should
be furnished with
necessaries.
f Which they
themselues
should send to-
ward the repa-
ration of the
Temple.

g The Babylonians and Caldeans gave them these presents: thus rather then the children of God should want for their necessities, he would stir up the heart of the very infidels to helpe them.
2. King. 25. 13.
2. Chron. 36. 7.
1. Macc. 2. 19, 20.
Dan. 1. 2.
h So the Caldeans called Zerubbabel, who was the chiefe gouernour, fo that the preeminence still remained in the house of David

i Which serued to kill the beastes that were offered in sacrifice.
k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Neh. 7. 6.
1. Esdr. 5. 7.
h So the Caldeans called Zerubbabel, who was the chiefe captaine, and Ieshua the hie Priest: but Nehemiah a man of great authoritie went not now but came after 64. yeeres.
c This was not that Mordecai which was Esters kinseman.
d Meaning, of the common people.
|| Or, of the duke of Moab.

T Hese * also are the sonnes ^a of the prince that went by out of the captiuitie (whom Nebuchad-nezzar king of Babel had caried away vnto Babel) and returned to Jerusalem, and to Iudah, euery one by to his citie,

2 Which came with ^b Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Resai, Nebuchad-nezzar, the number of the men ^d of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundredy seentie and two:

4 The sonnes of Shephatiah, three hundredy seentie and two:

5 The sonnes of Arah, seven hundredy and seentie and fise:

6 The sonnes of ^{||} Pahath moab of the sonnes of Ieshua and Ioab, two thousand, eight hundredy and twelue:

7 The sonnes of Elam, a thousand two hundredy and foure and fiftie:

8 The sonnes of Zattu, nine hundredy and fise and fourtie:

9 The sonnes of Zaccai, seven hundredy and three score:

10 The sonnes of Bani, fise hundredy, and two and fourtie:

11 The sonnes of Bebai, fise hundredy, and three and twentie:

12 The sonnes of Azgad a thousand, two hundredy and two and twentie:

13 The sonnes of Adonikain, fise hundredy thier score and fise:

14 The sonnes of Biguai, two thousand, and fise and fiftie:

15 The sonnes of Min, foure hundredy and foure and fiftie:

16 The sonnes of Mer of ^e Bizkiah, nines tie and eight:

17 The sonnes of Mezer, three hundredy

and three and twentie:

18 The sonnes of Jozab, an hundredy and twelue:

19 The sonnes of Gashtum, two hundredy and three and twentie:

20 The sonnes of Gibbar, ninetie & fise:

21 The sonnes of Beth-lehem, an hundredy and three and twentie:

22 The men of Netophah, fise and fiftie:

23 The men of Anothoth, an hundredy and eight and twentie:

24 The sonnes of Azmaueh, two and fourtie:

25 The sonnes of Kirith-arim of Chesphirah, and Beeroth, seuen hundredy and three and fourtie:

26 The sonnes of Haramah and Gaba, fise hundredy, and one and twentie:

27 The men of Ephraim, an hundredy, and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundredy, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundredy and fise and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundredy, and foure and fiftie:

32 The sonnes of Harim, three hundredy and twentie:

33 The sonnes of Iod-hadid, and Ono, seuen hundredy, and fise and twentie:

34 The sonnes of Jericho, three hundredy and fise and fourtie:

35 The sonnes of Senaah, three thousand, fise hundredy and thirtie.

36 ¶ The ^e Priestes: of the sonnes of Jedaiah of the house of Ieshua, nine hundredy seentie and thire:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Iashur, a thousand, two hundredy and seuen and fourtie:

39 The sonnes of Harim, a thousand and seenteene.

40 ¶ The Leuites: the sonnes of Ieshuah, and Kadmiel of the sonnes of Josabiah, seentie and foure.

41 ¶ The fingers: the sonnes of Iasaph, an hundredy and eight and twentie.

42 ¶ The sonnes of the Porters: the sonnes of Shallum, the sonnes of Mer, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai: all were an hundredy and nine and thirtie.

43 ¶ The ^b Bethuinims: the sonnes of Azbaha, the sonnes of Basupha, the sonnes of Tabbaath,

44 The sonnes of Keros, the sonnes of Shaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hogabab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Bahar, the sonnes of Reatah,

48 The sonnes of Kesin, the sonnes of Jakoda, the sonnes of Gazzain,

49 The sonnes of Baza, the sonnes of Paalah, the sonnes of Besai,

50 The sonnes of Minah, the sonnes of

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before, hee hath declared the two tribes of Iudah and Benjamin, and now commeth to the tribe of Levi, and beginneth at the Priestes.

† The Leuites.

† The fingers.

† The porters.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vie by Ioshua, Iosh. 9. 23.

e Which were of the posterity of Hezekiah.

Peunim, the sonnes of Nephthim,
 51 The sonnes of Salubur, the sonnes of
 Yakupa, the sonnes of Harhur,
 52 The sonnes of Bazluth, the sonnes of
 Shetha, the sonnes of Hartha,
 53 The sonnes of Barcos, the sonnes of
 Silara, the sonnes of Chamaah,
 54 The sonnes of Neziiah, the sonnes of
 Batirha,
 55 The sonnes of Salomons seruants:
 the sonnes of Sorai, the sonnes of Sophy-
 reth, the sonnes of Peruda,
 56 The sonnes of Zaah, the sonnes of
 Darlon, the sonnes of Sidel,
 57 The sonnes of Shephatiah, the sonnes
 of Hattil, the sonnes of Pochereth Hazze-
 baim, the sonnes of Nuni.
 58 All the Nephthims, and the sonnes of
 Salomons seruants were three hundred
 ninety and two.

59 ¶ And these went by from Telnes-
 lah, and from Telpharha, Cherub, Addan,
 and Imner, but they coude not discerne
 their fathers house and their frede, whether
 they were of Israel.

60 The sonnes of Delaiah, the sonnes of
 Tobiah, the sonnes of Pekoda, five hun-
 dred and two and fiftie.

61 And of the sonnes of the Priests, the
 sonnes of Jabaiah, the sonnes of Coz, the
 sonnes of ^bBarzillai: which tooke of the
 daughters of Barzillai the Gileadite to
 wife, and was called after their name.

62 These sought their writing of the ge-
 nealogies, but they were not found: there-
 fore were they put from the Priesthood.

63 And ¹Elisapha sayde vnto them,
 that they shoulde not eate of the most holy
 thing, till there rose by a Priest with ^mDa-
 rian and Chummin.

64 The whole Congregation together
 was two and fourtie thousande, three hun-
 dred and threescore,

65 Beside their seruants & their maids:
 of whome were fenen thousande, three hun-
 dred and seuen and thirtie: and among
 them were two hundred singing men and
 singing women.

66 Their horses were seuen hundred, and
 sixe and thirtie: their mules two hundred
 and fife and fouertie.

67 Their Camels foure hundred, and
 fife and thirtie: their asses, sixe thousande,
 seuen hundred and twentie.

68 And certaine of the chiefe fathers,
 when they came to the house of the Lorde,
 which was in Ierusalem, they offered wil-
 lingly for the house of God, to set it by bys
 on his foundation.

69 They gaue after their abilitie vnto
 the treasure of the worke, euen one & thres-
 core thousand ^adrachmes of gold, and fife
 thousande ^bpieces of silver, & an hundred
 Priests garments.

70 So the Priests and the Levites, and
 a certaine of the people, and the singers, and
 the porters, and the Nephthims dwelt in
 their cities, and all Israel in their cities.

CHAP. III.

1 They builde the altar of God, 6 They of-
 fer to the Lords, 7 They prepare for the Temple,

11 And sing vnto the Lord.

¶ And when the seventh moneth was
 come, and the children of Israel were in
 their cities, the people assembled them-
 selues as one man vnto Ierusalem.

2 Then Roode by Ieshua the sonne of
 Jozadak, and his brethren the Priests, and
 Zerubbabel the ^bsonne of Shealtiel, and
 his brethren, and builded the altar of the
 God of Israel to offer burnt offerings there-
 on, as it is written in the Lawe of Moyses,
 the man of God,

3 And they set the altar vpon ^chis bases
 (for feare was among them, because of the
 people of those countreys) therefore they
 offered burnt offerings thereon vnto the
 Lord, euen burnt offerings in the morning,
 and at euen.

4 They kept also the feast of the Taber-
 nacles, as it is written, and the burnt offer-
 ing ^ddaily, by number according to the
 custome day by day,

5 And afterward ^dthe continuall burnt
 offering, both in the newe moneths and in
 all the feast dayes that were consecrate vnto
 the Lorde, and in all the oblations wil-
 lingly offered vnto the Lord.

6 From the first day of the seventh mo-
 neth began they to offer burnt offerings vnto
 the Lorde: but the foundation of the
 Temple of the Lord was not layd.

7 They gaue money also vnto the Ma-
 sons, and to the workemen, and meate and
 drinke, and oyle vnto them of Zidon and
 of Tyrus, to buy them cedar wood from
 Lebanon to the sea vnto ^{||}Japho, according
 to the graunt that they had of Cyrus King
 of Persia.

8 ¶ And in the second yeere of their com-
 ming vnto the house of God in Ierusalem
 in the ^eseconde moneth began Zerubbabel
 the sonne of Shealtiel, & Jeshua the sonne
 of Jozadak, and the remnant of their bre-
 thren the Priests and the Levites, and all
 they that were come out of the captiuitie
 vnto Ierusalem, and appointed the Le-
 uites from twentie yeere olde and aboue,
 to set forward the house of the worke of the
 Lorde.

9 And Jeshua stood with his sonnes,
 and his brethren, and Kadmiel with his
 sonnes, and the sonnes of Judah together
 to set forward the workemen in the house
 of God, and the sonnes of Beniadad with
 their sonnes, & their brethren the Levites.

10 And when the builders layde the
 foundation of the Temple of the Lord, then
 appointed the Priests in their apparell
 with trumpets, and the Levites the sonnes
 of Asaph with cybals, to praise the Lord,
 * after the ordinance of Dauid King of Is-
 rael.

11 Thus they sang when they gaue
 praise, and when they gaue thanks vnto
 the Lord, for he is good, for his mercie en-
 dureth for ever towarde Israel. And all the
 people shouted with a great shoute, when
 they praised the Lord, because the founda-
 tion of the house of the Lorde was layd.

12 Many also of the Priests and the Le-
 uites and the chiefe of the fathers, ancient
 men,

1. Esd. 5. 47.

a Called Tishri,
 which answereth
 to part of Sep-
 tember, and part
 of October.

b Meaning ne-
 phewes: for he
 was the sonne of
 Pedaijah, reade
 1. Chron. 3. 19.

c In the place
 where Salomon
 had placed it.

Exod. 23. 16.

d That is, after
 the feast of Ta-
 bernacles.

|| Or, Iapha.

e Which mo-
 neth contained
 part of Aprill and
 part of May: for
 in the meane
 season they had
 provided for
 this necessaerie
 for the worke.

f They gaue
 them exhortati-
 ons, and encour-
 aged euery man
 forward in the
 worke.

1. Chron. 16. 7. &

Which came
 of them that Sa-
 lomons had ap-
 pointed for the
 worke of the
 Temple.

k Of him is
 made mention,
 2 Sam. 17. 27. &
 19. 31. and be-
 cause the Priests
 office was had in
 contempt, these
 would haue
 changed their
 estate by their
 name, and so by
 Gods iust iudge-
 ment lost both
 the estimation
 of the world and
 the dignitie of
 their office.

l This is a Chal-
 dee name, and sig-
 nifieth him that
 hath authoritie
 ouer others.

m Reade Exod.
 28. 30.
 n Which mount
 to of our money
 24826 li. 13. shil.
 4. d. esteeming the
 French crowne
 at 6 shil. 4. d. for
 the dramme is
 the eight part of
 an ounce, and the
 ounce, the eight
 part of a marke.
 o Which are
 called minz, and
 conteine a piece
 two markes: so
 5000. minzees
 make 550000.
 frankes, which
 mount to of our
 money 69666. li.
 13. shil. 4. d. so
 that the whole
 summe was
 94493 li. 6. shil.
 8. d.

g Because they saw that it was nothing so glorious as the Temple, which Salom^{on} had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

men, which had seene the first house, (when the foundation of this house was layd bes^{ide} their eyes) s^o wept with a loud voyce, and many shouted aloud for ioy.

13 So that the people could not discerne the founde of the shout for ioye, from the noise of the weeping of the people: for the people shouted with a loud crye, and the noise was heard farre off.

CHAP. IIII.

a The building of the Temple is hindered, and how.
11 Letters to Artaxerxes, and the answer.

12 **W**he the aduersaries of Iudah & Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will builde with you: for we seeke the Lord your God as ye doe, and we haue sacrificed vnto him, since the time of Esar Haddo king of Asshur, which brought vs by hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you, but for vs to builde the house vnto our God: ^b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land dis- couraged the people of Iudah, and trou- bled them in building,

5 And they ^c hired counsellers against them, to hinder their deuite, al the daies of Cyrus king of Persia, euen vntil the reigne of Darius king of Persia.

6 And in the reigne of ^d Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iu- dah and Jerusalem.

7 And in the daies of ^e Artahasthate, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahasthate king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the Chancellour, and Shimi- thai the Scribe wrote a letter against Jeru- salem to Artahasthate the king, in this sort.

9 Then wrote Rehum the chancellour, and Shimi^{thai} the Scribe, and their com- panions, ^f Dinaie, & Arpharathcaie, Tara- yelaie, Apharhaie, Mcheuaie, Babilate, Shithanchaie, Dehaue, Elimaie,

10 And the rest of the people whome the great and noble ^g Sinappar brought ouer and set in the cities of Samaria, and other that are beyond the ^h River and ⁱ Cheeneth.

11 ^j This is the copie of the letter that they sent vnto king Artahasthate, **THE** **SERVANTS** the men beyond the River and Cheeneth, salute thee.

12 **W**he it knowen vnto the king that the Jewes, which came by from thee to vs, are come vnto Jerusalem (a citie rebellious and wicked) and build, and lay the founda- tions of the walles, and haue iopnd the foundations.

13 **W**he it knowen now vnto the King, that if this citie be built, and the foundati- ons of the walles layde, they will not giue tolle, tribute, nor ^k custome: so shalt thou hinder the Kings tribute.

14 **S**olve therefore because ^l we haue bene brought by in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the king,

15 That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noyome vnto kings & p^{ri}nces, and that they haue moued sedition of old time, for ^m which cause this citie was destroyed.

16 **W**ere certifie the king therefore, that if this citie bee builded, and the foundation of the walles layde, by this meanes the pos- tion beyond the River, shall not be thine.

17 ⁿ The King sent an answer vnto Rehum the chancellour, and Shimi^{thai} the Scribe, and to the rest of their compani- ons that dwelt in Samaria, and vnto the other beynode the River, ^o Shalam, and ^p Cheeneth.

18 ^q The letter which pee sent vnto vs, hath bene openly read before me,

19 And ^r I haue commanded and they haue searched, and founde, that this citie of olde time hath made insurrection against kings, and hath rebelled, & rebellion hath bene committed therein.

20 There haue bene mightie Kings also ouer Jerusalem, which haue ruled ouer all beyode the River, and tolle, tribute, and custome was giuen vnto them.

21 ^s Make ye now a decree, that those men may cease, and that the citie be not built, til I haue giuen another commandement.

22 Take heede now that pee faile not to doe this: why shoulde domage growe to hurt the King?

23 ^t When the copie of king Artahasthas- tes letter was read before Rehum and Shimi^{thai} the Scribe, and their compani- ons, they went by in all the haste to Jeru- salem vnto the Jewes, and caused them to cease by force and power.

24 Then ^u ceased the worke of the house of God, which was in Jerusalem, and did stay vnto the second peere of Darius King of Persia.

CHAP. V.

Haggai and Zechariah doe prophesie. **3** The worke of the Temple goeth forward contrary to the minde of Ternaie. **6** His letters to Darius.

1 ^v Then ^w Haggai a Prophet and Zecha- riah the sonne of Iddo a Prophet pro- phetied vnto the Jewes that were in Iu- dah, and Jerusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of She- altiel, and Ieshua the sonne of Iozabab arose,

k Meaning, the gifts that are wont to be giuen to Kings when they passed by any country, ^l *Ebr. in the Chal- dee, Wee haue eaten the Salt of the Palace.*

l Some reade for Shalam, saluta- tion or greeting. **m** Called also Cheeneth, as verse 10.

n Not altoge- ther: for the Pro- phets exhorted them to conti- nue, but they vied lesse dil- gence because of the troubles.

o *For, Haggai. Hag. 1.1. 1, 2, 4, 6.1.*

a Meaning, the inhabitants of Samaria, who the King of Assyria had placed in the stead of the ten tribes, 2. king 17. 24. and 19. 37. these professed God, but wor- shipped idoles al- so, and therefore were the greatest enemies to the true seruants of God.

b For they per- ceiued what their pretence was, to wit, to erect idola- trie in stead of true religion.

^c *Ebr. made their hands weak.*

c They bribed ^d gouernors vnder the king, to hin- der their worke. Thus they ^e y^e halt, cannot abide, ^f God should be purely serued.

d He was also called Artaxer- xes, which is a Persian name.

Some thinke it was Cambyes

Cyrus sonne, or Darius, as verse 5.

e Called Artax- erxes, which sig- nifieth in the Per- sian tongue, an excellent warriar.

^f *For, couiseller.*

g These were cer- taine people, which ^h Assyria placed in Sama- ria in stead of the ten tribes.

h To wit, Eubratas, and hee meaneth in respect of Babel that they dwelt be- yond it **i** Which were a certaine people that enuied the Jewes.

a Which incouraged them to go forward, and accused them that they were more careful to build their owne houses, then zealous to build ^{the} Temple of God.
 b That is, the enemies asked this, as verse 10.
 c His fauour and the spirit of strength.

arose, and began to build the house of God at Jerusalem, and with them were the prophets of God, which helped them.

3 At the same time came to them Tatnai, which was captaine beponde the Riuer, and Shetherboznai and their companions, and said thus vnto them, Who hath giuen pou commaundement to builde this house, and to lay the foundations of these walles?

4 Then said wee vnto them after this manner, What are the names of the men that builde this building?

5 But the reple of the Lord was vpon the Elders of the Jewes, that they could not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beponde the Riuer, and Shetherboznai & his companions, Appharsecbate, (which were beponde the Riuer) sent vnto King Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIUS the King, all peace.

8 We it knowen vnto the King, that we went into the Prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giue pou commaundement to builde this house, and to lay the foundation of these walles?

10 We asked their names also, that wee might certifie thee, & that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a great King of Israel builded, and founded it.

12 But after that our fathers had provoked the God of heauen vnto wrath, hee gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and he destroyed this house, & carried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus King of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and silver of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one Sheshbazzar by his name, whom hee had made captaine;

15 And hee saide vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and layde the foundation of the house of God, which is in Jerusalem, and since that

time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the King, let there be search made in the house of the Kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Jerusalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vneauened bread.

Then * King Darius gaue commandement, and they made search in the treasure of the treasures, which were there layde vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem, let the house be built, euen the place where they offered sacrifices, and let the walles thereof be joined together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Thre orders of great stones, & one order of timber, and let the expences be giuen of the Kings house.

5 And also let them render the vessels of the house of God (of gold and silver, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Jerusalem to his place & put them in the house of God.

6 Therefore Tatnai captaine beponde the Riuer, and Shetherboznai, and their companions Appharsecbate, which are beponde the riuer, be ye farre from thence.

7 Suffer ye the worke of this house of God, that the captaine of the Jewes and the Elders of the Jewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Jewes, for the building of this house of God, that of p'uenues of the King, which is of the tribute beyond the riuer, there be incontinently expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priests that are in Jerusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whose soeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vpon, and hee shall be hanged thereon.

¶ A. ii.

g Meaning, in the librarie, or places where lay the registers, or records of times.

1. Esdr. 6. 21.
 * Ebr. house of books.

a Wherein were the actes of the Kings of Medes and Persians.

¶ Or, towers, or courts.
 ¶ Or, marbles.

b Meaning, Zerubbabel, to whom he giueth charge.

c Meddle not with them, neither hinder them.

d For lacke of money.

¶ Or, marble.

d To wit, Salomon.
 1. King. 6. 2.
 2. Chron. 3. 2.
 2. King. 24. 12.
 and 25. 9.

e Reade Chap. 1. 1. 2.

f Reade Chap. 1. 1.

and his houſe ſhall be made a dwelling for this

12 And the God that hath cauſed his Name ^a to dwell there, deſtop all kings and people that put to their hand to alter, and to deſtop this houſe of God, which is in Jeruſalem. ¶ Darus haue made a decree, let it be done with ſpeede.

13 ¶ Then Artah the capitaine beyond the River, and Sherhar Boznai and their companions, according to that which Darus had ſent, ſo they did ſpeedily.

14 So the Elders of the Jewes builded, and they proſpered by the propheſying of Hagai the Propheet, and Zerchariah ſonne of Iddo, and they builded & finiſhed it, by the appointment of the God of Iſrael, and by the commaundement of Cyrus & Darus, & Artahſhaſte king of Perſia.

15 And this houſe was finiſhed the third day of the moneth Adar, which was ^b the firſt yeere of the reigne of King Darus.

16 ¶ And ſix children of Iſrael, the prieſtes and the Levites, and the reſidue of the children of the captiuitie, kept the dedication of this houſe of God with ioy,

17 And offered at the dedication of this houſe of God an hundred bullockes, two hundred rammes, foure hundred lambs, and twelue goates, for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Prieſtes in their order, and the Levites in their courſes ouer the ſerue of God in Jeruſalem, as it is witten in the ^c booke of Moſes.

19 And the children of the captiuitie kept the Paſſeouer on the foueteenth day of the firſt moneth.

20 (For the Prieſtes & the Levites were purified all together) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſtes, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had ^d ſeparated themſelues vnto them, from the ſirchines of the heathen of ^e land, to ſeek the Lord God of Iſrael, did eate,

22 And they kept the feaſt of vnleauened bread ſeven dayes with ioy: for the Lord had made them glad, and turned the heart of the King of ^f Aſſhur vnto them, to encourage them in the worke of the houſe of God, euen the God of Iſrael.

CHAP. VII.

1 By the commaundement of the King, Ezra and his companions come to Ieruſalem. 27 Hee giueth thanks to God.

NOW after theſe things, in the reigne of Artahſhaſte king of Perſia, was Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Balthai,

2 The ſonne of Shalum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Seraiah,

4 The ſonne of Zerahiah, the ſonne of Bazzi, the ſonne of Bukkai,

5 The ſonne of Abiſhua, the ſonne of

Phinehas, the ſonne of Eleazar, the ſonne of Aaron, the chiefe Prieſt.

6 This Ezra came vp from Babel, and was a Scribe promp in the lawe of Moſes, which the Lord God of Iſrael had giuen, and the King gaue him all his requiſt according to the hand of the Lord his God which was vpon him.

7 And there went by certaine of the children of Iſrael, and of the Prieſtes, and the Levites, and the ſingers, and the porters, and the ſerchins vnto Jeruſalem, in the ſeventh yeere of King Artahſhaſte.

8 And he came to Jeruſalem in the fifth moneth, which was in the ſeventh yeere of the King.

9 For vpon the firſt day of the firſt moneth began hee to goe vp from Babel, and on the firſt day of the firſt moneth came hee to Jeruſalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to ſeek the Lawe of the Lord, and to doe it, and to teach the precepts, and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that King Artahſhaſte gaue vnto Ezra the Prieſt and ſcribe, euen a writer of the wordes of the commaundements of ^g Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHSHAſTE king of kings to Ezra the Prieſt and perſite Scribe of the Lawe of the God of heauen, and to ^h Cheeneh.

13 I haue giuen commaundement, that euery one, that is willing in my kingdome of the people of Iſrael, and of the Prieſtes, and Levites ſo go to Jeruſalem with thee, ſhall goe.

14 Therefore art thou ſent of the King and his ſeuen counſellers, to ⁱ enquire in Iudah & Jeruſalem, according to the Law of thy God, which is in ^j thine hand,

15 And to carie the ſiluer and the golde, which the King and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Jeruſalem)

16 And all the ſiluer and golde that thou canſt finde in all the Province of Babel, with the free offering of the people, and that which the Prieſtes offer willingly to the houſe of their God which is in Jeruſalem,

17 That thou maieſt brye ſpeedily with thy ſiluer, bullockes, rammes, lambes, with their meate offerings, & their drinke offerings: and thou ſhalt offer them vpon the altar of the houſe of pour God, which is in Jeruſalem.

18 And whatſoever it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer, and golde, do pe it according to the will of pour ^k God.

19 And the veſſels that are giuen thee for the ſerue of ^l houſe of thy God, thoſe deliuer thou before God in Jeruſalem.

20 And the reſidue that ſhall be needefull for the houſe of thy God, which ſhall bee meete for thee to beſtow, thou ſhalt beſtow it out of the Kings treaſure houſe,

21 And I King Artahſhaſte haue giuen com-

b Ezra deduceh his kinned, till hee cometh to Aaron, to prouoe that hee came of him.

c Hee ſheweth here, what a ſcribe is, who had charge to write the Lawe, and to expoſt it, whom Marke calleth a ſcribe, Marke 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matth. 22. 35. Luke 10 25.

d That conteined part of Iuly and part of Auguſt.

e Of King Darius.

f Some take this for the name of a people, ſome for time or continuance, meaning that the King wiſhed him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye knowe beſt may ſerue to Gods glory.

e Who hath appointed ^a place to haue his name called vpon there.

1. Ezra 7. 1.

f Whome God ſtirred vp to aſſure them that hee would giue their worke good ſuccesse.

g This is the twelfth moneth, and conſequent part of Februarie and part of March.

h And the two and fortieth after their firſt returne.

Nom. 3. 6. & 8. 9.

i Which were of the heathen and forſaked their idolatrie to worſhip ^a true God. k Meaning, Darius who was King of the Medes, Perſians, and Aſſyrians. l Ezra. 10 ſtrengthen their hands.

a The Hebrewes write, that diuers of the Kings of Perſia were called by this name, as Pharaoh was a common name to the Kings of Egypt and Caſar to Emperours of Rome.

1 Which was the river Euphrates, and they were beyond it in respect of Babylon.

† Ebr. Corim.
m Reade 1. Kin.
7.26. & 2. chron.
2.10.

n This declareth that the feare of Gods iudgements cauled him to vſe this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people. o He gaue Ezra full authoritie to reſtore all things according to the worde of God, and to puniſh them that reſiſted and would not obey, p Thus Ezra gaue God thanks for that he gaue him to good ſucceſſe in his affaires by reaſon of the King.

commandement to al the treaſurers which are beyonde the Riuer, that whatſoener Ezra the Priſt and Scribe of the Lawe of the God of heauen ſhal require of you, that it be done mcontinently.

22 Vnto an hundred talents of ſiluer, vnto an hundred meathres of wheate, and vnto an hundred bathys of wine, and vnto an hundred^m bath of oyle, and ſalt without writing.

23 Whatſoener is by the commaundesment of the God of heauen, let it bee done ſpeedily for the houſe of the God of heauen: for why ſhoulde hee be wrothⁿ againſt the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, ſingers, poſters, Reſtimints, or miniſters in this houſe of God, there ſhall no gouernour laye vpon them tolle, tribute nor cuſtome.

25 And thou Ezra (after the wiſdome of thy God, that is in thine hand) ſet iudges and arbiters, which may iudge al the people that is beyonde the Riuer, euen all that knowe the Lawe of thy God, and teach pee them that knowe it not.

26 And whoſoever will not doe the Lawe of thy God, and the kings lawe, let him haue iudgement without delay, whether it bee vnto death, or to baniſhment, or to conſeſcation of goods, or to impriſonment.

27 p Blessed be the Lord God of our fathers, which ſo hath put in p Kings heart, to beautifie the houſe of the Lord that is in Jeruſalem.

28 And hath enclined mercie towarde mee, before the King and his counſellours, and before al the Kings mighty Princes: and I was comforted by the hande of the Lord my God, which was vpon mee, and I gathered the chiefe of Iſrael to go by my mee.

CHAP. VIII.

1 The number of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to faſt. 24 Hee admoniſheth the Priests of their ducie. 31 What they did when they came to Ieruſalem.

T Heſe * are now the chiefe fathers of them, and the genealogie of them that came by with me from Babel in the reigne of king Artaxthalthe.

2 Of the ſonnes of Phinehas, Gershom: of the ſonnes of Iſſamar, Daniel: of the ſonnes of Dauid, Barniſh:

3 Of the ſonnes of Shechaniah, of the ſonnes of Pharoſh, Zechariah, and with him the count of the males, an hundred and ſittie.

4 Of the ſonnes of Pahath Moab, Elſhoenat, the ſonne of Zerahiah, and with him two hundred males.

5 Of the ſonnes of Shechaniah, p ſonne of Jahaziel, and with him three hundred males.

6 And of the ſonnes of Adin, Ebed the ſonne of Jonathan, and with him ſittie males.

7 And of the ſonnes of Elam, Jeſhaiah the ſonne of Athaliah, and with him ſeuente males.

8 And of the ſonnes of Shephathiah, Ze-

badiah the ſonne of Michaiel, and with him ſoure ſcore males.

9 Of the ſonnes of Joab, b Badiah the ſonne of Jeſiel, and with him two hundred and eightene males.

10 And of the ſonnes of Shelomith the ſonne of Joſephiah, and with him an hundred and threſcore males.

11 And of the ſonnes of Zebai, Zechariah, the ſonne of Zebai, and with him eight and twente males.

12 And of the ſonnes of Azgad, Johanan the ſonne of Hakatan, and with him an hundred and ten males.

13 And of the ſonnes of Adonikam, that were the laſt, whole names are theſe: Eliſpheth, Jeſiel and Shemaiah, and with them threſcore males.

14 And of the ſonnes of Bignai, Bthai, and Zabbud, & with them ſeuente males.

15 And I gathered them to the Riuer that goeth toward Ahava, and there abode. We thre dapes: then I viewed the people, and the Priests, and found there none of the ſonnes of Levi.

16 Therefore ſent I to Eliezer, to Ariel, to Shemaiah, and to Eluachan, and to Jarib, and to Eluachan, and to Nathan, and to Zechariah, and to Bethuſlam the chiefe, and to Joiarib, and to Eluachan, men of vnderſtanding.

17 And I gaue them commandement, to Iddo the chiefeſt at the place of Caliphia, and I tolde them the wordes that they ſhould ſpeake to Iddo, and to his brethen the Reſtimints at the place of Caliphia, that they ſhould caule the miniſters of the houſe of our God to come vnto vs.

18 So by the good hande of our God, which was vpon vs, they brought vs a man of vnderſtanding of the ſonnes of Pahath, the ſonne of Levi the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, euen eightene.

19 Alſo Jahabiah, and with him Jeſhaiah of the ſonnes of Aſerai, with his brethren, and their ſonnes twente.

20 And of the Reſtimints, whom David had ſet, and the Princes for the ſervice of the Leuites, two hundred and twente of the Reſtimints, which all were named by name.

21 And there at the Riuer, by Ahava, I proclaimed a faſt, that wee might humble our ſelues before our God, and ſeek of him a right way for vs, and for our children, and for al our ſubſtance.

22 For I was aſhamed to require of the king an army and hoſemen, to helpe vs againſt the enemy in the way, becauſe wee had ſpoken to the king, ſaying, The hande of our God is vpon all them that ſeek him in goodneſſe, but his power and his wrath is againſt all them that forſake him.

23 So we faſted, and beſought our God for this: and he was intreated of vs.

24 Then I ſeparated twelue of p chiefe of the Priests, Sherebiah, and Jahabiah, and ten of their brethren with them.

25 And weighed them ſiluer and the golde, and the veſſels, euen the offering of

b That came to goe with Ezra,

c To that place of Euphrates, where Ahava the Riuer entereth into it, looke 1. Eſd. 8.41.

d He was the chiefeſt that taught there the Lawe of God vnto the Leuites. † Ebr. Tur wordes in their mouth.

e Reade Chap. 2.43.

f He ſheweth that: the ende of faſting is to humble the bodie to the ſpirit, which muſt proceede of the heart: liuely touched, or els it is but hypocriſie. g He thought it better to committe himſelfe to the protection of God, then by ſeeking thele ordinarie meanes to giue an occaſion to others to thinke that he did doubt of Gods power.

1. Eſd. 8.29.

a Reade Chap. 7.1.

† Or, captain of Moab.

the house of our God, which the King and his counsellors; and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand six hundred and threety talents of silver, and in silver vessel, an hundred talents, and in gold, an hundred talents:

27 And threety basins of golde, of a thousand diameters, and two vessels of shining brasse very good, & precious as gold.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate; and the golde and the silver are freely offered vnto the Lorde God of your fathers.

29 Watch ye, and keepe them vntill I weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lorde.

30 So the Priests & the Leuites receyued the weight of the silver, and of the golde, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the River of Abana on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hande of the enemy, and of such as layde waite by the way.

32 And wee came to Jerusalem, and abode there thre dayes.

33 And on the fourth day was the silver weighed, and the gold and the vessel in the house of our God by the hande of Serechos the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Josabab the sonne of Jehu, and Moabiah the sonne of Binnai the Leuite.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninerie and sixe rammes, seuentie and seven lambes, & twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to the captaines beyond the River: and they praised the people, and the house of God.

CHAP. IX.

¶ Ezra complaineth on the people that had turned themselves from God, & married with the Gentiles. 5 He prayeth vnto God.

Vhen as these thinges were done, the rulers came to me, saying, The people of Israel, and the Priests and the Leuites are not separated from the people of the landes (as touching their abominations to wit, of the Canaanites, the Hittites, the Perizzites, & Jebusites, the Ammonites, the Moabites, the Egyptians, and the Ammonites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holie seede with the people of the landes, and the hande of the

byinces and rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and sat downe astonished.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of captivity. And I sat downe astonished vntill the evening sacrifice.

5 And at the evening sacrifice I arose by from my heaume, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our head, and our trespass is grouen by vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities haue we, our kings, and our Priests bene deliuered into the hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space grace hath bene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a small this help place, that our God may light out eyes; and giue vs a little resuming in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Jerusalem.

10 And now, our God, what shall we say after this? for wee haue forsaken thy commandments,

11 Which thou hast commanded by thy seruants the Prophets, saying, The lande wherunto ye goe to possesse it, is an vncleane lande, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace nor wealth for ever, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for ever.

13 And after all that is come vpon vs for our euill deedes, & for our great trespasses, (seeing that thou our God hast stayed vs from being beneath & for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandments, and ioyne in amicitie with the people of such abominations? wouldest not thou bee angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for

That is, the gouernours are the chiefe beginners hercof.

c As one doubting whether God would continue his benefices towards vs, or els destroy this which he had begun. Exod. 29. 30. num. 28. 3. 4.

d That is, wee are drowned in sinne. e They so exceed, that they cannot grow greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Ila. 22. 73.

Exod. 23. 32. and 34. 13. 15. 16. deut. 7. 23.

Deut. 21. 6.

g Hast not vtterly cast vs downe and destroyed vs for our finnes, Deut. 28. 13.

h Reade 1. king. 9. 14.

i Reade Chap. 2. 69.

k This declared that their journey was full of danger, & yet God deliuered the according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witness of his fidelitie.

1. Esdr. 8. 67.

a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerated contrary to the Law of God, and married where it was not lawfull, Deut. 7. 3.

h He sheweth
God is iust in pun-
ishing his peo-
ple, & yet merci-
full in referring a
residue to who he
sheweth fauour.

we haue bene referred to escape, as ap-
peareth this day: behold, we are before
thee in our trespass: therefore we can not
stand before thee because of it.

CHAP. X.

*1 The people repents and turne, and put away
their strange wives.*

Whiles Ezra prayed thus, and con-
fessed himselfe weeping, and falling
downe before the house of God, there also
scumbled vnto him of Israel a very great
Congregation of men, and women and chil-
dren: for the people wept with a great la-
mentation.

2 Then Shechaniah the sonne of Jehiel
one of the sonnes of Elam, answered, and
saide to Ezra, Wee haue trespassed against
our God, and haue taken strange wives of
the people of the lande, yet nowe there is
hope in Israel concerning this.

3 Nowe therefore let vs make a cove-
nant with our God, to put away all the
wives, (and such as are boyne of them) ac-
cording to the counsell of the Lord, and of
those that feare the commandements of our
God: & let it be done according to the law.

4 Write for the matter ^a belongeth vnto
thee: we also will be with thee: be of coun-
sell and doe it.

5 Then arose Ezra, & caused the chiefe
Priestes, the Levites, & all Israel to sweare,
that they would do according to this word.
So they swore.

6 And Ezra rose vp fro before the house
of God, and went into the chamber of Jo-
shanan the sonne of Eliashib: he went euen
thither, but hee did eate neither bread, nor
drinke water: for hee mourned, because of
the transgression of them of the captiuitie.

7 And they caused a Proclamation to go
throughout Iudah and Jerusalem, vnto
all them of the captiuitie, that they should
assemble themselves vnto Jerusalem.

8 And whosoever woulde not come
within three dayes according to the coun-
sell of the Princes and Elders, all his sub-
stance shoulde be forfeyte, and he should be
separate from the Congregation of them of
the captiuitie.

9 Then all the men of Iudah & Ben-
iamin assembled themselves vnto Jerusa-
lem within three dayes, which was the
twentieth day of the ninth moneth, and all
the people sate in the streete of the house of
God, trembling for this matter, and for
the same.

10 And Ezra the Priest stood vp, & said
vnto them, We haue transgressed, and haue
taken strange wives, to increase the tres-
passe of Israel.

11 Nowe therefore giue prayse vnto the
Lord God of your father, and do his will,
and separate your selues from the people of
the land, and from the strange wives.

12 And all the Congregation answered,
and said with a loude voyce, So wil we do
according to thy wordes vnto vs.

12 But the people are many, and it is a
rairie weather, & we are not able to stande
without, neither is it the worke of one day

or two: for wee are many that haue offens-
ded in this thing.

14 Let our rulers stand therefore before
all the Congregation, & let all them which
haue taken strange wives in our cities, come
at the time appointed, & with them
the Elders of euery cite and the Iudges
thereof, till the fierce wrath of our God for
this matter turne away from vs.

15 Then were appointed Jonathan the
sonne of Ushai, and Jahasiah the sonne of
Tikvah ouer this matter, and Heshullam
and Shabbethai the Levites helped them.

16 And they of the captiuitie did so and
departed, euen Ezra the Priest and the men
that were chiefe fathers to the familie of
their fathers by name, and sate downe in
the first day of the tenth moneth to examine
the matter.

17 And until the first day of the first mo-
neth they were finishing the business with
all the men that had taken strange wives.

18 And of the sonnes of the priests there
were men founde, that had taken strange
wives, to wit, of the sonnes of Jeshua, the
sonne of Jozabab, and of his brethren,
Maaseiah, Eliezer, and Jarib, and Gedas
hah.

19 And they gaue their hands, that
they would put away their wives, & they
that had trespassed, gaue a raimme for their
trespasse.

20 And of the sonnes of Sumner, Yona-
ni and Zebadiah.

21 And of the sonnes of Harim, Maase-
iah, and Eliah, and Sheumiah, and Jehiel
and Wziyah.

22 And of the sonnes of Basbur, Elia-
chai, Maaseiah, Ishmael, Berhaneel, Jo-
zabab, and Eliahah.

23 And of the Levites, Jozabad, & Shi-
mei and Keliiah, (which is Keltiah) Bes-
ethiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of
the Porters, Shallum, and Telim, and
Uri.

25 And of Israel: of the sonnes of Pa-
ros, Iamiah, and Jeshah, and Malchiah,
and Amiam, and Eleazar, and Malchiah,
and Beniah.

26 And of the sonnes of Elam, Batta-
nah, Zechariah, and Jehiel, and Abdi, and
Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elie-
nai, Eliashib, Mattaniah, and Jeremoth
and Zabab, and Hiza.

28 And of the sonnes of Zebai, Jehoha-
nan, Yonaniah, Zabbai, Athlai.

29 And of the sonnes of Bani, Heshul-
lam, Maluch, and Adaiah, Jashub, and
Sheal, Jeremoth.

30 And of the sonnes of Pahath Mo-
ab, Adna, and Chelai, Benaiah, Maaseiah,
Mattaniah, Besaieel, and Minui, and
Maaseiah.

31 And of the sonnes of Harim, Eliezer,
Ishiah, Malchiah, Sheumiah, Shimeon,
32 Benjamin, Maluch, Shamariah.

33 Of the sonnes of Basum, Mattaniah,
Mattathah, Zabab, Eliphelet, Jeremai,
Maaseiah, Shimei.

k They went to
the chiefe cities
to sit on this
matter, which
was three mo-
neths in finish-
ing.

l Asa token
that they would
keepe promises
and doe it.

m Meaning,
of the common
people: for be-
fore he spake of
the Priests and
Leuites.

n Or, the captiues
of Moab.

1. E/dr. 8. 90.

a He confessed
his finnes, and
the finnes of the
people.

b Meaning, that
God would re-
ceiue them to
mercie.

c Which are
strangers and ma-
ried contrary to
the law of God.
d Because God
hath giuen thee
authoritie, and
learning to per-
swade the people
herein, and to
commend them.

1. E/dr. 9. 1.

z Ebr. sonnes of
the captiuitie.

y Or, condemned.

e Which con-
tained part of
Nouember and
part of Decem-
ber.

f For the season
was giuen to
raime, and so the
weather was
more sharpe and
colde, and also
their conscience
touched them.
g Ye haue layed
one sinne vpon
another.
h Reade Iosh.
7. 19.

34 Of the sonnes of Bani, Gadai, Am-
raim, and Bel,
35 Banaiab, Bediah, Chelluh,
36 Danah, Peremoth, Eliahub,
37 Spartaniab, Spartenu, and Jaafan,
38 And Bani and Berui, Sinner,
39 And Schemiah, and Nathan, and
Mabai,
40 Machnadebai, Shalhai, Sharai,

41 Mzareel, and Schemiah, Shenas-
riah,
42 Shallum, Amariah, Joseph,
43 Of the sonnes of Rebo, Jeiel, Mat-
tithiah, Zabab, Zebina, Jadau, and Joel,
44 All these had taken strange wives:
and among them were women that had
children.

n Which also
were made ille-
gitimate, because
the mariage was
vnlawfull.

Nehemiah.

THE ARGUMENT.

GOD doth in all ages and at all times set vp worthy persons for the commoditie and profite of his Church, as now within the compasse of fewe yeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their capitaine to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the walles, deliuered the people from oppression, and provided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewailerth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, & prayeth God for them.



He wordes of Nehemiah the sonne of Hachaliah. In the moneth^a Chusen, in the twentieth peere, as I was in the palace of Shulhan,
2 Came Hanani one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

a Which containeth part of November and part of December, and was their ninth moneth.
b A Iewe as I was.

c Meaning, in Iudea.

3 And they sayde vnto me, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproche, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And saide, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee day by day, and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue kept grievously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye wil transgresse, and I wil scatter you abroad among the people.

9 But if I returne vnto me, and keepe my commandements, & do them, & though your scattering were to the vttermost part

Dan. 9. 4.

§ Ebr. corrupted.

Deut. 10. 21, 28.

Deut. 30. 4.

of the heauen, yet will I gather you from thence, & will bring you vnto the place that I haue chosen, to place my Name there.

10 Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eares not hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Ierusalem, 17 And builded the walles.

Now in the moneth^a Nisan in the twentieth peere of King^b Artahabshre, the wine slood before him, and I tooke up the wine, and gaue it vnto the King. Now I was not before him in his presence.

d That is, to worship thee.
e To wit, the King Artahabshre.

a Which was the first moneth of the yeeare, and containeth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hyastapis.

2 And the King sayde vnto me, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorrowe of heart. Then was I sore afraid,

3 And I said to the King, God saue the King for ever: why should not my countenance be sad, when the citie & house of the sepulchres of my fathers lyeth waste, and the gates thereof are deniured with fire?

4 And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

5 And sayde vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of my fathers sepulchres, that I may build it.

c I desired God in mine heart to prosper mine enterprise.

6 And the King said vnto me, (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a tyme.

7 After I said vnto the King, If it please the King, let them giue me letters to pass thames beyonde the River, that they may conuey me ouer, till I come into Iudah,

§ Or, Euphrates.

8 And

Or, paradise.
d As God moved me to aske, & he gaue me good successe therein.

e There were great enemies to the Iewes, and laboured alwayes both by force, and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

Or, conuulse.
f That is, condemned of other nations, as though God hath forsaken vs.

g They were encouraged and gaue themselves to doe well, and to trauell in this worthie enterprise.

h. These were three chiefe gouernours vnder the King of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this cite one-ly) neither did any of your predecessors euer feare God,

8 And letters vnto Shash the keeper of the Kings parkes, that he may giue me liberty to build the gates of the palace (which appertained to the house) & to the walles of the cite, and for the house that I shal enter into. And the King gaue mee according to the good hand of my God vpon me.

9 I Then came I to the captaimes bespoude the river, and gaue them the kings letters. And the King had sent captaimes of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the chidren of Israel.

11 So I came to Jerusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I tolde no man what God hath put in mine heart to do at Jerusalem, and there was not a beast with me, save the beast wherupon I rode.

13 And I went out by night by the gate of the walley, and came before the Dragon well, and to the dung port, and viewed the walles of Jerusalem, howe they were broken downe, and the postes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the Kings fishpoule, and there was no roome for the beast that was vnder me to passe.

15 Then went I up in the night by the brooke, and viewed the wall, and mined backe, and coming backe, I entered by the gate of the walley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, He see the miserie that we are in, howe Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wal of Jerusalem, that we be no more a reproch.

18 Then I told them of the hand of my God (which was good ouer mee) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, let vs rise, and builde. So they strengthened their hande to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs, and sayde, What a thing is that ye doe? Will ye rebel against the King?

20 Then answered I them, and sayd to them, The God of heauen, hee will prosper vs, and wee his seruants will rise vp and builde: but as for you, ye haue no portion nor right, nor memoriall in Jerusalem.

CHAP. III.

The number of them that builded the wall.

Then arose Eliashib the hie Priest with his brethren the Priests, and they build

the Sheepgate: they repaired it, and set vp the doores thereof: euen vnto the towre of Sheph repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fifth port did the seruantes of Seemash builde, which also lapde the braimes thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Sennesmeth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshebeal: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekettes: but the great men of them put not their neckes to the worke of their lordes.

6 And the gate of the olde fishpoule fortified Jashubada the sonne of Paseah, and Meshullam the sonne of Meshebeal: they lapde the braimes thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Seronothite, men of Sibeon, and of Shiphah, vnto the throne of the Duke, which was beyond the Kiner.

8 Next vnto him fortified Buziel the sonne of Harhoiah, of the goldsmithes: next vnto him also fortified Hananiah, the sonne of Harakkiah, and they repaired Jerusalem vnto the broad wall.

9 And next vnto them fortified Rephasiah, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next vnto him fortified Jedaiiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattuth, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Holoresh, the ruler of the halfe part of Jerusalem, he and his daughters.

13 The walley gate fortified Harim, and the inhabitants of Zaniah: they builde it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he builde it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Shiphah: he builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoule of Shelaiah by the Kings garden, and vnto the steepe that goe downe from the cite of David.

16 After him fortified Bechemiah, the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the

In Ebrew, it is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

Isa. 22. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

Or, of Zorophim.

Or, of the Apotecaries.

Or, measure.

Or, Silec.

the sepulchres of David, & to the sepulchre that was repaired, and unto the house of the magistrates.

17 After him fortified he Benaias, the son of the sonne of Bani, and next unto him fortified Balthazar the ruler of the halfe part of Bethan in his quarter.

18 After him fortified their brethren, Zasuai, the sonne of Henadab the ruler of the halfe part of Bethan:

19 And next unto him fortified Ezer, the sonne of Jesbha the ruler of Gispah, the other portion ouer against the going up to the corner of the armour.

20 After him was earnest Baruch the sonne of Zaccari, and fortified another portion from the corner unto the doore of the house of Shalhib the Pie Puell.

21 After him fortified Speruth, the sonne of Denah, the sonne of Bakkos, another portion from the doore of the house of Shalhib, even as long as the house of Shalhib extended.

22 After him also fortified the Puellies, the men of the plaine.

23 After them fortified Benjamin, and Balthub ouer against their house: after him fortified Ariah the sonne of Asaiah, the sonne of Manah, by his house.

24 After him fortified Binui, the sonne of Henadab another portion, from the house of Ariah unto the turning and unto the corner.

25 Balai, the sonne of Bzai, from ouer against the corner, and the high towre that lieth out from the kings house, which is beside the court of the prison. After him, Hedera, the sonne of Paros.

26 And the Methunims they dwelt in the forresse unto the place ouer against the water gate, Eastward, & to the towre that lieth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lieth out, even unto the wall of the forresse.

28 From aboue the horse gate forth fortified the Puellies, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Sheumai, the sonne of Shechani, the keeper of the Eastgate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanan, the sonne of Zalaph, the first, another portion: after him fortified Meshullam, the sonne of Bezreiah, ouer against his chamber.

31 After him fortified Gadiah, the goldsmithes sonne, untill the house of the Methunims, and of the merchants ouer against the gate of Siphkad, & to the chambers in the corner.

32 And betwene the chamber of the corner unto the sheppegate, fortified the goldsmiths and the merchants.

CHAP. III.

7 The building of Ierusalem is hindered, 15 But God bretheth their enterprise, 17 The Jews build with one hand, & holde their weapons in the other,

But when Sanballat heard that we build the wall, then was he wroth and sore griled, and mocked the Jewes,

2 And said before his brethren and the armie of Samaria, thus he said, What doe these weake Jewes? will they fortifie the cities? will they sacrifice? will they finly it in a day? will they make the stones whole againe out of the heapes of dunt, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a force goe by, he shall enen brake down their stoute wall.

4 Heare, O our God (for we are despised) and turne their shame vpon their own head, and gine them vnto a pray in the land of their captiuitie.

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue pronounced vs before the builders.

6 So we build the wall, and all the wall was topped vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ethiopians heard that the walled of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to hinder them.

9 Then we prayed vnto our God, and set waite vnto them, day and night, because of them.

10 And Iudah said, The strength of the beavers is weakened, and there is much earth, so that we are not able to builde the wall.

11 Also our aduersaries had saide, They shall not know, neither see, till we come into the middes of them and slay them, and cause the worke to cease.

12 But when the Jewes (which dwelt beside them) came, they told vs ten times, from all places whence they shal returne, they will be vpon vs.

13 Therefore let I in the lower places behinde the wall vpon the toppes of the stones, & placed the people by their families with their swords, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraine of them: remember the great Lord, and fearefull, & fight for your brethren, your sonnes, and your daughters, your wiues, & your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsel to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the strong men did the labour, & the other halfe part of them helde the heares, and shields, and bowes, and haberguns: and the rulers stood behinde all the house of Iudah.

17 They that builded on the wal, & they that

a Of his companions, that dwelt in Samaria;

b Thus the wicked, that considered not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

c This is the meaning, that the children of God haue against the derision and threatnings of their enemies, to see to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world that they see themselves against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any private affection or grudge.

f That is, oftentimes.

g They, which brought the trydings, said thus, When you leave your worke, and go either to eate or to rest, your enemies will as

hail you.

i Who is euer at hand to deliuer his out of danger, and therefore seeing they shold fight for maintenance of Gods glory and for the preservation of their owne liues and of theirs, he encourageth them to play the valiant men.

k To oversee them and to encourage them to their worke,

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine country by Iordan and Iericho.

f Heade Ezra Chap. 2. 43.

g Meaning, the sine of his sonnes.

h Which was the place of judgement, or execution.

that bare burdens, and they that loded, bid the woike with one hands, and with the other held the sword.

18 For euery one of the builders, had his sword guided on his shoulpes, and he builded: & he that blew the trumpet, was before me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people. The woike is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, & reioyce, thither vnto vs: our God shall fight for vs.

21 So wee laboured in the woike, and halfe of them helde the speares from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruice lodge within Jerusalem, & they may bee a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the waide, (which followed me) none of vs did put off our clothes, eue euery one put them off for walshing.

CHAP. V.

The people were oppressed and in necessitie. Nehemiah reme dyeth it. He sake not the portion of others, was hee diuised by his bee shoulde grieue the people.

Now there was a great grie of the people, and of their wiues: against their brethren the Iewes.

2 For there were that sayde, Wee, our sonnes and our daughters are many, there fore we take vp coine, that wee may eate and liue.

3 And there were that sayde, We must gage our landes, and our vineyardes, and our houses, & take vp coine for the famine.

4 There were also that sayde, Wee haue borrowed money for the kings: & tribute vpon our landes and our vineyardes.

5 And now our flesh is as the flesh of our brethren, & our sonnes as their sonnes: and lo, we bring into bondage our sonnes, and our daughters, as seruants, and there be of our daughters now in fornication, and there is no power in our handes, for other men haue our landes and our vineyardes.

6 Then was I verie angrie when I heard their crye and these wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and saide vnto them, Pout ye not: burdens euery one vpon his brethren: and I set a great assembly against them.

8 And I said vnto them, Wee according to our ability haue redeemed our brethren the Iewes, which were solde vnto the heathen: & wil you sel your brethren againe, or shall they bee solde vnto vs? Then helde they their peace, and could not answer.

9 I saide also, That which ye doe, is i Meaning, Ne. not good. Might ye not to walke in p feare hemiah, of our God, for the reproch of the heathen k Who by this our enemies occasion will blaspheme the name of God, & say that our aduersaries are no better than theis. Or, Vsurie. of which ye take the wine and of the ople that pre tract of them for the lone.

10 For euery I, my brethren, & my seruants doe lend them money and coine: I pray you, let vs leaue off this burden.

11 Moreover, I pray you, vnto them this day their landes, their vineyardes, their oliues, and their houses, and remit the hundredth part of the tithe and of the coine, of the wine and of the ople that pre tract of them for the lone.

12 Then said they, We wil restore it, and wil not require it of them: we wil doe as thou hast said. Then I called the Princes, and caused them to sweare, & they should doe according to this promise.

13 So I thooke my lay, and saide, So let God shake our euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee shaken out, and emptied. And all the congregation saide, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue me charge to be gouernour in the lande of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artaxerxes, that is, twelue yeere, I, and my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of silver: yea, and their seruants bare rule over the people: but I did not I, because of the feare of God.

16 But rather I fortified a portion in the woike of this wall, & we thought, no land, and all my seruants came thither together vnto the woike.

17 Moreover there were at my table an hundred and fiftie of the Iewes, and Rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ox, and fiftie sholten sheepe, and birdes were prepared for me, and within ten dayes wine for all in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodness, according to all that I haue done for this people.

CHAP. VI.

Nehemiah answered with great wisdom, and saile to his aduersarie. Hee uot discouraged by the fals prophets.

And when Sanballat, and Tobiah, and Neschem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no more breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat & Neschem vnto me, saying, Come thou that were may nicete together in the villages in the plaine of

k Meaning, to resist their enemies, it needs required.

l That is, when they purified themselves, or els when they washed their clothes.

a Against the rich, which oppressed them. b This is the complaint of the people, shewing to what extremities they were brought, vnto c To pay our tribute to the King of the Persians, which was exacted yeerely of vs. d By nature the rich are better, then the poore. e We are not able to redeeme them, but for powerie are constrained to hire them to others. f You presse them with vsurie, and seeke howe to bring all things into your handes. g Both because they should be moued with pitie, seeing howe many were by them oppressed, and also because the iudgement of others, which should be as it were witnesses of their dealing toward their brethren, in Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

m I receiued not that portion and dyer, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commodity.

n Or, once in ten dayes. d Whereas at other times they had by measure, at this time they had most liberally.

b Meaning that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our felus to the hands of the wicked.
|| Or, *Geshem*, c As the same goeth.
d Thou hast bribed, and set vp false prophets, to make thy selfe King, and so to defraude the King of Persia of that subiection, which you owe vnto him.
e *Ebr* strengthen *your* mine hand.
f As though he would be secret, to the intent that he might pray vnto God with greater liberie, and receiue some reuelation, which in him was but hypocrisie.
g He doubted not but God was able to preserve him, and knew that if he had obeyed his counsell, he should have discouraged all the people: thus God giueth power to his to resist false prophecies, though they seeme to haue neuer so great probabilitye.
h Very grieue caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirclings.
i Which was the first moneth, and conteyned part of August, and 1 part of September.
k Also that I had sent Sanballat his answer.

of And: and they thought to doe me euill
3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: why should the worke cease for my sake? and come downe to possesse it?
4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this sort vnto me the fiftie time, with an open letter in his hand.
6 Wherein was written, It is reported among the heathen, and Calhann hath said it, that thou and the Jewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these wordes.
7 Thou hast also ordeined a Prophet to preach of thee at Jerusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the Kings eares: soine noyse therefore, and let vs take counsell to gether.
8 Then I sent vnto him, saying, It is not done according to these wordes that thou saiest: for thou fallest them of thine owne heart.
9 For all they ascraped vs, saying, Their handes shall be weakened from the worke, and it shall not be done: noyse therefore: encourage thou ille.
10 And I came to the house of Sheanaiah the sonne of Delaiah the sonne of Shebabei, and he was: I shut vp, and he said, Let vs come together vnto the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: pray in the night watch they come to kill thee.
11 Then I said, Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to lye? I will not ge in.
12 And soe, I perceiued, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.
13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, & that they might haue an euill report that they might reproch me.
14 Oo God, remember thou Tobiah and Sanballat according vnto these their wordes, and Iobadiah the Prophetesse also, & the rest of the Prophets that would haue put me in feare.
15 I stood withstanding the wall was finished on the five and twentieth day of the month, in two and fiftie daies.
16 And when all our enemies hearde thereof, even all the heathen that were about vs, they were afraide, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these daies were there many of the princes of Iudah; whose letters came vnto Tobiah, and those of Tobiah came vnto them.
18 For there were many in Iudah, that were fowles vnto him: for hee was the sonne in lawe of Shechamiah, the sonne of Arahy: and his sonne Jehonathan had the daughter of shephullam, the sonne of Berechiah.
19 Pea, they spake in his praye before me, and rode him in woordes, and Tobiah sent letters to put me in feare.
CHAP. VII.
1 After the wall once builded, I the watch appointed. 6 They that returned from the captiuitie are numbered.
N OW when the wall was builded, and I had set by the doores, and the porters, and the singers and the Leuites were appointed,
2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem: for he was doubtlesse a faithfull man, and feared God aboue many.
3 And I said vnto the, Let not the gates of Jerusalem be opened, vntill the heate of the sunne: and while I stand by, let them shut the doores, and make the fast: and I appointed wardes of the inhabitants of Jerusalem, euery one in his ward, and euery one ouer against his house.
4 Now the cite was large and great, but the people were few therein, and the houses were not builded.
5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them: which came vp at the first, and founde written therein,
6 These are the sonnes of the prouince that came vp from the captiuitie that was caried away (who Meduchabnezar king of Babel had caried away) and they returned to Jerusalem and to Iudah, euery one vnto his cite.
7 They which came with Zerubbabel, Iehua, Jechoniah, & Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mipsareth, Migui, Iehun, Zananah. This is the number of the men of the people of Israel.
8 The sonnes of Paroth, two thousand, an hundred thientie and two.
9 The sonnes of Shephatiah, three hundred thientie and two.
10 The sonnes of Arahy, five hundred fiftie and two.
11 The sonnes of Pahath Moab of the sonnes of Iehua, & Joab, two thousand, eight hundred and thientie.
12 The sonnes of Elam, a thousand, two hundred fiftie and four.
13 The sonnes of Zattu, eight hundred and five and foure.
14 The sonnes of Zaccbai, seven hundred and thientie.
15 The sonnes of Binnui, five hundred and eight and foure.
16 The sonnes of Babei, five hundred & eight

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemies.
l *Eccles*, 49, 13
m To wit, they that are mentioned, verse 2.
n *Ebr*, holde them, meaning, till the barres were put in.
o That is, the inhabitants of Iudah.
p *Ezra*, 2, 2.
q Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2, 2.
r Or, the captain of Moab.

right and twentie.

17 The sonnes of Hagab, two thousand, three hundred and two and twentie.

18 The sonnes of Bonikam, five hundred and three score and seuen.

19 The sonnes of Bignai, two thousand three score and seuen.

20 The sonnes of Abin, five hundred, and five and fiftie.

21 The sonnes of Mer of Yizkiah, ninety and eight.

22 The sonnes of Hashum, three hundred and eight and twentie.

23 The sonnes of Bezai, three hundred, and foure and twentie.

24 The sonnes of Hariph, an hundred and twelue.

25 The sonnes of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred, and eight and twentie.

28 The men of Beth-ahnaneh, two and fourtie.

29 The men of Kiriath-earim, Chephirah and Beeroth, seuen hundred, and three and fourtie.

30 The men of Ramah and Gaba, five hundred and one and twentie.

31 The men of Epiphias, an hundred and two and twentie.

32 The men of Beth-el and Ai, an hundred and three and twentie.

33 The men of the other Rebo, two and fiftie.

34 The sonnes of the other Elam, a thousand, two hundred & foure and fiftie.

35 The sonnes of Harim, three hundred and twentie.

36 The sonnes of Jericho, three hundred and five and fourtie.

37 The sonnes of Lod-hadid and Ono, seuen hundred, and one and twentie.

38 The sonnes of Senaah, three thousand, nine hundred and thirtie.

39 The Priests: the sonnes of Jedaijah of the house of Ieshua, nine hundred seuentie and three.

40 The sonnes of Immer, a thousand, and two and fiftie.

41 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuentie.

43 ¶ The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hoduiah, seuentie and foure.

44 ¶ The singers: the children of Asaph, an hundred, and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Mer, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundred and eight and thirtie.

46 ¶ The Reethunims: the sonnes of Ziba, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Beres, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of

Yagaba, the sonnes of Shihmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Keaiah, the sonnes of Rezai, the sonnes of Jakoda,

51 The sonnes of Gazan, the sonnes of Bzza, the sonnes of Palseh,

52 The sonnes of Belaï, the sonnes of Beemun, the sonnes of Shephudai,

53 The sonnes of Bakbuk, the sonnes of Bacupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Bechida, the sonnes of Bartha,

55 The sonnes of Barkos, the sonnes of Siltera, the sonnes of Tamaah,

56 The sonnes of Arziah, the sonnes of Baripha,

57 The sonnes of Salomons seruants, the sonnes of Sorai, the sonnes of Sophtereth, the sonnes of Perida,

58 The sonnes of Faala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephaniah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Anon.

60 All the Reethunims, and the sonnes of Salomons seruants were three hundred, ninety and two.

61 ¶ And these came by from Tel-melah, Tel-haretha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Bechoda, five hundred and two and fourtie.

63 And of the Priests: the sonnes of Babiath, the sonnes of Bakkos, the sonnes of Barzilai, which took one of the daughters of Barzilai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there rose by a Priest with * Drim and Thummin.

66 All the Congregation together was two and fourtie thousand, three hundred and three score.

67 Besides their seruants & their maids, which were seuen thousand, three hundred and seuen and thirtie: and they had two hundred and five and fourtie singing men and singing women.

68 Their horses were seuen hundred and five and thirtie, and their mules two hundred and five and fourtie.

69 The camels foure hundred and five and thirtie, & five thousand, seuen hundred and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand & diammes of golde, fiftie basins, five hundred and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand diammes of gold, and two thousand and two hundred & pieces of silver.

72 And

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

¶ Or, Hodaiab.

f Reade Ezra 2. 38.

g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler. Exod. 28. 30.

h Reade Ezra 2. 69.

¶ Or, minas.

72 And the rest of the people gaue twentie thousand diamas of gold, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priests and Levites, and the porters and the singers and the rest of the people and the Merchimms, and all Israel dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Lawe, 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

As for al the people assembled themselves together, in the streete that was before the watergate, and they spake vnto Ezra the Scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, and of all that coulde heare and vnderstand it, in the first day of the seuenth moneth.

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstoode it, and the eares of al the people hearkened vnto the booke of the Lawe.

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, & beside him stood Mattithiah, and Sheima, and Naniiah, and Vniah, and Hukiah, and Shaleiah on his right hand, and on his left hand Iddajah, and Elphai, and Salchiah, and Halhum, and Hashabana, Zechariah, and Bethsillan.

5 And Ezra opened the booke before all the people: for he was above all the people: and when hee opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselves, & worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, & Sherebiah, Iamin, Akkub, Shabberai, Hodiah, Asaiah, Beita, Azariah, Josabab, Hanan, Delaiah, and the Levites caued the people to vnderstand the Lawe, and the people stood in their place.

8 And they read in the booke of the lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord: pour God: mourne not, neither weepe: for all the people wept, when they heard the wordes of the Lawe.

10 He sayd also vnto them, Doe and eate of the fat, and drinke the sweete, & send part vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the joy of the Lord is your strength.

11 And the Levites ma be silence throughout all the people, saym g. Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, & to make great ioy, because they had vnderstand the wordes that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests and the Levites were gathered vnto Ezra the scribe, that hee also might instruct them in the wordes of the Lawe.

14 And they found writen in the Lawe, (that the Lord hath commanded by Moses) that the children of Israel should dwell in bootes in the feast of the seuenth moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of myrtus, and palme branches, & branches of thicketers to make bootes, as it is writen.

16 So the people went forth and brought them and made them bootes, euery one vpon the rooffe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made bootes, & late vnder the bootes: for since the time of Iehunia the sonne of Iam vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And he read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen daies, and on the eight day a solenne assembly, according vnto the maner.

CHAP. IX.

1 The people repents, and forsake their strange wives. 5 The Levites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towards them.

It the foure and twentieth day of this moneth, the children of Israel were assembled with fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Lawe of the Lord their God foure times on the day, and they confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Levites Ieshua, and Bani, Kadmiel, Sherebiah, Bunni, Sherebiah, Bani and Shebani, and cried with a loude voyce vnto the Lord their God.

5 And the Levites said, euen Ieshua and Kadmiel, Bani, Hashabaniah, Sherebiah, Hodiah, Shebamiah and Bethaniah, Stande vp, and praise the Lord your God for:

Which contained part of September and part of October,

Ezra. as one man

a Reade Ezra 7.6.

b Which had age and discretion to vnderstand,

c This declareth the great zeale, that the people had to heare the word of God,

d To the intent that his voyce might be the better heard.

e In considering their offences against the Lawe. Therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.

Leuit. 23. 34.

Or, goodly branches, as Leuit. 23. 40.

h For their houses were made flat above, read Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning, the seuenth.

1. Esdr. 9. 4.

2. Esdr. 9. 4.

b They made confession of their finnes and vsed prayers.

for euer and euer, and let them praise thy glorious name, O God, which excellently aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, and thou preferrest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * *Ur in Caldea*, * and madest his name *Abraham*.

8 And foundest his heart faithfull before thee, * & madest a covenant with him, to giue vnto his seede the lande of the *Canaanites*, *Hittites*, *Amorites*, and *Perizzites*, and *Iebusites*, and *Girgathites*, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against thee: therefore thou madest thee a name, as appeareth this day.

11 * For thou diddest breake by the sea before them, and they went through the middes of the Sea on dry lande: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

12 And * leddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgments, and true lawes, ordinances and good commandments,

14 And declaredst vnto them thine holy Sabbath, & commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselves proudly, and hardened their necke, so that they hearkened not vnto thy commandments,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and sayde, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in thy wilderness: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way wherewith they should goe.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou biddest also feede them fourtie yeeres in the wilderness: they lacked nothing: * their clothes waxed not olde, and their feete: swelled not.

22 And thou gauest them kingdomes and people, and scatteredst them into corners: so they possessed * the land of *Sihon* and the lande of the King of *Ieshbon*, and the land of *Agking of Baschan*.

23 And thou diddest multiply their children, like the starrs of the heauen, and broughtest them into the lande, wherof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, & possessed the land, and thou subduedst before them the inhabitants of the lande, euen the *Canaanites*, & gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, and olives, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy law behind their backs, & slew the Prophets (which protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vered them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to do euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy law: but they behaued themselves proudly, & hearkened not vnto thy commandments, but sinned against thy iudgements (*which a man should do and liue in them) and pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou & diddest forbear them many yeeres, and protestedst among them by

diddest admonish them by thy Prophets, & *Ebr. thou diddest prolong vpon them many yeeres.*

Exod. 13. 22.
nom. 14. 14.
1. cor. 10. 11.

Deut. 3. 4.
c Though the way was tedious and long.
d Meaning, the heathen whom he droue out.
Numb. 21. 26.

e Taking heauen and earth to witness, that God would destroy them, except they returned, as
2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God.
Leuit. 18. 5.

ezek. 20. 11.
rom. 10. 5.
gal. 3. 12.
g Which is a similitude taken of oxen, that shrink at the yoke or burthen, as *Zechar. 7. 11.*
h When thou

thy Spirit, euen by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the landes.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, thy great God, mightie and terrible, that keepeth covenant and mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of Israhel vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commandements nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewest vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill works.

36 Wherefore, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the fruite thereof, and the goodnes thereof, behold, wee are seruants therein.

37 And it pecketh much fruite vnto the Kings whom thou hast set ouer vs, because of our finnes: and they haue domination ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this we make a sure covenant, and write it, and our Princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the covenant betwene God and the people.

Nowe they that sealed were Nehemiah the 1st of the house of Bani, and Zedekiah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Balthaz, Amariah, Ghalchiah,
- 4 Baruch, Shebaniah, Galluch,
- 5 Harim, Serimoth, Obadiah,
- 6 Daniel, Gimmerth, Baruch,
- 7 Gethullam, Abiniah, Giamin,
- 8 Azariah, Bigai, Shebaniah: these are the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Baniath, Binnui, of the sonnes of Yesadab, Admielel.

- 10 And their brethren, Shebaniah, Yodiah, Kelita, Delaiah, Hanan,
- 11 Michah, Ezechiah, Gathabiah,
- 12 Zachur, Shebaniah, Shebaniah,
- 13 Yodiah, Bani, Binnui.

14 ¶ The chiefe of the people were Parosh, Baniath, Shabbai, Gai, Zattu, Bani, Binnui, Azad, Nebai,

16 Adoniah, Bignai, Abur,

17 Mer, Bignai, Azur,

- 18 Yodiah, Gathum, Bezai,
- 19 Hariph, Anathoth, Nebai,
- 20 Gathabiah, Gethullam, Bezir,
- 21 Gethazabiel, Zadok, Jaddua,
- 22 Delaiah, Hanan, Amariah,
- 23 Hochea, Hananiah, Gathur,
- 24 Galloberth, Michah, Shobek,
- 25 Nehum, Gathabiah, Gathabiah,
- 26 And Abiah, Hanan, Manan,
- 27 Galluch, Harim, Baniath,
- 28 And the rest of the people, the Priests,

the Leuites, the Porters, the Singers, the Musicians, and all that were separated from the people of the landes vnto the Lawe of God, their wives, their sonnes, and their daughters, all that could vnderstand,

29 The chiefe of them receiued it for their brethren, and they came to the curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Loyde our God, and his iudgements and his statutes:

30 And that we woulde not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, that we would not take it of them on the Sabbath, and on the holy dayes: and that we would let the seuerth peere be free, and the debtes of euery person.

32 And we made statutes for our selves to giue by the peere the third part of a shekel for the seruice of the house of our God,

33 For the shewbread, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, for the time offerings to make an atonement for Israhel, and for all the worke of the house of our God.

34 We cast also lottes for the offering of the wood, euen the Priests, the Leuites and the people to bring it into the house of our God, by the house of our fathers, peere by peere, to burne it vpon the altar of the Loyde our God, as it is written in the Lawe,

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, peere by peere, into the house of the Loyde,

36 And the first borne of our sonnes, and of our cattell, as it is written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruite of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: & the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our trauaile,

38 And the Priest, the sonne of Aaron, shall be with the Leuites, when the Leuites take tithes, and the Leuites shall bring by the tenth part of the tithes vnto the house of our God, vnto the chambers of the

b Reade Ezra 2.43.

c Which being idolaters, forsooke their wickednes, and gaue themselves to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselves, if they brake the Lawe, as Deut. 28.15.

f Which notwithstanding they brake soone after, as Chap. 13.15.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30.13.

h Or, into the house of.

i By this rehearsal is meant that there was no part nor ceremonie in the Lawe, whereunto they did not bind themselves by covenant.

j Wherefoer we laboured, or trauailed, there the tithes were due vnto the Loyd both by the Lawe, and according to the othe and covenant that we made.

Nomb. 18.26.

Exod. 34. 6, 7.

Tsal. 143. 1, 2.

i By whom we were led away into captiuitie, and haue bene appointed to bee slaine, as Ester 3.13.

k He confesseth that all these things came to them iustly for their finnes, but he appealeth fro Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to bee the lords thereof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great beneficetes.

10r, barler.

a Which subscribed to keepe the promises.

10r, captaine of Moab.

the treasure house,

39 For the children of Israel, and the children of Levi shall bring up the offerings of the coine, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah,

And the rulers of the people dwell in Ierusalem: the other people also cast lots, to bring one out of renne, to dwell in Ierusalem the holy citie, and nine partes to be in the cities,

2 And the people thanked all the men that were now to dwell in Ierusalem.

3 These now are the chiefe of the province, that dwell in Ierusalem, but in the cities of Iudah, every one dwell in his owne possession in their cities of Israel, the Priests & the Leuites, and the Rechinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwell certaine of the children of Iudah, and of the children of Benjamin. Of the sonnes of Iudah, Athasiah, the sonne of Buziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Pahaleel, of the sonnes of Perez.

5 And Paalefiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiab, the sonne of Joiasrib, the sonne of Zechariah, the sonne of Shilomi.

6 All the sonnes of Perez that dwell in Ierusalem, were foure hundredeth threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Sallai, the sonne of Meshullam, the sonne of Joed, the sonne of Pedaiab, the sonne of Holaiab, the sonne of Paalefiah, the sonne of Ichiel, the sonne of Ieshaiab.

8 And after him Gabai, Sallai, nine hundredeth and twentie and eight.

9 And Joel the sonne of Zichai was gouernour ouer them: and Iudah the sonne of Semuah, was the second ouer the citie:

10 Of the Priests, Jedaiab, the sonne of Joiarib, Jachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Apherath, the sonne of Hithrub was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundredeth, twentie and two: and Adaiab, the sonne of Jeroham, the sonne of Pelaiab, the sonne of Amzi, the sonne of Zechariah, the sonne of Pahur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers two hundredeth and two and fourtie: and Amathai, the sonne of Azareel, the sonne of Mahazai, the sonne of Meshlemoth, the sonne of Immer:

14 And their brethren valiant men, an hundredeth & eight and twentie: & their ouerscer was Zabbai the sonne of Hagedolim.

15 And of the Leuites, Shemaiah the

sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunai.

16 And Shabberthai, and Jozabad of the chiefe of Leuites were ouer the worke of the house of God without.

17 And Apattaniah, the sonne of Bichai, the sonne of Zabdi, the sonne of Mashph was the chiefe to beginne the thanksgiving and prayer: and Zabubiah the second of his brethren, & Abda the sonne of Shannania, the sonne of Galai, the sonne of Jeduthai.

18 All the Leuites in the holy citie were two hundredeth fourescore and foure.

19 And the porters Akub, Tahmon and their brethren that kept the gates, were an hundredeth twentie and two.

20 And the residue of Israel, of the Priests, and of the Leuites dwell in all the cities of Iudah, every one in his inheritance.

21 And the Rechinims dwell in the fortress, and Ziba, and Gipsa was ouer the Rechinims.

22 And the ouerscer of the Leuites in Ierusalem was Bazi the sonne of Bani, the sonne of Hashabiah, the sonne of Apattaniah, the sonne of Bichai: of the sonnes of Mashph singers were ouer the worke of the house of God.

23 For it was the kings commandment concerning them, that saphyrl prouision should be for the singers every day.

24 And Pethabiah the sonne of Ahezabeel, of the sonnes of Zerah, the sonne of Iudah was at the kings hande in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwell in Azriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iecabzeel, and in the villages thereof.

26 And in Ieshua, and in Moladah, and in Beth-paier.

27 And in Hazer-thual, and in Beer-sheba, and in the villages thereof.

28 And in Ziklag, and in Bectionah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Jarmuth.

30 Zanoah, Adullam, and in their villages, in Achish, and in the fields thereof, at Bezek, & in the villages thereof: and they dwell from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and in Aia, and Beth-el, and in the villages thereof.

32 Amathoth, Rob, Anathoth,

33 Hazai, Ramah, Gittaim,

34 Gadid, Zeboim, Bebalat.

35 Aod & Ono, in the carpenters balley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

These also are the Priests & the Leuites that went vp with Zerubbabel, the sonne of Shealtiel, & Ieshua: to wit, Seraia, to Ierusalem.

Jeremiah, Ezra,

2 Amariah, Malluch, Mattath,

3 Shecaniah, Achum, Meremoth,

k We will not leave it destitute of that, that shall be necessarie for it.

a Because their enemies dwelt round about the, they provided that it might be replenished with men, & vfed this policie, because there were fewe that offered themselves willingly.

b Which came of Perez & sonne of Iudah,

10, of a Shilonite

e That is, was the hie Priest.
d That serued and ministered in the Temple.

10, of one of the great men.

e That is, he began the psalme, & was the chanter.

f Meaning, of the Temple.
g Of the, which dwelt not in Ierusalem.

10, Or, Ophel.

h Was chiefe about the king for all his affaires.

a From Babylon.

4 Jaddo, Symetho, Abiah,
 5 Shammun, Shadai, Bilgah,
 to 6 Sharnai, and Joarib, Jedaiab,
 and 7 Sallu, Amok, Bilgah, Jedaiab: these
 were the ^b chiefs of the Priests, and of their
 brethren in the dayes of Iehua.
 8 And the Levites, Ieshua, Binnui,
 Kadmiel, Sherebiah, Judah, Mattaniah,
 were over the thanksgivings, he, and his
 brethren.
 9 And Bakbukiah and Unni, and their
 brethren were about them in the ^c watches.
 10 And Ieshua begate Joiakim: Joi-
 akim also begate Eliahub, and Eliahub be-
 gate Joiada.
 11 And Joiada begate Jonathan, and
 Jonathan begate Jaddua.
 12 And in the dayes of Joiakim were
 these, the chief fathers of the Priests: un-
 der Seraiah was Seraiah, under Jeremi-
 ah, Hananiah,
 13 Under Ezra, Meshullam, under Az-
 ariah, Jehohanan,
 14 Under Melch, Jonathan, under
 Shebaniah, Jozeph,
 15 Under Harim, Adna, under Sera-
 tor, Hilkai,
 16 Under Jaddo, Zechariah, under Cin-
 nition, Meshullam,
 17 Under Abiah, Richi, under Shu-
 iamin, and under Shadai, Bilgai,
 18 Under Bilgah, Shamun, under
 Shemaiab, Jehoiarhan,
 19 Under Joiakim, Mattaniah, under Je-
 daiah, Uzi,
 20 Under Sallai, Kallai, under Amok,
 Eber,
 21 Under Bilgiah, Balthabiah, under
 Jedaiab, Nehameel.
 22 In the dayes of Eliahub, Joiada, and
 Johanan & Jaddua were the chief fathers
 of the Levites written, and the Priests in
 the reigne of Darius the Persian.
 23 The sonnes of Levi, the chief fathers
 were written in the booke of the Chroni-
 cles even unto the dayes of Johanan the
 sonne of Eliahub.
 24 And the chiefs of the Levites were
 Balthabiah, Sherebiah, & Ieshua the sonne
 of Kadmiel, and their brethren about them
 to give praye and thankes, according to
 the ordinance of Dauid the man of God,
 warde one against warde.
 25 Mattaniah and Bakbukiah, Dba-
 diah, Meshullam, Talmon, and Akkub were
 porters keeping ^d warde at the thresholds
 of the gates.
 26 These were in the dayes of Joiakim
 the sonne of Ieshua, the sonne of Jozadak,
 and in the dayes of Nehemiah the cap-
 taine, and of Ezra the Priest and scribe.
 27 And in the dedication of the wall at
 Jerusalem they sought the Levites out of
 all their places to bring them to Jerusa-
 lem to keepe the dedication and gladnesse,
 both with thanksgivings and with songs,
 psalmes, viols and with harpes.
 28 Then the ^e fingers gathered them-
 selves together both from the plaine coun-
 trey about Jerusalem, and from the villa-
 ges of ^f Artophathi,

29 And from the house of Gilgal, & out
 of the countrey of Gaba, and Hamath:
 for ^g fingers had built them bulwages round
 about Jerusalem.
 30 And the Priests and Levites were
 purified, & cleansed the people, & the gates,
 and the wall.
 31 And I thought by the princes of ^h Meaning, Ne-
 Judah upon the wall, and appointed two hemiah,
 great companies to give thanks, and the
 one went on the right hand of the wall to-
 ward the dung gate.
 32 And after them went Beshaiah, and
 halfe of the princes of Judah,
 33 And Azariah, Ezra and Meshullam,
 34 Judah, Beniamin, and Shemaiah,
 and Jeremiah,
 35 And of the Priests sonnes with trum-
 pets, Zechariah the sonne of Jonathan,
 the sonne of Shemaiah, the sonne of Pat-
 taniah, the sonne of Michai, the sonne of
 Zaccur, the sonne of Baph,
 36 And his brethren, Shemaiah, and ^k That is, the
 Azarel, Bilalai, Galalai, Azaai, Berhanes-
 ci, and Judah, Hanani, with the musickall
 instruments of Dauid the man of God: &
 Ezra the scribe went before them.

37 And to the gate of the fountaine, even
 over against them went they by ^l Which was the
 stair of the cite of Dauid, at the going
 up of the wall beyond the house of Dauid,
 even unto the water gate Eastward.
 38 And the seconde company of their
 that gave thanks, went on the other side,
 and I after them, and the halfe of the peo-
 ple was upon the wall, & upon the towne of
 the furnaces even unto the broad wall.
 39 And upon the gate of Ephraim, and
 upon the olde gate, and upon the fishgate,
 and the towne of Hammeel, and the towne
 of Meah, even unto the Herpegate: & they
 stood in the gate of the warde.
 40 So stood ^m two companies (of them
 that gave thanks) in the house of God, and
 I and the halfe of the rulers with me.
 41 The Priests also, Eliakim, Haases-
 iah, Ominan, Michai, Choenai, Zes-
 chariah, Hananiah, with trumpets,
 42 And Balthabiah, and Shemaiah, and
 Eleazar, and Uzi, and Jehohanan, and
 Galchiah, and Elam, and Ezer: and the
 fingers sang loud, hauing Isaiah which
 was the overleer.

43 And the same day they offered great
 sacrifices and rejoiced: for God had given
 them great ioy, so that both the women
 and the children were ioyfull: and the ioy of
 Jerusalem was heard farre off.
 44 Also at the same time there were ap-
 pointed ⁿ over the chambers of the store
 for the offerings (for the first fruites, and
 for the tithes) to gather into them out of
 the fieldes of the citie the portions of the
 lawe for the Priests and the Levites: for
 Judah rejoiced for the Priests and for
 the Levites, that served.
 45 And both the fingers and the Levites
 kept the ward of their God, & the warde of
 the purification according to the comma-
 dement of Dauid, and Salomon his sonne.
 46 For in the dayes of Dauid & Baph,

^e That is, next to
 Seraiah, or rather
 of that order
 which was called
 after the name
 of Seraiah.

^f Whereof was
 Zacharie Iohn
 Baptists father.

^g That is, one
 after another, &
 every one in his
 course.

^h Ebr. sonnes of the
 fingers.

ⁱ Which were a
 certaine familie,
 and had their pos-
 sessions in the
 fields, 1. Chro,
 2. 54.

^k That is, the
 brethren of
 Zaccur.

^l Which was the
 going up to the
 mount Zion,
 which is called
 the cite of
 Dauid.

^m Ebr. caused to
 heare.

ⁿ Which
 chambers ap-
 pointed by
 Zekiah to put
 the tithes, an
 such things,
 Chro. 3. 1. 11

now were re-
 paired again
 for the same
 use.

1. Chro. 15. 1
 of

of olbe were chiefe fingers, and songs of
praple and thankefguung vnto God.

47 And in the dayes of Zerubbabel, and
in the dayes of Shechemiah did all Israel
giue portions vnto the fingers & porters,
euery day his portion, and they gaue the
holy things vnto the Leuites, and the de-
uities ^g gaue the holy things vnto the
sonnes of Aaron.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them
all strangers. 15 Nehemiah reprimeth them that
broke the Sabbath. 30 An ordinance to serue God.

And on that day did they read in the
booke of Moses, in the audience of the
people, & it was found written therein, that
the Ammonite, and the Moabite * should
not enter into the Congregation of God.

2 Because they mette not the children
of Israel with bread and with wine, & had
hired Balaam against them, that he should
curse them: and our God turned the curse
into a blessing.

3 Now when they had heard the Lawe,
they separated from Israel * all those that
were mixed.

4 And before ^b this had ^p Priest Elias
shib ^p ouersight of the chabber of the house
of our God, being * kinsman to Tobiah:

5 And he had made him a great habber,
and there had they sometime layde the of-
fings, the incense, and the vessels, and the
tythes of come, of wine, & of oyle (appoin-
ted for the Leuites, and the fingers, and the
porters) and the offerings of the Priestes.

6 But in all this time was not ^p ^p in Je-
rusalem: for in the two and thirtieth yere
of Artaxasthe King of Babel, came ^p
vnto the King, and ^p after certaine dayes ^p
obtained of the King.

7 And when ^p was come to Jerusalem,
^p vnderstoode the euill that Elashib had
done for Tobiah, ^p he had made him a
chamber in the court of the house of God.

8 And it grieved me for: therefore I cast
forth all the vessels of the house of Tobiah
out of the chamber.

9 And I commaunded them to cleanse
the chambers: and thither brought ^p a-
gain the vessels of the house of God with
the meate offering and the incense.

10 And ^p perceived that the portions of
the Leuites had not bene giuen, & that euery
one was fled to his lande, euen the Le-
uites and fingers that executed the worke.

11 Then reprimoued ^p the rulers & saide,
Why is the house of God forsaken? And ^p
assembled them, and set them in their place.

12 Then brought all Iudah the tythes
of come and of wine, and of oyle vnto the
treasures.

13 And I made treasurers ouer the treas-
ures. Shelemiah the Priest, and Zadok
the scribe, and of the Leuites, Jedaiah, and
vnder their hand Hanan the sonne of Zae-
cur the sonne of Bathaniah: for they were
counted faithfull, and their office was to
be mercesfull vnto their brethren.

14 Remember me, O my God, herein, &
wiue not out my kindness that I haue
shewed on the house of my God, and on

the offices thereof.

15 In those dayes kept ^p in Iudah
them, that trode wine presses on the Sab-
bath, and that brought in sheaves, and
which laded asses alio with wine, grapes,
and figges, and all burdens, and brought
them into Jerusalem vpon the Sabbath
day: and ^p protested to them in the day
that they shold violate.

16 There dwelt men of Tyris also there-
in, which brought fish and all waares, &
sold on the Sabbath vnto the children of
Judah euen in Jerusalem.

17 Then reprimoued ^p the rulers of Ju-
dah, and sayde vnto them, Wherewith thing
is this that ye do, and breake the Sabbath
day?

18 Did not your fathers * thus, & our
God brought all this plague vpon vs, and
vpon this cite? yet ye increase the wrath
vpon Israel, in breakeing the Sabbath.

19 And when the gates of Jerusalem
began to be darke before the Sabbath, ^p
commaunded to shut the gates, & charged,
that they shoud not bee opened till after
the Sabbath, and some of my seruants set
^p at the gates, that there shoud no bur-
den be brought in on the Sabbath day.

20 So the chapmen and marchantes of
all marchandise remained once ^p twice all
night without Jerusalem.

21 And ^p protested among them, & said
vnto them, Why tary ye all night about
the wall? If ye doe it once againe, I will
lay handes vpon you. From that time
came they no more on the Sabbath.

22 And I said vnto the Leuites that
they shoud cleanse themselves, & that they
shoud come & keepe the gates, to sanctifie
the Sabbath day. Remember me, O my
God, concerning this, and pardon me ac-
cording to thy great mercie.

23 In those dayes also I sawe Iewes
that marred wiues of ^p Mithod, of Am-
mon, and of Moab.

24 And their children spake halfe in the
speech of Mithod, & could not speake in the
Iewes language, and according to the lan-
guage of the one people, and of the other
people.

25 Then ^p reprimoued them, and * cursed
them, and smote certaine of them, & pulled
off their haire, and tooke an oath of them by
God, Ye shall not giue your daughters
vnto their sonnes, neither shall ye take of
their daughters vnto your sonnes, nor for
your seruices.

26 * Did not Salomon the king of Is-
rael thinke by these things? yet among ma-
ny nations was there no king like him: for
hee was * beloued of his God, and God
had made him King ouer Israel: * yet
strange women caused him to sinne.

27 Shall we then obey vnto you, to doe
all this great euill, & to transgresse against
our God, euen to marie strange wiues?

28 And one of the sonnes of Joiada the
sonne of Eliashib the high Priest was the
sonne in lawe of Sanballat the Horonite:
but I chafed him from me.

29 Remember them, O my God, ^p * desile
Ab. ii. the

^g I declared
vnto them, that
God would not
suffer such trans-
gressors of his
Law to be vn-
punished.

^h Was not this
a great cause,
why God pla-
gued vs in times
past? meaning,
that if they trans-
gressed now in
the same againe,
their plague
should be grea-
ter.

ⁱ About the time
that the sunne
went downe: for
the Sabbath las-
ted from the
sunne going
downe of the
one day, to the
sunne setting of
the other.

^k Meaning of
the Temple,
that none that
was vncleane,
should enter.

^l Which was a
cite of the Phi-
listims, and they
had married
wiues thereof,
and so had cor-
rupted their
speech and re-
ligion.

^m That is, I did
excommunicate
them, and driue
them out of the
Congregation.

1. King. 3. 7. 12.

2. Sam. 12. 24. 25.

1. King. 11. 1. 4.

eccl. 47. 19. 20.

n Punish them
according to

their fault, and
euill example,
which they haue
giuen to the rest
of thypeople
contrary to the
vocation,

ⁿ That is, the
tent part of the
tythes.

Deut. 23. 3.

Nomb. 22. 5. 6.

^a That is, all
such which had
doyned in vnlaw-
full marriage, and
also those with
whome God had
forbidden them
to haue societie.

^b That the se-
paration was
made.

^c He was ioy-
ned in affinitye
with Tobiah the
Ammonite and
enemie of the
Iewes.

^d Called also
Darius, Ezra. 7. 1.

^e Or, at the yeeres
end.

^f Thus we see to
what inconueni-
ences the people
fall into, when
they are destitute
of one that hath
the feare of God,
seeing that their
chiefe gouernour
was but a while
absent, and yet
they fell into
such great absur-
dities: as appea-
reth also, Exod.
32. 1.

^g He protesteth
that he did this
dutie with a
good conscience,
yerbe doeth not
iustifie himselfe
herein, but defi-
neth God to fa-
uour him, and to
be merciesfull vnto
him for his owne
goodnes sake, as
uerse 22. and 31.

the Priesthood, and the conenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, & appointed the wardes of p Wythes

and of the Leuites, euery one in his office, 31 And for the offering of the wood at times appointed, and for the first frutes.

Remember me, O my God, in goodnesse.

o That is, to shew mercie vnto me.

Ester.

THE ARGUMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres, wherein the Ebreues, and the Grecians doe varie, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Daniel 6. 1, and 9. 1, that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as thiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euertureth vp vpon him by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preferueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come, 19 for which cause she is diuorced, 20 The kings decree touching the preeminence of man.

In the dayes of Ahashuerosh (this is Ahashuerosh p reignes fro India euen vnto Ethiopia ouer an hundred & seuen and twentie yonnes)

2 In those dayes when the King Ahashuerosh sate on his throne, which was in the palace of Shulhan,

3 In the third pere of his reigne, he made a feast vnto all his princes & his seruants, euen the power of Persia and Media, and to the captaines & gouernours of the prouinces which were before him,

4 That he might shew the riches & glorie of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and foure score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shulhan, both vnto great and small seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blew cloths, fastened with robes of fine linen and purple, in silver rings, and pillars of marble: the beds were of gold, and of silver vpon a pavement of porphyrie, and marble and alabaster, and blew colour.

7 And they gaue them drinke in vessels of golde, & changed vessell after vessell, and ropall wine in abundance according to the power of the King.

8 And the drinke was by an order, none might compel: for so the King had appointed vnto all the officers of his house, that they shoulde doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the ropal house of king Ahashuerosh.

10 Vpon the seventh day, when p King was merry with wine, he commanded Medians, Bithians, Parthians, and Medians, Zerhars, and Carcas, the seuen Eunuchs, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the King with the crowne ropall, that he might shew the people & the princes her beautie: for she was faire to looke vpon.

12 But p Queene Vashti refused to come at the kings word, & which he had giuen in charge to p eunuchs: therefore p King was very angry, and his wrath kindled in him.

13 Then the King sayd to the wise men, that knew p times (for so was the kings manner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Sherhar, Admatha, Tarshish, Spores, Sparlena and Spemucan the seuen princes of Persia & Media, which sawe the kings face, and sate the first in the kingdome)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to p word of p King Ahashuerosh by the commission of the eunuchs?

16 Then Spemucan answered before the King and the princes, The Queene Vashti hath not onely done & euil against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashuerosh.

17 For the act of the Queene shall come abroad vnto all women, so that they shall despise their husbonds in their owne eyes, and shall say, The king Ahashuerosh commanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia & Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefulness, and wrath.

19 If it please the King, let a ropal decree proceede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come no more before king Ahashuerosh: and let the King giue her ropal estate vnto her companion that is better then she.

20 And when the decree of p King which shalbe made, shalbe published throughout all his kingdome (though it be great) all the women shall giue their husbonds honour, both great and small.

21 And this saying pleased the king and the

¶ Ebr. which was in the hand of the eunuchs.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellors, y might haue alwayes access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced and another made Queene.

o For he had vnder him an hundred and seuen countreys.

a Called also Darius, who was now the fourreigne Monarch, and had the gouernement of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel Chap. 6. 1. maketh mention but of fixe score, leauing out the number that is vnperfite, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. Nehem. 1. 1. d Vvich they vsed in those countreys in stead of tables. e As was becoming for so magnificent a king. f None might be compelled to drinke more then it pleased him.

¶ Which was the last day of the feast that the king made for the people, as velle 5.

the princes, and the king did according to the word of *Ammanan*.

22 For he sent letters into all the p^rovinces of the king, into every p^rovince according to the writing thereof, that to every people after their language, that every man should beare rule in his owne house, and that he should publish it in the language of the same people.

C H A P. II.

1 After the Queene was put away, certaine yong maids are brought to the king, 17 Ester pleases the king, and is made Queene. 22 Mordecai discloseth unto the King these that would betray him.

After these things, when the wrath of King Ahasuerus was appeased, hee remembered Vashti, and what shee had done, and what was decreed against her.

2 And the kings servants that ministered unto him, saide, let them seeke for the king beautiful pong virgins,

3 And let the king appoint officers throug^h all the p^rovinces of his kingdome, and let them gather all the beautiful pong virgins unto the palace of Shulhan, into the house of the women, under the hand of Yege the kings eunuche-keeper of the women, to give them their things for p^rovision.

4 And the mapde that shall please the king: let her reigne in the stead of Vashti. And this pleased the king, and hee did so.

5 ¶ In the citie of Shulhan, there was a certaine Jewe, whose name was Mordecai the sonne of Jair, the sonne of Sheimei, the sonne of Kili a man of Beniamin.

6 Which had bene carried away from Jerusalem with the captivitie that was carried away with Ieconiah king of Iudah (whom Nebuchad-nezzar king of Babel had carried away)

7 And hee nourished Hadassah, that is Ester, his uncles daughter: for shee had neither father nor mother, & the maid was faire, and beautiful to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, and manie mapdes were brought together to the palace of Shulhan, under the hande of Yege, Ester was brought also unto the kings house under the hand of Yege the keeper of the women.

9 And the mapde pleased him, and shee found favour in his sight: therefore hee caused her things for purification to bee given her freely, and her state, and seven comes maidens to bee given her out of the kings house, and hee gave chaurage to her and to her mapdes of the best in the house of the women.

10 But Ester shewed not her people and her kintred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked every day before the court of p^r women house, to know if Ester did well, and what should bee done with her.

12 And when the course of every maide came, to goe in to king Ahasuerus, after

that shee had bene twelue moneths according to the maner of p^r women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the mapdes unto the king, whatsoener he required, was given her, to go with her out of the womens house unto the kings house.

14 In the evening he went, and on the morow hee returned into the second house of the women under the hand of Shashtgaz the kings eunuch, which kept the concubines: she came in to the king no more, except hee pleased the king, and that shee were called by name.

15 Nowe when the course of Ester the daughter of Abihai the uncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the king, shee desired nothing, but what Yege the kings eunuche the keeper of the women said: and Ester found favour in the sight of all them that looked vpon her.

16 So Ester was taken unto king Ahasuerus into his house royal in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

17 And the king loved Ester above all the women, and shee found grace and favour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the king made a great feast unto all his princes, & his servants, which was the feast of Ester, and gave rest vnto the p^rovinces, and gave gifts, according to the power of a king.

19 And when the virgins were gathered the second time, then Mordecai late in the kings gate.

20 Ester had not yet shewed her kintred nor her people, as Mordecai had charged her: for Ester did after p^r word of Mordecai, as when shee was nourished wth him.

21 ¶ In those dayes when Mordecai late in the kings gate, two of the kings eunuches, Bigthan, & Teresh, which kept the doore, were woth, and sought to lay a hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and hee tolde it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

C H A P. III.

1 Haman, after hee was exalted, obtained of the king, that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahasuerus promote Haman the son of Hamanmethatha the Agagite, and crated him, and set his seat above all the princes that were with him.

2 And all the kings servants that were at the kings gate, bowed their knees, and

f What appaell the asked of the Eunuche, that was he bound to giue her.

Or, Hegai.

g Wherein her modestie appeared, because she sought not appaell to commend her beautie, but stood to the Eunuches appointment.

h Which contained part of December and part of Januarie.

i That is, made for her sake.

k Hee released their tribute.

l That is, great and magnificall.

m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10.2.

p That is, that the wife should be subiect to the husband, and at his commandement.

a That is, hee called the matter againe into communication, b By the seven wisemen of his counsell.

c The abuse of these countreies was so great, that they inuented many meanes to serue the lustes of princes, and therefore, as they ordeyned wicked lawes, that the King might haue whose daughters hee would, so they had diuers houses appointed, as one for them whiles they were virgins, an other when they were concubines, and for the Queenes another.

d Reade what this purification was, verse 12. 2. King. 2.4.15.

4 Ebr. portions.

e For though shee was taken away by a cruell lawe, yet hee ceased not to haue a fatherly care ouer her, and therefore did resort oftentimes to heare of her.

a The Persians
maner was to
kneele downe
and reuerence
their Kings, and
such as he ap-
pointed in chiefe
authoritie, which
Mordcai would
not doe to this
ambitious and
proud man.
b Thus wee see
that there is none
so wicked, but
they haue their
flatterers to ac-
cuse the godly.
c Ebr. despised in
his eyes.

c Which anse-
wereth to part
of March and part
of April.
d To knowe
what moneth
and day should
be good to en-
terprize this
thing, that it
might haue good
successe: but God
disappointed
their loes and
expectation.
e Conteyning
part of Februa-
rie, and part of
March.
f These be the
two arguments
which common-
ly the worldlings
and the wicked
victoward prin-
ces against the
godly, that is,
the contempt of
their lawes, and
diminishing of
their profite:
without respect
how God is
either pleased
or displeased.
g Ebr. weigh.
h Or. secretaries.
i Ebr. the hands
of p'ssers.

reuerenced Haman: for ^a king had so com-
manded concerning him: but Mordcai
would not the knee, neither did reuerence.
3 Then the kings seruants which were
at the kings gate, said vnto Mordcai, Why
transgresses thou the kings commaundes
in this?
4 And albeit they spake daily vnto him,
yet he would not heare them: therefore they
tolde Haman, that they might see howe
Mordcai matters would stand: for he
had tolde them, that he was a Jew.
5 And when Haman sawe that Mordcai
bowed not the knee vnto him, nor did
reuerence vnto him, then Haman was full
of wrath.
6 How he thought it too litle to lay
handes onely on Mordcai: and because
they had shewed him the people of Mord-
cai, Haman sought to destroy all the
Jewes that were throughout the whole
kingdome of Ahaluerod, euen the people
of Mordcai.
7 In the first moneth (that is the moneth
of Nissan) in the twelfth peere of King Aha-
shuerod, they cast Pur (that is a lot) be-
fore Haman, from day to day, and from
moneth to moneth, vnto the twelfth moneth,
that is the moneth of Adar.
8 Then Haman said vnto King Ahas-
uerod, There is a people scattered, & disper-
sed among the people in all the prouinces
of thy kingdome, and their lawes are di-
uers from all people, and they doe not ob-
serue thy kings lawes: therefore it is not
the kings profite to suffer them.
9 If it please the king, let it be written
that they may be destroyed, & I will pay
ten thousand talents of silver by the hands
of them that haue the charge of this busi-
nesse to buye it into the kings treasure.
10 Then the king tooke his ring from
his hande & gave it vnto Haman the sonne
of Hammedatha the Agagite, the Jewes
aduersarie.
11 And the king saide vnto Haman, Let
the silver be thine, and the people to do with
them as it pleaseth thee.
12 Then were the kings scribes called
on the thirteenth day of the first moneth, &
there was written (according to all that
Haman commaunded) vnto the kings of-
ficers, and to the captaynes that were ouer
euery prouince, and to the rulers of euery
people and to euery prouince, according to
the writing thereof, and to euery people ac-
cording to their language: in the name of
King Ahaluerod was it written, and se-
aled with the kings ring.
13 And the letters were sent by postes
into all the kings prouinces, to roote out,
to kill and to destroy all the Jewes, both
young and olde, children and women, in one
day vpon the thirteenth day of the twelfth
moneth. (which is the moneth of Adar) and
to spoyle them as a pray.
14 The contents of the writing was, that
there should bee given a commaundement
in all prouinces, and published vnto all peo-
ple, that they should be readie against the
same day.

15 And the postes compelled by the kings
commaundement went forth, and the com-
maundement was given in the palace at
Shulhan: and the king and Haman sat
drinking, but the cite of Shulhan was in
perplexitie.
CHAP. IIII.
1 Mordcai giueth the Queene knowledge of the
cruell decree of the King against the Jewes, 16 She
willeth that they pray for her.
Now when Mordcai perceiued all that
was done, Mordcai rent his clothes,
and put on sackcloth and ashes, and went
out into the middes of the cite, and cryed
with a great crye, and a biter.
2 And hee came euen before the kings
gate, but he might not enter within the
kings gate, being clothed with sackcloth.
3 And in euery prouince, and place, whi-
ther the kings charge and his commaundion
came, there was great sorow among the
Jewes, and fasting, & weeping, and mourn-
ing, & many lay in sackcloth & in ashes.
4 Then Esters maids & her euniches
came and tolde it her: therefore the Queene
was very haire, and she sent raiment to
clothe Mordcai, & to take away his sack-
cloth from him, but he received it not.
5 Then called Ester Harach one of the
kings euniches, whom he had appoynted
to serue her, and gaue him a commaun-
dement vnto Mordcai, to knowe what it
was, and why it was.
6 So Harach went forth to Mordcai
vnto the streete of the cite, which was be-
fore the kings gate.
7 And Mordcai tolde him of all that
which had come vnto him, & of the summe
of the silver that Haman had promised to
pay vnto the kings treasures, because of
the Jewes, for to destroy them.
8 Also he gaue him the copie of the wis-
ting & commaundion that was giue at Shul-
han, to destroy them, that he might shewe
it vnto Ester and declare it vnto her, and to
charge her, that she should go in to the king,
and make petition and supplication before
him for her people.
9 So when Harach came, he tolde Es-
ter the wordes of Mordcai.
10 Then Ester sayde vnto Harach, and
commaunded him to say vnto Mordcai,
11 All the kings seruants doe know, that
whosoener, man or woman, that cometh
to the king into the inner court, which is
not called, there is a law of his, that he shall
die, except him to whom the king holdeth
out the golden rod, that he may liue. Now
I haue not bene called to come vnto the
king these thirtie dayes.
12 And they certified Mordcai of Es-
ters wordes.
13 And Mordcai saide that they should
answere Ester thus, Thinke not with thy
selfe that thou shalt escape in the kings
house, more then all the Jewes.
14 For if thou holdest thy peace at this
time, & consort and deliuerance shall ap-
peare to the Jewes out of another place,
but thou and thy fathers house shall perish:
and

To wit, the
Jewes, that
were in Shu-
shan.
a Because he
would aduerti-
Ester of this
cruell procla-
mation.
b Ebr. sackcloth
and ashes were
spread for many.
c Ebr. had caused
to stand before
her.
d Ebr. declaration.
e Or. contents.
f Ebr. breathing.
g Thus Mord-
cai spake in the
confidence of
that faith, which
all Gods chil-
dren ought to
haue: which is,
that God will
deliuer them,
though all
worldly meanes
faile, and

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

a To wit, after that the Iewes had begun to fast,

b Which was a signe that her coming was agreeable vnto him, as Cha. 4. 11

c Meaning hereby, that whatsoever the asked, should be granted, as Mar. 6. 23.

d Because they used to drinke excessively in their banquetts, they called the banquet by the name of that, which was most in use or esteemed.

e I will declare what thing I demaunde,

f Thus the wicked when they are promoted, instead of acknowledging their charge and humbling themselves, were ambitious, didaine-full, and cruell.

and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai.

16 So, and assemble all the Iewes that are found in Shushan, and fast wee for me, and eate not, nor drinke in thre dayes, day nor night. I also and my maides will fast likewise, & so wil I go in to the king, which is not according to the lawe: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entred in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

As on the thirde day Ester put on her ropall apparell, and stode in the court of the kings palace within, ouer against the kings house: and the king satte vpon his ropall thione in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, he found fauour in his sight: and the king helde out the golden scepter that was in his hand: so Ester drew neere, and toucht the toppe of the scepter.

3 Then sayde the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the king & Haman come this day vnto the banker, that I haue prepared for him.

5 And the king sayde, Cause Haman to make haste that he may doe as Ester hath said. So the king and Haman came to the banker that Ester had prepared.

6 And the king said vnto Ester at the banker of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banker that I shall prepare for them: and I will do to morow according to the kings saying.

9 I Then went Haman forth the same day ioyfull & with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee stode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Nevertheless Haman refrained himselfe: and when he came home, he sent, and called for his friends, & Zereth his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that he had set him above the princes and seruants of the king.

12 Haman said moreover, Behold, Ester the

Queene did let no man come in with the king to the banker that he had prepared, saue me: and to morow am I bidden vnto her also with the king.

13 But all this doeth nothing aniaile me, as long as I see Mordecai & Iewes sitting at the kings gate.

14 Then said Zereth his wife & all his friends vnto him, let them make a tree of fittie cubites hee, and to morow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banker. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The king turneth ouer the Chronicles & findeth the fidelitie of Mordecai. 10 And commandeth Haman to cause Mordecai to be had in honour.

The same night & the king slept not, and he commaunded to bring the booke of the recordes and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had tolde of Bigtana, and Zereth two of the kings euniches, keepers of the doore, who sought to lay hands on the king Nabuchodonosor.

3 Then the king sayde, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the king said, Who is in prison? (Saw Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that hee had prepared for him.)

5 And the kings seruants said vnto him, Beholde, Haman standeth in the court. And the king sayde, Let him come in.

6 And when Haman came in, the king said vnto him, What hast thou done vnto me, whom the king wil honour? The Haman thought in his heart, To whome would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him ropall apparell, which the king useth to weare, & the horse that the king rideth vpon, and that the crowne ropall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king wil honour) and cause him to ride vpon the horse through the streete of the citie, and proclaim before him, Thus shall it be done vnto the man, whom the king wil honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman rooke the raiment & the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whom the king wil honour,

g Meaning, the highest that could be found.

h Ebr. the kings sleepe departed.

Chap. 2. 22.

a For he thought it vnworthie his estate to receiue a benefite, & not rewarde it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was known to be next to Pharaoh, Gen. 41. 42.

CHAP. VIII.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning and his head covered.

13 And Haman tolde Zeresh his wife, & all his friends all that had befallen him. Then said his wife men, & Zeresh his wife vnto him, If Mordecai bee of the see de of the Iewes, befoze whome thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall befoze him.

14 And while they were yet talking with him, came the kings eunuches & hastened to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. & she accuseth Haman, and he is hanged on the gallows, which he had prepared for Mordecai.

4 The king and Haman came to banquet with the Queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kindeome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are solde, I and my people, to be destroyed, to be slaine and to perish: but if we were solde for seruants, and for handmaidens, I would haue helde my tongue: although the aduersarie could not recompense the kings losse.

5 Then king Ahasuerus answered, & saide vnto the Queene Ester, Who is hee? and where is hee that presumeth to doe thus?

6 And Ester saide, The aduersarie and enemye is this wicked Haman. Then Haman was afraide befoze the king and the Queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood by, to make request for his life to the Queene Ester: for he saue that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester lay: therefore the king said, Will hee force the Queene also befoze me in the house? As the worde went out of the kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the king, Beholde, there standeth yet a tree in Hamans house fiftie cubits high, which Haman had prepared for Mordecai, that hee might hang vpon the tree. Then the king sayde, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the kings wrath pacified.

1 After the death of Haman was Mordecai exalted, 14 Comfortable letters are sent vnto the Iewes.

The same day did king Ahasuerus giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai came befoze the king: for Ester tolde what he was vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester let Mordecai enter the house of Haman.

3 And Ester spake yet more befoze the king, and fell downe at his feete weeping, and brought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the king helde out the golden scepter toward Ester. Then arose Ester, and stood befoze the king.

5 And said, If it please the king, and if I haue found fauour in his sight, & the thing be acceptable befoze the king, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedas, that the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the cruel, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And the king Ahasuerus said vnto the Queene Ester, and to Mordecai the Iew, Beholde, I haue giuen Ester the house of Haman, wherein they haue hanged vpon a tree, because hee laide hand vpon the Iewes.

8 Write ye also for the Iewes, as it lieth vpon in the kings name, and seale it with the kings ring: for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.

9 Then were the kings scribes called at the same time, one in the third moneth, that is the moneth of Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, & to the princes, and captains, and rulers of the prouinces, which were from India euen vnto Ethiopia an hundred and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus roly name, and sealed it with the kings ring: and he sent letters by posts on horses backe, and that rode on beskes of pice, as couriers and coltes of mares.

11 Wherein the king granted the Iewes (in what cities former they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to speele their goods:

12 Vpon one day in all the prouinces of king Ahasuerus, euen in the thirteenth day

a That is, was receiued into the kings fauour and preference.

b That he was her vncke, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5. 2.

|| Or, went about to slay the Iewes.

e This was the lawe of the Medes and Persians, as Dan. 6. 12, notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which containeth part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

|| Or, mules.

h That is, to defende themselves against all that would assault them.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5. 6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beddes feete or couche whereupon shee lay, and made request for his life.

e This was the manner of the Persians, when one was out of the kings fauour.

f Which discovered the conspiracye against the king, Chap. 2. 21, 22.

i Which hath part of February, and part of March.

k The king gaue them libertie to kill all that did oppresse them.

l He sheweth by these words that follow, what this light was,

m Conformed themselves to the Jewes religion.

a This was by Gods great providence, who turneth the ioy of the wicked into sorrow, and the teares of y godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those three hundredth, that they slewe the second day,

e verse 15.

f Whereby they declared y this was Gods iust iudgement vpon the enemies of his Church, for as much as they sought not their owne gain, but to execute his vengeance.

day of the twelfth moneth, which is the moneth of Adar.

13 The copie of the writing was, howe there should be a commandement giuen in all and euery prouince, published among al the people, and that the Jewes should be readie against that day to k^auange themselves on their enemies.

14 So the postes rode vpon beasts of price, & byomedaries, & went forth with speere, to execute the kings commandement, and the decree was giuen at Shulhan the palace.

15 And Mordecai went out from the king in royal apparel of blew, and white, and with a great crowne of gold and with a garment of fine lincn and purple, and the cite of Shulhan reioyced and was glad.

16 And vnto the Jewes was comelighit and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery cite & place, where the kings commandement and his decree came, there was ioy and gladnesse to the Jewes, a feast and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

a At the commandement of the king the Jewes put their aduersaries to death. 14 The ten tonnes of Haman are hanged. 17 The Jewes keepe a feast in remembrance of their deliuerance.

S^d in the twelfth moneth, which is p^r mosneth Adar, vnto the thirteenth day of the same, when the kings commandement and his decree blew nere to be put in execution, in p^r day that the enemies of the Jewes hoped to haue power ouer the (but it turned contray: for the Jewes had rule ouer them that hated them.)

2 The Jewes gathered them selues together vnto their cities, throughout all the prouinces of the king Abasuerus, to lay hands on such as sought their hurt, and no man could withstande them: for the feare of them fell vpon all people.

3 And al the rulers of the prouinces, and the princes and the captaynes, and the officers of the king b^eralled the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai wayed greater and greater.

5 Thus the Jewes wrote all their enemies with strokes of the sword a slaughter, a destruction, and did what they would vnto those that hated them.

6 And at Shulhan the palace slewe the Jewes and destroyed d^e five hundred men.

7 And Parshandatha, & Dalphon, and Abathah,

8 And Poratha, and Adalia, and Aridastha,

9 And Varnashta, and Arisai, and Arisdai, and Baiesatha,

10 The tenne tonnes of Haman, the sonne of Ammedatha, the aduersarie of the Jewes slewe them: but they laped not their hands: on the people.

11 On the same day came the number of those that were slaine, vnto the palace of Shulhan before the king.

12 And the king laide vnto the Queene Ester, The Jewes haue slayne in Shulhan the palace and destroyed five hundred men, and the tenne tonnes of Haman: what haue they done in the rest of the kinges prouinces: and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then said Ester, If it please the king, let it bee graunted also to morowe to the Jewes that are in Shulhan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne tonnes.

14 And the king charged to doe so, and the decree was giuen at Shulhan, & they hanged Hamans tenne tonnes.

15 So the Jewes that were in Shulhan, assembled themselves vpon the fourteenth day of the moneth Adar, and slewe three hundred men in Shulhan, but on the spoile they laide not their hand.

16 And the rest of the Jewes that were in the kinges prouinces assembled themselves, and sloode for their liues, and had rest from their enemies, and slew of them that b^e hated them, fourtie & five thousand: but they laide not their hand on the spoile.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Jewes that were in Shulhan, assembled themselves on p^r thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Jewes of the villages that dwell in the vnwalled towines, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Jewes that were through all the prouinces of p^r king Abasuerus, both nere and farre,

21 Inuoyning them that they shoulde keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yere.

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to doe as they had begun, & as Mordecai had written vnto them,

24 Because Haman the sonne of Varnashta, the Magagite al the Jewes aduersarie, had imagined against the Jewes, to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

f Thus the requieth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they laide hands on none, y were not the enemies of God.

i Meaning, in all places sauing in Shulhan.

k As the Jewes do, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

l The Jewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

m He seereth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore.

n Read Chap. 3. 7.

o Tax is, Ester.

p These are the words of 3 kings commandment to disanull Hamans wicked enterprise.

25 And when the came before the king, he commanded by letters, & her wicked device (which he imagined against the Jewes) trame upon his owne heade, and let them hang him and his sonnes on the tree.

26 Therefore they called these daies Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seene besides this, & of that which had come vnto them.

27 The Jewes also ordeined, & promised for them and for their seede, and for all that loyded vnto them, p they would not faile to obserue those 2 daies euery yere, according to their wylning, and according to their season.

28 And that these daies shoulde be remembered, and kept throughout euery generation and euery familie, and euery province, and euery cite: euen these daies of Purim shoulde not faile among the Jewes, and the memorie of them shoulde not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Jewe wrote with all authority (to confirme this letter of Purim the second time)

30 And he sent letters vnto all 7 Jewes to the hundredth, seuen and twentie pro-

uinces of the kingdome of Whatshuerosh, with wordes of peace and truerth,

31 To confirme these daies of Purim, according to their seasons, as Mordecai the Jewe and Ester the Queene had appointed them, & as they had promised for themselves and for their seed with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was writtten in the booke.

fasting & earnest prayer, which in Ebrewe is signified by this word (their cry.)

CHAP. X.

The estimation and authorities of Mordecai.

Abure vpon the land, and vpon the ples of the sea.

2 And all the actes of his power and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not writtten in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jewe was the second vnto king Whatshuerosh, and great among the Jewes, & accepted among the multitude of his brethren, who procured the wealth of his people, and spake peace ably to all his seede.

Or, transgress. q Meaning, the fourteenth & the fifteenth day of the moneth Adar.

Or, strength, & efficacie.

IOB.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Job was not onely extremely afflicted in outward things and in his body, but also in his minde, & conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehemend words, and subtil dispurations brought him almost to dispaire: for they set forth God as a seuerie Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Job maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defendeit craftily. For Job held that God did not alway punish men according to their sinnes, but that hee had secret iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments and affliction, he brasteth forth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that woulde resist God: and this is his good cause which he doth not handle well. Again, the aduersaries mainteine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, & mans sinnes, yet their intention is euill: for they labour to bring Job into despaire, and so they mainteine an euill cause. Ezekiel commendeth Job as a iust man, Ezekiel 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holnesse, riches, and care of Job for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

Were was a man in the lande of Uz called Job, & this man was an vpright & iust man, & one that feared God and eschewed euill.

2 And when the daies of their bancketting

2 And hee had seuen sonnes, and thre daughters.

3 His substance also was seuen d His children & thousande sheepe, and thre thousande riches are declared, and five hundred pokes of oxen, red to commend and five hundred shee asses, and his substance was verie great, so that this man prosperie, was the greatest of all the men of the East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

5 And when the daies of their bancketting

a That is, of the country of Idumea, as Lamentations. 4. 21, or bordering thereupon. for the land was called by the name of Uz the sonne of Dishon the sonne of Seir, Gen. 36. 28. b Forasmuch as he was a Gentile and not a Jewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his. c Hereby is declared, what it mean: b. an vpright and iust man.

a These three points are here set forth as commendable, and necessarie for him that is in authority: to haue favour of the people, to procure their wealth, and to be gentle and loving towarde them.

e Ebr. children, e Meaning, the

f That is, com-
maunded them
to be sanctified:
meaning, that
they should con-
sider the faultes,
that they had
committed, and
reconcile them-
selves for the
same.

g That is, he of-
fered for every
one of his chil-
dren an offering
of reconciliation,
which decla-
red his reli-
gion towards
God, and the
care that he
had to ward his
children.

h In Hebrew it is,
and blessed God,
which is some-
times taken for
blaspheming and
cursing, as here,
& 1. King. 21.
10. & 13. &c.

i While the feast
lasted.

k Meaning, the
Angels which
are called the
sonnes of God,
because they
are willing to
execute his will.
l Because our
infirmities can
not comprehend
God in his ma-
iestie, he is se-
forth vnto vs as a
King, that our
capacities may be
able to vnder-
stand that which

is spoken of him. m This declareth that although Satan be aduer-
sarie to God, yet he is compelled to obey him, and to doe him al ho-
mage, without whose permission and appointment hee can doe no-
thing. n This question is asked for our infirmities: for God knewe
whence he came. o Herein is described the nature of Satan, which
is euer ranging for his pray, 1. Peter 5.8. p He feareth thee not for
thine owne sake, but for the commoditie that he receyvet by
thee. q Meaning, the grace of God, which serued Iob, as a
rampart against all tentations. r This significeth that Satan is
not able to touch vs, but it is God that must doe it. s Satan no-
teth the vice, whereunto men are commonly subiect: that is, to
hide their rebellion, and to be content with God in the time of
prosperitie, which vice is disclosed in the time of their aduersitie.
t God giueth not Satan power ouer man to gratifie him, but to
declare that hee hath no power ouer man, but that which God gi-
ueth him. u That is, went to execute that which God had per-
mitted him to doe: for els hee can neuer goe out of Gods presence.
x That is, the Arabians. y Which thing was also done by the
craft of Satan, to tempt Iob the more grievously, forasmuch as hee
might see, that not onely men were his enemies, but that God made
warre against him.

were gone about, Iob sent, and sanctified
them: a rose vp early in the morning, and
offered burnt offerings according to the
number of them all. For Iob thought, he
may be that his sonnes haue sinned, and
b blasphemed God in their hearts: thus did
Iob: euerie day.

6 ¶ Now on a day when the children
of God came and stood before the Lorde,
Satan came also among them.

7 Then the Lorde sayde vnto Satan,
Whence comest thou? And Satan an-
swered the Lorde, saying, From compass-
ing the earth to and fro, and from walking
in it.

8 And the Lorde sayd vnto Satan, Hast
thou not considered my servant Iob, how
none is like him in the earth: an upright and
just man, one that feareth God, & eschew-
eth euill?

9 Then Satan answered the Lorde, and
said, Doest thou feare God for nought?

10 Hast thou not made an hedge about
him and about his house, and about all that
he hath on euery side: thou hast blessed the
worke of his hands, and his substance is
increased in the land.

11 But stretch out now thine hand and
touch all that he hath, to see if he will not
blaspheme thee to thy face.

12 Then the Lorde said vnto Satan, Doe
all that he hath in thine hand: onely vpon
himselfe shalt thou not stretch out thine
hand. So Satan departed from the pres-
ence of the Lorde.

13 ¶ And on a day, when his sonnes and
his daughters were eating, and drinking
wine in their eldest brothers house,

14 There came a messenger vnto Iob,
and sayd, The oxen were plowing, and the
asses feeding in their places,

15 And the Shabeans came violently,
and tooke them: yea, they haue slaine the
servants with the edge of the sword: but I
onely am escaped alone to tell thee.

16 And whiles he was yet speaking, an
other came, and sayde, They fire of God
is fallen from the heauen, and hath burnt
vpon the sheepe and the seruants, and de-
stroyed them.

17 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

18 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Sabeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

19 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

20 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

21 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

22 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

uoured them: but I only am escaped alone
to tell thee.

17 And whiles he was yet speaking,
another came, and sayde, The Chaldeans
have broken downe the charriot and the
horse, and have taken the sheepe and the
seruants with the edge of the sword: but
I onely am escaped alone to tell thee.

18 And whiles he was yet speaking,
another came, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants with the edge of the sword:
but I onely am escaped alone to tell thee.

19 And behold, there came a great wind
from beyond the wilderness, and smote the
four corners of the house, which fel vpon
the children, and they are dead, and I only
am escaped alone to tell thee.

20 Then Iob arose, and rent his gar-
ment, and shewed his head, and fell downe
vpon the ground, and worshipped.

21 And sayde, Naked came I out of
my mothers wombe, and naked shall I re-
turne: the Lorde hath giuen, and the
Lorde hath taken it: blessed be the
Name of the Lorde.

22 In all this did not Iob sinne, nor
charge God foolishly.

ked doe, Eccles. 5.14. 1. s. m. 6.7. b That is, into the belly of the
earth, which is the mother of all. c Hereby hee confesseth that
God is iust, and good, although his hand be fore vpon him. d But
declared that God did all things according to iustice and equite,

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His
wife tempteth him to forsake God. 11 His three
friends visite him.

A ND on a day the children of God came
and stood before the Lorde, and Satan
came also among them, and stood before
the Lorde.

2 Then the Lorde sayde vnto Satan,
Whence comest thou? And Satan an-
swered the Lorde, & said, From compassing
the earth to and fro, & from walking in it.

3 And the Lorde saide vnto Satan, Hast
thou not considered my servant Iob, howe
none is like him in the earth? * an upright
and iust man, one that feareth God, and es-
cheweth euill: for yet he continueth in his
uprightness, although thou mouedst me a-
gainst him to destroy him without cause.

4 And Satan answered the Lorde, and
said, * Skinne for skinn, and all that enter a
man hath, will be giue for his life.

5 But stretch now out thine hand, and
touch his * bones and his fleshy, to see if he
will not blaspheme thee to thy face.

6 Then the Lorde saide vnto Satan, Doe
he is in thine hand, but a saue his life.

7 ¶ So Satan departed fro the presence
of the Lorde, & smote Iob with soze boiles,

8 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

9 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

10 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

11 And whiles he was yet speaking, there
came another, and sayde, Behold, the
Chaldeans have broken downe the charriot
and the horse, and have taken the sheepe
and the seruants, and have burnt them
with fire.

2 This last
plague decla-
reth, that when
one plague is
past which see-
meth hard to be
borne, God can
send vs another
sore more grie-
uous, to trie vs,
and teach them
obedience.

a Which came
not of impa-
tience, but decla-
reth that when
the children of God
are not in-
ferrible like
blockes, but
that in their
patience they
feele affliction,
and griefe of
minde: yet they
keepe a meane
herein, and re-
bell not against
God, as the wic-
ked doe, Eccles. 5.14. 1. s. m. 6.7.

b That is, into the belly of the
earth, which is the mother of all. c Hereby hee confesseth that
God is iust, and good, although his hand be fore vpon him. d But
declared that God did all things according to iustice and equite,

1.6. b Reade Chap.

Ezek. 14.14. chap. 1.1.

c He proueth
Iob's grieue
by this that he
ceased not to
feare God when
his plagues were
griuously vpon
him.

d That is, when
thou hadst
nought against
him, or when thou
wast not able to
bring thy pur-
pose to passe.
e Hereby hee
meant that a
mans owne skin
is deare vnto
him then ano-
ther mans.

f Meaning, his owne person. g Thus Satan can goe
no further in punishing, then God hath limited him. h This fore
was most vehement, wherewith also God plagued the Egyptians,
Exo. 9.2. & threatneth to punish the rebellious people, Deu. 28.27
so that this temptation was most grievous: for if Iob had measured
Gods fauour by the vehemencie of his disease, hee might haue
thought that God had cast him off.

¹ As desire of
all other helpe
and meanes, and
wonderfully af-
flicted with the
frowe of his
disaſe,
k Satan vſeth the
ſame inſtrument
againſt Job, as
he did againſt
Adam.

¹ Meaning,
what gaineſt
thou to ſerue
God, ſeeing he
thus plagueth
thee as though
he were thine
emie? This is
the moſt grie-
uous reſentation
of the faithfull,
when their faith
is aſſailed, and
when Satan go-
eth about to
perſwade them,
that they truſt
in God in vaine.

^m For death was appointed to the blaſphemer, & ſo the meane that he ſhould be ſoone ridde out of his paine. ⁿ That is, to be patient in aduerſitie, as wereioyce when hee ſendeth proſperitie, and ſo to acknowledge him to be both mercifull and iuſt. ^o Hee ſo briedled his affections, that his tongue through impaciencie did not murmure againſt God. ^p Which were men of authoritie, wiſe and learned, and as the Septuagint write, Kings, & came to comfort him, but when they ſawe howe he was viſited, they conceyued an euill opinion of him, as though he had bene but an hypocrite, and ſo iuſtly plagued of God for his finnes. ^q This was alſo a ceremonie, which they vſed in thoſe countries, as the renting of their clothes in ſigne of ſorrowe, &c. ^r And therefore thought that he would not haue hearkened to their counſell.

CHAP. III.

¹ Job complaineth & curseth the day of his birth.
¹¹ He deſireth to die, as though death were the end of all mans miſerie.

^a Afterward ^b Job opened his mouth, and ^c curſed his day.

² And Job cried out, and ſaid,
³ Ver the day ^d perith, wherein I was borne, and the night when it was ſapde, There is a man childe conceived.

⁴ Ver that day be darkneſſe, let not God ^e regard it from about, neither let the light ſhine vpon it.

⁵ But let darkeneſſe, and the ^f ſhadow of death ſtaine it: let ^g p cloud remaine vpon it, & let them make it fearefull as a bitter day.

⁶ Ver darkeneſſe poſſeſſe that night, let it not be toynd vnto the daies of the peere, nor let it come into ^h p coſt of the moneths.

⁷ Be, deſolate be that night, and let no ⁱ rep be in it.

^a Theſe daies ended, chap. 2. ¹³
^b Here Job be-
ginneſt to feele
his great im-
paciencie in this
battell betweene
the ſpirit and the
fleſh, i. tom. 7. 18.
and after a man-
ner yeeldeth, yet
in the ende he
getteth victorie,
though he was
in the meane
time greatly
wounded.
^c Men ought
not to be wearie of their life, and curſe it becauſe of the infirmities that it is ſubiect vnto, but becauſe they are giuen to ſinne and rebel-
lion againſt God. ^d Let it be put out of the number of daies, and let it not haue the ght of the ſunne to ſeparate it from the night.
^e That is, moſt obſcure darkeneſſe, which maketh them afraid of death, that are in it.

from the ſole of his foote vnto his crowne.

⁸ And he took a ⁱ poſt earde to ſcrape him, and he ſate downe among the aſhes.

⁹ Then ſaid his ^k wife vnto him, Deſt thou ^l continue yet in thine vppightneſſe? ^m Blaſpheme God, and die.

¹⁰ But he ſapd vnto her, Thou ſpeakeſt like a fooliſh woman: what ⁿ ſhall wee receiue good at the hand of God, and not receiue euill? In all this did not Job ſinne with his ^o lippes.

¹¹ Nowe when Job three ^p friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

¹² So when they liſt by their eyes as ſaue off, they knewe him not: therefore they liſt vp their voyces and wept, & euery one of them rent his garment, and ſpin-
kled ^q duſt vpon their heades towardes the heauen.

¹³ So they ſate by him vpon the ground ſeuē daies, and ſeuē nightes, and none ſpake a worde vnto him: for they ſaw, that the griefe was ver ^r great.

⁸ Let them that curſe the day, (being ^f ready to reuue their mourning) curſe it.

⁹ Let ^g p ſtarres of ^h p twilight be dimme through darknes of it: let it looke for light, but haue none: neither let it ſee ⁱ the daw-
ning of the day.

¹⁰ Becauſe it ſhut not by the doores of my mothers wombe: nor hid ſorrowe from mine eyes.

¹¹ Why dyed I not in the birth? or why dyed I not, when I came out of the wombe?

¹² Why did the knees prevent me? and why did I ſucke the breſts?

¹³ For ſhould I nowe haue ^j lpen and bene quiet, I ſhoulde haue ſlept then, and bene at reſt.

¹⁴ With the Kings and counſellers of the earth, which haue builded themſelues ^k deſolate places:

¹⁵ With the princes that had golde, and haue filled their houſes with ſiluer.

¹⁶ Why was I not hid, as an untimely birth, either as infants, which haue not ſene the light?

¹⁷ The wicked haue there ceaſed from their tyrannie, and there they that laboured valiantly, are at reſt.

¹⁸ The priſoners reſt together, & heare not the voyce of the oppreſſour.

¹⁹ There are ſmall and great, & the ſer-
uant is free from his maſter.

²⁰ Wherefore is the light giuen to him that is in miſerie? and a life vnto them that haue heauie hearts?

²¹ Which long for death, and if it come not, they woulde enen ſearch it moye then creatures:

²² Which toy for gladneſſe, & reioyce, when they can finde the graine.

²³ Why is the light giuen to ^l p man whoſe way is hidde, and whom God hath hed-
ged in?

²⁴ For my ſighing cometh before I eate, and my roarings are powred out like the water.

²⁵ For the thing I ^m feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

²⁶ I had no peace, neither had I quiet-
neſſe, neither had I reſt, ⁿ yet trouble is come.

¹ That is, by death the crueltie of the tyrant hath ceaſed. ^m All they that ſuſtaine anie kinde of calamity anie miſerie in this world: which he ſpeaketh after the iudgement of the fleſh. ⁿ He ſheweth that the benefices of God are not comforta-
ble, except the heart be ioyfull, and the conſcience quieted. ^o That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods providence. ^p In my proſperitie I looked euer for a fall as is come nowe to paſſe. ^q The feare of troubles that ſhould enſue, cauſed my proſperitie to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIIII.

⁵ Job is reprehended of impaciencie, ⁷ And uni-
ſified, ¹⁷ & of the preſumptio of his own righteouſneſſe.

¹ Then Eliphaz the Temanite answered and ſaid,

² If wee all day to communicate with thee, wilt thou be grieued? but: who can with-
hold himſelfe from ſpeaking?

³ Behold, thou haſt taught many, and cie,
^b haſt

^f Which curſe the day of their birth, let them lay that curſe vpon this night.
^g Let it be al-
wayes night, and neuer ſee day.
^h *For the eye lids of the morning.*
ⁱ This and that which follo-
weth, declareth that when man giueth place to his paſſions, he is not able to ſtay nor keepe mea-
ſure, but run-
neth headlong into all euil, ex-
cept God call him backe.
^j The vehemen-
cie of his afflic-
tions made him to vter theſe
words, as though death were the
ende of all miſe-
ries, & as if there were no life after this, which hee ſpeaketh not as though it were ſo, but the in-
firmities of his fleſh cauſed him to braſt out into this error of the wicked.
^k He noereth the ambition of them, which for their pleaſure, as it were, change the order of na-
ture, and builde in moſt barren places, becauſe they would here
by make their
names immortal. ^l That is, by death the crueltie of the tyrant
hath ceaſed. ^m All they that ſuſtaine anie kinde of calamity anie
miſerie in this world: which he ſpeaketh after the iudgement of the
fleſh. ⁿ He ſheweth that the benefices of God are not comforta-
ble, except the heart be ioyfull, and the conſcience quieted. ^o That
ſeeth not how to come out of his miſeries, becauſe he dependeth not
on Gods providence. ^p In my proſperitie I looked euer for a fal
as is come nowe to paſſe. ^q The feare of troubles that ſhould
enſue, cauſed my proſperitie to ſeeme to me as nothing, and yet I am
not exempted from trouble.

^a Seeing this
thine impacient
thine impacient
^b haſt

b Thou hast comforted o-
thers in their
afflictions, and
canst not now
comfort thy self.
c Thus be con-
cludeth that Iob
was but an hypo-
crite, and had no
true feare nor
trust in God.
d He conclu-
deh that Iob
was reproued,
seeing that God
handled him so
extremely,
which is the ar-
gument that the
carnall men
make against
the children of
God.
e They that doe
euill cannot but
receiue euill.
f He sheweth
that God need-
eth no great
preparation to
destroy his ene-
mies: for he can
doe it with the
blast of his
mouth.
g Though men
according to
their office doe
not punish ty-
rants (whom for
their crueltie he
compreth to
lyons and their
children to their
whelpes) yet
God both is a-
ble, and his ius-
tice will punish
them.
h A thing that I
knewe not before,
was declared vnto
mee by visi-
on: that is, that whosoeuer thinketh
himselfe iust, shall be found a
finier, when he cometh before God.
i In these visions which
God sheweth to his creatures, there
is euer a certaine feare ioynd, that
the authoritie thereof might be had
in greater reuerence.
k When all
things were quiet, or when the feare
was somewhat asswaged, as God
appeared to Eliiah, 1. King. 19. 12.
l He proueth that if God did
punish the innocent, the creature
should be more iust then the
Creator, which were a blasphemie.
m If God finde imperfection in
his Angels, when they are not
maintained by his power, howe
much more shall hee lay folly to
mans charge, when hee woulde
iustifie himselfe againe? God.
n That is, in this mortall body,
subiect to corruption, 2. Cor. 5. 1.
o They see death continually
before their eyes, and dailie
approching towards them.
p No man for all this
doeth consider it.
q That is, before that any of
them were so wise as to thinke on
death.

CHAP. V.

1. 2. Eliphaz sheweth the difference betwene
the children of God and the wicked. 3 The fall
of the wicked. 4 Gods power, who destroyeth the
wicked, and deliuereth him.

ALL now, if any will, answer thee, and
to which of the saints wilt thou turne?
2 Doubtlesse anger killeth the foolishly,
and enuie slapeth the idiothe.
3 I haue seene the foolishly well rooted, &
suddenlly I cursed his habitation, saying,
4 His children shall bee farre from sal-
uation, and they shall bee dektoped in the
gate, and none shall deliuer them.
5 The hungry shall eate vpon his harvest:
pea, they shall take it from among the
thornes, and the thirstie shall drinke vpon
their substance.
6 For miserie commeth not forth of the
dust, neither doeth affliction spring out of
the earth.
7 But man is borne vnto trouble, as
the sparkes flie upward.
8 But I woulde enquire at God, and
turne my talke vnto God:
9 Which doeth great things and
searchable, and maruelous things without
number.
10 Hee giueth raine vpon the earth, and
powreth water vpon the trees,
11 And setteth vpon hie them that bee
lowe, that the fogosfull may bee exalted to
saluation.
12 He scattereth the denises of the cras-
tie: so that their hands can not accom-
plish that which they doe enterpise.
13 He taketh the wife in their craftines,
and p counsell of the wicked is made foolishly.
14 They meete with darkenesse in the
day time, and grope at noone day, as in
the night.
15 But hee sauereth the poore from the
sword, from their mouth, & from the hand
of the violent man,
16 So that the poore hath his hope, but
inquire shall stoppe her mouth.
17 Beholde, blessed is the man whome
God correcteth: therefore refuse not thou
the chastising of the Almighty.
18 For he maketh the wound, and bind-
eth it vpon he smiteth, and his hands make
whole.
19 He shall deliuer thee in fire troubles,
and in the seuenth the euill shall not touch
thee.
20 In famine he shall deliuer thee from
death, and in battell from the power of the
sword.
21 Thou shalt be hid from the scourge of
his owne sinne. i Which declareth that sinne is euer in our
corrupt nature: for before sinne it was not subiect to paine & affliction.
k If I suffred as thou doest, I would seeke vnto God. l He coun-
selleth Iob to humble himselfe vnto God, to whome all creatures
are subiect, and whose works declare that man is inexcusable, ex-
cept he glorifie God in all his works. m He sheweth by particu-
lar examples, what the works of God are. 1. Cor. 3. 12. n In things
plaine and euident they shew themselves fooles in stead of wisemen.
o This declareth that God punisheth the worldly wise, as he threat-
ned, Deut. 32. 29. p That is, he humbleth himselfe before God.
q He compareth the slander of the wicked to sharpe swords. r If
the wicked be compelled at Gods workes to stoppe their mouths,
much more they that professe God. s He will send trouble after
trouble, that his children may not for one time be continually trust
in him: but they shall haue a comfortable issue, euen in the g. carell
and the last, which is here called the seuenth, the

a He willect Iob
to consider the
example of all
them that haue
liued or doe liue
godly, whether
any of them be
like vnto him in
raging against
God as hee
doeth.
b Murmuring
against God in
afflictions, in-
creaseh the
paine and ve-
tereth mans
folke.
c That is, the
finier that hath
not the feare of
God.
d I was not moc-
ued with his
prosperitie, but
knewe that God
had cursed him
and his.
e Though God
sometime suffer
the fathers to
passe in this
world, yet his
iudgements will
light vpon their
wicked chil-
dren.
f By publique
iudgement they
shall be condem-
ned and none
shall picie
them.
g Though there
be but two or
three eares left
in the hedges,
yet these shalbe
taken from
him.
h That is, the
earth is not the
cause of barren-
nesse and mans
miserie, but

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce,

u When we are in Gods fauour, all creatures shall serue vs.

x God shall blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes

this promise performed, yet God doth recompense it otherwise to their advantage. z Wee haue learned these poynts by experience, that God punisheth not the innocent: that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man suffereth, commeth for his owne sinne.

the tongue, and thou shalt not be afraid of destruction when it cometh.

22 But thou shalt laugh at destruction and death, and shalt not be afraid of the brail of the earth.

23 For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt knowe, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in a full age, as a ricke of corne cometh in due season into the barn.

27 Lo, thus haue we enquired of it, and so it is: feare this and know it for thy selue.

CHAP. VI.

1 Iob answereth, that his paine is more grievous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

B Ut Iob answered, and said, 2 Why that my griefe were wel weighed, and my miseries were laide together in the balance!

3 For it would be now heavier then the saide of the sea: therefore my wordes are swallowed vp.

4 For the arrows of the Almighty are in me, the venime whereof doeth drinke by my spirit, and the terrours of God fight against me.

5 Doeth the wilde asse bray when he hath grasse? or loweth the ore when he hath fodder?

6 That which is vnseasonable, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Why that I might haue my desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then shoulde I yet haue comfort, (though I burne with sorowe, let him not spare) because I haue not denied his wordes of the Holy one.

11 What power haue I that I shoulde endure? or what is mine end, if I should prolong my life?

12 Is my strength like strength of stones?

or is my flesh of brasse?

13 Is it not so, that there is in mee no helpe? & that strength is taken from mee?

14 Yet that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a brooke, and as the rising of the riuers they passe away.

16 Which are blackish with pee, and wherein the snow is hid.

17 But in time they are dried by with heate and are continued: and when it is hot, they faile out of their places.

18 Or they depart from their way and course, yea, they banish and perish.

19 They that goe to Tema, considered them, and they that goe to Shedar, waped for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely nowe are ye like a binto it: ye haue leene my fearefull plague, and are afraid.

22 Was it because I sayde, Myng binto me? or giue a reward to me of pour substance?

23 And deliuer me from my enemies hand, or ransom me out of the hand of tyrants?

24 Teach mee, and I will holde my tongue: and cause me to vnderstand, where in I haue erred.

25 Howe steadfast are the wordes of righteousnesse? and what can any of pouer multiply repproue?

26 Doe ye imagine to repproue words, that the talke of the afflicted shoulde be as the winde?

27 Ye make pour wrath to fall vpon the fatherlesse, and dig a pit for pour friend.

28 Now therefore be content to looke vpon me: for I will not lie before pour face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doeth not my mouth teele sorowes?

30 Shewe mee wherein I haue erred, and I will confesse my fault. p Hee that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they bee able to perswade him by reason. q Doe you cawill at my wordes because I should be thought to speake foolishly, which am nowe in miserie? Consider whether I speake as one that is driuen to this impatiencie through very sorowe, or as an hypocrite as you condemne me.

CHAP. VII.

1 Iob sheweth the shortnes & miserie of mans life.

2 Is there not an appointed time to man vpon earth? and are not his dayes as the dayes of an hireling?

3 As a seruant longeth for the shadowe, and as an hireling looketh for the end of his worke,

4 So haue I had as an inheritance the monthes of vanitie, and painefull nightes haue bene appoynted vnto me.

5 If I saye me downe, I saye, When moneth to moneth, and I haue looked for hope in vaine,

i Haue I not sought to helpe my selfe as much as was possible? || Or, wife, dame, or laue.

k He compareth those friends which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is drie, in winter is hard frosen, and in the time of raine, when we haue no neede, overfloweth with water.

l They that passe thereby to goe into the hote countreies of Arabia, thinke to find water there, to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

o Shewe mee wherein I haue erred, and I will confesse my fault.

p Hee that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they bee able to perswade him by reason.

q Doe you cawill at my wordes because I should be thought to speake foolishly, which am nowe in miserie?

r Consider whether I speake as one that is driuen to this impatiencie through very sorowe, or as an hypocrite as you condemne me.

s He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

t He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

u He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

v He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

w He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

x He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

y He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

a To know whether I complain without iust cause.

b My griefe is so great, that I lacke words to expresse it.

c Which declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Thinke you that I grie without cause, seeing the brute beasts doe not complain when they haue what they would?

e Can a mans taste delite in that that hath no fauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vnseasonable to the mouth.

f Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.

g That is, let mee die at once, before I come to distrust in Gods promise through mine impatiencie.

h Hee feareth least he shoulde be brought to inconueniences, if his sorowes should continue.

i He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

k He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

l He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him com-

fortable wordes.

c This signifieth that his disale was rare & most horrible.
d Thus he speaketh in respect of the breuicie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.
e If thou behold me in thine anger, I shall not be able to stand in thy presence.
f I shall no more enjoy this mortal life.
g Seeing I can by none other means comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one overcome with griefe of minde.
h Am not I a poore wretch? what needest thou then to lay so much paine on me?
i So that I can haue no rest, night nor day.
k He speaketh as one overcome with sorrow, and not of iudgement, or of the examination of his faith.
l Seeing my terme of life is so short, let me haue some rest and ease.
m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob veth all kinds of perswasion with God, that he might stay his hand.
n After all tentations faith braseth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith.
o That is, I shall be dead.

shall I arise? and measuring the evening, I am enu full with toiling to and fro vnto the dawning of the day.
5 My flesh is clothed with wormes and filthines of the dust: my skinne is rent, and cannot be hidde.
6 My daies are swifter then a weauers shuttle, and they are spent without hope.
7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.
9 As the cloude vanissheth and goeth away, so he that goeth downe to the graue, shall come by no more.
10 Ye shall returne no more to his house, neither shall his place know him any more.
11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my minde.
12 Wilt thou see a whole city, that thou keepest me in ward?
13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation.
14 Then fearest thou me: with dreames, and thou dost visit me with visions.
15 Therefore my soule chuseth rather to be strangled and to die, then to be in my bones.
16 I abhorre it, I shall not liue alway: spare me then, for my daies are but a little.
17 What is man, that thou dost magnifie him, and that thou settest thine heare vpon him?
18 And dost visite him euery morning, and triest him euery moment?
19 How long will it be yet thou depart from mee? that thou wilt not let mee alone whilst I map wallowe in my settle.
20 I haue sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set mee as a make against thee, so that I am a burden vnto my selfe?
21 And why dost thou not pardon my trespass? & take away mine iniquitie? for now shall I sleepe in the dust, & if thou keepest me in ward morning, I shall not be found.
m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob veth all kinds of perswasion with God, that he might stay his hand.
n After all tentations faith braseth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith.
o That is, I shall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.
2 He answered Bildad the Shuhite, and saide,
3 How long wilt thou talke of these things? and how long shall the words of thy mouth be as a night wind?
4 Doeth God pervert iudgement? or doeth the Almighty subuert iustice?
5 If thy sounes haue sinned against him,

and he hath sent the into the place of their iniquitie,
5 Yet if thou wilt earply secke vnto God, and pray to the Almighty,
6 If thou be pure & upright, then will he be wile awake vnto thee, and hee will make the habitation of thy righteousness prosperous.
7 And though thy beginning be small, yet thy latter end shall greatly encrease.
8 Enquire therefore, I pray thee, of the former age, and prepare the selfe to searche of their fathers.
9 For we are but of yesterday, & are ignorant: for our daies vpon earth are but a shadowe.
10 Shall not they teach thee and tell thee, and utter the wordes of their heart?
11 Can a rush grow without mire? or can the grasse growe without water?
12 Though it were in greene and not cut downe, per shall it wither before any other herbe.
13 So are the pities of all that forget God, and the hypocrites hope shall perish.
14 His confidence also shall be cut off, and his trust shall be as the house of a spider.
15 Hee shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.
16 The tree is greene before the sunne, and the branches spread ouer the garden thereof.
17 The rootes thereof are wrapped about the fountaine, and are souden about the house of stones.
18 If any plucke it from his place, and it beuie, saying, I haue not sene thee,
19 Behold, it will reioyce by this meanes, that it may growe in another molde.
20 Behold, God will not cast away an upright man, neither will he take the wicked by the hand,
21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.
22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.

b That is, hath rewarded them according to their iniquities meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, it thou turne betime, whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examine all antiquities, and he shall finde it true, which he here saith.
f Meaning, that it is not ynough to haue the experience of our felues, but to be confirmed by the examples of them, that went before vs.
g As a rush can not grow without moisture, so can not the hypocrite, because he hath not faith, which is moistened with

Gods Spirit. h Which is to day, and to morrow swept away.
i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit. k That is, so that there remaine nothing there to proue whether the tree had grown there or no.
l To be planted in another place, where it may growe at pleasure.
m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousness is nothing.
2 Iob answered, and said,
3 I know verely that it is so: for how should man compared vnto God, be as iust? a To here answered to that
3 If he would dispute w him, he could not answer him one thing of a thousand.
4 touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect of a thousand things, which God could delay to his charge, man can not answer him one.

1 As brittle as a pot of clay. m That is, reason and understanding, and many other gifts whereby man excelleth all earthly creatures. n That is, thy fatherly care and providence, whereby thou preferrest me, & without y^e which I should perish straightway. o Though I be not fully able to comprehend these things, yet I must needs confesse y^e it is so. p I will alway walke in feare & humilitey, knowing that none is iust before thee. q Iob being sore assaulted in this battell betweene the flesh and the spirite, brasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases & in great abundance, shewing that God hath infinite meanes to punish man. s He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life. t Hee speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehendein that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

thou destroy me?

9 Remember, I pray thee, that thou hast made me into the clasp, and wilt thou bring me into dust againe?

10 Hast thou not poured mee out as milke: and turned mee to cruds like cheefe?

11 Thou hast clothed mee with skinne and flesh, and topned mee together with bones and sinewes.

12 Thou hast giuen me life, & grace: and thy visitation hath preferred my spirite.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straightly looke vnto mee, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not p^{er} lift by mine head, being full of confusion, because I see mine affliction.

16 But let it increaue: hunt thou me as a lion: returne and thewe thy selfe: marvellous vpon me.

17 Thou reimest thy plagues against mee, and thou increasest thy wrath against me: changes and armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe: why that I had perished, and that none eue had seene me!

19 And that I were as I had not bene, but brought from the wombe to the graue.

20 Were not my dayes fewe? let him cease, and leaue off from mee, that I may take a litle comfort.

21 Before I goe and shall not returne, euen to the land of darkenesse, and shadowe of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadowe of death, where is none order, but the light is there as darkenesse.

1 Iob is vniuersally reprehended of Zophar, & God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that line godly.

CHAP. XI.

1 Iob is vniuersally reprehended of Zophar, & God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that line godly.

Then answered Zophar the Naamathite, and saide,

2 Should not the multitude of wordes be answered? or should a great rather be multiplied?

3 Should men holde their peace at thy speeche: and when thou mockest others, shall none make thee ashamed?

4 For thou hast saide, & thy doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the secrets

of wisdome, how thou hast deserved double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are his, what canst thou doe? it is deeper then the hell, how canst thou knowe it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Per vaine man would be wise, though man newe borne is like a wilde asse colt.

13 If thou prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Wherein shalt thou lift up thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt thine and he as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt digge pittes, & shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorowe of minde.

of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit. 26. 5, 6.* k He sheweth that contrarie things shall come vnto them that doe not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 He declareth the might and power of God. 17 And how he changeth the course of things.

Then Iob answered, and said,

2 In deede because that pee are the people onely, wilidome mischiefe with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 I am as one mocked of his neighbours, who calleth vpon God, and he heareth him: the iust & the vpright is laughed to scorne.

5 He that is ready to fall, is as a lanpe despised in the opinion of the rich.

but you. *Pro. 14. 2.* b Hee reprooueth these his friends of two faultes: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation they did deride and despise their friends in his aduersitie. c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but hee, because hee hath all things that he desireth. d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

d That is, this perfection of God: & if man be not able to comprehend the height of the heauen, & depth of hell, & length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator? e If God should turne the state of things, and establish a new order in nature, who could controule him? f That is, without vnderstanding: so that whatsoever gifts he hath afterward, come of God, and not of nature. g If thou repent, pray vnto him. h Renouice thine owne euil works, & see that they offend not God, ouer whom thou hast charge. i He declareth what quicke haue, which turne to God by true repentance. *Leuit. 26. 5, 6.* k He sheweth that contrarie things shall come vnto them that doe not repent.

a Because you feele not that, which you speake, you thinke y^e whole standeth in words, & so flatter your selues as though none knew any thing, or could knowe

† Ebr. to whom
God hath brought
me with his hand.

¶ He declareth
to them that did
dispute against
him, that their
wisdom is com-
mon to all, and
such as the very
brute beasts doe
flynt teach.

¶ Or, flesh.

¶ He exhorteth
them to be wise
in iudging, and
as well to knowe
the right way
why God hath
giuen them
eares, as he hath
done a mouth.

¶ Though men
by age, and con-
tinuance of time
attaine to wise-
dome, yet it is
not comparable
to Gods wise-
dome, nor able
to comprehend
his iudgements,
wherein he an-
swereth to that,
which was al-
ledged, Cha. 8. 8.

¶ He sheweth
that there is no-
thing done in
this world with-
out Gods wil &
ordenance: for
else he should
not be almighty.
¶ He raketh wise-
dome fro them.
¶ He abatech
the honour of
princes, & bring-
eth them into
the subiection
of others.

¶ He causeth that their words haue no credit, which is, when he wil
punish sinne. ¶ In this discourse of Gods wonderful workes, Job
sheweth that whatsoever is done in this world, both in the order and
change of things, is by Gods wil and appointment: wherein he de-
clareth that he thinketh well of God, and is as able to set forth his
power in wordes, as they that reasoned against, were.

6 The tabernacles of robbers doe pro-
spere, as they are in iustitie, that prouoke God,
whom God hath enriched with his hand.
7 Marke now the beasts, & and they shall
teach thee, and the foules of the heauen, and
they shall tell thee:

8 O I speake to the earth, and it shall
shewe thee: or the fishes of the sea, and they
shall declare vnto thee.

9 Who is ignorant of all these, but that
the hand of the Lord hath made these?

10 In whose hand is the soule of euery
living thing, and the breath of all many-
kindes.

11 Doth not he eares discern, & words?

and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and
in the length of dayes is understanding.

13 With him is wisdom and strenght:
he hath counsell and understanding.

14 Beholde, he will breake downe, and
it cannot be built: hee shattereth a man by,
and he cannot be looked.

15 Beholde, he withholdeth the waters,
and they drye by: but when he sendeth them
out, they beset the earth.

16 With him is strenght and wisdom:
he that is deceiued, and that deceperth,
are his.

17 Yee causeth the counsellors to goe as
spoyle, and maketh the iudges fooles.

18 He looseth the collar of kings, and
girdeth their loynes with a girdle.

19 Yee leadeth away the princes, as a
preye, and overthroweth the mighty.

20 He taketh away the speech from the
faithfull counsellors, and taketh away the
iudgement of the ancient.

21 He pouereth contempt vpon princes, &
maketh the strength of the mighty weake.

22 He discovereth the deepe places from
their darkenesse, and bringeth forth the sha-
dow of death to light.

23 He increaseth the people, & destroy-
eth them: he enlargeth the nations, and
bringeth them in againe.

24 He taketh away the hearts of them
that are the chiefe over the people of the
earth, and maketh them to wander in the
wildernesse out of the way.

25 They grape in darke without light:
and he maketh them to stagger like a drunken
man.

and I desire to dispute with God.

4 For in deede ye saie yes, and all you
are hypocrites of no balne.

5 O, that you would hold your tongue,
that it might bee imputed to you for wise-
dome!

6 Now heare my disputation, and giue
eare to the arguments of my lips.

7 Will ye speake wickedly for Gods de-
fence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye
contend for God?

9 Is it well that he should seeke of you:
will you make a lie for him, as one lyeth
for a man?

10 He will surely reprove you, if ye doe
secretly accept any person.

11 Shall not his excellencie make you as-
traide? and his feare fall vpon you?

12 Your memories may bee compa-
red vnto alhes, and your bodies to bobbies
of clasp.

13 Holde your tongues in my presence,
that I may speake, and let come vpon
what will.

14 Wherefore doe I take my flesh in
my teeth, and put my soule in mine hand?

15 Doe, though he slay me, yet will I trust
in him, and I will reprove my waies in
his sight.

16 He shall be my saluation also: for the
hypocrite shall not come before him.

17 Heare diligently my words, & marke
my talke.

18 Beholde now: if I prepare me to
iudgement, I knowe that I shall bee ius-
tified.

19 Who is hee, that will pleade with
me? and if I now hold my tongue, I die.

20 But doe not these two things vnto
me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and
let not thy feare make me afraid.

22 Then call thou, and I will answer:
or let me speake, and answer thou me.

23 How many are mine iniquities and
sinnes? thewe mee my rebellion, and my
sinne.

24 Wherefore hidest thou thy face, and
takest me for thine enemy?

25 Wilt thou breake a lease brynet to and
fro: and wilt thou pursue the dyce subtle?

26 For thou wiltest bitter things against
mee, and makest me to possesse the
iniquities of my youth.

27 Thou puttest my feete also in the
stocks, and lookest narrowly vnto all my
paths, and makest the print thereof in the
heelles of my feete.

28 Such one consumeth like a rotten
thing, and as a garment that is moth-eaten.

punish me for my sinnes. i. If I defende not my cause, euery man
will condemne me. k. Hee sheweth what these two things are.

l. His pangs thus moue him to reason with God, not denying but
that he had sinned: but he desired to vnderstand what were his great
sinnes that he had deserued such rigor, wherein hee offended, that
he would knowe a cause of God why he did punish him. m. Thou
punishest mee now for the fautes that I committed in my youth.

n. Thou makest me thy prisoner, and doest fo presse me that I can
not stire hand nor foote. † Ebr. rootes.

h. To proue that
God doeth thus.

CHAP. XIII.

¶ Job compareth his knowledge with the experi-
ence of his friends. ¶ The penitent shalbe saved,
and the hypocrite condemned. ¶ He prayeth vnto
God that he would not handle him rigorously.

¶ He, wthne epe hath seene all this: mine
Leare hath heard, and vnderstand it.

2 I know also as much as you knowe:
I am not inferior vnto you.

3 But I will speake to the Almighty,

CHAP. XLIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope susteineth the godly. 22 The condition of mans life.

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.

Chap. 8. 9. psalms. 144. 4.

b His meaning is, that seeing that man is so traile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednesse of the flesh, when it is not subiect to the spirite.

Psal. 51. 5. 7.

c Vntill the time that thou hast appointed for him to die, which he desireth, as the hiring wayteth for the end of his labour to receiue his wages.

d He speaketh not here as though he had no hope of the immortallitie, but as a man in extreme paine, whose reason is overcome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paynes, and take me to mercie.

g Meaning, vnto the day of the resurrection when he should bee changed and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answer when thou callest me. *Prou. 5. 21.* I Thou layest them altogether and sufferest none of my sinnes unpunished.

k He murmureth through the impatience of the flesh against God, as though hee wised as great feueritie against him as against the harde rocks, or water that overflowe, so that hereby all the occasion of his hope is taken away.

Man: that is boine of a woman, is of Althor continuance. and full of trouble. **2** He thooteth forth as a flower, and is cut downe: he vaniseth also as a shadowe, and continueth not.

3 And yet thou openest thine eyes vpon such a one, and canst me to enter into iudgment with thee.

4 Who can bring a cleane thing out of filthinesse? there is none one.

5 Are not his dayes determined? the number of his moneths is with thee: thou hast appointed his boundes, which he cannot passe.

6 Turne from him that hee may cease: brull his desired daye, as an hiringling.

7 For there is hope of a tree, if it be cut downe, that it will yet sproute, & the branches thereof will not cease.

8 Though the roote of it waie old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, & bring forth boughes like a plant.

10 But man is like a sicke, and dieth, and man perissheth: and where is he?

11 As the waters passe from the sea, and as the flood decapeth and dieth by,

12 So man sleppeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graine, and keepe mee secreete, vntill thy wrath were past, and wouldest giue mee terme, and remember me!

14 If a man die, shall hee liue againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou shalt loue the worke of thine owne hands.

16 But now thou hast nombrest my steps, and doest not delay my finnes.

17 Mine iniquitie is sealed by, as in a bag, & thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, cometh to nought, and the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou piercest allway against him, so that he passeth away: yett changeth his face when thou callest him away.

21 And hee knoweth not if his finnes shall be honourable, neither shall hee vnderstand concerning them, whether they shall be of lowe degree,

22 But while his flesh is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdom, and purues to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and sayde,

2 Shall a wise man speake wordes of the winde, and fill his bellie with the East winde?

3 Shall he dispute w wordes not come? or will talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneeth thee, & not I, and thy lips reuel against thee.

7 Art thou the first man that was boine? and wast thou made before the hills?

8 Hast thou heard the secreete counsell of God, and dost thou restraime wisdom to thyselfe?

9 What knowest thou that wee knowe not? and vnderstandest that is not in vs?

10 With vs are both ancient & deep aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart take thee as wap, and what doe thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that hee should be cleane? and hee that is boine of woman, that he should be iust?

15 Behold, hee found no stedfastnesse in his fauits: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthie, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secrete:

19 To whome alone the land was giuen, and no stranger passed through them.

20 The wicked man is continually as one that travaileth of childe, and the number of his peres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Yee bekeneth not to returne out of darknes: for he seeth a sword before him.

23 Yee wandreth to and fro for bread

1 Yet whiles hee liueth, he shall be in paine and miserie.

a That is, vaine wordes, and without consolation.

b Meaning, with matters that are of none importance, which are forgotten as soone as they are uttered, as East winde dieth vpon the moisture as soone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers, & contemners of God.

e That is, the most ancient, & so by reason the most wisest.

f Art thou onely wiser?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsel.

h Why doest thou stand in thine owne conceits?

i *Hebr. in thy spirit*

j His purpose is to proue, that Iob as an vnjust man and an hypocrite is punished for his finnes, likewise he did before.

k Which hath a desire to sinne, as hee that is thirskie, to drinke.

l Who by their words, and so the land seemed to bee giuen to them alone.

m The cruel man is ever in danger of death, and is neuer quiet in conscience.

n Out of that miserie wherinto he once falleth.

o God doeth not onely impoverish the wicked oft times: but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a

p He sheweth what weapons God vseth against the wicked which life vp themselves against him, to wit, terror of conscience, and outward afflictions.

q That is, he was so puffed vp with great prosperitie & abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God. r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreme miserie. s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were built or maintained by pawning and bribery. y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 2 Counteth in what extremie he is. 19 And taketh God witness of his innocencie.

B^{ut} Iob answered, and said, 2 I haue oft times heard such things: miserable comforters be ye all.

3 Shal there be none rinde of wordes of winde: or what maketh thee bolde so to answer?

4 I coulde also speake as ye doe: (but would God your soule were in my soules stead) I coulde keepe you companie in speaking, and coulde shake mine head at you.

5 But I woulde strengthen you with my mouth, and the comfort of my lippes should asswage your sorowe.

6 Though I speake, my sorrow cannot be asswaged: though I cease, what release haue I?

7 But nowe he maketh me wearie: O God, thou hast made all my congregation desolate,

where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hande against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with his fatnesse, & hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee beleueneth not that he ereth in vanitie: therefore vanitie shalbe his charge.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her feawe grape, and shall cast him off, as the olive doth her flower.

34 For the congregation of the hypocrite shalbe desolate, and fire shall deuoure the houses of budes.

35 For they conceiue mischief, & bring forth vanitie, and their belly hath prepared deceit.

8 And hast made me full of wrinkles, which is a witness thereof, & my leane face: vnder my mee, testifying the same in my face.

9 His wrath hath togne me, and he hath teeth me, and gnaweth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the cheek: in reproche: they gather themselves together against me.

11 God hath bestowed me to the blast, and hath made me to turne out of the way by the hands of the wicked.

12 I was in weakly, but he hath brought me to nought: he hath taken mee by the necke, & beaten me, and set me as a marke for himselfe.

13 His archers compass me round about: he cutteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 He hath broken mee with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine house vnto the dust.

16 My face is withered with weeping, & the shadowe of death is vpon mine eyes.

17 Though there bee no wickednesse in mine hands, and my prayer be pure.

18 O earth, couer not thou my blood, & let my crying finde no place.

19 For lo, now my witness is in the heauen, and my record is on hie.

20 My friends speake eloquently against me: but mine eye poureth out teares vnto God.

21 Oh that a man might pleade with God, as man with his neighbour!

22 For the peeres accomited come, & I shal go the way, whence I shal not returne.

t Though man condemne me, yet God is witness of my cause. u Vse painted wordes in stead of true consolation. x Thus by his great tormentes he is caried away, and brasteth out into passions, and speaketh vnadvisedly, as though God shoulde intreate man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance. 13 Shewing that he looketh but for death.

M^y breath is corrupt: my napres are cut off, and the graue is ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitterness.

3 Lay downe now and put me in suretie for thee: who is he, that will touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not see them vpon hie.

5 I haue reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answer for thee. e That these mine afflictions are thy iust iudgements, though man knowe not the cause.

i In token of sorrow and griefe. k That is, God by his wrath and in this diuersitie of words and his stile, he expecteth how grievous the hand of God was vpon him.

l That is, hath handled me most contemptuously: for so

smiting on the cheeke signified.

1. King. 2. 2. 4. marke 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought lowe.

q Signifying, that he is not able to comprehend the cause

of this his grievous punishment.

r That is, vntrained, & without hypocrisie.

s Let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, & let me finde no fauour.

u Vse painted wordes in stead of true consolation. x Thus by his great tormentes he is caried away, and brasteth out into passions, and speaketh vnadvisedly, as though God shoulde intreate man more gently, seeing he hath but a short time here to liue.

10 Hee exhorteth his friends to repentance. 13 Shewing that he looketh but for death.

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13 Shewing that he looketh but for death.

13 Shewing that he looketh but for death.

13 Shewing that he looketh but for death.

13 Shewing that he looketh but for death.

a Which serueth for vaine ostentation & for no true comfort. b For Eliphaz did reply against Iobs answer. c I would you felt that which I doe. d That is, mocke at your miserie, as you doe at mine. e If this were in my power, yet would I comfort you, and not doe as ye doe to me. f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence. g Meaning God. h That is, destroyed most of my familie.

F He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie bee punished.
G God hath made all the world to speake of me, because of mine afflictions.
H That is, as a continuall found in their eares.
I To wit, when they see the godly punished: but in the ende they shall come to understanding, and knowe what shalbe the rewarde of the hypocrite.
K That is, will not be discouraged, considering that the godly are punished as well as the wicked.

5 For the eyes of his childre shal faile, that speake thy flatterie to his friends.
6 He hath also made me a by word of the people, and I am as a tabret ^{before} them.
7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.
8 The righteous shalbe astounded at this, and the innocent shal be moued against the hypocrite.
9 But the righteous wil hold his way, and he whose hands are pure, shall increase his strength.
10 Will you therefore turne you, and come home, and I shall not finde one wise among you.
11 My dayes are past, mine enterpises are broken, and the thoughts of mine heart
12 Have changed the night for the day, and the light that appoched, for darkenes.
13 Though I hope, yet the graue shall be mine house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my father, and to the womne, Thou art my mother and my sister.
15 Where is then now mine hope? of who shall consider the thing, that I hoped for?
16 They shall goe downe into the bottoome of the pit: surely it shal lie together in the dust.
1 Job speaketh to them three, that came to comfort him.
m That is, haue brought me sorowe in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.
p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perith, I set mine hope in God, and in the life euerslasting.

CHAP. XVIII.

a Which count your selues iust?
as Chap. 12.4.
b Whome you take to be but beasts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.

1 Bildad reherceth the paines of the unfaithfull and wicked.
Then answered Bildad the Shuhite, and said,
2 When wilt thou make an ende of your wooednes? because vs to understande, and then we will speake.
3 Wherefore are we counted as beasts, and are vile in your sight?
4 Thou art as one that teareth his soule in his anger. Shal the earth bee forsaken for thy sake? or the rocke remooued out of his place?
5 Yea, the light of the wicked shall be quenched, and the sparke of his fire shall not shine.
6 The light shall bee darke in his dwelling, & his candle shall be put out with him.
7 The steppes of his strength shall be strenged, and his owne counsell shall cast him downe.
8 For he is taken in the net by his feete, and he shall walke vpon the snares.
9 The graine shall take him by the heele, and the theefe shall come vpon him.
10 His snare is laid for him in the ground, and a trappe for him in the way.
11 Fearfullnesse shall make him asprende on euery side, and shall bynde him to his feete.

12 His strength shall bee as famine: and destruction shall be ready at his side.
13 It shall denounce the inner partes of his kinne, and the first boyme of death shall denounce his strength.
14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the king of feare.
15 Feare shall dwell in his house (because it is not his) and brimstone shall be scattered vpon his habitation.
16 His rootes shall be dried by beneath, and aboute shall his branch be cut downe.
17 His remembrance shall perith from the earth, and he shall haue no name in the streets.
18 They shall bynde him out of the light into darkenesse, and chafe him out of the world.
19 He shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astounded at his day, and feare shall come vpon the auerent.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reprooueth his friends, **15** And reciteth his miseries and grievous paines, **25** He asseureth himselfe of the generall resurrection.
But Job answered, and said,
2 How long wilt thou be vexed my soule, and torment me with words?
3 He haue now remme times reproched me, and are not ashamed: he are unpudent toward me.
4 And though I had in deede erred, mine errour remapnerth with me.
5 But in deede if you will aduance your selues against me, and rebuke mee for my reproch,
6 Knowe now, that God hath shewen me, and hath compassed me with his net.
7 Beholde, I crye out of violence, but I haue none answer: I crye, but there is no iudgement.
8 He hath hedged by my way that I can not passe, and he hath set darkenesse in my pathes.
9 He hath spoiled me of mine honour, & taken the crowne away from mine head.
10 He hath destroyed me on euery side, and I am gone: & he hath remooued mine hope like a tree.
11 And he hath kindled his wrath against me, & counteth me as one of his enemies.
12 His armies came together, & made their way vpon me, and camped about my tabernacle.
13 He hath remooued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 & They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answer,

g That which should nourish him shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Hebrew worde signifieth, his members or parts.
i That is, with most great feare.
k Meaning, that truly come by.
l Though all the world would fauour him, yet God would destroy him & his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.
a That is, many times, as Nehe.
b 12.
c That is, I myselfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, & his affliction cometh of God, though he be not able to feeble the cause in himselfe.
d Meaning, our of his afflictions.
e Meaning, his children, and whatsoever was deare vnto him in this world.
f Which is plucked vp, and hath no more hope to growe.
g His manifold afflictions.
h Mine household seruants: by all these losses Job toucheth that touching the flesh he had: great occasions to be moued.

Which were hers and mine. k Besides these great losses and most cruel vntkindnes, he was touch'd in his owne person as followeth. l All my flesh was consumed. m Seeing I haue these iust causes to comaine, condemne me not as an hypocrite, specially ye which should comfort me. n Is it not ynough that God doth punish me, except you by reproches increase my sorrowe? o To see my bodie in bondage, except ye trouble my minde? p He protesteth that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they iudged him. q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great Iudge, who shall be my deliuerer and Sauour. r Herein Iob declarer plainly that he had a full hope, that both the soule and body should enioy the presence of GOD in the last resurrection. s Though his friends thought that hee was but persecut'd of God for his sinnes, yet he declarer that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will bee reuenged of this haultie iudgement, whereby you condemne me,

answere, though I prayed him with my mouth. 17 app byearth was strange vnto my wife, though I prayed her for the childrens sake of mine owne body. 18 The wicked also despised mee, and when I rose, they spake against me. 19 All my secret friends abhorred mee, and they whome I loued, are turned as gainst me. 20 app bone cleaueth to my skinne and to my flesh, and I haue escaped with the skinne of my teeth. 21 Haue pitie vpon me: haue a pitie vpon me, (O ye my friends) for the hande of God hath touch'd me. 22 Why doe ye persecute me, as God? and are not satisfied with my flesh? 23 Oh that my wordes were now writen: oh that they were writen euen in a booke. 24 And grauen with a pen vpon paine in lead, or in stone for euer! 25 For I am sure, that my Redeemer liueth, & I shall stand the last on the earth. 26 And though after my skinne wormes destroy this bodie, yet shall I see God in my flesh. 27 Within I my selfe shall see, and mine eyes shall beholde, and none other for mee, though my reines are consumed within me. 28 As it is said, Why is he persecuted? And there was a deepe matter in me. 29 Be ye afraid of the sword: for the sword will be a reuenged of wickednesse, that pee in it knowe that there is a iudgement. q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great Iudge, who shall be my deliuerer and Sauour. r Herein Iob declarer plainly that he had a full hope, that both the soule and body should enioy the presence of GOD in the last resurrection. s Though his friends thought that hee was but persecut'd of God for his sinnes, yet he declarer that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will bee reuenged of this haultie iudgement, whereby you condemne me,

CHAP. XX.

1 Zophar sheweth that the wicked and the couetous shall haue a short ende, 22 Though for a time they flourish. T hen answered Zophar the Naamathite, and said, 2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste. 3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer. 4 Knowest thou not this of olde? and since God placed man vpon the earth, 5 That the reioicing of the wicked is short, and that the top of hypocrites is but a moment? 6 Though his excellencie mount vpon to the heauen, and his head reach vnto the cloudes, 7 Yet shall hee perish for euer, like his dung, and they which haue seene him, shall say, Where is hee? 8 He shall flee away as a dreame, & they shall not finde him, and shall passe away

as a vision of the night. 9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more. 10 His children shall scatter the poore, and his hands shall restore his substance. 11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust. 12 When wickednesse was sweete in his mouth, and he hid it vnder his tongue, 13 And fauoured it, and would not forsake it, but kept it close in his mouth, 14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him. 15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his bellie. 16 He shall sucke the gall of Aspes, and the vipers tongue shall flap him. 17 He shall not see the riuers, nor the floodes and streames of home and bitter. 18 He shall restore the labour, & shall be vnto no more: euen according to the substance shall be his exchange, and he shall enioy it no more. 19 For he hath vndone many: he hath forsaken the poore, and hath spoiled houses which he builded not. 20 Surely he shall seeke no quietnesse in his body, neither shall hee reuerse of which he desired. 21 There shall none of his kinne meate bee left: therefore none shall hope for his goods. 22 When hee shall be filled with his abundance, he shall be in paine, and the hand of all the wicked shall assault him. 23 He shall be about to fill his bellie, but God shall sende vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate. 24 He shall seee from the pyn weapons, & the bow of Steele shall strike him through. 25 The arrowe is drawn out, and cometh forth of the bodie, and shineth of his gall, so feare cometh vpon him. 26 All darknesse shall be hid in his secret places: the fire that is not blown, shall deuoure him, & that which remaineth in his tabernacle, shall be destroyed. 27 The heauen shall declare his wickednesse, & the earth shall rise vp against him. 28 The increase of his house shall goe away: it shall flow away in the day of his wrath. 29 This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his wordes.

c Whereas the father through ambition and tyranny oppressed the poore, y children through pouertie & miserie shall seeke fauour at the poore. d So that the thing, which he hath taken away by violence, shall be restored againe by force. e Meaning, that he shall carie nothing away with him, but his sinne. f As payson that is sweete in the mouth bringeth destruction, when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction. g He compareth Cui gotten goods to the venime of aspes, which serpents is most dangerous: noting that Iobs great riches were not truly come by, and therefore God did plague him iustly for the same. h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof. i That is, these raueners and spoylers of the poore shall enioy their theft but for a time.

a He declarer that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him. b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

for after God will take it from them, and cause them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeketo destroy another. m Somereade, vpon his flesh, alluding to Iob, whose flesh was smitten with scab. n Some reade, of the quiet. o All feare and forwe shall light vpon him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flowe away like riuers, and be dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

C H A P. XXI.

7 Job declareth how the prosperitie of the wicked maketh them proude. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BUt Job answered, and said,
2 Heare diligently my wordes, and this I haile in stead of your consolations.

3 Suffer mee, that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, howe should not my spirit be troubled?

5 Sparke me, and be abashed, & lay your hand vpon your mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked ^d liue, and ware oile, and growe in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, & the rod of God is not vpon them.

10 Their bullocke gendereth, and saileth not: their cow calueth, and casteth not her calfe.

11 They sende forth their children like sheepe, and their sonnes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the organes.

13 They spend their dayes in wealth, & suddenly they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, & we should serue him: and what profite should we haue, if we should pray vnto him?

16 Io, their wealth is not in their hand: therefore let the counsell of the wicked be farre from me.

17 Howe oft shall the candle of the wicked be put out? and their destruction come vpon them? he wil denie their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carrieth away.

19 God wil lay by the sorrowe of the father for his children: when hee rewardeth him, he shall knowe it.

20 His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shall any reach? God knowledgeth, who iudgeth the highest things?

23 One is dieth in his full strength, being in all ease and prosperitie.

his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k VVhe God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie. l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked,

24 His breast is full of milke, and his bones run full of marrowe.

25 And another ^d dieth in the bitterness of his soule, & neuer eateth with pleasure.

26 They shall sleepe both in the dust, & the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For ye say, Where is the prince of honour? and where is the tabernacle of the wicked dwelling?

29 Say ye not q ask them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall bee brought forth to the day of wrath.

31 Who shall declare his wape to his face? and who shall reward him for that he hath done?

32 Per shall he be brought to the grane, and remaine in the heape.

33 The same valley shall be sweete vnto him, and euery man shall dray after him, as before him there were munimercable.

34 VVhen then comfort ye me in vaine, seeing in your answers there remaine but lyes?

f Though men do flatter him, & none dare reprove him in this world, yet death is a token, that God will bring him to an account. r Hee shall be glad to lie in a slimie pit, which before would not be content with a royall palace. u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

C H A P. XXII.

2 Eliphaz affirmeth that Job is punished for his finnes. 6 He accuseth him of vnicuersitallnesse. 13 And that he denied Gods providence. 21 He exhorteth him to repentance.

THEN Eliphaz the Temanite answered, a Though man were iust, yet

God could haue. no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

2 Say a man be profitable vnto God, as he that is wise, may be profitable to himselfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes hye?

4 Is it for feare of thee that he will cease to ruse thee? or go with thee into iudgement?

5 Is not thy wickednesse great, & thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, & hast withheld bread from the hungry.

8 But the mighty man had the earth, and hee that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, & the armes of the fatherles were broken.

10 Therefore rages are round about thee, and feare shall suddenly trouble thee:

11 Wherby thou shalt not see, & abundance of waters shall couer thee.

12 Is not Gods onigin in the heauen? &

Thou hast not onely not shewed pittie, but oppressed them. f That is, manifeste afflictions. g He accuseth Job of impietie and contempt of God, as though he would say, Job if thou passe not for men, yet consider the height of Gods maiestie.

Thou hast bene cruel and without charitie, and wouldst doe nothing for the poore, but for thine owne aduantage.

When thou wast in power, and authority, thou diddest not iustice, but wrong.

Thou hast bene cruel and without charitie, and wouldst doe nothing for the poore, but for thine owne aduantage.

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Thou hast bene cruel and without charitie, and wouldst doe nothing for the poore, but for thine owne aduantage.

When thou wast in power, and authority, thou diddest not iustice, but wrong.

That so much more by that excellent worke you mayest see God, and hence him. He reproueth as though he denied Gods providence, and yet he could not see the things that were done in this world. How God hath punished them from the beginning. He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. He answereth to that, which Job had sayd, Chap. 31. 7. that the wicked haue prospered in this world: desiring that he might not be partaker of the like. The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him selfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies. That is, the state and preservation of the godly is hidde vnder Gods wings. p Meaning, of the wicked, q He exhortheth Job to repentance, and to returne to God. r God will restore vnto thee all thy substance, f Which shall bee in abundance like dust, t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome. x God will deliuer a whole country from perill, euen for the iust mans sake.

13 But thou sayest, Howe shouldst thou knowe? can hee see through the darke cloudes? 14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen. 15 Hail thou in a way of a world, wherein wicked men haue walked? 16 Which were I cut downe before the time, whose foundation was as a river that ouerflowed. 17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them. 18 Yet he filled their houses with good things: but let the counsell of the wicked be faile from me. 19 The righteous shal see them, and shal reioyce, and the innocent shall laugh them to scorn. 20 Surely our substance is hid: but the fire hath deuoured the remnant of vs. 21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: there by thou shalt haue prosperitie. 22 Receive, I pray thee, the salve of his mouth, & lay up his words in thine heart. 23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy Tabernacle. 24 Thou shalt lay up gold for dust, and the golde of Bybrie, as the flints of the rivers. 25 Yea, the Almighty shal be thy defence, and thou shalt haue plenty of siluer. 26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God. 27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes. 28 Thou shalt also decree a thing, and he shal establish it vnto thee, & the light shall shine vpon thy wayes. 29 When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble person. 30 The innocent shal deliuer the p pland, and it shal be preserved by the purchase of thine hands.

CHAP. XXIII.

2 Job affirmeth that he both knoweth & feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes. B 2 Though my talke bee this daye in bitterness, and my plague greater then

my grotting, 3 Would God ye knew how to finde him, I would enter vnto his place. 4 I would plead the cause before him, and fill my mouth with arguments. 5 I would knowe the wayes, that hee would answer me, and would understand what he would say vnto me. 6 Would hee plead against mee with his great power? No, but hee would put strength in me. 7 Where the righteous might reason with him, so I should be deliuered for euer from my Iudge. 8 Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him: 9 If to the North where he worketh, yet I cannot see him: he will hide him selfe in the South, and I cannot behold him. 10 But he knoweth my way, and trieth me, and I shall come forth like the gold. 11 My foote hath followed his steps: his way haue I kept, and haue not declined. 12 Neither haue I departed from the commandment of his lippes, and I haue esteemed the wordes of his mouth more then mine appointed foode. 13 Yet he is in one minde, and who can he turne him? yea, he doeth what his minde desireth. 14 For he will perforce that, which is decreed of me, and many such thinges are with him. 15 Therefore I am troubled at his presence, and in considering it, I am afraide of him. 16 For God hath softened mine heart, and the Almighty hath troubled me. 17 For I am not cut off in darkenes, but he hath hid the darknesse from my face.

more precious vnto mee, then the meate wherewith the bodie is susteined, b Job confesseth that at this present hee felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many payres man is not able to attaine to Gods iudgements. k That I should not be without feare, l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIII.

2 Job describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 How all thinges are governed by Gods providence, 17 And the destruction of the wicked.

H W should not the riches be hid from the Almighty, seeing that they which knowe him, see not his dayes? 2 Some remoue the lande markes, that rob the flockes and feede thereof. 3 They leade away by alle of the fathers: and take the widowes ore to pledge. 4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together. 5 Beholde, others as wilde asses in the wilderness, goe forth to their businesse, and rise early for a pray: the wilderness

b Vnto his absolute power, & saying, because I am God, I may doe what I will. c Of his mercie he would giue me power to answer him, d When hee of his mercie hath giuen strength to mainteine their cause. e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or part souer he turneth himselfe, f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profice. g His worde is susteined, b Job confesseth that at this present hee felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many payres man is not able to attaine to Gods iudgements. k That I should not be without feare, l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

a Thus Job speakech in his passions and after the iudgement of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the goodly. b When hee punisheth the wicked and rewardeth the good. c And for crueltie and oppression dare not shew their faces, d That is, spare no diligence,

e He and his, live by robbing and murdering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for necessitie.
h The poore are driven by the wicked into rocks and holes, where they can not lide drie for the raine.
i That is, they lo powe and pill the poore widowe, that she cannot haue to sustaine her selfe, that she may bee able to giue her childe sucke.
k That is, his garment, wherewith he should be covered or cladde.
l In such places, which are appointed for that purpose, meaning that those that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Cry out and call for vengeance.
o God doeth not condemne the wicked, but seeth need to passe over it by his long silence.
p That is, Gods word, because they are reproved thereby.
q By these particular vices, and he licence thereunto, he woulde proue that God punish not the wicked, and rewardeth the iust.

e Giue him and his children food.
6 They reape his promise in the field, but they gather the late & vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showres of the mountaines, and they embrace the rocke for want of a conering.
9 They plucke the fatherlesse from the breast, and take the pledge of the poore.
10 They cause him to go naked without clothing, and take the gleanings from the thimble.
11 They that make oyle betweene their breastes, and treade their wine presses, suffer thirst.
12 When a crye out of the cite, and the soules of the flaine cry out: yet God doth not charge them with folie.
13 These are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murderer riseth early, and killeth the poore and the needie: and in the night he is as a thiefe.
15 The epe also of the adulterer wappeth for the twilight, and sayeth, None epe shall see me, and disfigure his face.
16 They dig through houses in the darke, which they marked for themselves in the day: they knowe not the light.
17 But the morning is euen to them as the shadowe of death: if one knowe them, they are in the terroures of the shadowe of death.
18 He is swift vpon the waters: their portion shall be cursed in the earth: he will not beside the waie of the vineyards.
19 As the tyg ground and beate consume the snowe waters, so shall the graue the tygers.
20 The pitifull man shall forget him: the woman shall feele his sweetnesse: he shall be no more remembered, and the wicked shall be broken like a tree.
21 Hee doeth euill intreate the barren, that doeth not beare, neither doeth he good to the widow.
22 He drathely also the 7 nightie by his power, and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in safety, yet his eyes are vpon their waies.
24 They are exalted for a litle, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppe of an care of come.

t Hee fleeth to the waters for his succour, f They thinke that all the world is bent against them, and dare not goe by the way. e As the drie ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their ende halbe most vile destruction, and in this poynt Iob commeth to him selfe, and sheweth his confidence. x He sheweth why the wicked hall not be lamented, because he did not pittie others. y He declarerh that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly preuented by Gods iudgements.

25 But if it be not so, where is hee? or x. That is, that who will proue mee a liar, and make my contrary to your words of no value?
a perfitte reason of Gods iudgements, let me be reprovod.

CHAP. XXV.

Bilad proueth that no man is cleane nor without sinne before God.

T Then answered Bilad the Shubite, and sayd,

2 A power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane, that is borne of woman?

5 Beholde, hee will giue no light to the moone, and the starres are vncleane in his sight.

6 How much more a man, a woman, euen the soune of man, which is but a woman?

presence e That is, be iust in respect of God? d If God shew his power, the moone and starres can not haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

B Then Iob answered, and sayd,

2 A Whom helpest thou? him that hath no power: sauest thou the arme that hath no strength?

3 Whom counselest thou? him that hath no wisdom: thou shewest right well as the thing is.

4 To whome dost thou declare these words? or to whose spirit cometh out of thee?

5 The dead things are founed vnder the waters, and nere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the south over the emptye place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth backe the face of his thron: and spreadeth his cloud vpon it.

10 Hee hath set boundes about the waters, vntill the day & night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His Spirit hath garnished the heavens, and his hand hath foimed the crooked serpent.

14 Aoe, these are part of his waies: but how litle a portion heare we of him? and

grau, wherein things putrifie. g He causeth the whole heauens to turne about the Northpole. h That is, he hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen is selfe is not able to abide his reproch. l Which is a figure of starres facioned like a serpent, because of the crookednesse. m If these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

who can understand his fearefull powres?

CHAP. XXVII.

3 The constancie and perfectness of Job, 13 The reward of the wicked and of the tyrants.

Moreover Job proceeded and continued his parable, saying,

2 The living God hath taken away my judgement: for the Almighty hath put my soule in bitterness.

3 Per so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall utter no deceit.

5 God forbid, that I should be unjustified: until I die, I will never take away mine innocencie from my selfe.

6 I will keepe my righteousness, and will not forsake it: mine heart shall not reprove me of my dapes.

7 Mine enemy shall bee as the wicked, and hee that riseth against mee, as the unrighteous.

8 For what hope hath the hypocrite when hee hath heaped by riches, if God take away his soules?

9 Will God heare his cry, when trouble cometh upon him?

10 Will he let his delight on the Almighty: will he call upon God at all times?

11 I will teach pon what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, alpe pour selves have scene it: why then doe you thus vanily in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weepe.

16 Though he should heape by silver as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall bewide the silver.

18 He buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepe, hee shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carry him away by night.

21 The Eastwinde shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And God shall cast upon him and not spare, though he would save him out of his hand.

23 Every man shall clappe their hands at him, and hiss at him out of their place,

CHAP. XXVIII.

Job sheweth that the wisdom of God is unsearchable.

1 He silver surely hath his veine, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to Arkenesse, and he trieth the perfection of all things: he setteth a bounde of darkness, and of the shadowe of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth cometh bread, and under it, as it were fire is turned by.

6 The stones thereof are a place of sapphires, and the dust of it is gold.

7 There is a path which no foule hath known, neither hath the kites epe scene it.

8 The Lyons whelpes have not walked it, nor the Lyon passed thereby.

9 We putte his hand upon the rocks, and overthroweth the mountaines by the rootes.

10 He beareth rivers in the rocks, and his eye seeth every precious thing.

11 Hee bindeth the floods, that they doe not overflowe, and the thing that is hidde, bringeth he to light.

12 But where is wisdom found? and where is the place of understanding?

13 Can knoweth nor the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be given for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Sphir, nor with the precious stone, nor the saphir.

17 The golde nor the crysfall shall be as quall unto it, nor the exchange shalbe for plate of fine gold.

18 No mention shall be made of corall, nor of the gabith: for wisdom is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall unto it, neither shall it be valued with the wedge of pure gold.

20 Whence then cometh wisdom? and wheres is the place of understanding,

21 Seeing it is hid from the eyes of all the living, and is hid from the foules of the heauen?

22 Destruction and death say, We have heard the fame thereof with our eares,

23 But God understandeth the way thereof, and he knoweth the place thereof.

24 For hee beholbeth the ribbes of the world, and seeth all that is under heauen,

25 To make the weight of the winds, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it,

all meanes, whereby man might attaine to the heavenly wisdom which he meaneth by the foules that flie hie.

He maketh openly the authour of this wisdom, and giveth thereof.

a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God.

b There is nothing but it is compassed with in certain limits and hath an end, but God is wise.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade through.

e That is, come and vnderneath is brimstone or cole, which easil concealeth fire.

f He alludeth to the mines and secrets of nature, which are vnder the earth, where into neither foules nor beasts can enter.

g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

h Though God power and wisdom may be vnderstand in earthly things, yet his heauenly wisdom cannot be attained vnto.

i It is too hie a thing for man to attain vnto in this world.

k It can neither be bought for golde nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no natural way to attain to the heavenly wisdom.

n He maketh openly the authour of this wisdom, and giveth thereof.

Trouber, 1. 7.

He declareth
that man hath
so much of this heavenly wisdom,
and departing from euill.

28 And vnto man he said, Behold, * the
feare of the Lord is wisdom, and to des-
part from euill is vnderstanding.

So much of this heavenly wisdom, as hee sheweth by feare of God,
and departing from euill.

C H A P. XXIX.

1 Iob complaineth of the prosperitie of the time
past. 7. 22 His authoritie, 10 Iustice and equitie.

So Iob proceeded and continued his pa-
scable, saying,

2 Oh that I were as + in times past,
when God prospered me!

3 When his + light shined vpon mine
head: & when by his light I walked through
the + darkenesse,

4 As I was in the dapes of my yowth:
when + Gods prouidence was vpon my tas-
ternacle:

5 When the Almighty was yet with
me, and my children round about me:

6 When I washed my pathes + with
butter, and when the rocke powred me out
rivers of oyle:

7 When I went out to the gate, euen to
the iudgement seat, & when I caused them
to prepare my seate in the streete,

8 The yong men salued mee, and + hid
themselves, & the aged arose, and stood vp.

9 The princes staied talke, and laid their
hand on their + mouth.

10 The voyce of princes was hid, and
their tongue cleaued to the rooofe of their
mouth.

11 And when the + eare heard me, it bles-
sed me: and when the eye saw mee, it gaue
witness to + me.

12 For I deliuered the + poore that cri-
ed, and the fatherlesse, & him that had none
to helpe him.

13 The blessing of him that was readie
to perishe, came vpon me, and I caused the
widowes heart to reioyce.

14 I put + on iustice, and it couered me:
my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I
was the feete to the lame.

16 I was a father vnto the poore, and
when I knew not the cause, I sought it out
diligently.

17 I brake also the chawes of the vn-
righteous man, and pluckt the pray out of
his teeth.

18 Then I said, I shall die in my + nest, &
I shall multiply my dapes as the sand.

19 For my roote is + spread out by the wa-
ter, and the delue shall be vpon my branch.

20 My yowp shall renue toward me, and
my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited,
and held their tongue at my counsell.

22 After my wordes they replied not,
and my talke + droppd vpon them.

23 And they waited for me, as for the
raime, and they opened their mouth + as for
the latter raime.

24 If I + laughed on them, they beleeued
it not: neither did they cause the light of my
countenance + to fall.

So much of this heavenly wisdom, as hee sheweth by feare of God,
and departing from euill.

So much of this heavenly wisdom, as hee sheweth by feare of God,
and departing from euill.

So much of this heavenly wisdom, as hee sheweth by feare of God,
and departing from euill.

25 I appointed out + their way, and bid
it as these, and dwelt as a king in the ar-
my, and like him that comforteth + mour-
ners.

C H A P. XXX.

1 Iob complaineth that he is conuicted of the
most contemptible, 11. 21. Because of his aduersitie
and affliction, 23 Death is the house of all fleth.

But nowe they that are yonger then I
smoke mee: yea, they whose fathers I
haue refused to set with the + dogges of
my flockes.

2 For whereto shoulde the strength of
their hands haue settled me, seeing age + pe-
rished in them?

3 For pouertie and famine they were so-
litarie, fleeing into the wilderness, which is
barke, desolate and waste.

4 They cut vp + nettles by the bushes, &
the iuniper rootes was their meate.

5 They were + chased forth from among
men: they shouted at them, as at a therse.

6 Therefore they dwell in the cleftes of ri-
uers, in the holes of the earth and rockes.

7 They roared among the bulshes, & vn-
der the thistles they gathered themselves.

8 They were the children of foolles and the
children of villaines, which were more vile
then the earth.

9 And now am I their + song, and I am
their talke.

10 They abhorre me, and flee farre from
me, and spare not to spit in my face.

11 Because that God hath loosed my + cord
and humbled mee, & they haue loosed the
bridle before me.

12 The yowth rise vp at my right hand:
they haue put my feet, and haue trode on
me as on the + pathes of their destruction.

13 They haue destroyed my pathes: they
tooke pleasure at my calamitie, they had
none + helpe.

14 They came as a great breach of wa-
ters, and + vnder this calamitie they come on
heapes.

15 Feare is turned vpon mee: and they
pursue my soule as the winde, and mine
health passeth away as a cloude.

16 Therefore my soule is now + poysoned
out vpon mee, and the dapes of affliction
haue taken hold on me.

17 It pearceth my bones in the night,
and my sinewes take no rest.

18 For the great vehemencie is my gar-
ment changed, which compasseth me about
as the collar of my coate.

19 + Bee hath cast me into the mire, and
I am become like ashes and dust.

20 When I cry vnto thee, thou dost not
heare me, neither regardst mee, when I
stand vp.

21 Thou turnest thy selfe + cruelly against
mee, and art enemie vnto mee with the
strength of thine hand.

22 Thou takest me vp and causest me to
ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

ride vpon the + winde, and makest my

a That is, mine
estate is changed,
and were as be-
fore the ancient
men were glad
to doe me reue-
rence, the yong
men now con-
temne me.

b Meaning, to be
my shepherds,
or to keepe my
dogges.

c That is, these
fathers died for
famine before
they came to age

d Iob sheweth
that these that
mocked him, in
his affliction,
were like to their
fathers, wicked
and lewde fel-
lows, such as he
here describeth.

e They make
songs of me, and
mocke at my
miserie.

f God hath taken
from me the
force, credite and
authoritie where-
with I kept them
in subiection.

g He said that the
yong men when
they saw him, hid
themselves, as
Chap. 29. 8. and
now in his miserie
they were impu-
dent and licen-
tious.

h That is, they
sought by all
means how they
might destroy
me.

i They need none
to helpe them,

k By my calami-
tie they tooke an
occasion against
me.

l My life faileth
me, and I am as
halfe dead.

m Meaning, forowe.

n That is, God hath brought me
into contempt.

o He speaketh not thus to accuse God, but to
declare the vehemencie of his affliction, whereby he was caried beside
himself.

p He compareth his afflictions to a tempest or whirlingwind.

q Strength

r Strength

s Strength

t Strength

u Strength

v Strength

w Strength

x Strength

y Strength

z Strength

a Strength

b Strength

c Strength

d Strength

e Strength

f Strength

Or, wisdom,
or Lawe.

q None can deli-
uer me chence
though they la-
met at my death.
r In steade of
comforting they
mocked at me.
s Not delighting
in any worldly
thing, no not in
much as in the
use of the sunne.
t Lamenting
them that were
in affliction, and
mouing others
to pitie them.
u I am like the
wilde beaſts that
desire most soli-
tary places.
x With the heate
of affliction.

I strength to laste.

23 Surely I know that thou wilt bring
me to death, and to the yowle appointed for
all the liuing.

24 Doubtlesse none can stretch his hand
vnto the graue, though they ere in his
destruction.

25 Did not I weepe with him that was
in trouble? was not my soule in heauinesse
for the poore?

26 Yet when I looked for good, & euill
came vnto mee: and when I waited for
light, there came darkenesse.

27 My bowels did boyle without rest:
for p dapes of affliction are come vpon me.

28 I went mourning without hume: I
stood vp in the congregation and cried.

29 I am a bysther to the dragons, and
a companion to the ostriches.

30 My skinn is blacke vpon mee, and
my bones are burnt with heate.

31 Therefore mine harpe is turned to
mourning, and mine organes into the voice
of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and
number of his vertues, which declareth what ought
to be the life of the faithfull.

I made a covenant with mine eyes: why
I shoud I thinke on a maide.

2 For what portion should I haue of God
from aboue? and what inheritance of the
Almightie from on hye?

3 Is not destruction to the wicked, and
strange punishment to the workers of ini-
quitie?

4 Doeth not he behold my mapes, and
tell all my steps?

5 If I haue walked in banitie, or if my
foote hath made haste to deceite,

6 Let God weigh me in the iust balance,
and he shall know mine vprightnesse.

7 If my steppes hath turned out of the
way, or if mine heart hath walked after
mine eye, or if any blot haue cleaue to
mine handes,

8 Let me sow, and let another reape: pea,
let my plants be rooted out.

9 If mine heart hath bene deceived by
a woman, or if I haue layed waite at the
doore of my neighbour,

10 Let my wife agrind vnto another man,
and let other men boile downe vpon her:

11 For this is a wickednesse, & iniquitie
to be condemned:

12 Pea, this is a fire that shall deuoure
to destruction, and which shall roote out
all mine increase.

13 If I did contemne the iudgement of
my seruant, and of my mapde, when they
did contend with me,

14 What then shall I doe when I
standeth by? and when he shall visite me,
what shall I answer?

15 He that hath made me in the wombe,
hath mee not made I him? hath not hee as

long facioned vs in the wombe?

16 If I restrained the poore of their des-
ire, or haue caused the eyes of the widow
to faile,

17 Or haue eaten my morsels alone, and
the fatherlesse hath not eaten thereof,

18 (For from my pouth he hath growen
vp with me as with a father, and from
my mothers wombe I haue bene a guide
vnto her)

19 If I haue seene any perishe for want
of clothing, or any poore without coe-
ring,

20 If his lynes haue not blessed mee,
because hee was warmed with the fleece of
my sheepe,

21 If I haue lift v by mine hand against
the fatherlesse, when I saw that I might
helpe him in the gate,

22 Let mine arme fall from my shoul-
der, & mine arme be broken from the bone.

23 For Gods punishment was a feare
full vnto mee, and I could not be deliuered
from his highnesse.

24 If I made gold mine hope, or haue
sayde to the wedge of golde, Thou art my
confidence,

25 If I reioyced because my substance
was great, or because mine hand had got-
ten much,

26 If I did behold the sunne, when it
shined, or the moone walking in her bright-
nesse,

27 If mine heart did flatter me in secret,
or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to
bee condemned: for I had denieped the God
about)

29 If I reioyced at his destruction that
hated me, or was moued to ioy when euill
came vpon him,

30 Neither haue I suffered my mouth
to liue, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle
say, Who shall giue vs of his flesh? we can
not be satisfied.

32 The stranger did not lodge in the
streets, but I opened my doores vnto him,
that went by the way.

33 If I haue hid my sinne, as Adam,
concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a
great multitude, yet the most contemptible
of the families did feare me: so I kept a si-
lence, and went not out of the doore.

35 Oh that I had some to heare me! be-
hold my signe that the Almighty will
witnessse for mee: though mine aduersarie
should write a booke against me,

36 Would not I take it vpon my shoul-
der, and binde it as a crowne vnto me?

37 I will tell him the number of my go-
ings, and goe vnto him as to a prince.

38 If my iauce creep against me, or the
furrowes thereof complaine together,

39 If I haue eaten the frutes thereof
my cause, b Should not this booke of his accusations be a p
and commendation to me? c I will make him account of all
life, without feare, d As though I had withholden their w
that laboured in it.

m By long way-
ting for her re-
quest.

n He nourished
the fatherlesse
and maintained
the widowes cause.

o To oppresse
him and doe him
iniurie.

p Let me rot in
pieces.

q I refrained not
from sinning for
feare of men, but
because I feared
God.

r If I was proud
of my worldly
prosperitie and
felicitie, which
is meant by the
shining of the
sunne and
brightnesse of
the moone.

s If mine owne
doings delighte
me.

t By putting
confidence in a
ny thing, but in
him alone.

u My seruants
moued me to l
reueneged of
mine enemy, y
did I neuer wi
him hurt.

x And not con-
fessed it freely:
whereby it is
evident that he
iustified himse
before men an
not before G

y That is, I rei-
renced the mi-
weake and con-
temned, and v
afraide to offe
them.

z I suffered th
to speake eui
me, and went
not out of my
house to reue
it.

a This is a suf-
cient token of
my righteous-
nesse, that Go
and will iustif

b Should not this booke of his accusations be a p
and commendation to me?

c I will make him account of all
life, without feare,

d As though I had withholden their w
that laboured in it.

Meaning that he was no briber nor extortioner. f That is, the talke which he had with his three friends.

without flur: or if I haue grieved the soules of the masters thereof, 40 Let thistles growe in stead of wheat, and cockle in stead of barley.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 Elibu reprooveth them of follie. 8 Age maketh not a man wise, but the Spirit of God.

S These three men ceased to answer Job, because he esteemed himselfe iust.

2 Then the wyath of Elihu the sonne of Barachel the Buzite, of the familie of Kahi, was kindled: his wyath, I saye was kindled against Job, because hee iustified himselfe more then God.

3 Also his anger was kindled against his three friends, because they coude not finde an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken: for they were more ancient in yeeres then he)

5 So when Elihu sawe that there was none answer in the mouth of the three men, his wyath was kindled.

6 Therefore Elihu the sonne of Baraschel the Buzite answered, and sayde, I am yong in yeeres, and pee are ancient: therefore I doubted, and was asfayde to shew pou mine opinion.

7 For I sayde, The dayes shall speake, and the multitude of yeeres shall teach wises dome.

8 Surely there is a spirite in man, but the inspiration of the Almightye quietly vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shewe also mine opinion.

11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whyles you sought out reasons.

12 Yea, when I had considered you, loe, there was none of you that reproveth Job, nor answered his wordes:

13 Least ye should say, We haue found wisdome: for God hath cast him downe, and no man.

14 Yet hath he not directed his wordes to me, neither will I answer him by your wordes.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirite within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottles that burst.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not nowe accept the person of man, neither will I giue titles to man.

22 For I may not giue titles, least my speaker should take me awap suddenly.

CHAP. XXXIII.

5 Elibu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man and to drawe him from sinne. 19-29 Hee afflicteth man, and suddenly deliuereth him. 26- Man being deliuered, giueth thanks to God.

VV Herefore, Job, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The Spirit of God hath made me, and the breath of the Almightye hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe, and stand before me.

6 Beholde, I am according to thy wish in Gods steade: I am also fogued of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand bee heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemye.

11 Hee hath put my feete in the stocks, and looketh narrowly vnto all my pathes.

12 Beholde, in this hall thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strine against him: for hee doeth not giue account of all his matters.

14 For God speaketh once of twise, and one seeth it not.

15 In dreames and visions of the night, when sleepe faileth vpon men, & they sleepe vpon their beds,

16 Then hee openeth the eares of men, even by their corrections, which hee had sealed.

17 That hee might cause man to turne awap from his enterprise, and that he might hide the pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorowe vpon his bed, and the griefe of his bones is sore.

20 So that his life causeth him to abhorre bread, and his soule dauntie meate.

21 His flesh faileth that it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him, or

a I confesse the power of God, and am one of

his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap.

16, 21, so that he might doe it without feare,

Elihu saith, he will reason in Gods stead,

whom he needeth not to feare,

because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these others haue done.

d He repeateth Iobs wordes,

whereby he protested his innocencie in diuers places, but specially in the 13. 16.

and 20. Chap.

e The cause of his iudgements is not alwayes declared to man.

f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen

yea, and though God should speake, yet he is not vnder-

stood.

g God, saith he,

speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger. h That is,

determined to send vpon them. i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from enill.

k That is, his painefull and miserable life. l To them that shall burie him. m A man sent of God to declare his will.

a A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them,

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing. r God will forgie his finnes, and accept him as iust, f That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me, u God will forgive the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherein mans iustification consisteth.

CHAP. XXXIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

a Which are esteemed wise of the world,

b Let vs examine the matter properly.

c That is, hath afflicted mee without measure.

d Should I say, I am wicked, being an innocent?

e I am sorie punished, then my sinne deserueth.

f Which is compelled to receive the reproch and scorn of many for his foolish words.

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.

h He wrestleth Iobs wordes, who sayde that Gods children are oft times punished in this world, and the wicked goe free. i That is, lue godly, as Gen. 5. 22.

an interpreter, one of a thousand: to declare vnto man his righteousness.

24 Then will hee haue mercie vpon him, and will say, p Deliuere him, tha hee goe not downe into the pit: for I haue reseed a reconciliation.

25 Then shall his belly be as fresh as a childes, and shall returne as in the dapes of his pouth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousness.

27 He looketh vpon men, and if one say, I haue sinned, and p peruerced righteousness, and it did not profite me,

28 He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God doo to thee: & thou shalt be as a man, & shalt be as a child.

30 That he may turne backe his soule from the pit, to be illuminated in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answer me, and speake: for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisdom.

10 Therefore hearken vnto me, pee men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainly God will not do twice kedly, neither will the Almighty peruert iudgement.

13 Whom hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If he let his heart vpon man, & gather vnto himselfe his spirit: & his breath,

15 All flesh that perith together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this and hearken to the voyce of my wordes.

17 Shall hee that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, & the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.

21 For his eyes are vpon the wapes of man, and he seeth all his goings.

22 There is no darkness se nor shadow of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he should enter into iudgement with God.

24 He shall breake the mightie without seeking, and shall let vp other in their stead.

25 Therefore shall hee declare their workes: hee shall turne the night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the seers.

27 Because they haue turned backe from him, and would not consider all his waies:

28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the cry of the afflicted.

29 And when hee quietly quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man only?

30 Because the hypocrite doth reigne, and because the people are feared.

31 Surely it appertheynt vnto God: to say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou me: if I haue done wickedly, I will doe no more.

33 Will hee performe the thing though hee? for thou hast reprooued it, because

z Onely it belongeth to God to moderate his corrections, and not vnto man. a Thus Elihu speakeh in the person of God, as it were mocking Iob, because he would be wiser then God. b Wil God vse thy counsel in doing his workes? c Thus hee speaketh in the person of God, as though Iob should chuse & refuse affliction at his pleasure,

Chap. 36. 23.

k To destroy him.

l The breath of life which he gaue man.

m If God were not iust, howe could hee gouerne the world?

n If man of nature feare to speake euill of such as haue

power, then much more ought they to be affraid to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence

of executing iustice, are but hypocrites and oppress the people.

z It is a signe that God hath drawn backe his countenance and fauour from that place.

d That he may
speake as much
as he can, that
we may answer
him and all the
wicked that shall
use such argu-
ments.

e He standeth
stubbornly in
the maintenance
of his cause.

a Job neuer
speake these
wordes: but be-
cause he is main-
teined his inno-
cence, it seemed
as though hee
would say, that
God tormented
him without
iust cause.

b Such as are in
the like error,
c If thou canst
not controule the
cloudes, wilt
thou presume to
instru& God?

d Neither doth
thy sin hurt God,
nor thy iustice
profit him: for he
will be glorified
without thee.

e The wicked
may hurt man &
cause him to cry,
who if he sought
to God, which
sendeth comfort,
should be deli-
uered.

f Because they
pray not in faith
as feeling Gods
mercies;

g God is iust,
howsoeuer thou
iudget of him.
h For if he did
punish thee, as
thou deseruest,
thou shouldst
not be able to o-
pen thy mouth.

a He sheweth
that when we
peake of God,
we must lift our
pintis more hie
then our naturall
ense is able to
reach.

that thou hast chosen, & not I. now speake
what thou knowest.

34 Let men of vnderstanding tel me, and
let a wise man hearken vnto me.

35 Job hath not spoken of knowledge,
neither were his wordes according to wises
doings.

36 I desire that Job may be tried, but
to the ende touching the answeres for wic-
ked men.

37 For hee addeth rebellion vnto his
sinne: he clappeth his handes among vs,
and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doth god liasse profice, or vngodlinesse
hurt God, but man. 13 The wicked cry vnto God,
and are not heard.

E Ihu speake moreouer, and sayd,
2 Thinkest thou this right, that thou
hast sayde, I am more righteous then
God?

3 For thou hast said, What profiteth it
thee, and what anawereth it me, to purge mee
from my sinne?

4 Therefore wilt I answer thee, and thy
comparisons with thee.

5 Looke vnto the heauen, and see, and be-
hold the cloudes which are higher then thou.

6 If thou sinnest, what doest thou? as
gainst him, yea, when thy sinnes be many,
what doest thou vnto him?

7 If thou be righteous, what givest thou
vnto him? or what receiveth hee at thine
hand?

8 Thy wickednesse may hurt a man as
thou art: and thy righteousness may profite
the soune of man.

9 They cause many that are oppressed,
to cry, which cry out for the violence of the
wicked.

10 But none saith, Where is God that
inade me, which giveth songs in the night?

11 Which reacheth vs more then the
beasts of the earth, & giveth vs more wises
doings then the foules of the heauen.

12 Then they cry because of the violence
of the wicked, but he answereth not.

13 Surely God will not heare vanitie,
neither will the almightie regard it.

14 Although thou sayest to God, Thou
wilt not regard it, & per iudgement is before
him: trust thou in him.

15 But now because his anger hath not
visited, nor called to count the euill with
great excretion.

16 Therefore Job openeth his mouth
in vaine, and multiplieth wordes without
knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his
iustice, 9 And wherefore he punisheth. 13 The
properties of the wicked.

E Ihu also proceeded and said,
2 Suffer me a litle, and I will instruct
thee: for I have yet to speake of Gods les-
son.

3 I will fetch a my knowledge a farre
off, and will attribute righteousness vnto
my speaker.

4 For truly my wordes shall not be false,

and hee that is perfect in knowledge, spea-
keth with thee.

5 Beholde, the mightie God casteth a-
way none that is mightie and valiant of
courage.

6 He maintaineth not the wicked, but
hegiueth iudgement to the afflicted.

7 He withdraueth not his eyes from
the righteous, but they are with Kings
in the throne, where he placeth them for re-
uer: thus they are exalted.

8 And if they be bound in fetters and tis-
ed with the cordes of affliction,

9 Then wil he shew them their wo-
rkes, and their sinnes, because they haue be-
come proud.

10 Hee openeth also their eare to disci-
pline, and commandeth them that they re-
turne from iniquitie.

11 If they obey and serue him, they
shall end their dayes in prosperitie, & their
peres in pleasures.

12 But if they will not obey, they shall
passe by sword, & perishe without know-
ledge.

13 But the hypocrites of heart in-
crease the wrath: for they call not when
he biddeth them.

14 Their soule dieth in youth, and their
life among the whoremongers.

15 Hee deliuereth the poore in his afflic-
tion, and openeth their eare in trouble.

16 Euen so woulde hee haue taken thee
out of the straight place into a broad place
and not shurre by beneath: and that
which resteth vpon thy table, had bene full
of farte.

17 But thou art full of the iudgement
of the wicked, though iudgement and equi-
tie maintaine all things.

18 For Gods wrath is, least he shoulde
take thee away in thine abundance: for no
multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth
not gold, nor all them that excel in strength.

20 Be not carefull in the night, how he
destroie the people out of their place.

21 Take thou heede: looke not to vni-
quitie: for thou hast chosen it rather then
affliction.

22 Behold, God exalteth by his power:
what teacher is like him?

23 Who hath appoynted to him his
wape? or who can say, Thou hast done wic-
kedly?

24 Remember that thou magnifie his
workes, which men beholde.

25 All men see it, and men behold it a
farre off.

26 Beholde, God is excellent, and we
knowe him not, neither can the number of
his perces be searched out.

gether after the manner of the wicked: for thou doest murmure a-
gainst the iustice of God. n God doeth punish thee, least thou
shouldest forget God in thy wealth, and so perish. o Be not thou
curious in seeking the causes of Gods iudgements, when he destroy-
eth any. p And so murmure against God through impatiencie.
q The workes of God are so manifest, that a man may see them a
farre off, and know God by the same. r Our infirmities hindereth
vs so, that we cannot attaine to the perfect knowledge of God.

b Thou shalt
perceiue that I
am a faithfull
instru&or, and
that I speake to
thee in the name
of God.

c Strong & con-
stant, & of vnder-
standing, for these
are the gifts of
God; & he loueth
them in man: but
for as much as
God punished
now Job, it is a
signe that these
are not in him.

d Therefore he
will not preferre
the wicked: but
to the humble &
afflicted heart he
will shewe grace.

e He preferreth
the godly to ho-
nour.

f He will moue
their hearts to
feele their sinnes,
that they may
come to him by
repentance, as he
did Manasseh.

g That is, in their
follicie or obdura-
tion, and so shall
be cause of their
owne destruction.

h Which are ma-
liciously bent a-
gainst God and
flatter them-
selues in their
vices.

i When they are
in affliction they
seeke not to God
for succour, as
Aha, 2 Chron. 16.
12. Reue. 16. 11.

k They die of
some vile death,
and that before
they come to age.

l If thou hadst
bene obedient to
God, he woulde
haue brought
thee to libertie
and wealth.

m Thou art alto-
gether after the
manner of the
wicked.

n Be not thou
curious in seeking
the causes of
Gods iudgements,
when he destroy-
eth any.

o Be not thou
curious in seeking
the causes of
Gods iudgements,
when he destroy-
eth any.

p And so mur-
mure against
God through im-
patiencie.

f That is, the
raime commeth
of those drops
of water, which
he keepeth in
the cloudes.

r Meaning, of
the cloudes,
which he calleth
the Tabernacle
of God.

u Vpon the
cloudes.

x That men can
not come to the
knowledge of
the springs

the cof. y He sheweth that the raime hath double vse: the one that
it d. clareth Gods iudgements, when it doeth overflowe any places,
and the other that it maketh the lande fruitfull. z That is, one
cloudes to dash against another. a The colde vapour sheweth him:
that is, the cloudes of the hore exhalation, which being taken in the
colde cloudes, mounceth vp towards the place where the fire is, and
to anger is ingendred: that is, noyse and thinder claps.

CHAP. XXXVII.

3 *Elihu proueth that the vnsearchable wisdom
of God manifesteth by his workes, 4 As by the thun-
ders, 6 The snow, 9 The whirlwind, 11 And the
raime.*

a At the marui-
ling of the thun-
der, and light-
nings: whereby
he declareth
that the faithfull
are liuely touch-
ed with the
maiestie of God,
when they be-
hold his workes.

b That is, the
thunder, whereby
he speaketh to
men, to waken
their dulnes, and
to bring them to
the consideration
of his workes.

c Meaning the
raimes and thun-
ders.

d So that nei-
ther smal raime
nor great, snowe
nor any thing
els cometh with-
out Gods ap-
pointment.

e By raimes and
thunders God
calleth men to
keepe themselves
within their
houses.

f In Hebrew it is
called the scattering winde, because it driueth away the cloudes, and
purgeth the ayre. g That is, is frozen vpon and dried. h Gather the
vapours, and moue to and fro to water the earth. i That is, the cloudes
that hath lightning in it. k Raime, colde, heate, tempestes and such
like are sent of God, either to punish man, or to profite the earth, or
to declare his fauour toward man, as Chap. 36. 31.

27 When hee restraineth the boyes of
water, the raime f poureth downe by the
vapour thereof,

28 Which raime the cloudes doe droppe
and let fall abundantly vpon man.

29 Who can knowe the diuisions of the
cloudes, and the thunders of his taberna-
cle?

30 Behold, he spreadeth his light vpon
it, and couereth the bottome of the sea.

31 For there by he iudgeth the people,
and quietly meate abundantly.

32 He couereth the light with the clouds,
and commandeth them to goe against it.

33 His companion sheweth him there-
of, and there is anger in rising vp.

34 And now men see not his light, which
shineth in the cloudes, but the winde pas-
seth and cleanseth them.

22 The brightnesse commeth out of the
South: the praise thereof is to God, which
is terrible.

23 It is the Almighty: we can not find him
out: hee is excellent in power and iudge-
ment, and abundant in iustice: hee afflic-
teth not.

24 Let men therefore feare him: for hee
will not regard any that are wise in their
owne conceits.

when man murmureth against him: If God would destroy
man, should he repine? f The cloudes stoppeth the shining of it
sunne, that man cannot see it till the winde haue chased away the
cloudes: and if man be not able to attaine to the knowledge of the
things, how much lesse of Gods iudgements? t In Hebrew, gold
meaning, faire weather and cleare as gold. u Meaning, without
cause.

CHAP. XXXVIII.

God speaketh to Job, and declareth the weak-
nesse of man in the consideration of his creatures,
by whose excellencie the power, iustice, and preui-
dence of the Creator is knowne.

Then answered the Lord vnto Job out
of the whirlwinde, and said,

2 Who is this that darkeneth the
counsell by wordes without knowledge?

3 Gird by now thy loynes like a man:
I will demand of thee and declare thou
vnto me.

4 Where wast thou when I layde the
foundations of the earth? declare, if thou
hast vnderstanding,

5 Who hath layd the measures thereof,
if thou knowest, or who hath stretched the
line ouer it?

6 Whereupon are the foundations ther-
of set: or who layd the corner stone thereof?

7 When the starres of the morning
praised me together, and all the children of
God reioyced?

8 Or who hath shut by the sea with
doories, when it issued and came forth as
out of the wombe?

9 When I made the cloude as a coining
nettle.

d Seeing he could
not iudge of those things, which were done so long before he
borne, he was not able to comprehend all Gods workes: much
the lesse cause of his iudgements. c The starres and dumme c
atures are said to praise God, because his power, wisdom, and ge-
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16 When I made the cloude as a coining
nettle.

15 Diddest thou know when God dispos-
sed them? and caused the light of his cloud
to shine?

16 Hast thou knowne the varietie of
the cloudes, and the wonderous workes of
him, that is perfect in knowledge?

17 Or how the clothes are warme, when
hee maketh the earth quiet through the
South winde?

18 Hast thou stretched out the heavens,
which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him:
for we can not dispose our matter because of
darkenesse.

20 Shal it be told him when I speake?
or shall man speake when hee shall see des-
troyed?

21 And now men see not his light, which
shineth in the cloudes, but the winde pas-
seth and cleanseth them.

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6 Whereupon are the foundations ther-
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d Seeing he could
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out of the wombe?

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nettle.

1 That is, the
lightning to
breake forth in
the cloudes:

m Which is
sometime chan-
ged into raime,
or snowe, or haile
or such like.

n Why thy
clothes should
keepe thee
warne, when
the South winde
bloweth, rather
then when any
other winde
bloweth?

o For their
clearenesse.

p That is, our
ignorance: signi-
fying that Job
was so presump-
tuous, that hee
would controule
the workes of
God.

q Hath God
needed that any
should tell him

when man murmureth against him: If God would destroy
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13 Whereupon are the foundations ther-
of set: or who layd the corner stone thereof?

g As though the great sea were but as a little babe in the hands of God to turne to & fro. h That is, Gods decree and commandement, as verse 10. i To wit, to rise, since thou wast borne? k Who having in the night bene giuen to wickednesse, cannot abide the light, but hide themselves. l The earth which seemed in the night to haue no forme, by the rising of the sunne as it were created anewe, and all things therein clad with new beauty. m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of Gods n That thou mightest appoynt in his way and limits. o To punish mine enemies with them, as Exod. 9. 18. Ioh. 10. 11. p The yee coniecture it, as though it were paired with stone. q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres. r Which starre bringeth in winter. s Certaine starres so called: some thinke they were the twelve signes. t The North starre, with those that are about him? u Canst thou cause the heavenly bodies to haue any power ouer the earthly bodies? x In the secret parts of man.

thereof, and darkeneth as the swording hands thereof:
10 When I established my commandement upon it, and set barres and doores,
11 And sayde, Whitherto shalt thou come, but no farther, and here shall it stay thy proud waues.
12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?
13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?
14 It is turned as clay to fashion, and all stand by as a garment.
15 And from the wicked their light shall be taken away, and the hie arme shall be broken.
16 Hast thou entered into the bottomes of the sea? or hast thou walked to seeke out the depth?
17 Haue the gates of death bene opened unto thee? or hast thou seene the gates of the shadowe of death?
18 Hast thou perceived the breadth of the earth? tellst thou knowest all this.
19 Where is the way where light dwelleth? and where is the place of darkenesse,
20 That thou shouldst receive it in the bounds thereof, and that thou shouldst knowe the pathes to the house thereof?
21 Knowest thou it, because thou wast then borne, and because the number of thy dayes is great?
22 Hast thou entered into the treasures of the snowe? or hast thou seene the treasures of the haile,
23 Which I haue hid against the time of trouble, against the day of warre and battell?
24 By what way is the light parted, which scattereth the East winde vpon the earth?
25 Who hath denied the spowes for the raine? or the way for the lightning of the thunders,
26 To cause it to rayne on the earth where no man is, and in the wilderness where there is no man?
27 To fulfill the wilde and waste place, and to cause the bird of the herbe to spring forth?
28 Who is the father of the raine? or who hath begotten the droppes of the dew?
29 Out of whose wombe came the yee? who hath engendered the frost of the heauen?
30 The waters are hidde? as with a stone: and the face of the depth is frozen.
31 Canst thou restrain the sweete influences of the Pleiades? or looke the bands of Orion?
32 Canst thou bring forth Bazzaroth in their time? canst thou also guide Arcturus with his fomes?
33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?
35 Canst thou send the lightnings that they may walke, and say vnto thee, Lo, here we are?
36 Who hath put wisdom in the reines?

or who hath giuen the heart understanding?
37 Who can number the clouds by multitude? or who can cause the teares of heauen,
38 When the earth groweth into bottels, and the clottes are fast together?
these bottels, the earth commeth to this inconuenience,
C H A P. XXXIX.
1 The bountie & providence of God, which extendeth euen to the yong rauens, gaueh man full occasion to put his confidence in God. 37 Job confesseth and humblyeth himselfe.
Wilt thou hunt the pray for the Lyon? or fill the appetite of the Lyons whelpes,
2 When they couch in their places, and remaine in the covert to lie in waite?
3 Who prepareth for the rauen his meat, when his birdes? or crieth vnto God, wandering for lacke of meate?
4 Knowest thou the time when the wilde goates bring forth yong? or dost thou marke when the hindes doe calue?
5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth?
6 They bowe themselves: they haile their yong and cast out their sowes.
7 Yet their yong wage fat, and growe vp with corne: they goe forth and returne not unto them.
8 Who hath set the wilde alle at liberty? or who hath loosed the bonds of the wilde alle?
9 Is it which haue made the wilderness his house, and the salt places his dwellings.
10 He derideth the multitude of the cite: he heareth not the crye of the diuer.
11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.
12 Will the Unicorne salue thee? or will he rary by the crib?
13 Canst thou binde the Unicorne with his band to labour in the furrowe? or will he plowe the vailles after thee?
14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?
15 Wilt thou belecue him, that he wil bring home thy feede, and gather it vnto thy baine?
16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?
17 Which leaueth his egges in the earth, and maketh them hote in the dust,
18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.
19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if hee trauailed in baine.
20 For God hath depriued him of wisdom, and hath giuen him no part of understanding.
21 When time is, hee mounteth on his: he mocketh the boye and his rider.
22 Hast thou giuen the hie strength?

y That is, the cloudes, wherein the water is contained as in bottels.
z For when God doth not open
a After he had declared Gods workes in the heauens, hee sheweth his marvellous providence in earth, euen toward the brute beastes.
b Reade Psalme 147. 9.
c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.
d That is, how long they goe with yong?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruites growe.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoynt the wisdom of God, whereby he governeth all the world.
h They write that the ostrich couereth her egges in the sand, and because the country is hot, and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and

naturall affection toward his yong. l When the yong ostrich is grown vp, hee outrunneth the hork.

m That is, given him courage which is meant by neying and shaking his mane: for with his breath he couereth his necke. n He beareth with his hooffe. o He so riddeth the ground, that it seemeth nothing vnder him.

23 Hast thou made him at rayde as the grasshopper? his strong neying is fearefull. 24 He diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man. 25 He mocketh at feare, and is not afraid, and turneth not backe from the sword. 26 Though the quier rattle against him, the glittering speare and the shield. 27 He swalloweth the ground for fiercenesse and rage, and hee beleueth not that it is the noyle of the triumper. 28 Hee saith among the trumpets, Wa, ha: he smelleth the battell a farre off, and the noyle of the capitaines, and the shouting. 29 Shall the hawke flie by thy wisdom, stretching out his wings toward the south? 30 Doth the eagle mount by at thy commandement, or make his nest on hye? 31 He abideth & remaineth in the rocks, euen vpon the top of the rocks, & the tower. 32 If from thence hee lyeth for meate, and her eyes behold a farre off.

p That is, when colde cometh, to flie into the warme countries.

33 His yong ones also sucke by blood: and where the flaine are, there is free. 34 Moreover the Lord spake vnto Job, and sayd, 35 Is this to a leaue, to strue with the Almighty? he that reprooueth God, let him answere to it. 36 ¶ Then Job answered & Lord, saying, 37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth. 38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

q Is this the way for a man that will learne, to strue with God? which thing he reproueth in Job. r Whereby he sheweth that he repented, and desired pardon for his fautes.

39 How weakes mans power, is compared to the workes of Gods, 40 Whose power appeareth in the creation, and gouerning of the great beasts. 41 Came the Lord answered Job out of the wind, and sayd, 42 Gird vp now thy loines like a man: I will demaund of thee, and declare thou vnto me. 43 Wilt thou disanull my iudgement? or wilt thou condemne me, that thou mayest be iustified? 44 Or hast thou an arme like God? or dost thou thunder with a voyce like him? 45 Decke thy selfe now with maiestie and excellencie, and aray thy selfe with beautie and glorie. 46 Cast abroad the indignation of thy wrath, and behold every one that is proude, and abase him. 47 Looke on every one that is arrogant, and bring him lowe: and destroy the wicked in their place. 48 Hide them in the dust together, and binde their faces in a secret place. 49 Then will I confesse vnto thee also, that thy right hand can saue thee. 50 ¶ Behold now Behemoth, (whom I made with thee) which eateth a grasse

Chap. 38. 1. Signifying, that they that iustifie themselves, condemne God as vniust. b Meaning, that these were proper vnto God, and belonged to no man. c Cause them to die if thou canst. d Prouing hereby that whosoever attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God. e This beast is thought to be the elephant, or some other, which is vnknown. f Whom I made as well as thee. g This commendeth the prouidence of God toward man: for if he were given to deuoure as a lyon, nothing were able to resist him or content him.

as an oxe. 11 Beholde now, his strength is in his loines, & his force is in the nauill of his belly. 12 When hee taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wapt together. 13 His bones are like stauces of brasse, and his small bones like stauces of yron. 14 He is the chiefe of the waies of God: hee that made him, will make his twoorde to approach vnto him. 15 Surely the mountaines bring him forth grasse, where all the beasts of the field play. 16 Lierh he vnder the trees in the court of the reede and fennes? 17 Can the trees couer him with their shadowe? or can the willowes of the river compasse him about? 18 Beholde, hee spyleth the river, & hasteth nor: he trusteth that he can draw vp Jordan into his mouth. 19 He taketh it with his eyes, & thrusteth his nose through whatsoever meeteth him. 20 Canst thou draw our Leviathan with an hook, and with a line which thou shalt cast downe vnto his tongue? 21 Canst thou cast an hook into his nose? canst thou pierce his talues with an angle? 22 Will he make many prayers vnto thee, or speake thee faure? 23 Will he make a couenant with thee? and wilt thou take him as a seruant for euer? 24 Wilt thou play with him, as with a bird? or wilt thou binde him for thy maids? 25 Shall the companions banquet with him? shall they deuide him among the merchants? 26 Canst thou fill the basket with his skinn? or the fish panier with his head? 27 Lay thine hand vpon him: remember the battell, and doe no more so. 28 Behold, his hope is in vaine: for shall not one perish euen at the sight of him? CHAP. XL.

h He is one of the chiefe works of God among the beasts. i Though man dare not come neere him, yet God can kill him. k He drinketh at leasure, and feareth no body. l Meaning, the whale. m Because he feareth lest thou shouldst take him. n To doe thy business, and be at thy commandement. o If thou once consider the danger, thou wilt not meddle with him. p To wit, that trusteth to take him. 1 By the greatnesse of this monster Leviathan God sheweth his greatnesse, and his power, which nothing can resist. NOne is so fierce that dare strue him vp. 2 Who is he then? he can stand before me? 3 Who hath prevented me that I should make an ende? All vnder heauen is mine. 4 I will not keepe silence concerning his parts, nor his power, nor his comely proportion. 5 Who can discouer the face of his garment? or who shall come to him with a double bridle? 6 Who shall open the doores of his face? his teeth are fearfull round about. 7 One is set to another, that no wounde can come betweene them. 8 One is toyed to another: they stick together, that they cannot be sundered. 9 His meetings make the light to shine, and his eyes are like the eye liddes of the morning. 10 Out of his mouth goe rampes, and sparkes of fire leape out. 11 Out of his nostrils cometh out smoke,

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Createur? b Who hath taught me to accomplish my worke? c The partes a members of the whale. d That is, who dare pull off his skinn? e Who dare put a bridle in his mouth? f Who dare looke into his mouth? g That is, cast out flames of fire. 88

as out of a boyling pot or caldron.

12 His breath maketh the coles burne for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are joyned: they are strong in themselves, and can not be moued.

15 His heart is as strong as a stone, and as hard as the neither millstone.

16 He mightie are afraid of his maiestie, and for feare they faint in themselves.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, darting habergeon.

18 Hee esteemeth you as strawe, and haste as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straws, and he laugheth at the thaking of a speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depths to be boile like a pot, & maketh the sea like a pot of oylment.

23 He maketh a path to a synner after him: one woulde thinke the depth as an hoare head.

24 In the earth there is none like him, he is made without feare.

25 He beheadeth all his things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

1 Den Iob answered the Lord, and sayd,

2 I knowe that thou canst doe all things, and that there is no thought hid from thee.

3 Who is hee that hideth counsell without knowledge: therefore haue I spoken that I vnderstoode not, euen things too wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing

of the eare, but now mine eye seeth thee. 6 Therefore I abhorre my selfe, and repent in dust and ashes. 7 Now after that the Lord had spoken these wordes vnto Iob, the Lord also layde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob. 8 Therefore take vnto you now seven bullocks and seven rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, lest I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob. 9 So Eliphaz the Temanite, and Bildad the Shuhite, and Sophar the Naamathite went, and did according as the Lord had layde vnto them, and the Lord accepted Iob. 10 Then the Lord turned the captivity of Iob, when he prayed for his friends: also the Lord gaue Iob twice so much as he had before. 11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did cate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euerie man gaue him a peece of money, and euerie one an earring of golde. 12 So the Lord blessed the last dayes of Iob more then the first: for he had I fourteene thousand sheepe, and thre thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13 Hee had also seven sonnes, and three daughters. 14 And hee called the name of one Teminah, and the name of the seconde Reziah, and the name of the third Berem-hapuch. 15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren. 16 And after this liued Iob an hundred and fourty yeres, and sawe his sonnes, and his sonnes tomes, euen foure generations. 17 So Iob died, being old, & full of daies.

h Nothing is painefull or hard vnto him,

i His skin is so hard that he lyeth with as great ease on the stones as in the mire.

k Either he maketh the sea to seeme as it boyleth by his wallowing, or els hee spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth & shining streamer before him.

m He despiseth all other beasts, and monsters, & is the proudest of all others,

a No thought to secrete, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layd to his charge, cha. 38.

c I confesse herein mine ignorance, and that I spake I will not what, d He sheweth that hee will be Gods scholler to learne of him. e I knew thee onely before by heare say: but now thou hast caused mee to seefe what thou art to me, that I may resigne my life ouer to thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the fautes that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction where in he was.

k That is, his kindred, read Chap. 19. 13.

l Or, lambe, or money lo marked.

m That is, of long life, or beautiful as the day.

n As pleasant as Cassia, or sweete spice.

o That is, the home of beaurtie,

The * Psalmes of Dauid.

THE ARGVMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost, to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, a liuel in this life present as in the life to come. For the riches of true knowledge, and heauenly wisdom are here let open for vs, to take thereof most abundantly. If we would know the great, and high maiestie of God, here wee may see the brightnesse thereof shine most clearly. If we would seeke his incomprehensible wilidome, here is the schoole of the same profession. If we would comprehend his ineffimable bountie, and approach nere thereunto, and fill our bandes with that treasure, here wee may haue a most liuely and comfortable taste thereof. If wee would knowe wherein standeth our saluation, and howe to attaine to life eueralasting, here is Christ our onely Redeemer, and Mediatour most evidently described. The rich man may learne the true vfe of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioye, and howe to keepe measure therein. They that are afflicted

D.ii.

and

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.

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l Or, lambe, or money lo marked.

m That is, of long life, or beautiful as the day.

n As pleasant as Cassia, or sweete spice.

o That is, the home of beaurtie,

* Or, prayfes, according to the Hebrewes: and were chiefly instituted to prayse and giue thanks to God for his benefits. They are called the Psalmes of Songs of Dauid, because the most part were made by him,

and oppressed, shall fee wherein standeth their comfort, and how they ought to praye God when he sendeth them deliuance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they can not touch an haire of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here wee haue most present remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, wee may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layde vp for all them that loue the comming of our Lorde Iesus Christ.

P S A L. I.

Whether it was *David*, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a Preface, to exhort all godly men to studie and meditate the heavenly wisdom. For the effect hereof is, *That they be blessed, which giue themselves wholly all their life to the holy scriptures: 4 And that the wicked contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.*



Blessed is the man that doth not walke in the counsel of the wicked, nor stande in the way of sinners, nor sit in the seat of the scornfull:

2 But his delight is in the Law of the Lord, & in his Law doth he meditate day and night.

3 For he shall be like a treee planted by the riues of waters, that will bring forth her fruit in due season: whose lease shall not fade: so that he neuer be that doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stande in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lorde knoweth the way of the righteous, and the way of the wicked shall perish.

a God's children are so moyntened euer with his grace, that whatsoever commeth vnto them, tendeth to their saluation. *d* Though the wicked seeme to beare the swinge in this worlde, yet the Lorde driueth them downe that they shall not rise nor stande in the company of the righteous. *e* But tremble when they seele Gods wrath, *f* Doth approue and prosper, like as not to know, is to reprocue and reiect.

P S A L. II.

1 The Prophet David reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduantage is euen to the end of the world. 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why doe the heathen rage, and the people murmur in vainne:

2 The Kings of the earth band themselves, & the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bandes, and cast their cordes from vs.

4 But he that dwelleth in heauen shall laugh: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath, and wexe them in his fure displeasure, saying,

6 Euen I haue set my King vpon Zion

mine holy mountaine.

*7 I will declare the decree: that is, the Lorde hath saide vnto mee, * Thou art my Sonne: this day haue I begotten thee.*

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

*9 * Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.*

*10 * Bee wise now therefore, ye Kings: be learned ye iudges of the earth.*

11 Serue the Lorde in feare, and reioyce in trembling.

12 Kiss the sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

manifestation to the worlde. f Not onely the Iewes, but the Gentiles also. Romel. 2.27. g Hee exhorteth all rulers to repent in time: h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then that destruction suddenly come. 1. Thel. 5.3.

P S A L. III.

1 David driven forth of his kingdom was greatly tormented in minde for his finnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great raylingz and terrors of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalm of David, when hee fled from his sonne Absalon.

Lorde, howe are mine aduersaries increased: how many rise against me?

2 Many say to my soule, There is no helpe for him in God, b Selah.

3 But thou Lorde art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine, Selah.

5 I layde mee downe and slept, and rose vp againe: for the Lord sustineth me.

6 I will not be afraid for ten thousand of people that should helpe me round about.

7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lorde, and thy blessing is vpon thy people. Selah.

increased manueilously. d Be the dangers neuer so great or many, yet God hath euer means to deliuer his,

P S A L. II II.

1 When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reioyceth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, hee beginneth to forget himselfe in his sinne, & so falleth into contempt of God, which contempt is called the seate of the scorners. *Deut. 6.6. ioh. 1. 8. prou. 6.20. b* In the holy Scriptures, *zere. 17.8. c* Gods children are so moyntened euer with his grace, that whatsoever commeth vnto them, tendeth to their saluation. *d* Though the wicked seeme to beare the swinge in this worlde, yet the Lorde driueth them downe that they shall not rise nor stande in the company of the righteous. *e* But tremble when they seele Gods wrath, *f* Doth approue and prosper, like as not to know, is to reprocue and reiect.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Acts. 4.25. Or, annoyed. b* Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Prou. 1.26. c* Gods plagues will declare that in resisting his Christ, they fought against him,

d To shew that my vocation to the kingdom is of God.

Acts. 13.23.33. hebr. 1.5.

c That is to say, as touching mans knowledge, because it was the first time that David appeared to bee elected of God. So it is applied to Christ in his first comming and

f Not onely the Iewes, but the Gentiles also. *Romel. 2.27. g* Hee exhorteth all rulers to repent in time: *h* In signe of homage. *i* When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then that destruction suddenly come. *1. Thel. 5.3.*

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Lorde, howe are mine aduersaries increased: how many rise against me?

2 Many say to my soule, There is no helpe for him in God, *b* Selah.

3 But thou Lorde art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine, Selah.

5 I layde mee downe and slept, and rose vp againe: for the Lord sustineth me.

6 I will not be afraid for ten thousand of people that should helpe me round about.

7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lorde, and thy blessing is vpon thy people. Selah.

increased manueilously. d Be the dangers neuer so great or many,

yet God hath euer means to deliuer his,

P S A L. II II.

1 When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reioyceth his enemies, who wilfully resisted his dominion, *7* And finally preferreth the fauour of God before all worldly treasures.

a Among them
that were ap-
pointed to sing
the Psalmes, and
to play on the
instruments, one
was appointed
chiefe to set the
tune, and to be-
gin: who had the
charge, because
he was most ex-
cellent, and he
beganne his
Psalm on the
instrument cal-
led Neginoth,
or in a tune so
called.
b Thou that art
the defender of
my iust cause.
c Both of mind
and body.
d Ye that thinke
your felues no-
ble in this world.
e Though your enterprises please you neuer so much, yet God will
bring them to nought. f A King that walketh in his vocation.
g For feare of Gods iudgement. h Cease your rage. i Serue
God purely and not withoutwarde ceremonies. k The multitude
seeke worldly weakh, but Dauid fereth his felicitie in Gods fauour.
l This worde in Ebrew may be referred to God, as it is here transla-
ted, or to Dauid, signifying that he should dwell as ioyfully alone, as
if he had many about him, because the Lord is with him.

¶ To him that excellet on Neginoth.

A Psalm of David.

Hear me when I call, O God of my
righteousnes: thou hast let me at liber-
tie, when I was in distress: haue mercy vpon
me and hearken vnto my prayer.

2 O ye fannes of men, hold long with ye
turne my glory into shame: sowing vanitie,
and seeking yee? Selah.

3 For be ye sure that the Lord hath cho-
sen to himselfe: a godly man: the Lord will
heare when I call vnto him.

4 Tremble, and tume not: examine
your owne heart vpon your bedde, and bee
still. Selah.

5 Offer the sacrifices of righteousnes,
and trust in the Lord.

6 Many say, Who will shewe vs any
good? but the Lord, lift vp the light of thy
countenance vpon vs.

7 Thou hast giuen me more ioy of heart,
then they haue had, when they wheate and
their wine did abound.

8 I will lay mee downe, and also sleepe
in peace: for thou, Lord, onely makest mee
dwell in safetie.

PSAL. V.

1 Dauid oppressed with the crueltie of his ene-
mies, and fearing greater dangers, calleth to God
for succour, shewing how requisite it is that God
should punish the malice of his aduersaries. 2 Af-
ter being assured of prosperous successe, hee concei-
ueth comfort. 3 Concluding that when God shall
deliuer him, others also shall bee partakers of the
same mercies.

¶ To him that excellet vpon Nehiloth.

A Psalm of David.

Hear my wordes, O Lord: vnderstand
my meditation.

2 Hearken vnto the voyce of my crie,
my King and my God: for vnto thee doe
I pray.

3 Heare my voyce in the morning, O
Lord: for in the morning will I direct me
vnto thee, and I will waite.

4 For thou art not a God that loneth
wickednesse: neither shall euill dwell with
thee.

5 The foolish shall not stande in thy
sight: for thou hatest all them that worke
iniquitie.

6 Thou shalt destroy them that speake
lies: the Lord will abhorre the bloody man
after their carnall and deceitfull.

7 But I will come into thine house in
the multitude of thy mercie: and in thy
of his renations feare will I worship towards thine holy
Temple.

8 Leade mee, O Lord, in thy righteous-
nes, because of mine enemies: make thy
iust, therefore leade me out of the dangers of mine enemies.

way plaine before my face.

9 For no constancie is in their mouth:
within, they are very corruption: their
thorow is an open faultshe, and they flatter
with their tongue.

10 Destroy them, O God: let them fall
from their counsels: cast them out for the
multitude of their iniquities, because they
haue rebelled againe thee.

11 And blest all them, that trust in thee,
reioyce and triumph for euer, & conser thou
them: and let them that loue thy name,
reioyce in thee.

12 For thou Lord wilt blesse the righte-
ous, and with fauour wilt compasse him,
as with a shield.

PSAL. VI.

1 When Dauid by his sinnes had provoked Gods
wrath, and now felt no rowely his hand against him,
but also concerned the horrors of death everlasting,
he desired forgiveness, 2 Bewayling that if God
tooke him away in his indignation, he should lacke
occasion to praise him as he was wont to doe, whyles
he was among men. 3 Then suddenly feeling Gods
mercy, he sharply rebuketh his enemies, which re-
ioyced in his affliction.

¶ To him that excellet on Neginoth vpon
the eight tone. A Psalm of David.

Lord, rebuke me not in thine anger,
neither chastise me in thy wrath.

2 Haue mercy vpon me, O Lord, for I
am weak: O Lord heale me, for my bones
are vnder.

3 My soule is also sore troubled: but
Lord how long wilt thou delay?

4 Reuerne, O Lord: deliuer my soule: saue
me for thy mercies sake.

5 For in death there is no remembrance
of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause
my bed every night to swarme, and water
my couch with my teares.

7 Mine eye is dimmed for despise, and
sunke in because of all mine enemies.

8 Away from me all ye workers of in-
iquitie: for the Lord hath heard the voyce of
my weeping.

9 The Lord hath heard my petition: the
Lord will recite my prayer.

10 All mine enemies that be confounded
and sore vnder: they shall be turned backe,
and put to shame suddenly.

that wee may triumph ouer our enemies. f When the wicked
thinke that the godly shall perish, God deliuereth them suddenly,
and destroyeth their enemies.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls
kinsmen, he calleth to God to be his defender. 2 To
whom he commendeth his innocencie. 3 First shew-
ing that his conscience did not accuse him of any eu-
ill towards Saul. 4 Next that it rowbled Gods
glory to award sentence against the wicked. 5
And so entering into the consideration of Gods mer-
cies and promise, he wazeth bolde, and desired the
same enterpriss of his enemies. 6 Threatning
that it shall fall on their owne necke, which they
haue purposed for others.

¶ Digitation of Dauid, which he sang vnto
the Lord, concerning the woundes
of Thun the son of Iemim.

D. III.

D. LXX.

Rom. 3. 13.

Or cause them

to erre.

g Let their de-

uices come to

nought.

h Thy fauour

toward me shall

confirm me faith

of all others.

Or, giue good

successe.

i So that he shal

be safe from all

dangers.

Jer. 10. 24.

a Though I de-

stroye destruc-

tion, yet let thy

mercy pite my

frailtie.

b For my whole

strength is abate-

d His conscience

is also touched

with the feare of

Gods iudgement.

d He lamenteth

that occasion

should be taken

from him to

praise God in the

congregation.

Or, mine eye is

eaten as it were

with wormes.

c God tenderly

comfort & bold-

nesse in affliction.

Or, kind of time,

Or, accusation,

Sam. 19. 7.

f God teacheth me continually by secret inspiration. **E** The faithfull are sure to perseuer to the ende. **h** That is, I reioyce both in body and in soule. **i** This is Christ, by whose resurrection all his members haue immortalitie. **k**

me counsell: my f reines also teach mee in the nights. **8** I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide. **9** Wherefore mine heart is glad, and my tongue reioyeth: my flesh also doeth rest in hope. **10** For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption. **11** Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore. **Where God fauoureth, there is perfect felicitie.**

PSAL. XVII.

1 Heere hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who shew ragged without any cause given on his part. **6** Therefore hee desirith God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

Hearc: the right, O Lorde, consider my cry: hearken vnto my prayer of lippes vnfaigned. **2** Let my sentence come forth from thy presence, and let thine eyes beholde equitie. **3** Thou hast prouoked and distressed mine heart in the night: thou hast tried mee, and foundest nothing: for I was purposed that my mouth should not offend. **4** Concerning the wordes of men, by the wordes of my lippes I kept me from the cruell man. **5** Stay my steps in thy paths, that my feete do not slide. **6** I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes. **7** Shew thy marvellous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand. **8** Keepe me as the apple of the eye: hide me vnder the shadow of thy wings. **9** From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule. **10** They are inclosed in their owne fat, and they haue spoken proudly with their mouth. **11** They haue compassed vs now in our steeppes: they haue set their eyes to bring vs downe to the ground. **12** Like as a Lyon that is greedy of pray, and as it were a Lyons whelpes lurking in secret places. **13** O Lord, disappoint him: cast him downe: deliuer my soule from the wicked with the sword. **14** From men by thine hand, O Lord, from men of the world, who haue their position in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 But I will beholde thy face in righteousness, and when I awake, I shall be satisfied with thine image. **the face of God & fauourable countenance opened vnto vs. o And am deliuered out of my great troubles.**

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thankesgiving in the entering into his kingdome, wherein he extollet and prayseth most highly the marvellous mercies and graces of God, who hath thus preferred & defended him. **32** Also hee fetherforth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should sturue there against. **To him that excelleth, A Psalme of Dauid the seruant of the Lord, which spake vnto the Lorde the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,**

I will loue thee drearely, O Lorde my strength. **2** The Lorde is my rocke, and my fortress, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the hope also of my saluation, and my refuge. **3** I will call vpon the Lorde, which is worthy to bee praised: so shall I be safe from mine enemies. **4** The sorowes of death compassed me, and the floods of wickednesse made mee afraid. **5** The sorowes of the graue haue compassed me about: the snares of death ouertooke me. **6** But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, even into his eares. **7** Then the earth trembled, and quaked: the foundations also of the mountaines moued and spooke, because hee was angry. **8** Smoke went out of his nostrils, and a continuing fire out of his mouth: coles were kindled thereat. **9** Hee bowed the heauens also and came downe, and Darkenesse was vnder his feete. **10** And he rode vpon Cherub and did flie, and hee came flying vpon the wings of the winde. **11** He made darkenesse his secret place, and his pauilion rounde about him, euen darkenesse of waters, & cloudes of the ayre. **12** At the brightnesse of his presence his cloudes passed, hailstones and coles of fire. **13** The Lorde also thundred in the heauen, and the highest gaue his voyce, hailstones and coles of fire. **14** Then hee sent out his arrowes and scattered them, and he increased lightnings and destroyed them.

n This is the full felicitie comforting against all assaults, to haue **o** And **2. Sam. 22. 1.** **a** He vouchsafeth diuersitie of names to shew that as the wicked haue many meanes to hurte, so God hath many wayes to helpe. **b** For none can obtaine their requests of God, that ioyne not their glory with their petition. **c** He speaketh of the dangers and malice of his enemies, from the which God hath deliuered him. **Or, coardes, or, cables.** **d** A description of the wrath of God against his enemies after he had heard his prayers. **e** He sheweth how horrible Gods iudgements shalbe to the wicked. **f** Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour. **g** This is described at large, Psalm. 104. **h** As a King angry with the people, will not shew himselfe vnto them. **i** Thundred, lightned, and hailed, **k** His lightnings.

a My righteous cause. **b** The vengeance that thou shalt shew against mine enemies. **c** When thy spirit examined my conscience. **d** I was innocent toward mine enemy both in deede and thought. **e** Though the wicked prouoked me to doe euill for euill, yet thy worde kept me backe. **f** He was assured that God would not refuse his request. **g** For all rebell against thee, which trouble thy Church. **h** For their crueltie can not bee satisfied but with my death. **i** They are puffed vp with pride, as the stomacke that is choked with faret. **k** Scope his rage. **l** O, which is thy sword. **m** By thy heavenly power. **Or, whose tyrannie hath too long endured.** **n** And felicitie not the snare that Gods children oft times doe.

1 That is, the deepe bottoms were scene, when the red sea was deuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent mee succour.

p The cause of Gods deliuerance is his only fauour and loue to vs.

q David was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers he exercised himselfe in the Lawe of God.

s Neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacite, who sheweth mercie to his, and punisheth the wicked, as is sayde also, Leuit. 26.

21, 24.

u When their sinne is come to the full measure.

x Hee attributeth it to God, that he bore the victorie in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises.

a Astowes and forts, which he tooke out of the hands of Gods enemies.

b To defend me from dangers.

c Hee attributeth the beginning, continuance and increase in weldoing, only to Gods fauour.

d David declarerh that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

15 And the chanel of waters were scene, and the foundations of the world were discouered at thy rebuking, O Lord.

16 Hee hath sent downe from aboue, and taken mee: he hath broken me out of many waters.

17 Hee hath deliuered mee from my strong enemy, and from them which hate mee: for they were too strong for mee.

18 They persecuted mee in the day of my calamitie: but the Lord was my stay.

19 Wee brought mee forth also into a large place: he deliuered mee, because hee fauoured me.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me.

21 Because I kept the wordes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from mee.

23 I was vpright also with him, and haue kept me from my wickednesse.

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight.

25 Altho the godly thou wilt shew thy selfe godly: and with the vpright man thou wilt be thy selfe vpright.

26 Altho the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkness.

29 For by thee I haue broken through an hollie, and by my God I haue leaped ouer a wall.

30 The way of God is incorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God giueth me with strength, and maketh my way vpright.

33 He maketh my feete like hinds feete, and setteth me vpon mine high places.

34 Hee taught mine hands to fight: so that a bowe of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindenesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine feete haue not slipt.

37 I haue persecuted mine enemies, and taken them, and haue not turned againe til I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

a Astowes and forts, which he tooke out of the hands of Gods enemies.

b To defend me from dangers.

c Hee attributeth the beginning, continuance and increase in weldoing, only to Gods fauour.

d David declarerh that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reied the crye of the afflicted, God will also reiee them, when they crye for helpe: for either paine or feare cause those hypocrites to crie.

g Which dwell round about me.

h The kingdom of Christ is in Davids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or Iste: signifying a subiection constrained and not voluntarie.

k Feare shal cause them to be afraid and come forth of their secre holes and holds to seeke pardon.

l That is, Saul, who in a lince persecuted him.

m This prophesie appertineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15.9.

n This did not properly appertaine to Salomon, but to Iesus Christ.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They cryed, but there was none to saue them, euen into the Lord, but hee answered them not.

42 Then did I beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the heathen: a people, whom I haue not knowne, shall serue mee.

44 As soone as they heare, they shall obey me: the strangers shall be in the subiection to me.

45 Strangers shall thinke away, and feare in their private chambers.

46 Let the Lord lue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to avenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast let mee by from them, that rose against mee: thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy name.

50 Great deliuerances giueth hee vnto his king, & sheweth mercie to his anointed, euen to David, and to his seede for euer.

a Thou hast giuen them into mine hands to be slaine.

b They that reied the crye of the afflicted, God will also reiee them, when they crye for helpe: for either paine or feare cause those hypocrites to crie.

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u That is, Saul, who in a lince persecuted him.

v This prophesie appertineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15.9.

w This did not properly appertaine to Salomon, but to Iesus Christ.

P S A L. XIX.

1 To the intent hee might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, and ornaments:

8 And afterward calleth them to the Law, where in God hath reuelled himselfe more familiarly to his chosen people. The which particular grace by commending the Law he setteth forth more at large.

¶ To him p excelleth. A Psalm of David.

The heauens declare the glorie of God, and the firmament sheweth the worke of his hands.

2 Day vnto day uttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone forth through all the earth, and their words into the endes of the world: in them hath he set a tabernacle for the time.

5 Mightily commeth forth as a bulle-grome out of his chamber, & reioiceth like power and goodnesse.

c The heauens are a Schoolemaster to a nations, be they neuer so barbarous.

d The heauens are as a lib of great capital letters to shew vnto vs Gods glory.

e Or, vail. The maner was, that the bride and bridegrome should stand vnder vail together, and after come forth with great solemnitie and reioicing of the assembly.

f Hee setteth forth as a bulle-grome out of his chamber, & reioiceth like power and goodnesse.

g The heauens are a Schoolemaster to a nations, be they neuer so barbarous.

h The heauens are as a lib of great capital letters to shew vnto vs Gods glory.

i Or, vail. The maner was, that the bride and bridegrome should stand vnder vail together, and after come forth with great solemnitie and reioicing of the assembly.

f Though the creatures can not serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lies.
h Every one without exception.

i Except God's word be esteemed aboue all worldly things, it is condemned.
k For God accepteth our inuention, though it be farre vaperfect.
l Then there is no reward of dutie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppose my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deed.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king, in whose wealth our felicitie consisteth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heavenly is meant his power and maiestie.
g The worldlings that put not their onely trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

a mightie man to rime his race.
6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.
7 The Law of the Lord is perfect, conuerting the soule: the testimony of the Lord is sure, & giueth wisdom vnto the simple.
8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are s truth: they are righteous altogether.
10 And more to be desired then golde, yea, then much fine gold: sweeter also then honye and the honye combe.
11 Whoeuer by them is thy seruant made circumspect, and in keeping of them there is great reward.
12 Also can understande his faultes: cleane me from secret faults.
13 Keepe thy seruant also from presumptuous sinnes: let them not reigne ouer me: so shall I be upright, and made cleane from much wickednesse.
14 Let the wordes of my mouth, and the meditation of mine heart, bee acceptable in thy sight, O Lord, my strength, and my redeemer.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalm of Dauid.

The Lord heare thee in the day of trouble: the Name of the God of Iakob defend thee:
2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.
3 Let him remember all thine offerings, and turne thy burnt offerings into ashes.
Selah:
4 And graunt thee according to thine heart, and fulfill all the purpose:
5 That he may reioyce in thy saluation, and set by the banner in the Name of our God, when the Lord shall perforce all thy petitions.
6 Nowe knowe I that the Lord will helpe his anointed, and will heare him, from his Sanctuary by the mightie helpe of his right hand.
7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord of our God.
8 They are brought downe and fallen, but we are stilen, and stand upright.
9 Saue Lord: let the King heare vs in the day that we call.

1 David in the person of the people prayeth God for the victorie, attributing it to God, & not to the strength of man. Wherein the holy Ghost directeth the faithful to Christ who is the perfect of this kingdom.
¶ To him that excelleth. A Psalm of Dauid.

The King shall reioyce in thy strength O Lord: yea, how greatly shall hee reioyce in thy saluation!
2 Thou hast giuen him his hearts Desire, and hast not denied him the request of his lips. Selah.
3 For thou diddest preuent him with liberal blessings, and diddest set a crowne of pure golde vpon his head.
4 He asked life of thee, and thou gauest him a long life for ever and ever.
5 His glory is great in thy saluation: dignitie and honour hast thou laide vpon him.
6 For thou hast let him as blessings for ever: thou hast made him glad with the top of thy countenance.
7 Because the King trusteth in the Lord, and in the merce of the most High, he shall not shide.
8 Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.
9 Thou shalt make them like a sterie ouen in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.
10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.
11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.
12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.
13 Be thou exalted, O Lord, in thy strength: to wil we sing & praise thy power.

place to their wicked enterprises. h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.
PSAL. XXII.

1 David complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes wherewith he was vexed, 10 Hee recouereth himselfe from the bottomlesse pit of tentations, & groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whome he did foresee by the Spirit of prophetic, that he should maruellously and strangely be deified, and absold, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon Affliction. A Psalm of Dauid.
1 O Lord, my God, why hast thou forsaken mee, and art so farre from mine health, and from the woods of my roaring.
2 O my God, I cry by day, but thou hearest not, and by night, but I haue no audience.

3 But thou art holy, and dost inhabite faith and desperation. b Being tormented with extreme anguish.
¶ Or, I cease not.

a When he shall overcome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberal fauour toward him before he prayed.
c David did not onely obteine life, but also assistance that his posteritie should reigne for ever.
d Thou hast made him thy blessings to others, and a perpetual example of thy fauour for ever.
e Here he describeth the power of Christes kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They layd as it were their necks to make Gods power to giue vs patiently to endure the crosse till God destroy the aduersarie.
h They layd as it were their necks to make Gods power to giue vs patiently to endure the crosse till God destroy the aduersarie.
i Or, she kinde of the morning, and this was the name of some common song.
j Here appeareth that horrible conflict, which he sustained betweene

a Hee noteth two things: the one, that the earth to mans judgement seemeth about the waters: and next, that God miraculously preferueth the earth, that it is not drowned with the waters, which naturally are above it.

b Though circumcision separate the carnall seede of Iacob from the Gentiles, yet he that seeketh God, is the true Iacob and the very Israelite.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. i. 31. 14.

2 For he hath founded it vpon the seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord: and who shall stand in his holy place?

4 Euen he that hath innocent handes, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 Hee shall receiue a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the generation of them that seeke him, of them that seeke thy face, this is Iacob. Selah.

7 Lift vp your heads, ye gates, and be ye lift vp pee euermlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lord, strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp your selues, ye euermlasting doores, and the King of glory shall come in.

10 Who is the King of glory? the Lord of hostes, he is the King of glory. Selah.

11 For thy Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord: him will hee teach the way that hee shall chuse.

13 His soule shall dwell in ease, and his seede shall inherite the land.

14 The secret of the Lord is reueiled to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, & haue mercie vpon me: for I am desolate and poore.

17 The forgetfulnes of mine heart are enlarged: drawe me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgie all my innes.

19 Beseeche mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

21 Let p mine vprightnesse and equitie preferue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

b And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spiritual and corporal things.

m His counsell contained in his worde, whereby he declareth that he is the protectour of the faithful.

n My griefe is increased because of mine enemies crueltie.

o The greater that his afflictions were, and

the more that his enemies increased, the more neere felt hee Gods helpe. p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXV.

1 The Prophet touched with the consideration of his finnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most seruenly to haue his finnes forgiven, 7 Especially such as he had committed in his youth. Hee beginneth euery verse according to the Ebrewe letters, two or three except.

A Psalme of Dauid.

Vnto thee, O Lord, lift I vp my soule.

2 My God, I trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 Shewe me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy truth, and teach mee: for thou art the God of my saluation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindnesse remember thoume, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that be meeke, will hee guide in iudgement, and teach the humble his way.

10 All the paths of the Lord are mercie and truth vnto such as keepe his couenant and his testimonies.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rodde, I/a. 28. 26. rom. 10. 11.

c Recite mee in the faith of thy promises, that I swaue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease. f That is, call them to repentance. g He wil gouerne and comfort them that are truly humbled for their finnes.

PSAL. XXVI.

1 Dauid oppressed with many injuries, finding no helpe in the world, calleth for ayde from God: and assured of his integrity towards Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithful all in the Congregation of God, whence hee was banished by Saul, promising integrity of life, and open prayers and thanksgiuings.

A Psalme of Dauid.

I Voe me, O Lord, for I gaue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine me, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine persons, neither keept company with the dissemblers.

5 I haue hated the assemblie of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thanksgiuings, and set forth all thy wondrous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men:

the company of the vn godly. e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrow of the wicked.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My vray.

c He sheweth what stayed him, that hee did not recompencc euill for euill.

d He declareth that they cannot walke in simplicitie before God, that delight in the

g Whose cruell hands doe execute the malicious denices of their hearts:
h I am persecuted by mine enemies: by the power of God, and therefore will prayse him openly.

10 In whose hands is a wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeme me therefore, and be mercifull unto me.
12 My foote standeth in a bypightnesse: I will prayse thee, O Lord, in the Congregations.
P S A L. XXVII.

1 David maketh this Psalme being deliuered from great perils, as appeareth by the prayes and thanksgiwng annexed: 6 Wherein wee may see the constant faith of David against the assaults of all his enemies. 7 And also the ende wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

A Psalme of David.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layde vp in God, he feared not the tyrannie of his enemies.

b That God will deliuer mee and giue my faith the victorie.

c The losse of cuntry, wife, and all worldly commodities grieue mee not in respect of this one thing, that I may not prayse thy name in the middes of the congregation.

d David assured himselfe by the Spirit of prophetic, that he should overcome his enemies and serue God in his Tabernacle.

e Hee groundeth vpon Gods promise, and sheweth that he is most willing to obey his commaundement.

f He magnifieth Gods loue towards his, which farre surpasseth the most tender loue of parents towards their children. g But either pacifie their wrath, or bridle their rage. h In this present life before I dye, as Isaiah 38. 11. I He exhorteth himselfe to depend on the Lorde, seeing he neuer failed in his promises.

The Lord is my light and my saluation, whome shall I feare? the Lorde is the strength of my life, of whome shall I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not bee afrayd: though warre be raised against me, I will trust in the Lord.

4 One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lorde, and to visite his temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pavilion shall hee hide me, and set me vp vpon a rocke.

6 And now he shall be lift vp mine head above mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and playe the Lord.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercy also vpon mee and heare mee.

8 When thou saydest, Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Did not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leave mee not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake me, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, & lead me in a right path, because of mine enemies.

12 Quipe mee not vnto the lust of mine adulteraries: for there are false witnesses risen vp against me, & such as speake cruelly.

13 I should haue fainted, except I had beleened to see the goodnesse of the Lord in the land of the liuing.

14 Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

P S A L. XXVIII.
1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be ridde of them, 4 And cryeth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer, 9 Vnto whose tuition he commendeth all the faithfull.

A Psalme of David.

Vnto thee, O Lorde, doe I crye: O my strength, be not deaf to ward me, lest, if thou and were mee not, I be like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I crye vnto thee, when I holde vp mine hands toward thee O holy Oracle.

3 Drawe mee not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Rewarde them according to their deeds, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 Praised be the Lorde, for hee hath heard the voyce of my petitions.

7 The Lord is my strength, & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my long will I praise him.

8 The Lord is their strength, & he is the strength of deliverances of his anointed.

9 Save thy people, and bleste thine inheritance: feede them also, and exalt them for euer.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes. g Meaning, his souldiers, who were as meanes, by whom God declared his power.

P S A L. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to prayse his Name.

A Psalme of David.

Gieue vnto the Lord, ye sonnes of might: gieue vnto the Lord glory & strength.

2 Quipe vnto the Lord glory due vnto his name: worship the Lorde in the glorious Sanctuary.

3 The voyce of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The voyce of the Lorde breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon also and Shiron like a yong Unicorne.

7 The voyce of the Lorde dunteth the

a He counteth himselfe as a dead man, til God shew his fauour toward him, and graunt him his petition.

b Hee vied this outward meanes to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shewe the tokens of his fauour.

c Destroy not the good with the bad.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured, that God would punish th

persecutors of his Church.

e Let them be vterly destroyed, as Mala. 1. 4.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes.

g Meaning, his souldiers, who were as meanes, by whom God declared his power.

h In this present life before I dye, as Isaiah 38. 11. I He exhorteth himselfe to depend on the Lorde, seeing he neuer failed in his promises.

i Hee counteth himselfe as a dead man, til God shew his fauour toward him, and graunt him his petition.

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w Meaning, his souldiers, who were as meanes, by whom God declared his power.

x In this present life before I dye, as Isaiah 38. 11. I He exhorteth himselfe to depend on the Lorde, seeing he neuer failed in his promises.

thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Hermon, e flames

e It causeth the
lightnings to
shoote and glide.
f In places most
desolate, where
as seemeth there
is no presence
of God.
g For feare ma-
keth them to cast
their calues.
h Maketh the
trees bare, or
pierceth the most
secret places.
i Though the
faithfull praise God.
k To moderate the rage of the
tempest and waters, that they destroy not all.

flames of fire.

8 The voyce of the Lorde maketh the
wildernesse to tremble: the Lord maketh
the wildernesse of ¹ Radesch to tremble.

9 The voyce of the Lorde maketh the
hindes to ² calue, and ³ discouereth the fo-
rests: therefore in his ⁴ Temple doth every
man ⁵ speake of his glorie.

10 The Lord stretcheth vpon the ⁶ flood, and
the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his
people: the Lord shall blesse his people with
peace.

i Though the wicked are nothing moued with these
sights, yet the faithfull praise God. k To moderate the rage of the
tempest and waters, that they destroy not all.

PSAL. XXX.

1 When David was delivered from great dan-
ger, he rendred thanks to God, exhorting others to
doe the like, and so learne by his example, that God
is rather mercifull then seuer and ² gorious towards
his children. 7 And also that the fall from pros-
peritie to aduersitie is sudden. 8 This done, he re-
surneth to prayer, promising to praise God for euer.

1 A Psalm of long of the ¹ dedica-
tion of the ² boule of David.

1 Will magnific thee, O Lord: ³ for thou
hast exalted mee, and hast not made my
foes to reioyce ouer me.

2 O Lorde my God, I cryed vnto thee,
and thou hast ⁴ restored me.

3 O Lorde, thou hast brought by my
soule out of the graue: thou hast reuined
me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee ⁵ his
Saints, and giue thanks ⁶ before the re-
membraunce of his Holinesse.

5 For he endureth but a while in his anger:
but in his fauour is life: weeping may abide
at euening, but ioy cometh in the morning.

6 And in my ⁷ prosperitie I said, I shall
neuer be moued.

7 For thou Lord of the goodnesse haddest
made my ⁸ mountaine to stand strong:
but thou diddest hide thy face, and I ⁹ was
troubled.

8 Then cryed I vnto thee, O Lorde, and
prayed vnto my Lord.

9 What profite is there in my blood, whē
I goe downe to the pit: shall the dust ¹⁰ giue
thanks vnto thee? or shall it declare thy
truchē?

10 Heare O Lord, and haue mercy vpon
me: be thou mine helper.

11 Thou hast turned my mourning into
ioy: thou hast loosed my lacke and girded
me with gladnes.

12 Therefore shall my ¹³ tongue praise
thee and not cease: O Lord my God, I will
giue thanks vnto thee for euer.

surely. i After that thou haddest withdrawn thine helpe, I felt my
miserie. k David meaneth that the dead are not profitable to
the Congregation of the Lord here in earth: therefore he would liue
to prayse his Name, which is the ende of mans creation. l Because
thou hast prefered me, that my tongue shall prayse thee, I will not
be vnminidfull of my dutie.

PSAL. XXXI.

1 David deliuered from some great danger, first
relieseth what meditation hee had by the power of

faith, whē death was before his eyes, his enemy being
ready to take him. 15 Then hee affirmeth that the
fauour of God is alwayes ready to those that feare
him. 20 Finally hee exhorteth althe faithfull to trust
in God, and to loue him, because hee preserue h and
strengthened them, as they may see by his example.

C To him that exelleth. A

Psalm of David.

1 I ² thee, O Lorde, haue I put my trust: ³ Psal. 71. 1.
I let me neuer be confounded: deliuer me in
thy ⁴ righteousness.

2 Wot downe thine care to mee: make
haste to deliuer mee: bee vnto mee a strong
rocke, and an house of defence to laue me.

3 For thou art my rocke and my for-
tresse: therefore for thy ⁵ Names sake direct
me and guide me.

4 Driue mee out of the ⁶ net, that they
haue laide priuily for mee: for thou art my
strength.

5 Into thine ⁷ hand I commend my spi-
rit: for thou hast redeemed me, O Lord God
of truth.

6 I haue hated them that giue them-
selues to deceitfull vanities: for I ⁸ trust in
the Lord.

7 I will be glad and reioyce in thy mer-
cie: for thou hast seene my trouble: thou
hast knowen my soule in aduersities.

8 And thou hast not shut me vp in y hand
of the enemy, but hast let my feete at ⁹ large.

9 Haue mercy vpon me, O Lorde: for I
am in trouble: mine ¹⁰ eye, my soule and my
belly are consumed with griefe.

10 For my life is wasted with heauines,
and my yeeres with mourning: my strength
faileth for my paine, and my bones are con-
sumed.

11 I was a ¹² reproch among all mine
enemies, but especially among my neigh-
bours: and a feare to mine acquaintance,
who seeing me in the streete, fled from me.

12 I am forgotten as a dead man out of
minde: I am like a broken vessell.

13 For I haue heard the railing of ¹⁴ great
men: feare was on euery side, while they
conspired together against mee, and consul-
ted to take my life.

14 But I trusted in thee, O Lord: I said,
Thou art my God.

15 Why times are in thine hand: deli-
uer me from the hand of mine enemies, and
from them that persecute me.

16 Make thy face to shine vpon thy ser-
uant, and laue me thyough thy mercy.

17 Let me not be confounded, O Lord: for
I haue called vpon thee: let the wicked be
put to confusion, & to silence in the graue.

18 Let the lying liппes be made dumme,
which cruelly, proudly and spitefully speake
against the righteous.

19 How great is thy goodnesse, which
thou ²⁰ hast layd vp for them, that feare thee,
and done to them that trust in thee, euen be-
fore the soimes of men!

20 Thou

a For then God
declareth him-
selfe iust, when he
preserue h him,
according as he
bath promised.

b Preserue me
from the craftie
counsels and sub-
till practises of
mine enemies.

c Hee deliuereth
God not onely
to take care for
him in this life,

but that his soule
may be saued
after this life.

d This affection
ought to be in all
Gods children, to
haue whatsoe-
uer thing is
not grounded
vpon a sure trust
in God, as de-
ceitfull and
vaine.

e Largenesse
signifieth com-
fort, as strait-
nesse, sorowe
and perill.

f Meaning, that
his sorowe and
torment had
continued a
great while.

g Mine enemies
had drawn all
men to their
part against me,
euen my chiefe
friends.

h They were as
fraide to thewe
me any token of
friendship.

i They that
were in authori-
tie, condemned
me as a wicked
doer.

k I had this te-
stimonie of con-
science, that thou

whatsoever changes come,
thou gouernest them by thy prouidence. n Let death destroy them,
to the intent that they may hurt no more. n The trespases of Gods
mercy are alwayes layd vp in store for his children, alieit at all times
they doe not enioy them.

4 Ebr. in the se-
cret of thy face.
5 That is, in a
place where they
shall haue thy
comfort, and be
hid safely fro the
enemies pride.
p Meaning, there
was no citie lo
strong to pre-
serue him, as the
deuence of Gods
faueur.
q And so by my
rashnesse and in-
fidelitie deferred to haue bene forsaken. || Or, ye that feelee his mer-
cies. r Be constant in your vocation, and God will confirme you
with heauenly strength.

20 Thou dost hide them: & proudly in
thy presence from the pride of men: thou
keepest them secretly in thy Tabernacle
from the strife of tongues.
21 Blessed bee the Lord: for hee hath
shewed his marvellous kindenesse toward
me in a strong citie.
22 Though I said in mine heart, I am
cast out of thy sight, yet thou heardest
the voice of my prayer, when I cried vnto thee.
23 Loue ye the Lord all his i^l Saints: for
the Lord is mercifull the faithfull, and re-
wardeth abundantly the prouide doer.
24 Al ye that trust in the Lord, be strong,
and he shall stablish your heart.

PSAL. XXXII.

1 David punished with grievous sicknesse for
his sinnes, counteth them blessed, to whom God doth
not impute their transgressions. 5 And after that
he had confessed his sinnes and obtained pardon, 6
Hee exhorteth the wicked men to luee godly, 11
And the good to reioyce.

1 A Psalm of David to giue instruction.
Blessed is he whose wickednesse is for-
giuen, and whose sinne is covered.

2 Blessed is the man, vnto whome the
Lord is pure: he is not iniquitie, and in whose
spirite there is no guile.

3 When I helde my tongue, my bones
were consumed, or when I roared all the day,
4 (For thine hand is heauie vpon me,
Day and night: and my moisture is turned
into the drought of summer. Selah.

5 Then I acknowledged my sinne vnto
thee, neither hidde I mine iniquitie: for I
thought, I will confesse against my selfe my
wickednesse vnto the Lord, and thou forgas-
test the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly,
make his prayer vnto thee in a time when
thou mayest be found: surely in the flood of
great waters they shall not come neere him.

7 Thou art my secret place: thou pre-
ferrest me from trouble: thou compassedst me
about with thyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in
the way, that thou shalt goe, and I will
guide thee with mine eye.

9 Be ye not like an horse, or like a mule,
which understand not: whose mouths
thou dost binde with bit and bridle, least
they come neere thee.

10 Many sorowes shall come to the wic-
ked: but he that trusteth in the Lord, mercie
shall compass him.

11 Be glad ye righteous, and reioyce in
the Lord, and be ioyfull all ye, that are vpon
his right hand.

12 Many sorowes shall come to the wic-
ked: but he that trusteth in the Lord, mercie
shall compass him.

13 Be glad ye righteous, and reioyce in
the Lord, and be ioyfull all ye, that are vpon
his right hand.

14 Many sorowes shall come to the wic-
ked: but he that trusteth in the Lord, mercie
shall compass him.

15 Be glad ye righteous, and reioyce in
the Lord, and be ioyfull all ye, that are vpon
his right hand.

PSAL. XXXIII.

Hee exhorteth good men to prayse God, for that
he hath not only created all things, & by his promi-

dence governeth the same, but also is faithfull in his
promises. 10 He understandeth mans heart, and
searcheth the counsell of the wicked, 16 So that
no man can be preferred by any creature or mans
strength: but they that put their confidence in his
mercie, shall be preferred from all aduersaries.

1 Reioyce in the Lord, O ye righteous: for
the Lord is mercifull the faithfull, and re-
wardeth abundantly the prouide doer.

2 Praise the Lord with harpe: sing vnto him
with vials, and with instrument of ten strings.
3 Sing vnto him a newe song: sing
cheerfully with a loude voyce.

4 For the wordes of the Lord is righte-
ous: and all his workes are faithful.
5 Hee loveth righteousnesse & iudgement:
the earth is full of the goodnesse of the Lord.

6 By the wordes of the Lord were the
heavens made, and all the hoste of them by
the breath of his mouth.

7 Hee gathereth the waters of the sea
together as vpon an heape, and lately vpon the
depths in his treasures.

8 Let all the earth feare the Lord: let all
them that dwell in the world, feare him.

9 For hee spake, and it was done: hee
commanded, and it stood.

10 The Lord breakech the counsell of
the heathen, and bringeth to nought the de-
uices of the people.

11 The counsell of the Lord shall stand
for ever, and the thoughts of his heart
throughout all ages.

12 Blessed is that nation, whose God
is the Lord: euen the people, that hee hath
chosen for his inheritance.

13 The Lord looketh downe from hea-
uen, and beholdeth all the children of men.
14 From the habitation of his dwelling
he beholdeth all them that dwell in the earth.

15 Hee fashioneth their hearts euery one,
and understandeth all their workes.

16 The King is not saued by the multi-
tude of an hoste, neither is the mightie man
deliuered by great strength.

17 A horse is a vaine helpe, and shall not
deliuer any by his great strength.

18 Behold, the eye of the Lord is vpon
them that feare him, and vpon them, that
trust in his mercie.

19 To deliuer their soules from death,
and to preserve them in famine.

20 Our soule waiteth for the Lord: for
he is our helpe and our shield.

21 Surely our heart shall reioyce in him,
because we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs,
as we trust in thee.

23 This, that the Lord is our God, i Hee proueth that all things
governed by Gods providence and not by fortune, k Therefore
knoweth their wicked enterprises. 1 If Kings & the mightie of
the world cannot be saued by worldly means, but only by Gods pro-
vidence, what haue others to trust in, that haue not like meant
m God sheweth that toward his of his mercie, which man by
means is able to compasse. n Thus he speaketh in the name of
the whole Church, which onely depend on Gods providence.

PSAL. XXXIII.

1 After David had escaped Achish, according
as it is written in the 1 Sam. 21. 11, i home in this
title he calleth Abimelech (which was a generall
name to all the kings of the Philistines) he prayeth
God for his deliuerance, 3 Provoking all others by
his

a It is the due tie
of the godly to
set forth the
prayer of God
for his mercie and
power shewed
toward them.
b To sing on in-
struments was a
part of the cere-
monial service
of the Temple,
which doeth no
more appertaine
vnto vs, then the
sacrifices, cen-
sings and lights.
c That is, counse
or commande-
ment in gover-
ning the world.
d That is, the ef-
fect & executio
e Howsoeuer
the world iudge-
eth of Gods
workes, yet hee
doeth all things
according to ius-
tice and mercy.
f By the crea-
tion also of the hea-
uens and beau-
tiful ornament,
with the gather-
ing also of the
waters, hee fet-
teth forth the
power of God,
that all creatur
might feare him
|| Or, was created
g No creature
can preuaile a-
gainst God, bu
he defeateth it,
and it shall hau
euill successe.
h Hee sheweth
that all our fel-
icities standeth
i Hee proueth that all things
governed by Gods providence and not by fortune, k Therefore
knoweth their wicked enterprises. 1 If Kings & the mightie of
the world cannot be saued by worldly means, but only by Gods pro-
vidence, what haue others to trust in, that haue not like meant
m God sheweth that toward his of his mercie, which man by
means is able to compasse. n Thus he speaketh in the name of
the whole Church, which onely depend on Gods providence.

his example to trust in God, to feare and serue him:

14 Who defendeth the godly with his Angels, 15 And utterly destroyeth the wicked in their sinnes.

¶ A Psalm of David, when hee changed his behauiour before Abimelech, who drove him away, and he departed.

I will alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I fought the Lord, and hee heard mee: yea, he deliuered me out of all my feare.

5 They shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The Lions doe lacke, and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee, that deliuereth life, and longeth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Forchewe euill and doe good: seeke peace and followe after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemereth the soules of his seruants: and none that trust in him, shall perish.

1 When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them, m And as Christ saith, all the haire of his head,

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to be overcome with great dangers and death it selfe, then God sheweth him selfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemy to David, all that had any authoritie vnder him, so flatter their king (as is the course of the world) did also most cruelly persecute David: against whom he prayeth God so to please

and to avenge his cause, 8 That they may be taken in their nets and snares, which they laide for him, that his innocencie may be declared, 17 And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruants. 28 And so he promisseth to speake forth the iustitie of the Lord, and to magnifie his name all the dayes of his life.

¶ A Psalm of David.

PLease thou my cause, O Lord, with them that strue with mee: fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the spear, and stoppe the way against them, that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way bee darke and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at bu-wares, and let his net, that hee hath layd priuily, take him: let him fall into the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyled him!

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoyled my soule.

13 Per I, when they were sicke, I was clothed with sacke: I humbled my soule with fasting: and my prayer was turned vpon my bolome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersity they reioyced, and gathered themselves together: the aduersaries assembled themselves against mee, and I knew not: they tare me and ceased not.

16 With the false scoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So wilt I giue thee thanks in a great congregation: I will praye thee among much people.

19 Let not them that are mine enemies,

them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head. m When they saw me readie to slip, and as one that had halted for infirmities. n With their railing wordes. o The word signifieth cakes: meaning, that the proude courtiers at their daintie feastes scoffe, saile, and conspire his death.

p In token of contempt and mocking.

q Or, clefs of the earth: meaning himselfe & others in their miserie.

q They reioyced as though they had nowe scene David overthrowen.

r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed, ayde and reliefe.

2. Theil. 1. 6. Because we haue that, which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwayes be verified against them, that persecute the faithfull. **x** That at least fauour my right, though they be not able to helpe me. **y** He exhortheth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickednesse. **6** Then he turneth to consider the unspeakable goodness of God towards all creatures: **9** But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke. **13** Who in the ende destroyeth the wicked and fawerth the iust.

C To him that excelleth. A Psalm of David, the servant of the Lord.

Wickednesse saith to the wicked man, even in mine heart, that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne eyes, while his iniquitie is founde worthe to be hated.

3 The wordes of his mouth are iniquitie and deceit: he hath left off to understand and to doe good.

4 Hee imagineth mischiefes vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercie, O Lord, reacheth vnto the heauens, & thy faithfulness vnto the cloudes.

6 Thy righteousness is like the high mountains: thy iudgements are like a great deepe: thou, O Lord, doest faue man & beast.

7 How excellent is thy mercie, O God!

and put not difference betweene good and euill. **d** by describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices. **e** Though wickednesse seemeth to ouerflowe all the world, yet by thine heavenly providence thou gouernest heauen and earth. **f** Ebr. the mountaine of God: for whifouer is excellent, is thus called. **f** The depth of thy providence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world,

therefore the children of men trust vnder the shadowe of thy wings.

8 They shall be satisfied with the farnesse of thine house, and thou shalt giue them drinke out of the riner of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindenesse vnto them that knowe thee, and thy righteousness vnto them that are vpright in heart.

11 Let not the foote of pride come against mee, and let not the hand of the wicked man inuolue me.

12 There they are fallen that tooke iniquitie: they are cast downe, and shall not be able to rise.

himselfe against me, neither the power of the wicked driue me away.

k That is, in their pride, wherein they flatter themselves.

PSAL. XXXVII.

1 This Psalm containeth exhortation & consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly. **7** For howe prosperously fouer the wicked doe liue for the time, he doth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies. **11** And howe miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preferred.

A Psalm of David.

Net not thy selfe because of the wicked men, neither be enuious for the euil doers.

2 For they shall soone be cut downe like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord a do good: dwell in the land, and thou shalt be fed abundantly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe a litle to doe euill.

9 For euil doers shall be cut off, and they that waite vpon the Lord, they shall inherit the land.

10 Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possess the earth, and shall haue their delight in the multitude of peace.

12 The wicked practiseth against the offended with the darkenesse of the night: so ought we patiently trust that God will cleare our cause and restore vs to our right.

1 When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, **Iob 11. 7. & c.** Meaning, except moderate his afflictions, he shall be led to doe as they doe.

h H correcteth the impatience of our nature, which cannot abide till the fulnesse of Gods time bee come. **Mat. 5. 5.** The godly are assured that the power and craft of the wicked shall not preuaile against them, but fail on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

g Onely Gods children haue ynough of all things both concerning this life and the liue to come.

h Helthewerth who are Gods children, to wit, they that knowe him & leade their liues vprightly.

i Let not the proud aduance

themselves

against the

righteous

because of

their

prosperitie

in this

world

for they

shall be

cut downe

like

grasse

and

shall

wither

as

the

greene

herbe

and

they

shall

not

be

found

any

k For they are
dayly fedde as
with Manna from
heauen, and haue
sufficient, when
the wicked haue
neuer ynough,
but euer hunger.
l God knoweth
what dangers
hang ouer his,
and by what
meanes to deli-
uer them.
m For God will
giue them con-
tented mindes,
and that which
shalbe necessary.
n They shall va-
nish away sud-
denly: for they
are fed for y day
of slaughter.
o God so furni-
sheth him with
his blessing, that
he is able to help
others.
p God prosper-
eth the faithfull,
because they
walke in his
wayes with an
vpright consci-
ence.
q When God
doeth exercise
his faith with di-
uers tentations,
r Though the
iust man die, yet
Gods blessings
are extended to
his posteritie, and
though God suf-
fer some iust man
to lacke tempo-
rall benefices, yet
he recompenseth
him with spiri-
tuall treasures.
s They shal con-
tinually be pre-
served vnder
Gods wings, and
haue at least in-
ward rest.
t These three
points are requi-
red of the faith-
full, that their
talke be godly,
that Gods Lawe
bein their heart,
and that their
life be vpright.

lust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is coming.

14 The wicked haue drawe their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay lych as bee of vpright conuersation.

15 But their bowe shall enter in to their owne heart, and their bowes shal be broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord upholdeth the iust me.

18 The Lord knoweth the dayes of vpright men, and their inheritance shall bee perpetuall.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue ^{me} ynough.

20 But the wicked shall perish, and the enemies of the Lord shall bee consumed as the fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and ^{is} giueth.

22 For lych as he blessed of God, shal inherite the lande, and they that be curld of him, shal be cut off.

23 The pathes of man are directed by the Lord: for he loweth his way.

24 Though he a fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his seede begging bread.

26 But hee is euer mercifull and tenderth, and his seede inioyeth the blessing.

27 I flee from euil and do good, and dwell for euer.

28 For the Lord loweth iudgement, and forsaketh not his iustites: they shall be preferred for euermore: but the seede of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord wil not leaue him in his hand, nor condemne him, when he is iudged.

34 Waitte thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the lande: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he is passed away, and loe, he was gone, and I sought him, but he could not be found.

u For though it bee sometime so expedient both for Gods glory and their saluation, yet hee will approve their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

37 Marke the vpright man, and behold the iust: for the ende of that man is peace.

38 But the transgressours shall bee destroyed together, & the end of the wicked shal be cut off.

39 But the saluation of the righteous men shall bee of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

the ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 David lying sicke of some greivous disease, acknowledging himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 2 He vntereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire for saken of his friends, euil entreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie help at his hand.

¶ A Psalm of David for remembrance. O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue lieth vpon me, and thine hand lieth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My wounds are purrified, and corrupt because of my foolishnes.

6 I am bowed, and crooked very sore: I goe mourning all the day.

7 For my reins are full of burning, and there is nothing found in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powne my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart is painted: my strength faileth me, and the light of mine eyes, euen as they are not mine owne.

11 My louers and my friends stande aside from my plague, and my kinsmen stande a farre off.

12 They also, that seeke after my life, lay snares, and they that goe about to doe me euill, talke wicked things and imagine deceipt continually.

13 But I as a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce great: but alwayes to crye vnto God with sure trust for deliuerance.

¶ Ebr. runneth about, or, is tossed so and fro: meaning, that he was destitute of all helpe and comfort.

h My fight faileth me for very sorrowe, i Partly for feare, & partly for pride they denied all dutie & friendship.

k For I can haue no audience before men, and therefore patiently waite for the helpe of God.

¶ Ps. ii.

y Hee exhorteth the faithfull to make diligently the examples both of Gods mercies, and also of his iudgements.
z He sheweth that the patient hope of the godly is neuer in vaine, but in God proue them by

4. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a To put him- selfe & others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that hee would for moderate his hand, y he might be able to beare it.

c Thy sickness, wherewith thou hast visited me.

d David acknowledging God to be iust in his punishments, because his sinnes had deserved much more.

e He confesseth his sinnes, Gods iustice, & maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

¶ Or, blacke, as one that is disfigured and consumed with sickness.

g This example warneth vs neuer to despair, be the torment neuer so

great: but alwayes to crye vnto God with sure trust for deliuerance.

¶ Ebr. runneth about, or, is tossed so and fro: meaning, that he was destitute of all helpe and comfort.

h My fight faileth me for very sorrowe, i Partly for feare, & partly for pride they denied all dutie & friendship.

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¶ Ps. ii.

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¶ Ps. ii.

¶ Ps. ii.

1 That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest misery they must reioyce.

o He had rather haue the hatred of all the world, then to faile in any part of his dutie to Godward.

p Which are the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

a This was one of the chiefe singers, 1. Chr. 16. 41.

b Albeit he had appointed with himselfe patiently to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatnesse of his sorowes, and the shortnesse of his life.

e Yet David offended in that that hee reasoned with God, as though that he were too seuerer toward his weake creature. f Make mee now a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame, g Seeing my troubles came of thy providence, I ought to haue endured them patiently. h Though thine open plagues I ght not euermore vpon them, yet thy secret curse continually fretteth them.

ouer me: for I when my foote slipptech, they extoll themselves against me.

17 Surely I am ready to = haile, and my sorowe is euer before me.

18 When I declare my paine, and am sozie for my sinne,

19 Then mine = enemies are aloue & are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I followe = goodnesse.

21 Forake me not, O Lord: be not thou farre from me, my God.

22 Haste thee to helpe me, O my Lord, my saluation.

then to faile in any part of his dutie to Godward, p Which are the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 David uttereth with what great greife & bitterness of minde hee was druen to these outrageous complaints of his infirmities. 2 For hee confesseth that when he had determined silence, that he brast forth yet into words: that he would not, through the greatnesse of his greife. 4 Then hee rehearseth certaine requests with taste of the infirmities of man, 8 And mixeth with them many prayers: but all doe shew a minde wonderfully troubled, that it may plainly appeare how he did strue mightily against death and desperation.

C To the excellent musician Jethuthun.

A Psalm of David.

I Thought, b I will take heede to my waies, that I sinne not with my tongue: I will keepe my mouth bridle, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, c and my sorowe was moze stirred.

3 Mine heart was hotte within me, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me knowe mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadd, & mine age as nothing in respect of thee: liuely euery man in his best state is altogether = vauitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieth himselfe in vaine: he heareth vp riches, and cannot tell who shall gather them.

7 And nowe I orde, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bin dumme, and not haue opened my mouth, because e thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 The thou with rebukes dost chastise man for iniquitie, thou as a moth = ma-

kest his beantie to consume: surely euery man is vauitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crye: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, = before I goe hence and be not.

takeh away all that is desired in this world. k For his sorowe causeth him to thinke that God will destroy him vterly: whereby wee see howe hard it is for the very Saintes to keepe a measure in their wordes, when death and despair faile them.

PSAL. XL.

1 David deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, & comendeth his providence towards all mankind. 5 Then doeth hee promise to giue himselfe wholly to Gods service, and so declareth how God is truly worshipped. 14 Afterward hee giueth thanks & prayseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

C To him = excellet. A Psalm of David.

I Waited = patiently for the Lord, and he inclined vnto me, and heard my cry.

2 He brought mee also out of the = horrible pit, out of the myrie clay, and let my feete vpon the rocke, & ordered my goings.

3 And he hath put in my mouth = a newe song of prayse vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth = not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderful workes so many, that none can count in order to thee thy thoughtes towards vs: I would declare, and speake of them, but they are moze then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 Then sayd I, O Lord, I come: for in the roll of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy lawe is within mine heart.

9 I haue declared thy righteousness in the = great Congregation: loe, I will not reframe my lips: O Lord, thou knowest.

10 I haue not hidde thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

11 Wherefore not thou thy tender mercie from me, O Lord: let thy mercie and thy truth alway preserue me.

12 For innumerable troubles haue compassed mee: my finnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moze in number

i The word significeth all that he desireth, as health, force, strength, beauty, and in whatsoever he hath delight, so that the rod of God

a Though God deferred his help, yet hee patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to prayse him: for Gods benefites are so many occasions for vs to prayse his name.

d To follow their example, which he must needs do, y trusteth not only in the Lord,

e David goeth from one kind of Gods fauour, to = contemplation of his providence o-

uer all, & confesseth y his consoles towards vs are farre above our capacities: we can not so much as tell them in order.

f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and here David esteemeth y ceremonies of the law nothing in respect of the spiritual service.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende. h In the Church assembled in the Sanctuary.

i David here numbeth three degrees of our saluati: Gods mercy, whereby he pitieth vs: his righteousness, which significeth his continuall protection: and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

that hereof proceedeth our saluation.

thy

k As touching the iudgement of the flesh, I was viterly deslature of all counsell: yet faith inwardly moued mine heart to pray, l He desireth that Gods mercie may contend for him against therage of his enemies.

m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefices: so the wicked mocke Gods children in their afflictions.

PSAL. XLII.

1 David being grievously afflicted, blesteth them, that pittie his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13. 18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giveth most heartie thanks vnto God.

¶ To him that excelleth. A Psalm of Dauid.

Blessed is hee that indgeth wisely of the pooer: the Lord shall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preserve him aliu: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord wil strengthen him vpon the bed of sorow: thou hast turned all his bed in his sicknesse.

4 Therefore I said, Lord, haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies & speake euill of me, saying, When shall he die, and his name perish?

6 And if he come to see me, hee speaketh eyles, but his heart heapeth iniquitie vnto him, & when hee cometh forth, he telleth it.

7 All they that hate mee, whisper together against me: euen against me doe they imagine mine hurt.

8 A mischief is light vpon him, and he that lyeth, shall no more rise.

9 Oeay, my familiar friend, whome I trusted, which did eate of my bread, & hath lifted vp the heele against me,

10 Therefore, Lord, haue mercie vpon mee, & raise me vp: so I shall reward them.

11 By this I knowe that thou fauourest me, because mine enemy doeth not triumph against me.

12 And as for mee, thou vpholdest mee in mine integritie, and dost let me before

the enemies thought by his sharpe punishments, that God was become his mortall enemy. *℣* *℟*, The man of my peace. g As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13. 18. So shall his members continually proue the same. h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.

thy face for euer.

13 Blessed bee the Lord God of Israel world without end. *℣* So be it, euen so be it.

k By this repetition he stirreth vp the faithfull to praise God, P S A L. XLII.

1 The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all hee sheweth, that he was not so farre ouercome with these sorowes and thoughts, 8 But that hee continually put his confidence in the Lord.

¶ To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

As the heart travaileth for the rivers of water, so panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they dayly lay vnto mee, Where is thy God?

4 When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and pyppe, as a multitude that keepeth a feast,

5 Why art thou cast downe, my soule, and binquier within me? waite on God: for I will yet giue him thanks for the helpe of his presence.

6 Why God my soule is cast down within me, because I remember thee, from the land of Iordan, and Hermonim, and from the mount Bizar.

7 One deepe calleth an other deepe by the noyse of the water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord will graunt his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten me? Why goe I mourning, when the enemy oppresseth me?

10 My bones are cut asunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thanks: hee is my present helpe, and my God.

g Afflictions came so thicke vpon mee, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God be pacified, and send reu edie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grievously tormented. k This repetition doeth declare that Dauid did not overcome at once: to teach vs to be constant, forasmuch as God will certainly deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy congregation.

i Shewing me eident signes of thy fatherly providence. praise God,

a As a treasure to be kept of them which were of the number of the Leuites.

b By these similitudes of thirst and panting he sheweth his seruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorowe.

e Though he sustained grievous assaults of the flesh to cast him into despair, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

a He desireth God to vnder- take his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruel company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promisseth to offer a solemne sacrifice of thanksgiving in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though thy troubles bee long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercie of God toward his people. **9** After, they complaine, because they feele is no more. **17** Also they alleadge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered.
23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

C To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

W E haue heard with our eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the olde time:

2 How thou hast drinen out the heathen with thine hand, and planted ^b them: howe thou hast destroyed the ^d people, and caused ^e them to grow.

3 For they inherited not the lande by their owne worde, neyther did they owne arme laue them: but thy right hande, and thine arme, and the light of thy countenance, because thou diddest fauour them.

4 Thou art my King, O God: send help vnto ^a Iakob.

5 Though thee haue wee thurst backe our aduersaries: by thy name haue wee troden downe them that rose vp against vs.

6 For I doe not trust in my bowe, neyther can my sword saue me.

7 But thou hast laued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will wee praise God continually, and will confesse thy name for ever. Selah.

9 But nowe thou art farre off, and puttest vs to confusion, and goest not forth with our armes.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, are our King: therefore deliuer thy people from their misery. **h** Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers. **i** As they confessed before, that their strength came of God, so now they acknowledge this affliction came by his iust iudgement.

spoule I for themselves.
11 Thou giuest vs as sheepe to bee eaten, & dost scatter vs among the nations.
12 Thou sellest thy people without gaine, and dost not increase their price.
13 Thou makest vs a reproch to our neighbours, a test and a laughing stocke to them that are round about vs.
14 Thou makest vs a pouer among the nations, and a nodding of the head among the people.
15 Thy confusion is daily before mee, and the shame of my face hath covered mee.
16 For the voyce of the flaunderer and rebuker, for the enemye and a auenger.
17 All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths.

19 Albeit thou hast smitten vs downe into the place of dragons, and covered vs with the shadowe of death.

20 If wee haue forgotten the name of our God, and holden vp our handes to a strange God.

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter.

23 Ap, why sleepest thou, O Lorde: awake, he not farre off for ever.

24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?

15 For our soule is beaten downe vnto the dust: our bellie cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

meaning the bottomles seas of tentations, here we see the power of fauour which can overcome by no perils. p They shew that they honored God aright, because they trusted in him alone. q They tal God to witnesse, that they were vpright to himward. r The fauour full make this their comfort, that the wicked punish, them not for their sinnes, but for Gods cause. Matt. 5. 10. 1. Pet. 4. 14. f The is no hope of recouerie, except thou put to thine hand, and raise vp. t Which is the onely and sufficient ranfome to deliuer body and soule from all kind of slavery and miserie.

PSAL. XLV.

1 The maiesty of Salomon, his honour, strength, beauty, riches and power are praised, & also his marriage with the Egyptian being an heathen woman is blessed, **10** If that she can renounce her people, & the lawe of her country, & giue her self wholly to his lawe. Vnder the which figure the wonderful maiesty & increase of the kingdome of Christ, & the church his spouse now: then of the Gentiles is described.

C To him that excelleth on a Shoshannim a long of loue to giue instruction, committed to the sonnes of Korah.

M The heart wil utter forth a good matter: I will intercede in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for ever.

his people, and his power to overcome his enemies, is here described.

[Or, as their pleasure.

Rom. 8. 26.

k Knowing Go to bee author o

of this calamitie,

they murmure not, but seeke

remedy at his

hands, who wounded them.

l As slaues which are sold,

for a lowe price,

neither looketh thou for him that offereth

most, but takest the first chapman.

m I dare not b

vp mine head for shame.

n Meaning, th

proude and cruel tyrant.

o They boast not of their vertues, but declare

that they rest vpon God in the

middes of their afflictions: who

punished not now their sinne

but by hard afflictions called

them to the consideration of the

heavenly ioyes.

[Or, whates:

a This was a c

taine tune or an instrument.

b Of that perfect loue that ought

to be betweene the husband and

the wife.

c Salomons beauty & eloquer

to win fauor w

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a Kingdome standeth in truer, meeknesse and iustice, not in worldly pompe and vanitie. e Vnder this figure of this kingdome of iustice is set forth the euermolting kingdome of Christ. f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church. g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee. h Though he had many kings daughters among his wives, yet beloved Pharaohs daughter best. i Vnder y figure of Pharaohs daughter hee sheweth that the Church must cast off all carnall affections to obey Christ onely. k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospell. l There is nothing fayned nor hypocritical, but theis glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members. o This must onely be referred to Christ, and not to Salomon.

3 Gird thy sword vpon thy thigh, & most mightie, to wit, thy word: and thy glory. 4 And prosper with thy glory: & ride vpon the woode of truer & of meeknesse and of righteousness: to thy right hande shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heere of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer & euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou lovest righteousness, and hatest wickednesse, because God, euen thy God hath anointed thee with the oyle of gladnesse above thy fellows.

8 All thy garments smell of myrrour and aloes, and Cassia, when thou comest out of the purple palaces, & where they haue made thee glad.

9 Kings daughters were among thine honourable wives: vpon thy right hand did stand the Queene in a vesture of golde of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of hyssopped golde.

14 Shee shall be brought vnto the king in rayment of noble worke: the virgines that followe after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter into the Kings palace.

16 In steade of thy Fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without ende.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Senacherib with his army was driven away, or some other like sudden and marvellous deliuerance by the mightie hand of God. 2 Whereby the Prophet commanding this great benefite, doeth exhort the faithfull to giue themselves wholly vnto the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of the enemies, because this is his delight, to assuage the rage of the wicked, when they are most busy against the iust.

To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

God is our hope & strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, & though the Mountaines fall into the middes of the sea.

3 Though the waters thereof rage and be troubled, and the mountaines shake at the luges of the same, Selah.

4 Yet there is a Ruer, whose streames shall make glad the citie of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moued: God shall helpe it & very early.

6 When the nations raged, & the kingdomes were moued, God & thundered, and the earth melted.

7 The Lord of hostes is with vs: y God of Iakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, & what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the endes of the worlde: he breaketh the bowe and cutteth the spear, and burneth the chariots with fire.

10 Be it still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

neede requirer. 4 Ebr. gave his voyce. g They are assured that God can and will defend his Church from all dangers and enemies.

h To wit, how oft he hath destroyed his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their crueltie: for else they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euermolting God, commending the mercie of God towards the posteritie of Iakob.

2 And after propheticall of the kingdome of Christ in this time of the Gospell.

To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clappe your handes: sing a loude vnto God with a ioyfull voyce.

2 For the Lord is high, & terrible: a great King euer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glory of Iakob whome hee loued. Selah.

5 God is gone by with triumph, euen the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God is y King of all the earth: sing praises euer one that hath understanding. Masters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs above all other nations to enioy a most glorious inheritance. d Hee doth alude vnto the trumpets that were blown at solemne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requirer that vnderstanding be ioyned with singing, lest the name of God be profaned with vaine crying.

a Which was eyther a muscical instrument or a solemne tune, vnto the which this Psalm was sung.

b In all manner of troubles God sheweth his special mercie and power in defending his.

c That is, we will not be overcome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuier of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when

g They are assured that

h To wit, how oft he hath

i He warneth them that

neede requirer.

4 Ebr. gave his voyce.

g They are assured that

h To wit, how oft he hath

i He warneth them that

neede requirer.

4 Ebr. gave his voyce.

g They are assured that

h To wit, how oft he hath

i He warneth them that

neede requirer.

4 Ebr. gave his voyce.

g They are assured that

h To wit, how oft he hath

i He warneth them that

neede requirer.

4 Ebr. gave his voyce.

g They are assured that

h To wit, how oft he hath

i He warneth them that

f Hee praiseeth Gods highnes, for that he ioyneeth the great Princes of the world (whom he calleth shields) to the fellowship of his Church.

8 God reigneth over the Heathen: God sitteth upon his holy throne.

9 The princes of the people are gathered unto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which, thanks are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. This Psalm seemeth to be made in the time of Ahas, Isthaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine Princes assailed.

1 A long or Psalm committed to the sonnes of Korah.

Great is the Lord, and greatly to be praised, in the Citie of our God, euen upon his holy Mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowne for a refuge.

4 For lo, the Kings were gathered and went together.

5 When they sawe it they maruelled: they were astounded, and suddenly diuen backe.

6 Feare came there vpon them, and forrow, as vpon a woman in trauaile.

7 As with an Eastwind thou breakest the ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindenesse, O God, in the midst of thy temple.

10 O God, according vnto thy Name, so is thy praise vnto the worlds ende: thy right hand is full of righteousness.

11 Let mount Zion reioyce, and the daughters of Iudah be glad, because of thy iudgements.

12 Compassie about Zion, and go round about it, and tell the towres thereof.

13 Marke well the wall thereof: beholde her towres, that ye may tell your posteritie.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

15 The enemies were afraid at the sight of the citie.

g That is, of Cilicia, or of the Sea called Mediterranean. h To wit, of our fathers, so haue we produced: or, God hath performed his promise.

i In all Places where thy Name shall be heard, of men shall praye thee, when they heare of thy marvellous workes. k Let Ierusalem and the citie of Iudah reioyce for thy iust iudgements against thine enemies. l For in this outward defence and strength Gods blessings did also appaie: but the chiefe is to be referred to Gods fauour and secreete defence, who neuer leaueh his.

PSAL. XLIX.

1 The holy Ghost calleth all men to consideratio of mans life, 7 Shewing them not to be most blessed, that are most wealthie, & therefore not to be feared: but contrariwise he lieth up our minds to consider how all things are ruled by Gods providence: 14 Who as heudgeth these worldly misers to euertlasting torments, 15 So doeth he persue his, and wil reward them in the day of the resurrection, 2. Thess. 1. 6.

1 To him that exelleth. A Psalm committed to the sonnes of Korah.

He care this, all ye people: giue care, all be that dwell in the world,

2 As wel low as he, both rich and poore.

3 My mouth shall speake of wisdom, & the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and utter my graue matter vpon the harpe.

5 Wherefore should I feare in the euill dayes, when iniquitie shall compass me about, as mine enemies?

6 They trust in their goods, and boast themselves in multitude of their riches.

7 Per a man can by no meanes redeeme his brother: hee cannot giue his ransom to God,

8 (So precious is the redemption of their soules, and the continuance for euer.)

9 That hee may liue stil for euer, and not see the graue.

10 For hee seeth that wise men die, and also that the ignorant & foolish perish, and leaue their riches for others.

11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and I call their landes by their names.

12 But man shall not continue in honour: he is like the beastes that die.

13 Thus their way increaseth their foolishnesse: yet their posteritie delight in their talkes. Selah.

14 Like sheepe they lie in graue: death deuoureth them, and the righteous shall haue domination ouer them in the morning: for their beautes shall consume, when they shall goe from their house to graue,

15 But God shall deliuer my soule from the power of the graue: for he will receiue me. Selah.

16 Bee not thou afraid when one is made rich, and when the glory of his house is increased.

17 For hee shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, he reioyced himselfe: and men will praye thee, when thou makest much of thy selfe.

19 He shall enter into the generation of his fathers, & they shall not liue for euer.

20 Man is in honour, & understandeth not: he is like to beastes that perish.

h Astouching the death of the body. i They speake and doeth something that their fathers did. k As sheepe are gathered into the folde, so shall they bee brought to the graue. l Because the haue no part of life euertlasting. m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. || Or, because he hath receiued mee. Tob 27. 19. 1. Tim. 6. 14. Ebr. be blessed his soule. n The flatterers praise them that liue in delights and pleasures. || Or, his soule. o And not passe the tern appointed for life. p Both they and their fathers shall liue here by a while, and at length die for euer. q Hee condemneeth mans ingratitude, who hauing receiued excellent gifts of God, abuleth the like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 which doe imagine that God will bee worshipped with

a He wil intreath how God gouerneth the worlde by his prouidence which cannot be percieued by the iudgement of the flesh.

b Though wickednesse reigne, & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is mere madnes, seeing they can neither restore life nor prolong it.

d That is so rare or not to be found, as prophesie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: altho that life & death are onely in God hands.

f In that that death maketh no difference betwene the persons.

g That is, not to their children but to strangers.

Yet the wicked profit not by these examples, but still dreame an immortallitie in earth.

|| Or, labour that their name may be famous in earth.

|| Or, his soule.

o And not passe the tern appointed for life.

p Both they and their fathers shall liue here by a while, and at length die for euer.

q Hee condemneeth mans ingratitude, who hauing receiued excellent gifts of God, abuleth the like a beast to his owne condemnation.

with outward ceremonies onely, without the heart: & especially the Levites were of this opinion, because of their figures & ceremonies of the Lawe, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doeth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holiness is set in ceremonies. 22 For he declareth the worship of God to be spirituall, whereof are two principal parts, unication, & thanksgiving.

A Psalm of ^a Asaph.

The God of Gods, even the Word hath spoken and called the earth from the rising up of the Sunne unto the going downe thereof.

2 Out of Zion, which is the perfection of beautie, hath God shined.

3 Our God shall come & shall not keepe silence: a fire shall devoure before him, and a mightie tempest shall be mooved round about him.

4 He shall call the heauen above, and the earth to iudge his people.

5 Gather my ^b Saints together unto me, those that make a covenant with mee with a sacrifice.

6 And the heavens shall declare his righteousness: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, & I will testifie unto thee: for I am God, even thy God.

8 I will not ^c reprove thee for thy sacrifices, or thy burnt offerings, that have not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy foldes.

10 For all the beastes of the forest are mine, and the beasts on a thousand mountaines.

11 I knowe all the fowles on the mountaines: and the wilde beastes of the fieldes are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer unto God praise, and pay thy bowes unto the most High,

15 And call upon mee in the day of trouble: so will I deliver thee, & thou shalt glorifie me.

16 But unto the wicked saide God, What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

17 Seeing thou hatest to be reformed, and hast cast my words behind thee?

18 For when thou leest a thiefe, thou runnest with him, and thou art partaker with the adulterers.

19 Thou givest thy mouth to euill, and with thy tongue thou foggest deceit.

20 Thou sittest, and speakest against thy brother, and slanderest thy mothers loue.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and yett them in order before thee.

22 I consider this, ye that forget God, lest I feare you in pieces, and there be none that can deliver you.

23 He that offereth praise, shall glorifie mee: and to him that dispoleth his way a right, will I shew the saluation of God.

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With or no. 1 Under the which is contained faith and inuocation. 2 As God hath appoynted. 3 That is, declare my selfe to bee his Sauour.

P S A L M.

1 When David was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his natural corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgive his sinnes, 10 And to renew in him his holy spirit, 12 Which promise that he will not be unmercifull of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, he requieth that he would rather increase his graces towards the same.

2 To him that exelleth. A Psalm of David, when the Prophet Nathan came unto him, after hee had gone in to Bathsheba.

Have mercie vpon me, O God, according to thy loving kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Cleanse mee thoroughly from mine iniquities, and cleanse me from my sinne.

3 For I knowe mine iniquities, and my sinne is cuer before me.

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest bee iust when thou speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceived me.

6 Beholde, thou louest truth in the inward affections: therefore hast thou taught mee wisdom in the secreete of mine heart.

7 Purge me with hyssope, and I shall bee cleane: wash me, and I shall be whiter then snowe.

8 Make me to heare a voy and gladnes, that thy bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God,

cilled. e When thou givest sentence against sinners, they must needs confesse thee to be iust, and themselves sinners. f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instituted in his beauenly wisdom. Lewis. 14. 6. g He meaneth Gods comfortable mercies toward repentant sinners. h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed. i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued as a new creation.

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k Which may assure me that I am drawn out of the slavery of sinne.
l He promisseth to endeavour that others by his example may turne to God.
m From the murder of Vrish, & the others that were slaine with him, 2. Sam. 11.
17.
n By giving me occasion to praise thee, when thou shalt forgive my sinnes.
o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance,

and renue a right spirit within me.
11 Cast me not away from thy presence, and take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.
14 Deliver mee from blood, O God, which are the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.
15 Open thou my lippes, O Lord, and my mouth shall shew forth thy prayle.
16 For thou desirest no sacrifice, though I would giue it: thou desirest not in burnt offering.
17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Bee fauourable vnto Zion for thy good pleasure: build the wals of Ierusalem.
19 Then shalt thou accept the sacrifices of a righteousness, euen the burnt offering and oblation: then shall they offer calves vpon thine altar.
17.
n By giving me occasion to praise thee, when thou shalt forgive my sinnes.
o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance,

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmisie caused Ahimelech with the rest of the Priests to bee slaine.
2 Dauid prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he renoueth thanks to God for his deliuerance. In this Psalm liuely see forth the kingdome of Antichrist.
10 To him that excelleth. A Palme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednesse, O man of poluer? the louing kindnesse of God endureth daily.
2 Thy tongue inuaginateth mischief, and is like a sharpe razor, cutteth deceitfully.
3 Thou dost loue euill more then good, and lyes, more then to speake the truth. Selah.
4 Thou louest all wordes that may destroy, O deceitfull tongue!
5 So shall God destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and roote thee out of the lande of the liuing. Selah.
6 The righteous also shall see it, and feare, and shall laugh at him, saying.
7 Beholde the man that took not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

a O Doeg which hast credite with the tyrant Saul, and hast power to murder the Saints of God.
b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents.
c Though God forbore for a time, yet at length he will recompense thy falsehood.
d Albeit thou seeme to be neuer so sure seated.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
g For, in his fulfance,

8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercie of God for euer and euer.
9 I will alway praise thee, for that thou hast done: this, I will hope in thy name, because it is good before thy Saints.
h Execute this vengeance.
i Or, write vpon thy grace and promise.

PSAL. LIII.

1 Hee describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And despoile the deliuerance of the godly, that they may reioyce together.
10 To him that excelleth on a Shabath. A Palme of Dauid to giue instruction.
The fool hath said in his heart, There is no God. they haue corrupted and done abominable wickednesse: there is none that doeth good.
2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.
3 Every one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.
4 Do not the workers of iniquitie know that they eate by my people as they eate bread? they call not vpon God.
5 Where they were afraid to feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.
6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.
7 defend and preserve Gods people, doe most cruelly deuoure them.
c When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Bee th: enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Callesth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.
10 To him that excelleth on Megistoth. A Palme of Dauid to giue instruction. When the Ziphims came and sayde vnto Saul, Is not Dauid hid among vs?
Aue me, O God, by thy Name, and by thy power iudge me.
2 O God, heare my prayer: hearken vnto the words of my mouth.
3 For strangers are risen by against me, and tyrants seekemy soule: they haue not let God before them. Selah.
4 Behold, God is mine helper: the Lord is with me, when I shall be in trouble.
5 Bee thou my reward: euill vnto mine enemies: about them off in the crueltie.
6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.
7 were like cruell beastes, and could not be satisfied, but by his death.
d Be they neuer so few, as he was with Ionathan.
e According to thy faithfull promise for my defence.
f For hypocrites serue God for feare, or vpon conditions.

g He reioycest to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse.
h Execute this vengeance.
i Or, write vpon thy grace and promise.
a Which was an instrument or kinde of note.
b Whereas no regard is had of honestie, or dishonestie, of vertue nor of vice, there the Prophet pronounceth y the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.
Rom. 3. 10.
d Dauid pronounceth Gods vengeance against cruell gouernours, who haue charge to defend and preserve Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Bee th: enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.
1. Sam. 23. 19.
a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beastes, and could not be satisfied, but by his death.
d Be they neuer so few, as he was with Ionathan.
e According to thy faithfull promise for my defence.
f For hypocrites serue God for feare, or vpon conditions.

g We may lawfully reioyce for Gods iudgements against the wicked, if our afflictions be pure.

7 For hee hath deliuered mee out of all trouble, and mine eye hath seene my deliue upon mine enemies.

PSAL. LV.

1 David being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falsehood of his familiar acquaintance, 17 Uttering most ardent affections to moue the Lord to pity him. 22 After being assured of deliuerance, hee setteth forth the grace of God as though he had already obtained by request.

To him that excelleth on Pegimoth.

A Psalm of David to God for instruction.

Hearke vnto me, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answer me: I moue in my prayer, and make a noye,

3 For the voyce of the enemy, and for the veragation of the wicked, because they haue brought iniquitie vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, & an horrible feare hath conuerted me.

6 And I said, Whither shall I flee away and rest.

7 Behold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 Wee would make haste for my deliuerance from the stormie wind and tempest.

9 Destroy, O Lord, and diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the wailes thereof: both iniquitie and mischief are in the middes of it.

11 Clickednes is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine enemy did not detaine me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But it was thou, O man, euen my companion, my guide and my familiar:

14 Which delisted in consulting together, and went into the house of God as companions.

15 Let death seale vpon them: let them goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will call vnto God, & the Lord will saue me.

17 Evening and morning, and at noone will I pray, and make a noye, and he will heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against me: for many were with me.

19 God shall heare & afflict them, euen he that reigned of old, Selah, because they haue no changes, therefore they feare not

mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship & counsel in worldly matters, but also in religion. l As Korah, Dathan, and Abiram. m Which signifyeth a feruent minde & sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies. o King. 6. 16.

o But their prosperous estate shall continue.

20 Hee paid his hand vpon such, as be at peace with him, and hee brake his covenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were wordes.

22 Cast thy burthen vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue halfe their dayes: but I will trust in thee.

for a time. r Though they sometime liue longer cursed of God, vnquiet and worse then any death.

PSAL. LVI.

1 David being brought to Achish the King of Gath, 2 Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Trusteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, 13 Whereof this was the effect, so prayse God in his Church.

To him that excelleth. A Psalm of David on Bichlam, concerning the dumb doe in a farrre countrey, when the Philistines tooke him in Gath.

Be mercifull vnto me, O God, for a man would swallow me vp: hee fighteth continually and beeth me.

2 Mine enemies would dayly swallowe me vp: for many fight against mee, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his wordes, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne wordes greene mee dayly: all their thoughts are against me to doe mee hurt.

6 They gather together, & keepe themselves close: they marke my steppes, because they waite for my soule.

7 They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is w me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce because of his wordes.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 Thy wordes are vpon me, O God: I will render prayes vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the lining.

they are, the more impudent they waxe. g If God keepe the teares of his Saintes in store, much more will hee remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Having receiued that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As mindefull of his great mercies, and giuing him thanks for the same. k That is, in this life, and light of the sunne.

p I did not proooke him, but was at peace with him, yet he made warre against me.

q Or, give: so wile, which thou wouldest that God should giue thee.

r Though for their bettering and triall he suffer them to slippe, yet their life is

a Being chased by the fury of his enemies into a strange countrey, hee was as a dumbe doe, not seeking reuengence.

b Hee sweeth that it is eyther now time, or neuer, that God helpe him: for all the world is against him, and ready to deuoure him.

c Hee slayeth his conscience vpon Gods promise, though he see not present helpe.

d All my counsels haue euill successe, and turne to mine owne sorowe.

e As all the world against one man, and cannot be fatigate, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked

PSAL. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, & as length in the same edue with Saul, 2 Callest most earnestly vnto God with full confidence that he will performe his promise, and take his cause in hand: 5 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud and praye.

To him that excelleth. Destroy not.

A Psalme of David on Dichtam.

** When he fled from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy winges will I trust, till these afflictions ouer-passe.

I will call vnto the most high God, euen to the God, that performeth his promise toward mee.

He will sende from heauen, and saue mee from the reproofe of him that woulde swallowe mee. Selah. God will sende his mercie, and his truth.

My soule is among lions: I lie among the children of men, y are set on fire: whole teeth are speares and arrowes, and their tongue a sharpe sword.

Traite thy self, O God, aboute the heauen, and let thy glory be vpon all the earth.

They haue layd a net for my steppes: my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

My heart is prepared, O God, mine heart is prepared: I will sing & giue praise.

Awake my tongue, awake viol and harpe: I will awake early.

I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

For thy mercie is great vnto the heauens, and thy truth vnto the clouds.

Traite thy self, O God, aboute the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

He describes the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, from whom he appealeth to gods iudgement, 10 Shewing that the iust shall reioyce, while they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not.

A Psalme of David on Dichtam.

It is true: O Congregation, speake ye iustly: O souldiers of men, iudge ye by righte.

Vea, rather ye imagine mischief in your heart: y our handes exercise crueltie vpon the earth.

The wicked are strangers from the

Ye counsellors of Saul, who vnderstande of consulting for the common wealth, conspire my death being an innocent.

Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts. **c** That is, enemies to the people of God, euen from their birth.

wombe: men from the belly haue they created, and speake lyes.

4 Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the charmer, though hee bee most expert in charming.

6 Breake their teeth, O God, in their mowthes: breake the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away: whe hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snayle that melteth, and like the vntimely fruite of a woman, that hath not sene the sunne.

9 As rats flesh before your pots seethe the fire of thornes: so let him carry them away as with a whirlewinde in his wrath.

10 The righteous shall reioyce when he seeth the vengeance: hee shall wash his feete in the blood of the wicked.

11 And men shall say, * Verely there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

the water seethe: so he desireth God to destroy their enterprises, before they bring them to passe. **i** With a pure affection. **i** Their punishment and slaughter shall be so great. **k** Seeing God gouerneth all by his prouidence, hee must needs put difference betweene the godly and the wicked.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, praueth vnto Gods: 3 Declareth his innocence, & their sinne, 5 Desiring God to destroy all those that sinne of malice as wickednes. 11 Whom though he keepe alive for a time to exercise his people yet in the end he will consume the in his wrath. 13 That he may be knowne to be the God of Iacob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not.

A Psalme of David on Dichtam.

** When Saul sent and they did watch the house to kill him.*

O my God, y deliuer me from mine enemies: defende me from them that rise vp against mee.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue laide waite for my soule: the mighty men are gathered against me, not for mine offence, nor for my fault, O Lord.

4 They ruine and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee not mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the evening: they barke like dogges, and goe about the citie.

God to execute his vengeance on the reprobate, who maliciously persecute his Church. **c** Hee compareth their crueltie to hungrie dogges, shewing that they are neuer wearie in doing euill.

d They passe in malice and subtiltie, like the craftie serpent which coulde prelerue himselfe by stopping his eare from the charmer.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken rawe out of the pot before

a Reade Psal. 16. 1. Sam. 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him.

c For I am innocent to them-wards, and haue not offended them.

d Seeing it apper- taineth to Gods iudgements to punish the wicked, he desireth

f They boast openly of their wicked deuises, and euery worde is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I knowe that thou doest bridle him: therefore will I patiently hope on thee. h He will not faile to succour me, when neede requireth.

i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.

k That in their miserie & shame they may be as glasses and examples of Gods vengeance.

l When the time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didst vse the policie of a weake woman to confound the enemies strength, as 1 Sam. 19, 12.

o Confessing himselfe to be voyd of all vertue and strength, he attribute the whole to God.

7 Behold, they bragge in their talke, and words are in their lips: for who, say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will wait vpon thee: for God is my defence.

10 My mercifull God wil^h preuent me: God will let mee see my desire vpon mine enemies.

11 Slay them: not, least my people forget it: but scatter them abroad by the powder, and put them downe. O Lord our shield,

12 For the fume of their mouth, and the wordes of their lippes: and let them be taken in their pride, enen for their periuire and lies, that they speake.

13 I Continue them in thy wrath: consume them that they be no more: and let them knowe that God ruleth in Iaakob, euen vnto the ends of the world, Selah.

14 And in the euening they shall goe to and fro, and barke like dogges, and goe about the cite.

15 They shall runne here and there for meates: and surely they shall not be satisfied, though they tarry all night.

16 But I will sing of thy power, and will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for God is my defence, and my mercifull God.

P S A L L X.

1 David being now King ouer Iuda, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approve the same. 11 After he prayeth vnto God so finish that, that he hath begunne.

¶ To him that excelleth vpon Shushan Eduth, or Bitchan. A Psalme of David to teach. * When hee fought against Aram Naharaim, and against Aram Zobah, when Iosh returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed the people heauie things: Thou hast made vs to drinke the wine of giddnesse.

a These were certaine songs after the note whereof this Psalme was sung.

2 Sam. 8, 1, and 10, 1.

1 Chron. 18, 3.

¶ Or, Syria, called Mesopotamia.

b Called also Sophene which standeth by Euphrates.

c For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their owne houses. d As cleft with an earthquake. e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iust title of the realme.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth, Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and beare me.

6 God hath spoken in his holines: wherefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Oilad shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Iudah is my latwguer.

8 Iosh shalbe my watchpot: ouer Edom will I cast out my shoe: I Palestina shew thy selfe vsfull for me.

9 Who will lead me into the strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, without our armes?

11 Gine vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall treade downe our enemies.

l For thou wilt dissemble, andaine as though thou wert glad. m He was assured that God would giue him the strong cities of his enemies, wherein they though themelues sure.

P S A L L XI.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here he cryed to be heard, and deliuered. 7 And confirmed in his kingdome. 8 He promisseth perpetuall prayes.

¶ To him that excelleth on Seginoth.

A Psalme of David.

Hear my crye, O God: giue eare vnto my prayer.

2 From the endes of the earth will I crye vnto thee: when mine heart is opprest, bring mee vpon the rocke that is higher then I.

3 For thou hast bene my hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shalbe vnder the covering of thy wings, Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shalbe as many ages.

7 Wee shall dwell before God for euer: prepare mercie and faithfulness, that they may preferre him.

8 So will I alway sing praise vnto thy Name in performinge dayly my vowes.

selfe, but also in his members. e For the stabilitie standeth in thy mercy and truth.

P S A L L LXII.

This Psalme partly containeth meditations, whereby David encouraged himselfe to trust in God, against the assaults of tentations. And because our mindes are easily drawn fro God by the allurements of the world, hee sharply reprehendeth this vanitie, so the intent he might cleaue fast to the Lord.

¶ To the excellent Musician * Jeduthun.

A Psalme of David.

YEt my soule keepeth silence vnto God: of him cometh my saluation,

ons, and selling vpon Gods promise, beareth his crosse patiently.

f In making me king, thou hast perourmed thy promises, which seemed to haue lost the force. g It is so certaine, as if it were spoken by an oracle, that I shall possess these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth, that in this tribe his Kingdome shalbe established. Gene. 49, 10. k In most vile subiection, thou werest glad.

b For it was strong and well peopled.

i David meaneth, that in this tribe his Kingdome shalbe established.

k In most vile subiection,

l For thou wilt dissemble,

m He was assured that God would giue him the strong cities of his enemies,

n Whether that hee were in danger of the Ammonites,

o Being pursued of Absalom,

p Here he cryed to be heard,

q And confirmed in his kingdome.

r He promisseth perpetuall prayes.

s To him that excelleth on Seginoth.

t A Psalme of David.

u Hear my crye,

v O God: giue eare vnto my prayer.

w From the endes of the earth will I crye vnto thee:

x When mine heart is opprest,

y Bring mee vpon the rocke that is higher then I.

z For thou hast bene my hope,

aa And a strong tower against the enemy.

ab I will dwell in thy Tabernacle for euer,

ac And my trust shalbe vnder the covering of thy wings,

ad Selah.

ae For thou, O God, hast heard my desires:

af Thou hast giuen an heritage vnto those that feare thy Name.

ag Thou shalt giue the King a long life:

ah His yeeres shalbe as many ages.

ai Wee shall dwell before God for euer:

aj Prepare mercie and faithfulness,

ak That they may preferre him.

al So will I alway sing praise vnto thy Name

am In performinge dayly my vowes.

an selfe, but also in his members.

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ap P S A L L LXII.

aq This Psalme partly containeth meditations, whereby David encouraged himselfe to trust in God,

ar Against the assaults of tentations. And because our mindes are easily drawn fro God by the allurements of the world,

as hee sharply reprehendeth this vanitie, so the intent he might cleaue fast to the Lord.

1 Chron. 16, 41.

a* Though Satan tempted him to murmur against God, yet he bridled his affecti.

b It appeareth by the oft repetition of this word, that the Prophet abode manifold temptations, but by relying on God and by patience hee ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdom.

d Though yee seeme to be in honour, yet God will suddenly destroy you.

e David was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God.

f These vehement & often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our grieffe to God to obtaine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not be moued.

3 How long will ye imagine mischief against a man? ye shall be all slain: ye shall be as a bowed wall, or as a wall shaken.

4 Yet they consule to cast him downe from his dignitie: their delight is in lies, they blisse with their mouthes, but curse with their hearts. Selah.

5 c Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 d e Yet is he my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: & powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are banitie, the chiefe men are eyes: to lay them vpon a balance they are altogether lighter then banitie.

10 Trust not in oppression nor in robbery: hee is not vaine: if riches increase, let not your heart theron.

11 God spake i once or twice, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou rewardest every one according to his worke.

13 He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the mids of his miseries. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

A Psalm of David. When he was in the wilderness of Iudah.

O God, thou art my God, rarely will I seeke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus: I behold thee as in p Sanctuarie, when I behold thy powder & thy glory. 3 For thy louing kindeesse is better then life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp my hands in thy name.

5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lippes.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right hand upholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal go into the lowest parts of the earth.

10 They that cast him downe with the edge of the sword, and they shalbe a portion for fores.

11 But the King shall reioyce in God, and all that s sweare by him shall reioyce in him: for the mouth of them that speake lies, shall be stopp'd.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXVIII.

1 David prayeth against the furie & false reports of his enemies. 7 He declareth their punishment and destruction. 10 To the comfort of the iust, and the glory of God.

To him that excelleth. A Psalm of David.

Hear me, O God, in my prayer: preserve my life from feare of the enemy.

2 Hide me from the conspiracie of the wicked, and from the rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot for their arrows bitter wordes:

4 To shote at the vpright in secret: they shote at him suddenly, and feare not.

5 They encourage themselves in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen every one s his secret thoughts, and the depth of his heart.

7 But God will shote an arrow at them suddenly: their strokes shall be at once.

8 They shall cast their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

way so secreete and subtil to doe hurt, which they inuented not in his destruction. h To let Gods heauie iudgements against thee and how he hath caught them in their owne snares. i When thou shalt consider that he will be fauourable to them, at he wast to his iust vnto David.

PSAL. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are signified by Zion. 4 For the chusing, preferuation and gouernance of the church. 9 And for the plentiful blessings, powred forth vpon all the earth, but specially toward his Church.

To him that excelleth. A Psalm or Song of David.

O God, my praye waiteth for thee in Zion, & vnto thee shall the vowe be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophesieth of the destruction of Saal, and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.

b That is, from their secret malice.

c To wit, their outward violence.

d False reports and flanders.

e To be without feare of God, an reuerence of man, is a signe of reprobation.

f The more the wicked see Gods children in miserie, the more bolde and impudent are they in oppressing them.

g There is no way so secreete and subtil to doe hurt, which they inuented not in his destruction. h To let Gods heauie iudgements against thee and how he hath caught them in their owne snares. i When thou shalt consider that he will be fauourable to them, at he wast to his iust vnto David.

There is no way so secreete and subtil to doe hurt, which they inuented not in his destruction. h To let Gods heauie iudgements against thee and how he hath caught them in their owne snares. i When thou shalt consider that he will be fauourable to them, at he wast to his iust vnto David.

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There is no way so secreete and subtil to doe hurt, which they inuented not in his destruction. h To let Gods heauie iudgements against thee and how he hath caught them in their owne snares. i When thou shalt consider that he will be fauourable to them, at he wast to his iust vnto David.

To wit, of Ziph.

1. Sam. 23. 14.

b Though hee was both hungry and in great distresse, yet hee made God his sufficiency, and aboute all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.

d The remembrance of thy fauour is more

sweete vnto me then all the pleasures and dainties of the world.

the Iewes, but also the Gentiles in the kingdome of Christ.

e He imputeth it to his finnes and to the finnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preferer of thy Church in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

g To wit, with raine.

h That is, Shiloah, or, the raine.

i Thou hast appointed the earth to bring forth foode to mans vie.

k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

3 Wicked deeds have prevailed against me: but thou wilt bee mercifull unto our transgressions.

4 Blessed is hee, whom thou chusest, and causest to come to thee: he shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine house, even of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeareth the noyse of the seas and the noyse of the waues thereof, and the tumults of the people.

8 They also that dwell in the uttermost partes of the earth, shall bee afrayde of thy signes: thou shalt make the East and the West to reioyce.

9 Thou hast blessed the earth, and waterest it: thou makest it very rich: the River of God is full of water: thou preparest them come: for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it lofe with showres, and blestest the budde thereof.

11 Thou crownest the yeere with thy goodness, and thy steps drop farnesse.

12 They drop vpon the pastures of the wilderness: and the hilles shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be covered with cogne: therefore thy shout for ioy, and sing.

14 By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

15 That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his works. 6 He sheweth forth the power of God to affray the rebels. 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalm.

Reioyce in God, all ye inhabitants of the earth.

2 Sing forth the glory of his Name: make his praye glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies bee in subjection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 Come and behold the workes of God: hee is terrible in his doing toward the sonnes of men.

c He toucheth the sloughfull dulnesse of man, who is colde in the consideration of Gods works. d His providence is wonderfull in maintaining their estate.

6 He hath turned the Sea into dry land: they passed through the river on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, ye people, and make the voyce of his praye to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast prouoked vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and laydest a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine house with burnt offerings, and will pay thee my bowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praise be God, which hath not put back my prayer, nor his mercy from me.

folde dangers. h The duecie of the faithfull is here described, which are neuer vaminidull to render God praise for his benefites. i It is not enough to haue receiued Gods benefites and to be mindful thereof, but also we are bound to make others to profit thereby, and praye God. k If I delire in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God & to be lightened with his countenance. 2 To the end that his way & iudgements may be knowne throughout the earth. 7 And finally is declared the kingdom of God, which should be vniuersally erected as the conning of Christ.

¶ To him that excelleth on Beroth.

A Psalm or song.

God be mercifull vnto vs, and blese vs, and cause his face to shine among vs, (Selah)

2 That they may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and governe the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her

thanks for the great benefites that they shall receiue vnder the kingdom of Christ. d Hee sheweth that where God fauoureth, there shalbe abundance of all other things.

e Hee proueth that God will extend his grace also to the Gentiles, because hee punisheth among them such as will not obey his calling.

f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promisseth that the Gentiles shall be partakers.

g The condition of the Churches here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

h The duecie of the faithfull is here described, which are neuer vaminidull to render God praise for his benefites. i It is not enough to haue receiued Gods benefites and to be mindful thereof, but also we are bound to make others to profit thereby, and praye God. k If I delire in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

a That is, moue our hearts with his holy Spirit, that wee may feeel his fauour toward vs.

b That both Iewes and Gentiles may knowe Gods couenant made with them.

c By these offerings petitions be sheweth, that the people can neuer reioyce sufficiently, and giue

e When they
feele his great
benefits both
spirituall and
corporall to-
wards them.

increase, and God, euen our God shall bleſſe vs.

7 God shall bleſſe vs, and all the endes of the earth shall feare him.

PSAL. LVIII.

1 In this Psalm David ſet forth as in a glaſſe the wonderfull merities of God toward his people: g Who by all meanes and moſt ſtrange forces declared himſelfe to them. 13 And therefore Gods Church by reaſon of his promiſes, graces and victories doeth excell without compariſon all worldly things. 34 He exhorteſt therefore all men to praife God for euer.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

God shall arise, and his enemies shall flee ſcattered: they alſo that hate him, shall flee before him.

2 As the ſmoke vaniſheth, ſo ſhalt thou drive them away: and as waſe melteth before the fire, ſo ſhall the wicked periſh at the preſence of God.

3 But the righteous ſhall be glad, & reioice before God: yea, they ſhall leape for ioy.

4 Sing vnto God, and ſing prayes vnto his name: exalt him, that rideth vpon the heauens, in his name ſay, Jah, and reioyce before him.

5 Hee is a Father of the fatherleſſe, and a Iudge of the widowes, euen God in his holy habitation.

6 God maketh the ſolitarie to dwell in families, and deliuereth them that were priſoners in ſtocks: but the rebellious ſhall dwell in a drie land.

7 O God, when thou wenteſt forth before thy people: when thou wenteſt thorow the wilderness, (ſelah)

8 The earth ſpooke, and the heauens dropped at the preſence of this God: euen Sinai was moued at the preſence of God, euen the God of Iſrael.

9 Thou, O God, ſendeſt a gracious raine vpon thine inheritance, and thou diſt reſreſh it when it was wearie.

10 Thy congregation dwelled therein: for thou, O God, haſt of thy goodneſſe prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great armie.

12 Kings of the armie did flee: they did flee and he that remained in the houſe, diuided the ſpoyle.

13 Though yet hee haue ſpen among pots, yet ſhall ye be as the wings of a Dove that is couered with ſilver, and whole feathers are like yelow golde.

14 Like the Almighty ſcattered Kings in it, it was white as the ſnowe in Salmon.

15 The mountaine of God is like the

a The Prophet ſheweth that albeit God ſufficeth the wicked tyrants to oppreſſe his Church for a time, yet at length he will be reuenged of them. b He ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which praife him therefore.

c Jah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared, that al idoles are but vanitie, and that the God of Iſrael is the onely true God.

d He giueth children to the childleſſe, and increaſeth their families.

e Which is barren of Gods bleſſings, which before they had a build.

f He teacheth that Gods fauour

peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. g God bleſſed the lande of Canaan becauſe hee had choſen that place for his Church. h The facion then was, that women ſang ſongs after the victorie, as Miriam, Deborah, Iudith, and others. i The praye was to grate, that not onely the ſouldiers, but women alſo had part thereof. k Though God ſuffer his Church for a time to lie in blacke darkneſſe, yet he will reſtore it, and make it moſt ſhining and white. l In the lande of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward ſhew but by the inward grace of God, which there remaineth becauſe of his dwelling there,

mountaine of Baſhan: ic is an high mountaine, as mount Baſhan.

16 Thy leape ye, ye high mountaines: as for this mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The Charets of God are twentie thouſande thouſand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone by on high: thou haſt led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

19 Praise be the Lord, euen the God of our ſaluation, which ladeth vs dayly with benefits. ſelah.

20 This is our God, euen the God that ſaith vs: and to the Lord God belong the priuies of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring my people againe from Baſhan: I will bring them againe from the depths of the Sea.

23 That thy foote may be dipped in blood, & the tongue of thy dogs in the blood of the enemies, euen in it.

24 They haue ſeene, O God, thy goings, the goings of my God, and my King, which are in the Sanctuarie.

25 The fingers went before, the players of inſtruments after: in timbrels were the maydes playing with timbrels.

26 Praise ye God in the aſſemblies, & the Lord, ye that are of the fountaine of Iſrael.

27 There was little Benjamin with their ruler, and the princes of Iudah with their aſſembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy ſtrength: ſtabliſh, O God, that, which thou haſt wrought in vs.

29 Out of thy Temple vpon Ieruſalem: & Kings ſhall bring preſents vnto thee.

30 Deſtroy the company of the ſpeare men, and multitude of the mightie bulles with the calnes of the people, that trade vnder feete pieces of ſilver: ſcatter the people that deſire in warre.

31 Then ſhall the princes come out of Egypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: ſing praise vnto the Lord, (ſelah)

33 To him that rideth vpon the moſt high heauens, which were from the beginning: beſide, hee will ſend out by his voyce a mightie ſound.

34 Aſcribe the power to God: for his ma-

n Why boaſt ye of your ſtrength and beautie againſt this mountaine of God? o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God man, feſted in fleſh, ſubdued Satan and ſinne vnder vs, & gaue vnto his Church moſt liberall gifts of his ſpirit, Ephes. 4.8.

p In moſt extreme dangers God hath infinite wayes to deliuer his, q As he deliuered his Church once from Og o Baſhan, & other tyrants, and from the dangers of the red Sea, ſo will he ſtill doe aſt as neceſſitie requireth.

r That is, in the blood of that great ſlaughter, where dogs ſhall lap blood.

s That is, howe thou, which art chiefe King, goeſt out with thy people to warre, and gueſt them the victorie.

t He deſcribeth the order of the people, when they went to the Temple to giue thanks for the victorie.

u Which com of the Patriark Iaakob.

x Benjamin is

y W was ſome chiefe ruler of the tribe. z Declare out of thine holy place thy power for the defence of thy Church Ieruſalem, a He deſireth that the pride of the mightie may be deſtroyed, which aſtomed to garmiſh their ſhoes with ſilver: and therefore for the glittering pompe thought themſelues about all men. b Hee piſceareth that the Gentiles ſhall come to the true knowledge a worſhip of God. c By his terrible thunders hee will make himſelfe to be knowne the God of all the world,

d In shewing
fearefull iudge-
ments
thine enemies,
for the saluation
of thy people.

e He alludeth to the Tabernacle which was deuided into three parts.

testie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holy places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

P S A L. LXIX.

1 The complaints, prayers, seruent reule & great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas & such traitors are cursed, 30 He gathereth courage in buffalton, & offereth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally hee doth prouoke all creatures to praise, prophesying of the kingdom of Christ, and the preservation of the Church, where all the faithfull, 37 And their seeds shall dwell for ever.

¶ To him that excelleth vpon a Shofhanim. A Psalme of Dauid.

Sau me, O God: for the waters are sentred euen to my soule.

2 I stickte fast in the deepe mire, where no stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are more then the haies of my head: they that would destroy mee, and are mine enemies: falsely, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnesse, and my fautes are not hid from thee.

6 Let not them that trust in thee O Lord God of hostes, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers lonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that late in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

4 Deliu me out of the mire, that I shike not: let mee bee deliuered from them

that hate me, and out of the deepe waters.

15 Let not the water flood vnto mee, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse, and I looked for some to haue pittie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded that they see not: and make their loynes alway to tremble.

24 Downe out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyd, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay in iniquitie vpon their iniquitie, and let them not come into thy righteousness.

28 Let them bee put out of the booke of life, neither let them bee written with the righteous.

29 When I am poore, and in heavinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiving.

31 This also shall please the Lord better then a yong bullocke, that hath homies and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall lue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen and earth praise him: the seas and all that mooueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwell there, and haue it in possession.

36 The seede also of his seruants shall inherite it: and they that loue his name, shall dwell therein.

reprobate. x They which seemed by their profession to haue bene written in thy booke, yet by their wites proue the contrary, let them bee known as reprobate. y There is no sacrifice, which God more esteeme, then thanksgiving for his benefices. z For as he deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him. a Vnder the temporall promise of the land of Canaan, he comprehended the promise of life euerslasting to the faithfull and their posteritie.

P S A L. LXX.

1 Hee prayeth to bee right speedily deliuered. 2 Hee desireth the shame of his enemies, 4 And the joyfull comfort of all those that seeke the Lord.

F. li.

¶ To

n He sheweth a liuely faith, in that that he as- sureth himselfe that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou feelest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes,

then diminisheth them, Ioh. 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Rom. 11. 9.

s Take both iudgement and power from them.

¶ Actes 1. 20.

t Punish not onely them, but their posteritie, which shall be like vnto them.

u By their continuance and increasing in their finnes, let it be known that they be of the

reprobate.

y There is no sacrifice, which God more esteeme, then thanksgiving for his benefices.

z For as he deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, he comprehended the promise of life euerslasting to the faithfull and their posteritie.

a Of Shofhanim, reade Psalme 45.

b Dauid signifies by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmite or stablenesse to seele my feete.

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stolen them.

g Though I be guiltie to thee-ward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretend thy

Name onely in mouth, and in their life denie the same, thine holy spirit thrust mee forward, to reprove them, and defend thy glorie.

k My zeale moued mee to lament, and pray for my saluation.

l The more he sought to winne them vnto God, the more they were against him both poore and rich.

m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

a Which might put him in remembrance of his deliuerance.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs,

c He was assured that the more they ragged, the nearer they were to destruction, and he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

To him that excelleth. A Psalm of Dauid to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no taryng.

PSAL. LXXI.

1 He prayeth in faith, established by the word of the promise. 5 And confirmed by the work of God from his youth. 10 He complaineth of the crueltie of his enemies. 17 And desireth God to continue his graces toward him. 22 Promising to be mindefull and thankfull for the same.

I ¹sa²* a thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy righteousnesse: incline thine eare vnto mee and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to saue mee: for thou art my rocke, and my fortress.

4 Deliuer mee, O my God, out of the hand of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Upon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall bee alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glorie euery day.

9 Cast mee not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Doe not farre from me, O God: my God, haste thee to helpe me.

13 Let them be confounded and confirmed,

T^{sa}l. 31. 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe whereby I shall be deliuered.

d That is, from Abalam, Abithophel and that conspuracie.

e He strengtheneth his faith by the experience of Gods benefices, who did not only preferre him in his mothers belie, but tooke him thence, and euer since hath preserved him.

f All the world wondereth at me because of my miseries, as well they in authoritie, as the common people: yet being assured of thy fauour I remained steadfast. g Thou that diddest helpe mee in my youth, when I had more strength, helpe me now so much the more in mine olde age and weakenesse. h Thus the wicked both blaspheme God and triumph against his Saints, as though he had forsaken them; if he suffer them to fall into their hands. i In calling him his God, he purteth backe the false reports of the aduersaries that said, God had forsaken him.

that are against my soule: let them be covered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: for I know not the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine only.

17 O God, thou hast taught me from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 As I was, euen vnto mine olde age and gray head, O God, forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.

19 And thy righteousnesse, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hast betwene mee great troubles and aduersities, but thou wilt returne and reuue mee, and wilt come againe, and take me vp from the deepth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and viose: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 Thy lutes will reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

24 By tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

the only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods providence. q He confesseth that his long tariance was well recompenced, when God performed his promise. r For there is no true praising of God, except it come from the heart, and therefore he promieth to delight in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ. 4 Under whom shalbe righteousness, peace and felicitie. 10 Vnto whom all kings and nations shall do homage. 17 Whose name and power shall endure for euer, and in whom all nations shalbe blessed.

A Psalm of Salomon.
Glorie thy iudgements to the king, O God, and thy righteousness to the Kings sonne.

2 Then shall he iudge the people in righteousness, and thy poore with equitie.

3 The mountaines and the hills shall bring praise to the people by iustice.

4 Dee shall iudge the poore of the people: he shall saue the children of the needie, and shall vbiude the oppressor.

5 They shall feare thee as long as the sunne and moone endureth, from generation to generation.

reigneth, euen the places most barren shalbe enriched with thy blessings. e He sheweth wherefore the sword is committed to king to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou giuest a king, thy ruleth according to thy word.

k Because thy benefices toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine steadfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would continue his benefices, that his liberallie may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breaketh through all tentations, and by this exclamation hee praifeth the power of God.

p As he confesseth that God is

a Composed by David as touching the reigne of his sonne Salomon.

b Endue the King with the spirit of wisdom and iustice that he reigne not as do the worldly tyrants.

c To wit, to his posteritie.

d When iustice

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly Church maketh his dwelleuer to flourish.

h That is, from the red sea, to the sea called Syria-cum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles. k That is, of Arabia that rich countrey, where of Sheba was a part bordering vpon Ethiopia. l Though tyrants passe not to shed blood, yet this godly king shall preferue his subiects from all kind of wrong.

m God wil both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plenty, both of fruite, and also of the encrease of mankind. o They shall pray to God for his continuance, and know that God doth prosper them for his sake. p He confesseth that except God miraculously preferue his people, that neither the King nor the kingdome can continue. q Concerning his honore Salomon.

6 Wee shall come downe like the raine vpon the moouen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from ^h sea to sea, and from the ruer vnto the endes of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The Kings of ⁱ Tarshish and of the yles, shall bring presents: the kings ^k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For hee shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preferue the soules of the poore.

14 Wee shall redeeme their soules from deceit and violence, and ^l deare shall their blood bee in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the ^m gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of come shall be sown in the earth, even in the toppes of the Mountaines, and the ⁿ fruite thereof shall shake like the trees of Libanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse ^o him, and bee blessed in him.

18 Blessed bee the ^p Lord God, euen the God of Israell, which onely doeth ^q wonderful things.

19 And blessed bee his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE ^r prayers of Dauid, the sonne of Ithai.

PSAL. LXXIII

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements: 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life everlasting, 28 In hope whereof hee resigneth himselfe into Gods hands.

2 A Psalm committed to Asaph.

Y ^e Lord God is good to Israell: euen to the pure in heart.

2 As for me, my feete were almost gone: my knees had welneere slept.

As it were betweene hope and despaire he brasteth forth into this affliction, being assured that God would continue his fauour towards such as were godly in deede, and not hypocrites,

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are the plagued with other men.

6 Therefore pride is as a chaine vnto them, and crueltie conerth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can with.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh through y earth.

10 Therefore his people turne higher: for waters of a full cup are wrung out to them.

11 And they say, how doeth God know it? or is there knowledge in the most high?

12 Lo, these are the wicked, yet prosper they alway, and encrease in riches:

13 Certainly I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chaffened euery morning.

15 If I say, ^e I will iudge thus, behold the generation of thy children: I haue repassed.

16 Then thought I to know this, but it was too painefull for me.

17 Vntill I went into the ^h Sanctuaries of God: then understood I their end.

18 Surely thou hast set them in slippery places, & caldest the downe into desolation.

19 Vowe suddenly are they destroyed, perished and ⁱ horribly consumed.

20 As a dreame when one awaketh: ^o Lord, when ^p thou raisest vs up, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolishly was I, and ignorant: I was as a beast before thee.

23 Yet I was alway ^m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterwarde reuene me to glory.

25 Whome haue I in ⁿ heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my ^o portion for euer.

27 For loe, they that withprauie themselves from thee, shall perish: thou destroyest all them that goe a whooping from thee.

most wisely, and preferuest thy children in their greatest dangers,

h Vntill I entred into thy schoole and learned by thy worde and holy spirit, that thou orderest all things most wisely and iustly. i By thy fearful iudgement.

k When thou openest our eyes to consider thy heavenly felicitie, we contemne all their vaine pompe. l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer mee to preferue me. n Hee sought neither helpe nor comfort of any faue of God onely. o Hee teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others.

ff.ii. 28 As

b The wicked in this life liue at pleasure, and are not drawn to death like prisoners: that is, by sicknesses, which is deaths messenger.

c They glory in their pride as some doe in their chaines: and in crueltie, as some doe in apprell. ^e For they passe the desires of the heart.

d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselves above al others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not a:

right the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposest all things

q Though all the worlde shrinke from God, yet he promisseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me to trauaile nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXI III.

1 The faithfull complainte of the destruction of the Church and true religion, 2 Vnder the name of Zion, & the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

¶ A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer: why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy every enemy that doeth euill to the Sanctuarie.

4 Thine aduersaries roare in the mids of the Congregation, and let by their banners for signes.

5 He that lifted the axes vpon the thicke trees, was reioyned, as one, that brought a thing to perfection:

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They haue cast the Sanctuarie into the fire, and raled it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophete more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemy blaspheme thy name for euer?

11 With what wast thou thine hand, euen thy right hand: drawe it out of thy bosome, and consume them.

12 Euen God is my King of olde, working saluation in the mids of the earth.

13 Thou diddest deuide the sea, by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Iustathan in pieces, and gauest him to be meate for the people in wilderness.

15 Thou brakest vp the fountaine and riuier: thou drestst vp mightie riuers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemies should be their deliuerance, h Meaning, in the sight of all the worlde, i To wit, Pharaohs armie, k Which was a great monster of the Sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meate refresheth the body, m Seeing that God by his prouidence gouerneth and disposeth all things, nce gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle doue into the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed retorne ashamed, but let the poore and needie praye thy Name.

22 Arise, O God: maintaine thyne renowne: remember thy dayly reproch by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee shall endeth continually.

PSAL. LXXV.

1 The faithfull do praye the Name of the Lord, 2 Which shall come to iudge at the time appointed, 8 When the wicked shall be put to confusion, and drinke of the cup of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. A Destroy not. A Psalm or song committed to Asaph.

We will praye thee, O God, we will praye thee, for thy Name is nere: therefore they will declare thy wonderous workes.

2 When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolved: but I wil establish the pillars of it. Selah.

4 I said vnto the foolish be not so foolish, and to the wicked, Lift not vp thy home,

5 Lift not vp your home on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mirt, and he pottereth out of the same: surely all the wicked of the earth shall wyng out and drinke the dreges thereof.

9 But I will declare for euer, and sing prayes vnto the God of Iacob.

10 All the homes of the wicked also will I breake: but the homes of the righteous shall be exalted.

gainst Gods people, seeing that God at his time destroyeth them that rule wickedly, f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking it they come to the very dregges, they are vterly destroyed, g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Saneherib: 11 And exhorteth the faithfull to be thankfull for the same.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy worde shineth not, there reigneth tyrannie and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

q Or, increaseth more and more.

a Reade Psalm. 57. 1.

b He declareth how the faithfull shall euer haue iust occasion, to praye God, for asmuch as in their neede they shall feele his power at hand to helpe them.

c When I see my time (sayeth God) to helpe your miseries, I will come and set all things in good order.

d Though all things bee brought to ruine, yet I can restore & preferre them.

e The Prophet warneth the wicked that they would not set themselves a-

a He declareth that Gods power is evidently seene in preferring his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.
d God hath taken their spirits & strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and activity of the enemies, were they neuer so many or mighty.
f To reuenge the wrongs done to thy Church.
g For the ende shall shewe that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom hee doth dwell.
i The Ebrewe word signifieth, to vintage, or gather grapes: meaning, that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

Tsal. 39. & 62.
1 Chron. 16. 41.
a The Prophet teacheth vs by his example, to flee vnto God for helpe in our necessities.
b Or, mine hand was stretched out.
c He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first time.
d Meaning, that his forerowers were at watchmen that kept his eyes from sleeping.
e Of thanksgiving, which I was accustomed to sing in my prosperitie.

P To him that excellet in strength, A Psalm or song committed to Asaph.
G D is known in Iudah: his Name is great in Israel.
2 For in Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake hee the arrowes of the bow, the shield and the sword and the battle. Selah.
4 Thou art more bright and puissant, then the mountaines of pray.
5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not found their hands.
6 At thy rebuke, O God of Iakob, both the chariot and horse are cast asleepe.
7 Thou, euen thou art to be feared: and who shall stande in thy sight, when thou art angrie?
8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still.
9 When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.
10 Surely the rage of man shall turne to thy praise: the remnant of the rage shalt thou restraîne.
11 Come and performe vnto the Lord your God, all yee that be rounde about him: let them bring presents vnto him that ought to be feared.
12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

PSAL. LXXVII.

1 The Prophet in the name of the Church reherceth the greatness of his affliction, & his grievous temptations, 6 Whereby hee was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preservation of his seruants, & so he confirmeth his faith against these temptations.
O For the excellent musician A Tedythun.
A Psalm committed to Asaph.
M y voyce came to God, when I cried: My voyce came to God, and hee heard mee.
2 In the day of my trouble I sought the Lord: my sore raine and ceased not in the night: my soule refused comfort.
3 I did thinke vpon God, & was troubled: I prayed, and my spirit was full of anguish. Selah.
4 Thou keepst mine eyes: waking: I was affonied and could not sleepe.
5 Then I considered the dayes of olde, and the yeres of ancient time.
6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched

diligently.
7 All the Lord ablent himselfe for euer: and will he shew no more fauour?
8 Is his mercie cleane gone for euer? doeth his promise faile for euermore?
9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.
10 And I sayde, This is my death: yet I remembered the yeres of the right hand of the most High.
11 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.
12 I did also meditate all thy woorkes, and did deuise of thine actes, saying,
13 Thy way, O God, is in the Sanctuarie: who is so great a God as our God!
14 Thou art the God that dost woon: ders: thou hast declared thy power among the people.
15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iakob and Ioseph. Selah.
16 The waters saw thee, O God: the waters saw thee, and were afraide: yea, the depths trembled.
17 The cloudes poured out water: the heauens gaue a sound: yea, thine arrowes went abroad.
18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.
19 Thy way is in the Sea, & thy pathes in the great waters, and thy footesteppes are not known.
20 Thou diddest leade thy people like sheepe by the hand of Moyses and Aaron.
k He declareth wherein the power of God was declared, when hee deliuered the Israelites through the red Sea. l That is, thundered and lightened. m For when thou haddest brought ouer thy people, the water returned to her course, & the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 Hee sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproaching the stubburne rebellion of their fathers, that the children might not onely understand, 11 That God of his free mercie made his covenant with their ancestors, 17 But also fearing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefices, to the intent the ignorant and grosse people might see in fewe words the effect of the whole histories of the Bible.
A Psalm to giue instruction, committed to Asaph.
H eare my doctrine, O my people: incline your eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will declare high featenres of olde.
3 Which wee haue heard and knownen, and our fathers haue told vs.
4 Little wil not hide them from their children, but to the generation to come we will shewe the prayes of the Lord, his power also, and his wonderfull workes that hee hath done:

e Both the causes why I was chastened, and when my sorrowes should haue an ende, f As if he should say, It is impossible: whereby he exhorted himselfe to patience.
g Though I first doubred of my life, yet considering that God had his yeres, that is, change of times, and was accustomed also to liue them, whom he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i Hee condemneth all that worshippe any thing faue the onely true God, whose glory appeareth through the world.

a Reade Psa. 33.
b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth y Gospel his, whereof he was but y preacher, as Rom. 2. 16. & 16. 25.
c Which were the people of God.

d By the testimony and lawe he meaneth the lawe written, which they were commanded to teach their children, Deut. 6. 7. e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion, f He sheweth wherein the use of this doctrine standeth in faith, in the meditation of Gods benefices, and in obedience. g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falsehood and hypocrisie, that the children ought not to followe their examples, h By Example he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others. i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God, Exod. 14. 21. Exod. 14. 24. Exod. 17. 6. num. 20. 11. psal. 105. 41. 1. cor. 10. 4. wisa. 11. 4. k Their wicked malice could be overcome by no benefices, which were great and many. l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God. Numb. 11. 1. m Thus when we give place to sinne, we are moued to doubt of Gods power, except he will alwayes be ready to serue our lust. Ex. 17. 6. num. 20. 11. psal. 105. 41. 1. cor. 10. 4. Numb. 11. 1. n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently. o So that they had that, which was necessarie & sufficient: but their lust made them to couet that which they knewe God had denied them. Iohn 6. 32. 1. cor. 10. 3.

5 Howe hee established a testimonie in Jaakob, and ordaind a Lawe in Israel, which hee commanded our fathers, that they should teach their children: 6 That the posteritie might knowe it, & the children which should bee borne, should stand by, and declare it to their children: 7 That they might set their hope on God, and not forget the workes of God, but keepe his commandments: 8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God. 9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell. 10 They kept not the couenant of God, but refused to walke in his lawe, 11 And forgate his actes, and his wonderful workes that he had shewed them. 12 He did maruelous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan. 13 He diuided the sea, and ledde them through: hee made also the waters to stand as an heape. 14 In the day time also hee ledde them with a cloude, and all the night with a light of fire. 15 He claue the rocks in the wilderness, & gaue them drinke as of the great depths. 16 Hee brought floods also out of the stone rocke, so that hee made the waters to descend like the riuers. 17 Yet they sinned still against him, and prouoked the Highest in the wilderness. 18 And tempted God in their hearts in requiring meat for their lust. 19 They spake against God also, saying, Can God prepare a table in the wilderness? 20 Beholde, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people? 21 Therefore the worde heard and was angrie, and the fire was kindled in Jaakob, and alio wrath came vpon Israel. 22 Because they beleued not in God, and trusted not in his helpe. 23 Yet he had commanded the cloudes aboute, and had opened the doores of heaven. 24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heaven. 25 Dan did eate the bread of Angels: he sent them meate enough.

26 Hee caused the Eastwinde to passe in the heaven, and through his power hee brought in the Southwinde. 27 He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea. 28 And he made it fall in the midwes of their campe, euen round about their habitations. 29 So they did eate and were wel filled: for he gaue them their desire. 30 They were not turned fro their lust, but the meate was yet in their mouthes, 31 When the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men in Israel. 32 For all this, they sinned still, and beleued not his wonderous workes. 33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily. 34 And when hee slew them, they sought him, and they returned, and sought God early. 35 And they remembered that God was their strength, and the most high God their redeemer. 36 But they flattered him with their mouth, and dissembled with him with their tongue. 37 For their heart was not vpright with him: neither were they faithfull in his couenant. 38 Yet he being mercifull, forgave their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath. 39 For hee remembered that they were flesh: yea, a vnde that passeth and cometh not againe. 40 How oft did they prouoke him in the wilderness: & grieue him in the desert? 41 Yea, they returned, and tempted God, and limited the holy one of Israel. 42 They remembered not his hand, nor the day when hee deliuered them from the enemye. 43 Nor him that let his signes in Egypt, and his wonders in the field of Zoan, 44 And turned their riuers into blood, and their floods, that they could not drinke. 45 Hee sent a swarme of flies among them, which deuoured them, and frogges, which destroyed them. 46 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper. 47 He destroyed their vines with haille, and their wild figtrees with the haillestone. 48 He gaue their cattell also to the haille, and their flockes to the thunder bolts. 49 Hee call vpon them the fiercenesse of his anger, indignation & wrath, and vexation by the sending out of euill Angels. 50 He made a way to his anger: he spared

p God vied the meanes of the winde to teach them, that all elements were at his commandment, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it lusteth. r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God. s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not. u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie. x Because he would erue haue some remnant of a Church to praise his name in earth, he suffered not their sinnes to ouercome his mercy. y That is, they tempted him oft times. z As they all doe that measure the power of God by their capacitee, a The forgetfulness of Gods benefices is the roote of rebellion and all vice. b This worde

signifieth a confused mixture of flies and venomous wormes. Some take it for all sortes of Serpents: some for all wilde beastes. c Hee peatech not here all the miracles that God did in Egypt, but certain which might be sufficient to conuince the people of malice and ingratitude. d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whome God permitted to vex men.

not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.

52 But her made his people to goe out like sheepe, and led them in the wilderness like a flocke.

53 Pea, he caried them out safely, & they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies.

57 But turned backe & dealt fallily like their fathers: they turned like a deceitfull bowe.

58 And they prouoked him to anger with their hie places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue by his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not praiſed.

64 Their priestes fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his wme cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, and mount Zion which he loued.

69 And hee built his Sanctuary as an hie palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with yong brought he him to feede his people in Jaakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his handes.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their finnes, they iudged Gods patience to bee a slumbering,

as though he were drunken: therefore he answering their beaſtly iudgement, sayeth, hee will awake and take sudden vengeance.

r Shewing that hee spared not altogether the Israelites, though hee punished their enemies. s By building the Temple and establishing the kingdomes, hee declareth that the signes of his fauour were among them.

t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell,

and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their finnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioynd with the contempt of his Name, 13 For the which they promise to be thankfull.

¶ A Psalm committed to Asaph. O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to beemeate vnto foules of the heauen: and the flesh of thy Saints vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to burie them.

4 We are a reproch to our neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer: shall thy seloude burne like fire?

6 Potvne out thy wrath vpon the heathen that haue not known thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jaakob and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name, & deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore shoulde the heathen say, Where is their God? let him bee knownen among the heathen in our fight by the vengeance of the blood of thy seruants that is shedde.

11 Let the sighing of the prisoners come before thee: according to thy mightie arme preserve the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will set forth thy praise.

compensated for our finnes. h Seing we haue none other Saviour,

neither can wee helpe our selues, and also by our saluation thy Name shall be praised, therefore, O Lord, helpe vs. i Who though in respect

of God they were iustly punished for their finnes, yet in consideration of their cause, were vniuſly murdered. k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praye his Name, Psal. 43. 22.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his iawes flined towards them, to the intent that he might finish that worke which he had begun.

¶ To him that excelleth on Shothannur Church. A Psalm committed to Asaph.

Ps. lxxx.

Heare.

a The people cry vnto God against the barbarous tyrannie of the Babylonians, who

spoiled Gods inheritance, polluted his Temple, destroyed his religion, and murdered his people.

b The Prophet sheweth to what extremities God

suffereth sometimes his Church

to fall, to exercise their faith

before he set to his hand to deliuer them.

c Their friends and kinsfolkes

durst not burie them for feare

of the enemies, d Whereof some

came of Abraham, but were

degenerate: and others were open

enemies to thy religion, but they

both laughed at our miseries.

e Wilt thou venterly consume vs

for our finnes before thou takest

vs to mercie? Iere. 10. 25.

f Which we and our fathers haue

committed, g And stay not

till we haue re-

a This Psalm was made as a prayer for to desire God to be mercifull to the ten tribes.
b Mooue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyn thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue y their prayer: are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs, f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane whereby they shall be faued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begunne.
h Ebr. Cedars of God, h To wit, Euphrates, i That is, as well they that hate our religion, as they that hate our persons, k They gaue not place to temptation, knowing that albeir there were no helpe in earth, yet God was able to succour them from heauen, l So that no power can preuaile against it, and which as a yong budde thou raystest vp againe as out of the burnt ashes, m Onely when thou art angry, and not with the sworde of the enemy, n That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they should be as one man or one body, o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

Hear, O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sleepest betweene the Cherubims.
2 Before Ephraim and Benjamin and Dan hast thine by thy strength, and come to helpe vs.
3 Turne vs againe, O God, and cause thy face to shine that we may be faued.
4 O Lord God of hostes, how long wilt thou bee angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.
6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.
7 Turne vs againe, O God of hostes: cause thy face to shine, & we shall be faued.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou maddest rowme for it, & diddest cause it to take roote, and it filled the land.
10 The mountaynes were covered with the shadowe of it, and the boughes thereof were like the goodly cedars.
11 She stretched out her branches vnto the Sea, and her boughes vnto the River.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde boe out of the wood hath destroyed it, and the wilde beastes of the fildes haue eaten it vp.
14 Returne wee beseech thee, O God of hostes: looke downe from heauen and beholde and visite this vine,
15 And the vineyard, that thy right hand hath planted, & the yong vine, which thou madest strong for thine owne selfe.
16 It is burnt with fire and cut downe: and they perishe at the rebuke of thy countenance.
17 Let thine hand be vpon y man of thy right hand, & vpon the sonne of man, whome thou madest strong for thine owne selfe.
18 So wilt not we go backe fro thee: & reuile thine vs, & we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be faued.
H To wit, Euphrates, i That is, as well they that hate our religion, as they that hate our persons, k They gaue not place to temptation, knowing that albeir there were no helpe in earth, yet God was able to succour them from heauen, l So that no power can preuaile against it, and which as a yong budde thou raystest vp againe as out of the burnt ashes, m Onely when thou art angry, and not with the sworde of the enemy, n That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they should be as one man or one body, o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in hart & voice for his benefites, 8 And to worship him onely, 11 God condemneth their ingratitude, 12 And sheweth what great benefites they haue lost through their own malice
¶ To him that excelleth vpon a Stritt.
A Psalm committed to Asaph.

Sing joyfully vnto God our strength: Sing loude vnto the God of Iaacob.
2 Take the song & bring forth the timbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a lawe of the God of Iaacob.
5 See Iet this in a Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that I vnderstoode not.
6 I haue withdrauen his shoulder from the burden, & his hands haue left the pots.
7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I pouered thee at the waters of Ierichab. Selah.
8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange God,
10 (For I am the Lord thy God, which brought thee out of the lande of Egypt) open thine mouth wide and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto y hardnesse of their heart, and they haue walked in their owne counseils.
13 Oh y my people had hearkened vnto me, & Israel had walked in my wayes!
14 I would loone haue humbled their enemies, and turned mine hand against their aduersaries.
15 The haters of the Lorde should haue bene subiect vnto him, & their time should haue endured for euer.
16 And God would haue fed them with the fat of wheate, & with hony out of the rocke would I haue satisfied thee.
And wonderful faction, y Or, contention, Exod. 17. 7. h Hee condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same, i God accuseth their incredulitie, because they opened their mouthes to receiue Gods benefites in such abundance as hee powreth them out, k God by his worde calleth all, but his secrete election appoynteth who shall heare with fruit, l If their finnes had not letted, m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies, n That is, with most fine wheate and abundance of hony.
PSAL. LXXXII.
1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to doe iustice, 5 But seeing none amendment, 8 He desireth God to vndertake the matter and execute iustice himselfe.
¶ A Psalm committed to Asaph.
G Standeth in the assembly of gods: He iudgeth among gods.
2 How long wilt ye iudge vniustly, & accept the persons of the wicked? Selah.
3 Doe right to the poore & fatherlesse: doe iustice to the poore and needie.
4 Deliuer the poore & needy: saue them from the hand of the wicked.
5 They know not & vnderstand nothing: cause of the godly can not be heard. c Not onely when they cry for helpe, but when their cause requireth ayde and support.

b It seemeth that this Psalm was appointed for solenne feastes & assemblies of the people, to whom for a time these ceremonies were ordered, but now vnder the Gospell are abolished, c Vnder this fealt he comprehendeth all other solenne dayes, d That is, in Israel: for Iosephs familie was counted the chief before that Iudah was preferred, e God speaketh in the person of the people, because he was their leader, f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, how much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sinne? g By a strange
a The Prophet sheweth that if princes and iudges doe not their dutie, God, whose authoritie is aboue them, will take vengeance on them, b For theiues & murderers finde fauour in iudgement, when the

d That is, all things are out of order, either by thy tyrannic or careless negligence. e No riele of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and authoritie from thee.

they walke in darkenesse, albeit al the foundations of the earth be moued. 6 I haue said, Be are gods, and yee all are children of the most high. 7 But yee shall die as a man, and yee princes shall fall like others. 8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

1 The people of Israel pray unto the Lord to deliver them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may according as God was accustomed, be stricken with the stormie tempest of Gods wrath. 18 That they may knowe that the Lord is most high upon the earth.

¶ A song or Psalm committed to Asaph.

Kepe not thine silence, O God: be not still, and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted up the head.

3 They haue taken craftie counsell against thy people, & haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, & haue made a league against thee:

6 The Tabernacles of Edom, and the Ishmaelites, Moab and the Agarims.

7 Gebal and Ammon, and Amalech, the Philistins with the inhabitants of Tyus:

8 Altho also is ioyued with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Midianites: as to Sisera and as to Jabin at the river of Kishon.

10 They perished at Endor, and were dung for the earth.

11 Wake them, even their princes like Deb and like Zeb: yea, all their princes like Zebah and like Zalmona.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the foxe, and as the flame fethereth the mountaine on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they

may seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to shame and perish.

18 That they may knowe that thou, which art called Jehouah, art alone, euen the most high ouer all the earth.

by experience, that it is in vaine to resist against thy counsell in establishing thy Church,

PSAL. LXXXIII.

1 David driven forth of his country, 2 Desires most ardently to come againe to the Tabernacle of the Lord and the assembly of the Saintes to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then he prayeth the courage of the people, that passe through the wilderness to assemble themselves in Zion. 10 Finally with praise of this matter and confidence of Gods goodnesse he endeth the Psalm.

¶ To him that excelleth upon Gittith.

A Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the Sparrowe hath found her an house, and the Swallow a nest for her, where she may lay her young: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer prayse thee, Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till every one appeare before God in Zion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy courtes is better then a thousande other where: I had rather see a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glorie, and no good thing will hee withhold from them that walke by righte.

12 O Lord of hostes, blessed is the man that trusteth in thee.

lets can hinder them that are fully bent to come to Christes Church, neyther yet that God will euer faile them. f They are neuer wearie, but increase in strength and courage till they come to Gods house. g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increate his blessings towarde his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliverance, to the intent that he should not leaue the worke of his grace unpursued. 5 Next they complaine of their long afflictions:

a This Psalm seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Ioshaphat. b He calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferreth them from all dangers. d They were not content to take the Church as prisoner, but fought vterly to destroy it. e By all secret means. f They thought to haue subuerted thy counsell, wherein the perpetuall of the Church was established. g Or, Zor.

g The wickednesse of the Ammonites and Moabites is described, in that they provoked these other nations to fight against the Israelites their brethre. h By these examples, they were confirmed that God would not suffer his people to be vterly destroyed, Iudg. 7.21. and 4.15. i Trodden vnder feete as mire. Iudg. 7.25. and 8.21. k That is, Iudea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no means be amended, he prayeth that they may vterly be destroyed, be vnstable, and ledde with all windes.

m That is, be compelled by thy plagues to confesse thy power. n Though they beleue not, yet they may proue

a David complaineth that he cannot haue access to the Church of God to make profession of his faith and to profite in religion.

b For none but the Priestes could enter into the Sanctuary, and the rest of the people into the courts.

c So that the poore birdes haue more liberty then I.

d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.

e That is, of mulberie trees, which was a barren place: fo that they which passed through, must digge pittes for water: signifying that no

fiction: 8 And shalrly they reioyce in hope of felicitie promised. 9 For their deliuerance was a signe of Christs kingdome, vnder the which should be perfect felicitie.

C To him that excellet. A Psalm committed to the sonnes of Korah.

Lorde, thou hast bene a fauourable vnto thy lande: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquitie of thy people, and covered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and releaue thine anger toward vs.

5 Wilt thou be angry with vs for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lorde, and graunt vs thy saluation.

8 I will hearken what the Lorde God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousness and peace shall kisse one another.

11 A Trueth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Pea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes, the mercies received. 11 Desiring also to be instructed of the Lord, that hee may feare him and glorifie his Name. 14 Hee complayneth also of his aduersaries, and requesteth to be deliuered from them.

A Prayer of Dauid.

I Decline thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift up my soule.

5 For thou, Lord, art good & mercifull,

a They confesse that Gods free mercies was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into iudgement. c Not onely in withdrawing thy rod, but in forgiving our finnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them. e He confesseth that our saluation cometh onely of Gods mercie. f Hee will send all prosperitie to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Justice shall then flourish and haue free course and passage in euery place.

a David persecuted of Saul, thus prayed, seeking the same to the Church as a monument, howe to seeke redresse against their miseries. b I am not enemy to them, but pite them, though they bee cruell towards mee. c Which was a sure token that hee beleued that God would deliuer him. d Hee doeth confesse that God is good to all, but onely mercifull to poore sinners.

and of great kindenesse vnto all them, that call vpon thee.

6 Giue eare, Lorde, vnto my prayer, and hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whome thou hast made, shall come, and shall worshipping before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lorde, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praye thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercie towards me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue sought my soule, and haue not let thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slowe to anger, and great in kindenesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thy handmaid.

17 Shewe a token of thy goodness toward me, that they which hate me, may see it, and bee ashamed, because thou, O Lorde, hast holpen me and comforted me.

firm it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him. k He is euen that there can be no moderation nor equite, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promisseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie. 4 So that there should bee nothing more comfortable, then to bee numbred among the members thereof.

A Psalm or song committed to the sonnes of Korah.

God layde his foundations among the holys mountaines.

2 The Lord toucheth the gates of Zion about the habitations of Iakob.

3 Glorious things are spoken of thee, O cite of God, Selah.

4 I will make mention of Rahab and Babel among them that knowe mee: behold Palestina and Tyus with Ethiopia.

There is he borne,

and God will accomplish his promise. c That is, Egypt and these other countreys shall come to the knowledge of God. d It shall be sayde of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

e By crying and calling continually, he sheweth how wee may not bee wearie, though God graunt not forthwith our request, but that we must earnestly, and often call vpon him. f He condemneth all idoles, inasmuch as they can doe no workes to declare that they are gods. g This proueth that Dauid prayeth in the Name of Christ the Messias, of whose kingdome he doeth here prophesie. h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyneth to him, and confirms it in his obedience.

a God did chuse that place among the hills to establish Ierusalem and his Temple. b Though thy glorious estate doe not yet appeare, yet waite with patience.

c Out of all quarters they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whom he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

P S A L. LXXXVIII.

1 A grievous complaint of the faithfull, fore afflicted by sickness, persecutions and adversitie. 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striveth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

¶ A song or Psalm of David the Ezrahite to give instruction, committed to the sonnes of Korah for him that excelleth upon Balach. 2 I cannoth.

Lord God of my saluation, I crye day and night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crye.

3 For my soule is filled with enils, and my life doth weete neere to the graine.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength.

5 As free among the dead, like the flaine lying in the graue, whome thou rememberest no more, and they are cut off from thine hand.

6 Thou hast layde me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy waues. Selah.

8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and can not get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wonderous workes bee knownen in the darke? and thy righteoulnesse in the land of obliuion?

13 But vnto thee haue I cryed, O Lord, and carely shall my prayer come before thee.

14 Lord, why dost thou reiect my soule, and hidest thy face from me?

15 I am afflicted, at the point of death: from my youth I suffer thy terrors,

providence, whereby he partly punisheth & partly trieth his. g I see none ende of my sorowes. h Mine eyes and face declare my sorowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they bee dead and then raise them vp againe. k That is in the graue, where only the body lyeth without all sense and remembrance. l I am euer in great dangers and sorowes, as though my life should be cut off euery moment.

doubting of my life.

16 Thine indignations got ouer me, and thy feare hath cut me off.

17 They came round about mee dayly like water, and compassed me together.

18 My louers and friends haue put away from me, and mine acquaintance hath forsaken me. + Ebr. Were in darkenesse.

P S A L. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnesse of God. 23 For his seruante and covenante, that he had made betwene him & his elect by Iesus Christ the sonne of David: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of David, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, & confirming himselfe by Gods promises.

¶ A Psalm to give instruction, of Ethan the Ezrahite.

Will sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I haue sayd, Mercie shall be set vp for euer: thy truth shall thou stablish in the very heauens.

3 I haue made a covenante with my cholen: I haue sworne to David my seruante,

4 Thy seede will I stablish for euer, and set by thy throne from generation to generation. Selah.

5 O Lord, euen the heauens shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assemble of the Saints, and to be reuerenced aboue all, that are about him.

8 O Lord God of hosts, who is like vnto thee, which art a mightie Lord, and thy truth is about thee.

9 Thou rulest y raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast layde the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 Righteousnesse and equitie are the sta-

the heauens. g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as hee deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoues deliuer ie, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifyeth that all partes and places of the worlde shall obey Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world and sheweth himselfe a merciful Father and faithfull protectour vnto his.

m Feeling in
their conscience
that God is their
father,
n They shall bee
preferred by thy
fatherly prouidence,
o In that they
are preferred and
continue, they
ought to giue the
praise and glory
duely to thee.
p In that that
our king hath
power to defend
vs, it is the gift
of God,
q To Samuel and
to others, to as-
sure that Dauid
was thy chosen
one.
r Whom I haue
both chosen
and giuen him
strength to exe-
cute his office,
as verse 21.
s Though there
shall be euer-
more enemies
against Gods
kingdome, yet
he promisseth
to ouercome them,
t I will merciful-
ly performe my
promises to him,
notwithstanding
his infirmities
and offences.
u His power
glory and estate,
x He shall enioy
the land round
about,
y His excellent
dignitie shall ap-
peare herein, that
he shal be named
sonne of God,
& the first borne,
wherein he is a
figure of Christ.
z Though for
the finnes of the
people the state
of this kingdome
decayed, yet God
referred still a roote,
2. Samuel 7. 14. a Though the faithfull answere not in all pointes
to their profession, yet God will not breake his covenant with them.
b For God in promising hath respect to his mercie and not to mans
power in performinge. c Ebr. If I lie vnto Dauid: which is a man-
ner of othe. c As long as the sunne and moone endure, they shal be
witnesses to me of this promise. d Because of the horrible confu-
sion of things, the Prophet complayneth to God, as though he saw not
the performance of his promises. And thus discharging his cares on
Cod, he resisterb doubt and impatiencie,

blissment of thy throne: merry and trueth
go before thy face.
15 Blessed is the people, that can re-
ioyce in thee: they shall walkein in the light of
thy countenance, O Lord.
16 They shall reioyce continually in thy
Name, and in thy righteousness shall they
exalt themselves.
17 For thou art b o glory of their strength,
and by the fauour our homes shalbe exalted.
18 For our shield appertaineth to O Lord,
and our king to the holy one of Israel.
19 Thou spakest then in a vision vnto
thyne Holy one, and laydest, I haue layde
helpe vpon one that is mighty: I haue
exalted one chosen out of the people.
20 I haue found Dauid my seruant: with
mine holy oyle haue I anointed him.
21 Therefore mine hand shall be establi-
shed with him, and mine arme shall streng-
then him.
22 The enemye shall not oppresse him,
neither shall the wicked hurt him.
23 But I will destroy his foes before
his face, and plague them that hate him.
24 My trueth also and my mercie shall
be with him, and in my Name shall his
name be exalted.
25 I will let his hand alke in the sea, and
his right hand in the floods.
26 He shall cry vnto me, Thou art my
Father, my God and the rocke of my sal-
uation.
27 Also I will make him my first borne,
higher then the kings of the earth.
28 My mercie will I keepe for him for
euermore, and my covenant shall stand fast
with him.
29 His seede also will I make to endure
for euer, and his throne as the dayes
heauen.
30 But if his children forsake my Law,
and walke not in my iudgements;
31 If they breake my statutes, & keepe
not my commandmentes:
32 Then will I visite their transgression
with the rod, and their iniquitie with strokes.
33 Yet my louing kindnes will I not take
from him, neither will I falsifie my trueth.
34 My covenant will I not breake, nor
alter the thing that is gone out of my lips.
35 I haue sware once by mine holynesse,
& that I will not faile Dauid, saying,
36 His seede shall endure for euer, and
his throne shalbe as the sunne before me.
37 See shall bee established for euermore
as the moone, and as a faithfull witness
in the heauen. Selah.
38 But thou hast reiected and abhorred,
thou hast bene angry with thine Anointed.
39 Thou hast broken the covenant of
reuerend fill a roote, till he had accomplished this promise in Christ.
2. Samuel 7. 14. a Though the faithfull answere not in all pointes
to their profession, yet God will not breake his covenant with them.
b For God in promising hath respect to his mercie and not to mans
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ner of othe. c As long as the sunne and moone endure, they shal be
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sion of things, the Prophet complayneth to God, as though he saw not
the performance of his promises. And thus discharging his cares on
Cod, he resisterb doubt and impatiencie,

thy seruant, and prophaned his crowne,
casting it on the ground.
40 Thou hast broke downe all his wals:
thou hast laid his fortresses in ruine.
41 All that goe by the way, spoyle him:
he is a rebuke vnto his neighbours.
42 Thou hast let by the right hande of
his enemies, and made all his aduersaries
to reioyce.
43 Thou hast also turned the edge of his
swoorde, and hast not made him to stand in
the battell.
44 Thou hast caused his dignitie to de-
cap, and cast his throne to the ground.
45 The dayes of his youth hast thou
shortened, and couered him with shame.
Selah.
46 O Lord, how long wilt thou hide thy
self, for euer: shall thy wrath burne like fire?
47 Remember of what time I am:
wherefore shouldst thou create in vaine all
the children of men?
48 What man luerh, and shall not see
death? shall hee deliuer his soule from the
hand of the graue? Selah.
49 Lord, where are thy former mer-
cies, which thou swarest vnto Dauid in thy
trueth?
50 Remember, O Lord, the rebuke of
thy seruants, which I heare in my bosome
of all the mighty people.
51 For thine enemies haue reproched
thee, O Lord, because they haue reproched
the footstepes of thine Anointed.
52 Displayed bee the Lord for euermore.
So be it, euen so be it.
i He meaneth, that Gods enemies did not onely slander him behind
his backe: but also mocked him to his face, and as it were cast their
injuries in his bosome. k So hee calleth them that persecute the
Church. l They laugh at vs, which patiently waite for the com-
ming of thy Christ.
P S A L X C.
1 Moses in his prayer seetheth before vs the eter-
nall fauour of God towards him, 3 Who are ney-
ther admonished by the breuitie of their life, 7
Nor by his plagues to bee thankfully, 12 There-
fore Moses prayeth God to turne their heartes and
continue his mercies towards them, and their po-
steritie for euer.
A Prayer of Moyses, the man of God.
Lorde, thou hast bene our habitation
from generation to generation.
2 Before the mountaynes were made,
and before thou haddest formed the earth,
and the worlde, euen from euermore to
euermore thou art our God.
3 Thou turnest man to destruction: a-
gainst thou layest, Reuene, yet sounes of
Adam.
4 For a thousand yeeres in thy sight
are as yesterday when it is past, and as a
watch in the night.
5 Thou hast ouerflowed them: they
are as a sleepe: in the morning he groweth
like the grasie.
6 Moses by lamenting the frailtie and shortnesse of mans life, moo-
ueth God to pitie. 7 Though man think his life long, which is in
deede most short, yea, though it were a thousand yeeres: yet in Gods
sight it is as nothing, and as the watch that faileth but three houres.
f Thou takest them away suddenly as with a flood.

e By this he mea-
neth the horri-
ble dissolution
and renting of
the kingdome,
which was vnder
Ieroboam: or
els by the spirit
of prophetic
Ethan speakeh
of those great
miseries, which
came loone af-
ter ward to passe
at the captiuitie
of Babylon.
f He sheweth
that the king-
dome fell before
it came to per-
fection, or was
ripe.
g The Prophee
in ioyning pray-
er with his com-
plaint, sheweth
that his faith
neuer fayled.
h Seeing mans
life is short, and
thou hast created
man to bestow
thy benefices
vpon him, excepte
thou haste to
helpe, death will
preuent thee.
a Thus the Scrip-
ture vseth to call
the Prophets.
b Thou hast bin
as an house and
defence vnto vs
in all our troubles
and travels now
this fourte
hundred yeeres.
c Thou hast
chosen vs to be
thy people before
the foundations
of the worlde
were layde.
d Moyses by
lamenting the
frailtie and short-
nesse of mans life,
moo-
ueth God to pitie.
e Though man
think his life long,
which is in
deede most short,
yea, though it
were a thousand
yeeres: yet in
Gods sight it is
as nothing, and
as the watch that
faileth but three
houres.
f Thou takest
them away sud-
denly as with a
flood.

g Thou callest vs by thy rodde to consider the shortnesse of our life, and for our finnes, thou abridgest our dayes.
h Our dayes are not onely short, but miserable, for as much as our finnes dayly prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely knowe.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.
m Meaning, wilt thou be angry?

||Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefeft worke. o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie. p Meaning, that it was obscured, when he ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

P S A L. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.

W Ho so dwelleth in the secret of the most High, shall abide in the shadowe of the Almighty.

2 I will lay vnto the Lord, O mine hope, and my fortress: hee is my God, in him will I trust.

3 Surely hee will deliuer thee from the snare of the hunter, and from the noyloome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not be afrayde of the feare of the night, nor of the arrowe that flieth by day.

6 Nor of the pestilence that walketh in

ly, which be calleth a snare: or openly, which is here meant by the pestilence. d That is, his faithfull keeping of promise to helpe thee in thy necessitie. e The care that God hath ouer his is most sufficient to defend them from all dangers.

the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is my hope: in thou hast let the most High for thy refuge.

10 There shall none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the young lion and the dragon shalt thou treade vnder feete.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satisfie him, and shew him my saluation.

whether it be secrete or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

P S A L. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge Gods, & to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to prayse the Lord.

A Psalm or song for the Sabbath day. It is a good thing to praise the Lord, and to sing vnto thy Name, O most High.

2 To declare thy louing kindeesse in the morning, and thy truth in the night.

3 Upon an instrument of ten strings, and vpon the viose, with the song vpon the harpe.

4 For thou, Lord, hast made mee glad by thy workes, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a foole doeth not vnderstand this.

7 When the wicked grow as the grasse, and all the workers of wickednes doe flourish: that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

day: to wit, to meditate Gods workes. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish. f Thy iudgements are most compliant against the wicked, and passe our reach.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.

g God hath noe appointed every man one Angel, but many to be ministers of his providence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onely be preferred from all euil, but overcome it.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

j To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

n Euen thy mercy, which is thy chiefeft worke.

o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie.

p Meaning, that it was obscured, when he ceased to doe good to his Church.

q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

a Which teacheth that the vice of the Sabbath standeth in praying God, and not onely in ceasing from worke.

b For Gods mercy and fidelitie to his promises toward his, binde them to praise him continually, both day and night.

The righteous flourish.

g Thou wilt strengthen them with all power, and blest them with all felicitie. **h** Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall growe againe and flourish in the Church of God, as the Cedars doe in mount Lebanon. **i** The children of God shall haue a power about nature, and their age shall bring forth most fresh fruites,

10 But thou shalt exalt mine home, like the unicomes, and I shall be anointed with fresh oyle. **11** Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me. **12** The righteous shall flourish like a palme tree, and shall growe like a cedar in Lebanon. **13** Such as be planted in the house of the Lord, shall flourish in the courts of our God. **14** They shall still bring forth fruite in their age: they shall be fat and flourishing. **15** To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

P S A L XCIIL.

1 Hee prayeth the power of God in the creation of the world, and beareth downe all people which lift them vp against his Maestie. **5** And promoueth to consider his promises.

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers. **b** Wherein thou fittest and gouernest the world. **c** Gods power appeareth in ruling the furious waters. **d** Besides Gods power and wisdom in creating, and gouerning, his great mercie also appeareth in that hee hath giuen his people his worde and covenant.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.

2 Thy throne is established of old: thou art from everlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted by their voyce: the floods lift by their waues.

4 The waues of the sea are maruelous through the noise of many waters, yet the Lord on high is more mightie.

5 Thy testimonies are very sure: holiness becommeth thine house, O Lord, for euer.

d Besides Gods power and wisdom in creating, and gouerning, his great mercie also appeareth in that hee hath giuen his people his worde and covenant.

P S A L XCIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants. **10** Warning them of Gods iudgements. **12** Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himself, and did see in others, and by the ruine of the wicked. **23** Whom the Lord will destroy.

a Whose office it is to take vengeance on the wicked. **b** Shewe by effect that thou art Iudge of the world to punish the wicked. **c** That is, brag of their crueltie and oppression: or, esteeme themselves above all other. **d** Seeing the Church was then to fore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore wee must call to God to take our cause in hand. **e** Hee sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselves wholly to doe wickedly.

O Lord God: the auenger, O God the auenger, lift up thy selfe clearly.

2 Exalt thyselfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, howe long shall the wicked triumph?

4 They pate and speake fiercely: all the workers of iniquitie daunt themselves.

5 They d suite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widowe and the stranger, and murder the fatherlesse.

7 Yet they say, the Lord shall not see: neither will the God of Iacob regard it.

8 Understand ye vnwise among the people: and ye fooles, when will ye be wise?

Psalms.

9 He that planted the eare, shall hee heare? or hee that formed the eye, shall hee not see?

10 Hee that chastiseth the nations, shall hee not correct? hee that teacheth man knowledge, shall hee not knowe?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man, whom thou chastisest, O Lord, and teachest him in thy law.

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will hee forsake his inheritance.

15 For iudgement shall returne to iustice, and all the byright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I sayd, My foote slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 With thyne of iniquitie fellowship with thee, which forgett wrong for a Law.

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of my hope.

23 And hee will recompense them their wickednes, & destroy them in their owne malice: yea, the Lord our God shall destroy them.

m In my trouble and distresse I eue found thy present helpe. **n** Though the wicked iudges pretende iustice in oppressing the Church, yet they haue not that authoritie o God. **o** It is a great token of Gods iudgement, when the purpose of the wicked is broken; but most, when they are destroyed in their owne malice.

P S A L XCV.

1 An earnest exhortation to prayse God, for the gouernement of the world, and the election of his Church. **8** An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderness: **11** For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing, & aloue vnto the rocke of our saluation.

2 Let vs come before his face in prayse: let vs sing loude vnto him with Psalmes.

3 For the Lord is a great God, and a great king aboue all gods.

4 In whole hand are the deepe places of the earth, and the heightes of the mountaynes are his.

5 To whome the Sea belongeth: for hee made it, & his hands formed the dry land.

6 Come, let vs worship & fall downe,

thing in his sight: much lesse the idoles, which mans braine inueth. **c** All things are gouerned by his providence. **d** By the three wordes hee significeth one thing: meaning, that they must who giue themselves to serue God.

Gods louing correction.

f Hee sheweth that it is impossible but God should heare, see and vnderstand their wickednes. **g** If God punish whole nations for their sinnes, it is meere folly for any one man, or els a fewe to thinke that God will spare them. **h** God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. **i** God will restore the state & gouernement of things to their right vse, and then the godly shall follow him cheerfully. **k** He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile. **l** Whe I thought there was no way but death. **m** In my trouble and distresse I eue found thy present helpe. **n** Though the wicked iudges pretende iustice in oppressing the Church, yet they haue not that authoritie o God. **o** It is a great token of Gods iudgement, when the purpose of the wicked is broken; but most, when they are destroyed in their owne malice.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of prayse and thankgiuing. **b** Euen the Angels (who in respect of men are thought as gods) are no-

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce.

8 Harden not your heart, as || in Hēribah, and as in the day of || Balaak in the wilderness.

9 Where your fathers tempted me, proued me, though they had seene my worke.

10 Forre yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my waues.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my ^b rest.

|| Or, in strife: whereof the place was so called. || Or, temptation, reade Exod. 17. 7. Exod. 17. 2. num. 14. 22. g They were without iudgement and reason. *h* That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes & Gentiles to praise God for his mercie. And thus specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and playe his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is ^b great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are || idols: but the Lord made the heauens.

6 Strength and glorie are before him: power and beautie are in his Sanctuary.

7 Cme vnto the Lord, ye families of the people: cme vnto the Lord, glorie and ^c power.

8 Cme vnto the Lord the glorie of his Name: bring ^d an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the ^e nations, The Lord reigneth: surely the world shall bee stable, and not moue, and hee shall iudge the people in righteousness.

11 Let the heauens reioyce, and let the earth bee glad: let the sea roare, and all that therein is.

12 Let the field bee ioyful, and al that is in it: let al the ^f trees of the wood then reioyce.

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousness, and the people in his trueth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 Dread all to the rebels and idolaters, 8 And sayfull to the iust, in whome hee exorteth to innocencie, 12 To reioying and thanksgyuing.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 Dread all to the rebels and idolaters, 8 And sayfull to the iust, in whome hee exorteth to innocencie, 12 To reioying and thanksgyuing.

The Lord reigneth: let the earth reioyce: let the multitude of the yles bee glad.

2 Cloudes and darkenesse are rounde about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne by his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it, and was ^d afrayde.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded bee all they that serue grauen images, and that glory in idols: worship him ^e all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou ^f orde, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that loue the Lord, hate euill: he preferreth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is shewn for the righteous, and ioy for the vnynght in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy ^g remembrance.

world, fall downe before him. ^g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

^h Here requireth two things of his children: the one that they desist vice, the other, that they put their trust in God for their deliuerance.

ⁱ Though Gods deliuerance appeare not suddenly, yet it is shewn and layd vp in store for them.

^k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie, and fidelitie in his promise by Christ, 10 By whome hee hath communicated his saluation to all nations.

1 A Psalm.

Sing vnto the Lord a newe song: for hee hath done maruelous things: his right hand, and his holy ^b arme haue gotten him the victorie.

2 The Lord declared his saluation: his righteousness hath hee reuelled in the sight of the nations.

3 We hath ^c remembered his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee loude vnto the Lord: cry out and reioyce, and sing playes.

5 Sing praise to ^d Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With ^e halnes and sound of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world, & the people with equitie. and also of the dumme creatures, he signifieth that the world is neuer able to praye God sufficiently, for their deliuerance.

PSAL.

a He sheweth where God reigneth, there is all felicitie and spiritual ioy. b For the Gospel shall not be openly preached in Iudea, but through all yles and countreys. c Heis thus described to keepe his enemies in feare, which commonly contemne Gods power. d This feare bringeth not the wicked to true obedience, but maketh them to run away fro God. e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters. f Let all that which is esteemed in the world, fall downe before him. g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. h Here requireth two things of his children: the one that they desist vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is shewn and layd vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.

a That is, some song newly made in token of their wonderful deliuerance by Christ. 1/a. 59. 16.

b He preferreth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other means to gather his church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue prayes with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praye God sufficiently, for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, **5** And prouoketh thee to magnifie the same and to serue the Lord, **6** Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: hee siteth betweene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hee above all the people.

3 They shall praise the great and fearefull Name (for it is holy)

4 And the Kings power, that loueth iudgement; for thou hast prepared equitie: thou hast executed iudgement and iustice in Iacob.

5 Exalt the Lord our God, and fall downe before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, **7** and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou hearest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

comprehendeth the whole people of Israel, with whome God made his promise. **e** For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefices.

PSAL. C.

1 Hee exhorteth all to serue the Lord, **3** Who hath chosen vs and preferred vs, **4** And is enter into his assemblies to praise his name.

A Psalm of praise.

Sing ye loud vnto the Lord, all the earth. **2** Serue the Lord with gladnesse: come before him with ioyfulness.

3 Knowe ye that euen the Lord is God: hee hath made vs, and not wee ouer selues: we are his people, & the sheepe of his pasture.

4 Enter into his gates with praye, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercy is everlasting, and his truth is from generation to generation.

whereby wee are his sheepe and people. **c** He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. **d** Hee declareth that wee ought neuer to bee wearie in praying him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what government hee will obserue in his house and kindome. **3** He will punish and correct, by rooting forth the wicked, **6** And cherishing the godly persons.

A Psalm of Dauid.

I will sing mercy and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way hee would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

b till thou comest to me: I will walke in the uprightnesse of mine heart in the midst of mine house.

3 I will let no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A feoward heart shall depart from me: I will knowe none euill.

5 Min vnto I proudly slandereth his neighbour, will I destroy: him y hat a proude looke and hie heart, I cannot suffer.

6 Mine eyes shall be vnto the faithful of the land, that they may dwel vnto me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lyes, shall not remaine in my sight.

8 Betimes will I destroy all y wicked of the lande, that I may cut off all the workers of iniquitie from the cutie of the Land.

about kings, hee declareth that he will punish all, **e** He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good. **f** Magistrates must immediatly punish vice, least it grow to further inconuenience: and if heathen Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the Iushyall to pray in the captiuitie of Babylon.

16 A consolation for the building of the Church:

18 Whereof followeth the praise of God to be published vnto all posteritie. **22** The conversion of the Gentiles, **28** And the stabilitie of the Church.

A prayer: of the afflicted, when hee shall be in distress, and pwayne forth his meditation before the Lord.

O Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call, make haste to heare me.

3 For my dayes are consumed like smoke, & my bones are burnt like an herth. **4** Mine heart is smitten and withereth like grasse, because I forgate to eate my bread.

5 For y voyce of my groning my bones doe cleaue to my skime.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparowe alone vpon the house toppe.

8 Mine enemies reuile mee daily, and they that rage against mee, haue sworn against me.

9 Surely I haue eaten asses as bread, and mingled my drinke with weeping.

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadowe that fa- deth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for-

uarie, casting out fearefull cries. **I** Haue conspired my death: I haue not risen out of my mourning to take my refection. **h** He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure. **i** Howsoever wee be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

b Though as yet thou deferest to place me in the kingly dignitie, yet will I giue my selfe to wisdom and vprightnesse, being a priuate man.

c He sheweth that magistrates doe not their duties, except they be enemies to all vice.

d In promising to punish these vices, which are most pernicious in them that are

signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

b He declareth that in our prayer we must liuely feele that which we desire, and steadfastly beleue to obtaine.

e These excessive kindes of speech shewe how much the affliction of the Church ought to wound the hearts of the godly.

f My sorowes were so great, that I passed not for my ordinarie foode.

g Euer mourning and soli-

k That is, the
seuente yeeres,
which by the
Prophet Ieremie
thou diddest ap-
point, Iere. 29. 1. 2.

l The more that
the Church is in
miseric and de-
solation, the
more ought the
faithfull to loue
and pittie it.

m That is, when
he shall haue
drawn his
Church out of
the darkenesse
of death.

n The deliue-
rance of the
Church is a most
excellent bene-
fite, and there-
fore he compa-
reth it to a newe
creation: for in
their banishment
the body of the
Church seemed
to haue bene
dead, which by
deliuerance was
as it were crea-
ted anewe.

o Who now in
their banishment
could looke
for nothing but
death.

p He sheweth
that Gods name
is neuer more
prayed then
when religion
flourisheth, and the Church increaseth: which thing is chiefly accom-
plished vnder the kingdome of Christ.

q The Church lament that
they see not the time of Christ, which was promised, but haue but
few yeeres and short dayes.

r If heauen and earth perish, much more
man shall perish: but the Church by reason of Gods promise endu-
reth for euer. f Seeing thou hast chosen thy Church out of y world, and
loyned it to thee, it cannot but continue for euer: for thou art
ouerlasting.

s He sheweth
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plished vnder the kingdome of Christ.

af The Church lament that
they see not the time of Christ, which was promised, but haue but
few yeeres and short dayes.

euere, and thy remembrance from generati-
on to generation.

13 Thou wilt arise and haue mercy vpon
Zion: for the time to haue mercie thyron,
for the appointed time is come.

14 For thy seruants desire in the stones
thereof, and haue pittie on the dust thereof.

15 Then the heathen shall feare the
name of the Lord, and all the kings of the
earth thy gloie,

16 When the Lord shall build vp Zion,
and shall appeare in his gloie,

17 And shall turne vnto the prayer of the
desolate, and not despise their prayer.

18 This shall be written for the genera-
tion to come: and the people, which shall be
created, shall praise the Lord.

19 For he hath looked dolone from the
height of his Sanctuarie: out of the hea-
uen did the Lord behold the earth,

20 That hee might heare the mourning
of the prisoner, and deliuer the children of
death:

21 That they map declare the name of the
Lord in Zion, and his praise in Ierusalem,

22 When the people shall be gathered to-
gether, and the kingdoms to serue the Lord.

23 Hee exalted his strength in the way,
and throttened his dayes.

24 And I sayde, O my God, take me not
away in the mids of my dayes: thy peeres
endure from generation to generation.

25 Thou hast aforetime layde the founda-
tion of the earth, and the heauens are the
worke of thine handes.

26 As they shall perish, but thou shalt en-
dure: men they all shall waie olde as doeth
a garment: as a vesture shalt thou change
them, and they shall be changed.

27 But thou art the same, and thy peeres
shall not faile.

28 The children of thy seruants shall
continue, and their seebs shall stand fast in
thy light.

PSAL. CII.

1 He prouoketh also to praise the Lord, which hath
pardoned his finnes, deliuered him from destruction,
and giuen him sufficient of al good things. 10 Then
be adde the tender mercies of God, which he shew-
eth like a most tender father towards his children.

14 The frailtie of mans life. 20 An exhorta-
tion to man and Angels to praise the Lord.

A Psalme of Dauid.

Mine soule, praise thou the Lord, and
all that is within mee, praye his help
name.

2 My soule, praye thou the Lord, and
forget not all his benefites.

3 Which forgineth all thine iniquitie,
and healeth all thine infirmities.

4 Which redeemeth thy life from the
grave, and crowneth thee with mercie and
compassions.

5 Which satisfieth thy mouth with good
things: and thy pouth is renewed like the
eagles.

6 The Lord executeth righteousnesse and
iudgement to all that are oppressed.

7 Hee made his wayes knowne vnto
the isles, and his workes vnto the children
of Israel.

8 The Lord is full of compassion & mer-
cie, slowe to anger, and of great kindnesse.

9 He wil not alwaye chide, neither keepe
his anger for euer.

10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.

11 For as high as the heauen is aboue
the earth, so great is his mercie towards
them that feare him.

12 As farre as the East is from the
West: so farre hath he removed our finnes
from vs.

13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.

14 For he knoweth wherof we be made:
he remembereth that we are but dust.

15 The dayes of man are as grasse: as
a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is
gone, and the place thereof shall knowe it
no moie.

17 But the louing kindnesse of the Lord
endureth for euer: and euer vpon them that
feare him, and his righteousness vpon
childrens children,

18 Vnto them that keepe his covenant,
and thinke vpon his commandements to
do them.

19 The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that
excell in strength, that do his commaunde-
ment in obeying the voyce of his word.

21 Praise the Lord, all ye his hostes, pee
his seruants that do his pleasure.

22 Praise the Lord, all pee his workes,
in all places of his dominion: my soule,
praise thou the Lord.

His iust and faithful keeping of his promise. 1 To whom
he giveth grace to feare him, and to obey his word. m In that that
we, which naturally are slowe to praise God, exhort the Angells
which willingly doe it, we stirre vp our selues to consider our dutie
and awake out of our sluggishnesse.

PSAL. CIII.

1 An excellent Psalme to praise God for the
creation of the world, and the gouernance of the
same by humarous providence. 35 Wherein
the Prophet prayeth against the wicked, who are
occasions that God diminished his blessing.

Mine soule, praise thou the Lord: O Lord
my God, thou art exceeding great,
thou art clothed with gloie and honour.

2 Which correcteth himselfe with light
as with a garment, and spreadeth the hea-
uens like a curtaine.

c For before that
we haue remissi-
on of our finnes,
we are as dead
men in the graue.

d As the eagle,
when her beake
oungroweth,
sucketh blood,
and so is renewed
in strength, euen
so God miracu-
lously giueth
strength to his
Church aboue
all mans expecta-
tion.

e As to his
chiefe minister,
and next to his
people.

f He sheweth
first his seuer
iudgement, but
to loose as the
finer is habited,
hee receiveth
him to mercie.

g We haue pro-
ved by continu-
all experience,
that his mercie
hath euer pre-
uailed against
our offences.

h As great as
the world is, so
full is it of signes
of Gods mercies
toward his faith-
full, when hee
hath removed
their finnes.

i He declareth
that man hath
nothing in him-
selfe to moue
God to mercie,
but only the
confession of his
infirmities and
misery.

k His iust and faithful keeping of his promise. 1 To whom
he giveth grace to feare him, and to obey his word. m In that that
we, which naturally are slowe to praise God, exhort the Angells
which willingly doe it, we stirre vp our selues to consider our dutie
and awake out of our sluggishnesse.

l The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.

m Praise the Lord, ye his Angels, that
excell in strength, that do his commaunde-
ment in obeying the voyce of his word.

n Praise the Lord, all ye his hostes, pee
his seruants that do his pleasure.

o Praise the Lord, all pee his workes,
in all places of his dominion: my soule,
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the Prophet prayeth against the wicked, who are
occasions that God diminished his blessing.

z Mine soule, praise thou the Lord: O Lord
my God, thou art exceeding great,
thou art clothed with gloie and honour.

God, forasmuch as al the order of nature, with the propertie and play-
ing of the elements, are most liuely mirrours to see his maiestie in.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebrews. 1. 7. be-holdeth in this glaſſe, how the very Angels also are obedient to his commandement.

c Thou makeſt the ſea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not poſſible, but the whole world ſhould be deſtroyed.

e If God provide for the very beaſtes, much more will he extend his provident care to man.

f There is no part of the world ſo barren, where moſt evident ſignes of Gods bleſſings appear not.

g From the cloudes.

h Hee deſcribeth Gods provident care over man, who doeth not onely provide neceſſary things for him, as he beaſtes and other meate: but alſo things to reioyce and comfort him, as wine and oyle, or ointments.

i Or, does, goes, & ſuch like.

j As to ſeparate the night from the day, and to note dayes, months and yeeres.

k That is, by his counſe, eyther farre or neere, it noteth ſummer, winter and other ſeaſons. **l** That is, they onely finde meate according to Gods providence, who careth even for the brute beaſtes. **m** To wit, when the day ſpringeth: for the light is as a ſhield to defend man againſt the tyrannie & fierceneſſe of beaſts. **n** He confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them. **o** Or, whole. **p** God is a moſt nouriſhing Father, who provideth for all creatures their daily food.

3 Which laſteth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the wiſde.

4 Which maketh the ſpirites his meſſengers, and a flaming fire his miniſters.

5 He ſet the earth vpon her foundations, ſo that it ſhall neuer mooue.

6 Thou couerest it with the deepe, as with a garment: the waters would ſtand about the mountaines,

7 But at thy rebuke they ſceat at the voice of thy thunder they haſte away.

8 And the mountaines aſcende, and the balliſt beſend to the place which thou haſt eſtabliſhed for them.

9 But thou haſt ſet them a bound, which they ſhall not paſſe: they ſhall not returne to couer the earth.

10 Hee ſendeth the ſprings into the valleys, which run betweene the mountaines.

11 They ſhal giue drinke to all the beaſts of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe ſprings ſhall the ſoules of the heauen dwell, and ſing among the bians cher.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruite of thy workes.

14 Hee cauſeth graſſe to growe for the cattell, and herbe for the vſe of man, that he may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to ſhine, and bread that ſtrengtheneth mans heart.

16 The high trees are ſanctified, even the cedars of Lebanon, which he hath plantid,

17 That the birds may make their neſts there: the ſtoke dweller in the firme trees.

18 The high mountaines are for the ſgoates: the rocks are a refuge for h conies.

19 He appointed the moone for certaine ſeaſons: & the ſunne knoweth his going downe.

20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſtes of the foreſt creepe forth.

21 The lions roare after their pray, and ſeeketh their meate: at Gods.

22 When the ſunne riſeth, they retire, and couch in their denues.

23 Then goeth man forth to his worke, and to his labour until the evening.

24 O Loyde, howe manifolde are thy workes: I in wiſedome haſt thou made them all: the earth is full of thy riches.

25 So is this ſea great and wide: for therein are thinges creeping innumerable, both ſmall beaſts and great.

26 There goe the ſhips, yea, that I Iuliaſhan, whom thou haſt made to play therin.

27 All theie waite vpon thee, that thou coule eyther farre or neere, it noteth ſummer, winter and other ſeaſons. **l** That is, they onely finde meate according to Gods providence, who careth even for the brute beaſtes. **m** To wit, when the day ſpringeth: for the light is as a ſhield to defend man againſt the tyrannie & fierceneſſe of beaſts. **n** He confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them. **o** Or, whole. **p** God is a moſt nouriſhing Father, who provideth for all creatures their daily food.

inaſſet giue them food in due ſeaſon.

28 Thou givest it to them, and they gather it: thou openest thine hande, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die and returne to their duſt.

30 Again, if thou ſend forth thy ſpirit, they are created, and thou reneſt the face of the earth.

31 Gloie be to the Loyde for ever: let the Loyde reioyce in his workes.

32 He looketh on the earth and it trembleth: hee toucheth the mountaines, and they ſmoke.

33 I will ſing vnto the Loyde all my life: I will praife my God, while I live.

34 Let my woordes bee acceptable vnto him: I will reioyce in the Loyde.

35 Let the ſunners bee conſumed out of the earth, and the wicked till there bee no more: O my ſoule, praife thou the Loyde. Praiſe bee to the Loyde.

the mountaines. **f** Who inſect the worlde, and ſo cauſe God that he cannot reioyce in his workes.

P S A L M. CV.

1 Hee praiſeth the ſingular grace of God, who hath of all the people in the worlde choſen a peculiar people to himſelfe, and hauing choſen them, neuer ceaseth to do them good, euen for his promiſes ſake.

Praife the Loyde, and call vpon his Name: declare his workes among the people.

2 Sing vnto him, ſing praife vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them that ſeek the Loyde, reioyce.

4 Seek the Loyde and his ſtrength: ſeek his face continually.

5 Remember his marueilous workes, that hee hath doone, his wonders and the iudgements of his month.

6 See ſeede of Abraham his ſervant, ſee children of Iſaack which are his elect.

7 He is the Loyde our God: his iudgements are thorough all the earth.

8 He hath alway remembered his covenant and promiſe, that hee made to a thouſand generations,

9 Euen that which he made to Iſaiah, and his othe vnto Iſaiah:

10 And ſince hath confirmed it to Iſaiah: he ſaid, I will be a father, and to Iſrael for an everlaſting covenant,

11 Saying, I vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, yea, verp few, and ſtrangers in the land,

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet ſuffered hee no man to doe them wrong, but reſpoynded & kings for their ſakes, laying,

15 Touch not mine anointed, and doe

e The promiſe which God made to Abraham to bee his God, and the God of his ſeede after him, hee renewed and repeated it againe to his ſeede after him. **f** He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his covenant made with their fathers. **g** That is, the King of Egypt and the king of Gerar, Gen. 12. 17, and 20. 3. **h** Thoſe whom I haue ſanctified to be my people.

p As by thy preſence all things haue life: ſo, if thou withdraw thy bleſſings, they all periſh.

q As the death of creatures ſheweth that wee are nothing of our ſelues: ſo their generation declareth that wee receive all things of our Creator, **r** Gods mercifull face giueth ſtrength to the earth, but his ſeuere countenance burneth

a Forasmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willet them to ſhew themſelves mindful by thankſgiving.

b By ſtrength and face, he meaneth the Arke where God declared his power and his preſence.

c Which hee hath wrought in the deliurancie of his people, **d** Becauſe his power was thereby as liuely declared, as if hee ſhoulde haue declared it by mouth,

i Meaning the olde fathers, to whom God shewed himselfe plainly, and who were setters forth of his worde.
 k Either by sending famine, or by taking away the strength and nourishment thereof.
 l So long he suffered aduerfitee, as God had appointed, and till he had tried sufficiently his patience.
 m That the very princes of the country should be at Iosephs commandement and learne wisdom at him.
 n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
 o Meaning, Moses and Aaron.
 Exod. 7. 20.
 Exod. 8. 6.
 p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
 q It was strange to see raine in Egypt, much more it was fearefull to see hayle.
 r He sheweth that all creatures are armed against man when God is his enemy: as at his commandement the grasshoppers destroyed the land.
 Exod. 12. 29.
 s When their enemies felt Gods plagues, his children by his prouidence were exempted.
 t For Gods plagues caused them rather to depart with the Israelites then with their liues. n Not for necessitie, but for satisfying of their lust. x Which he confirmed to the posteritie, in whom after a sort the dead liue and enjoy the promises.

16 Whereafter he called a famine vpon the land, and utterly brake the staffe of bread.
 17 But hee sent a man before them: Joseph was solde for a slave.
 18 They helde his feete in the stockes, and he was laide in prison.
 19 Until his appointed time came, and the counsell of the Lord had tried him.
 20 The King sent and looked him: euen the ruler of the people belinched him.
 21 He made him Lord of his house, and ruler of all his substance.
 22 That he should binde his Princes vnto his wil, and teach his Ancients wiles doine.
 23 Then Israel came to Egypt, & Iacob was a stranger in the land of Ham.
 24 And hee increased his people exceedingly, and made them stronger then their oppressours.
 25 Hee turned their heart to hate his people, and to deale craftily with his seruants.
 26 Then sent hee spies his seruant, and Aaron whom he had chosen.
 27 They shewed among them the message of his signes, and wonders in the land of Ham.
 28 He sent darkenes, and made it darke: and they were not disobedient vnto his commission.
 29 Hee turned their waters into blood, and sleweth their fish.
 30 Their land brought forth frogs, euen in their kings chambers.
 31 Hee spake, and there came swarmes of flies and lice in all their quarters.
 32 Hee gaue them haile for raine, and flames of fire in their land.
 33 Hee smote their vines also and their figge trees, and brake downe the trees in their coastes.
 34 Hee spake, and the grasshoppers came, and caterpillers innumerable.
 35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.
 36 Hee smote also all the first borne in their land, euen the beginning of all their strength.
 37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.
 39 Hee spied a cloude to be a covering, and fire to giue light in the night.
 40 They asked, & hee brought quailles, & he filled them with the bread of heauen.
 41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.
 42 For hee remembered his holp promise to Abraham his seruant.
 43 And hee brought forth his people with

ion, and his chosen with gladnesse,
 44 And gaue them the lands of the heathen, & they tooke the labours of the people in possession.
 45 That they might keepe his statutes, & obserue his lawes. Praise ye the Lord.

Church, because they should worshippinge, and call vpon him in this worde.

PSAL. CVI.

The people dispersed vnder Antiochus do magnifie the goodnes of God among the iusts, and repentant: 4. Desiring to bee brought againe into the land by Gods mercifull visitation. 8. And after the manifold mannales of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people reuealed, 47 They do pray and desire to bee gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

I Praise ye the Lord.

Praise ye the Lord because he is good, for his mercie endureth for euer.
 2 Who can expresse the noble actes of the Lord, or shew forth all his prayes?
 3 Blessed are they that keepe indigement, and doe righte conscience at all times.
 4 Remember me, O Lord, with the favour of thy people: visite me with thy saluation.
 5 That I may see the felicitie of thy chosen, and reioyce in the top of thy people, and glory with thine inheritance.
 6 We haue sinned with our fathers: we haue committed iniquitie, and done wickedly.
 7 Our fathers understood not thy wonders in Egypt, neyther remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
 8 Nevertheless hee saued them for his names sake, that hee might make his power to be knowne.
 9 And he rebuked the red Sea, & it was dived by, and hee led them in the deepe, as in the wilderness.
 10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy.
 11 And the waters covered their oppressours: not one of them was left.
 12 Then he blessed they his wordes, and sang praise vnto him.
 13 But incontinently they forgate his wordes: they wanted not for his counsel.
 14 But lusted with concupiscence in the wilderness, and tempted God in the desert.
 15 Therefore gaue them their desire: but he sent a leanne into their soule.
 16 They enuied Moses also in the tents, and Aaron the holp one of the Lord.
 17 Therefore the earth opened & swallowed up Dathan, and covered the company of Abirair.

y When the Egyptians lamented and were destroyed.
 z This is the end, why God preferueth his
 a The Prophet exhorted the people to praye God for his benedictes past, that thereby their mindes may be strengthened against all present troubles and despaire.
 b Heweth that it is not ynough to praye God with mouth, except the whole heart agree thereto, and all our life be thereunto framed.
 c Let the good-will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thyne.
 d By earnest confession aswell of their owne, as of their fathers finnes, they shew that they had hope that God according to his promise would pitee them.
 e The ineffable goodness of God appeareth in this, that hee

would change the order of nature rather then his people should not bee deliuered, although they were wicked. Exod. 14. 27. f The wonderfull workes of God caused them to beleue for a time, and to praye him. g They would prevent his wisdom and prouidence. h The abundance that God gaue them, profited not, but made them pine away, because God cursed it. i By the greatnesse of his punishment the haynous offence may bee considered: for they that rise against Gods ministers, rebell against him.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, or call, or Calues.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, hee sware. Sometime also it meaneth to punish.
o Which was the idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable, and prouoketh his anger.
r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.
s This A& declared his liuely faith, and for his faiths sake was accepted.
t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they bee subiect to Gods iudgement, which cause Gods children to sinne? u Hee sheweth how monstrous a thing idolatrie is, which can winnevs to things abhorring to nature, whereas Gods worde can not obtaine most small things. x Then true chasticitie is to cleaue wholly and onely vnto God.

18 And the fire was kindled in their alt
semblie: the flame burne vpon the wicked.
19 They made a calfe in Horeb, & wor
shipped the molten image.
20 Thus they turned their gloyp into
the similitude of a bullocke, that sauesth
grasse.
21 They forgate God their Saviour,
which had done great things in Egypt.
22 Wonderous workes in the lande of
Ham, and fearefull things by the red sea.
23 Therefore he minded to destroy them,
had not Moses his chosen stande in the
breach before him to turne away his wrath
lest he should destroy them.
24 Also they contemned that a pleasant
land, and beleued not his worde.
25 But murmured in their tentes, and
hearkened not vnto the voyce of the Lord.
26 Therefore hee lifted vp his hand a
gainst them, to destroy them in the wilder
nesse.
27 And to destroy their seede among the
nations, and to scatter them throughout
the countreys.
28 They iopned themselves also vnto
Baal-peor, and did eate the offerings of
the dead.
29 Thus they prouoked him vnto an
ger with their owne inuentions, and the
plague brake in vpon them.
30 But y Phinehas stood vp, and eres
cuted widnes, and the plague was
stayed.
31 And it was imputed vnto him for
righteousnesse from generation to genera
tion for ever.
32 They angered him also at the waters
of Meribah, so that Moses was punished
for their sakes.
33 Because they bered his spirit, so that
he spake unabuledly with his lippes.
34 Neither destroyed they the people,
as the Lord had commaunded them.
35 But were mingled among the hea
then, and learned their workes.
36 And serued their idoles, which were
their rime.
37 Yea, they offered their sonnes, and
their daughters vnto deuils.
38 And shed innocent blood, euen blood
of their sonnes, and of their daughters,
whom they offered vnto the idoles of Ca
naan, and the land was defiled with blood.
39 Thus were they stained with their
owne workes, and went a whozing with
their owne inuentions.
40 Therefore was the wrath of the Lord
kindled against his people, and hee abhor
red his owne inheritance.
41 And hee gaue them into the hand of
the Heathen: and they that hated them,
were lords ouer them.
42 Their enemies also oppressed them,
and they were humbled vnder their hand.

43 Many a time did hee deliuer them,
but they prouoked him by their counsels:
therefore they were brought downe by
their iniquitie.
44 Yet he saue them when they were in as
suetion, and he heard their cry.
45 And hee remembered his covenant to
ward them, and repented according to the
multitude of his mercies.
46 And gaue them fauour in the sight
of all them that led them captiues.
47 Saue vs, O Lord our God, & ga
ther vs from among the heathen, that wee
may prayse thine holy name, and gloyp in
thy prayse.
48 Blessed be the Lord God of Israel for
ever and ener, and let all the people say,
So be it. Prayse ye the Lord.

a Gather thy Church, which is disperfed, and giue vs confluence vnder the crosse, that with one consent wee may all prayse thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are re
deemed by the Lord, and gathered vnto him, to giue
thanks, 9 For this mercifull prouidence of God, ga
uerning all things at his good pleasure, 20 Sending
good & euil, prosperitie and aduersitie to bring men
vnto him. 42 Therefore al the righteous thereat re
uerence, so shal the wicked haue their members stopped.

Praise the Lord, because he is good: for
his mercie endureth for ever.

2 Let them, which haue bene redeemed
of the Lord, shewe how he hath deliuered
them from the hand of the oppressour.

3 And gathered them out of the landes,
from the East and from the West, from the
North and from the South.

4 When they wandred in the desert and
wildernesse out of the way, and found no
citie to dwell in,

5 Both hungry and thirstie, their soule
fainted in them.

6 Then they cried vnto the Lord in their
trouble, and hee deliuered them from their
distresse.

7 And led them forth by the right way,
that they might goe to a citie of habita
tion.

8 Let them therefore confesse before the
Lord his louing kindnesse, & his wonders
full workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and
filled the hungry soule with goodnesse.

10 They, that dwell in darknesse and in
the shadowe of death, being bound in mis
erie and yron,

11 Because they rebelled against the
wordes of the Lord, and despised the coun
sell of the most High,

12 When hee humbled their heart with
heauinesse, then they fell downe and there
was no helper.

13 Then they cryed vnto the Lord in
their trouble, and hee deliuered them from
their distresse.

hereby all are exhorted to defende into themselves, for as much as
none are punished, but for their finnes. e Hee sheweth that the
cause why God doeth punish vs extremely, is because wee can bee
brought vnto him by none other means.

y The Prophet
sheweth that nei
ther by menaces
nor promises we
can come to
God, except we
be altogether
newly reformed,
and that his mer
cie ouercouer and
hide our malice.
z Not that God
is changeable in
himselfe, but that
then he seemeth
to vs to repent,
when he altereth
his punishment,
and forgiveth vs.

a This notable
sentence was in
the beginning
vied, as the foote
or tenor of the
song, which was
ofentimes re
peated.

b As this was
true in the Iewes,
so is there none
of Gods elect,
that feele not
his helpe in
their necessitie.

||Or, from the seas
meaning the red
sea, which is on the
South part of the
land.

c He sheweth
that there is
none affliction
so grievous, out
of the which
God will not de
liuer his, and also
exhorteth them,
that are delie
red, to be mind
full of so great
a benefice.

d Then the true
way to obey
God, is to follow
his expresse com
maundement: also

f When there seemeth to mans iudgement no recovery, but all things are brought to despair, then God chiefly sheweth his mightie power.
 g They that have no feare of God, by his sharper Gods are brought to call vpon him, & so finde mercie.
 h By healing them he declarerh his good will toward them.
 i Meaning, their diseases, which had almost brought them to the graue and corruption.
 k Praise & confession of Gods benefites are the true sacrifices of the godly.
 l Heltheweth by the sea, what eare God hath ouer man: for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.
 m Their feare and danger is so great.
 n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserue them.
 o Though before eury drop seemed to fight one against another: yet at his commandement they are as still, as though they were frozen.
 p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies. || Or, saluence. q For the loue that he beareth to his Church, hee changeth the order of nature for their commoditie. r Continuall increase and yerely. f As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselves.

14 Hee brought them out of darkenesse, and out of the shadowe of death, and brake their bands alinder.
 15 Let them therefore confesse before the Lord his louing kindenesse, and his wonderfull workes before the sonnes of men.
 16 For hee hath broken the gates of brass, and hase the barres of yron alinder.
 17 s Fooles by reason of their transgression, and because of their iniquities are afflicted.
 18 Their soule abhorreth all meate, and they are brought to deaths doore.
 19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.
 20 Hee sendeth his worde and healeth them, and deliuereth them from their granes.
 21 Let them therefore confesse before the Lord his louing kindenesse, and his wonderfull workes before the sonnes of men.
 22 And let the offer sacrifices of praise, and declare his workes with reioyng.
 23 They that goe downe to the sea in ships, and occupie by the great waters.
 24 They see the workes of the Lord, and his wonders in the deepe.
 25 For hee commandeth and rayseth the storme winde, and it listeth vp the waues thereof.
 26 They mount vp to the heauen, and defende to the deepe, so that their soule melteth for trouble.
 27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.
 28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.
 29 Hee turneth the storme to calme, so that the waues thereof are still.
 30 When they are quieted, they are glad, and seee bringeth them vnto the haven, where they would be.
 31 Let them therefore confesse before the Lord his louing kindenesse, and his wonderfull workes before the sonnes of men.
 32 And let them eate him in the congregation of the people, and praise him in the assemble of the Elders.
 33 He turneth the floodes into a wilderness, and the springes of waters into drynesse.
 34 And a fruitfull land into barrennesse for the wickednesse of them y dwell therein.
 35 Again hee turneth the wilderness into pooles of water, and the drie lande into water springes.
 36 And there hee placeth the hungry, and they build a citie to dwell in.
 37 And low y fieldes hee plant vineyards, which bring forth fruitfull increase.
 38 For hee blesseth them, and they multiply exceedingly, and hee diminisheth not their cattell.
 39 s Again men are diminished, and considered particularly, but magnified in all places and assemblies. || Or, saluence. q For the loue that he beareth to his Church, hee changeth the order of nature for their commoditie. r Continuall increase and yerely. f As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselves.

brought low by oppression, euill, and sorow.
 40 Hee poluereth contempt vpon princes, and cauleth them to erre in desert places out of the way.
 41 Yet hee rayseth by the pooe out of misery, and maketh him families like a flocke of sheepe.
 42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.
 43 Who is wise, that hee may obserue these things: for they shall vnderstand the louing kindnesse of the Lord.
 P S A L. C VII.
 This Psalme is composed of two other Psalmes before, the fiftie and fiftieth, and the sixtieth, The matter here contained, u. 1. That David giueth himselfe with heart and voyce to praise the Lord, 7 And asseureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet hee alone wil in the end cast down our enemies.
 A Long or Psalme of Dauid.
 O God, mine heart is prepared, so is my tongue: I wil sing and giue praise.
 2 Awake viole and harpe: I wil awake earely.
 3 I will praise thee, O Lord among the people, and I wil sing vnto thee, among the nations.
 4 For thy mercy is great aboue the heauens, and thy truth vnto the cloudes.
 5 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.
 6 That thy beloued may bee deliuered: a helpe with thy right hand and heare mee.
 7 God hath spoken in his holynesse: therefore I wil reioyce, I shal deuide Shechem and measure the balley of Succoth.
 8 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine hand: Iuda is my law gutter.
 9 He shall be my watchtow: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.
 10 Who will leade mee into the strong citie: who will bring me vnto Edom?
 11 Alitt not thou, O God, which haddest forsaken vs, and didst not go forth, O God, with our armies?
 12 Giue vs helpe against trouble: for vaine is the helpe of man.
 13 Though God we shal doe valiantly: for hee shall treade downe our enemies.
 to desire him to continue and finish his graces. e Ashee hath spoken to Samuel concerning me, so will he shew him selfe constant and holy in his promise, so that these nations following shall bee subiect vnto me. Psal. 68. f From the first verse of this Psalme vnto the last, read the exposition of the 60. Psalme, and fift verse.
 P S A L. C IX.

r For their wickednesse and tyrannie he cauleth the people and subiects to contemne them.
 u They, whose faith is lightened by Gods spirit, shal reioyce to see Gods iudgements against the wicked and vngodly.
 a This earnest affection declarerh that he is free from hypocrisie, and that sluggishnes stayeth him not.
 b He prophesied of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.
 c Let all the world see thy iudgements, in that that thou art God ouer all, and to confesse that thou art glorious.
 d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer.
 e Ashee hath spoken to Samuel concerning me, so will he shew him selfe constant and holy in his promise, so that these nations following shall bee subiect vnto me. Psal. 68. f From the first verse of this Psalme vnto the last, read the exposition of the 60. Psalme, and fift verse.
 i David being fully accus'd by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the workes to be of God. 30 Then doeth hee promise to giue praises vnto God.

C To him that excelleth. A Psalm of David.

Holdenot thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened upon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with wordes of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When hee shall bee iudged, let him be condemned, and let his prayer bee turned into linn.

8 Let his dayes be fewe, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee bagabonds and begge and seeke bread, coming out of their places destroyed.

11 Let the extortioner catch all that hee hath, and let the strangers spoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there bee any to shewe mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name be put out.

14 As let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that hee may cut off their memoriall from the earth.

16 Because hee remembered not to shewe mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As hee loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like waters, and like oyle vnto his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee shall be alway girded.

20 Let this bee the rewarde of mine aduersarie from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale to me according vnto thy name: deliuer

me, (for thy mercie is good)

22 Because I am poore and needie, and mine heart is wounded with inie.

23 I depart like the shadowe that declineth, & am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh & bony looke all fainelle.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe mee, O Lord my God: saue me according to thy mercie.

27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise and bee confoinded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord greatly with my mouth, and praye him among the multitude.

31 For hee will stand at the right hande of the poore, to saue him from them that would condemne his soule.

the Congregation. Hereby he sheweth that he had not to doe with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 David prophesieth of the power and euerslasting kingdom given to Christ, 4 And of his Priesthoode, which should put an end to the Priesthoods of Leui.

A Psalm of David.

The Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rodde of thy power out of Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine arme in holy beautie: the youth of thy wombe shall be as the morning dew.

4 The Lord swaue, and will not repent, Thou art a Priest for ever after the order of Melchizedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 Hee shall be iudge among the heathen: hee shall fill all with dead bodies, and finite the head ouer great countries.

7 Hee shall drinke of the brooke in the way: therefore shall he lift up his head.

bee assembled into thy Church, whose increase shall bee so abundant and wonderfull, as the droppes of the dew. d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ, Heb. 7.26. e No power shall be able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he will not scarce drinke by the way, hee sheweth how God will destroy his enemies.

PSAL. CXI.

1 Hegiuzi shankes to the Lords for his mercies, full workes toward his Church, 10 And declareth wherein true wisdom and right knowledge consisteth.

C Prayer

a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a sufficient praise to me. b To declare that I had none other refuge, but thee, in whome my conscience was at rest. c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods spirit, that God would take vengeance vpon him. d As to the elect, all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Actes 1.20. f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all. g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children. h He sheweth that God accustomed to plague them after a strange sort, that shewe themselves cruell toward other. i Thus giueth the Lord to euery man the thing, wherein hee delireth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes. k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him. l As thou art named merciful, gracious & long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assistance in this world. n For hunger, that came of sorrow, hee was leane, and his naturall moisture failed him. o The more grievous that Satan assailed him, the more earnest and instant was he in prayer. p They shall gaine nothing by cursing me. q Not onely in confessing it secretly in my self, but also in declaring it before all

■ The Prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholly and onely vnto God.

■ He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefites toward his Church. c God hath giue to his people all that was necessary for them, and will doe still euen for his covenants sake: and in this sense the Hebrew worde is taken, Prou. 3. 0. 8. and 31. 15. || *Or, pray, and foods.* d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernement of the same, e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde, f To wit, his commandements, as verily,

¶ Praise ye the Lord.

1 **P**raise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, & ought to be fought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen a portion vnto them that feare him: he will euer be mercifull of his covenant.

6 He hath shewed to his people the power of his works in giuing vnto them the heritage of the heathen.

7 The works of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his covenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

PSAL. CXII.

1 Hee praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

Blessed is the man, that feareth the Lord, and delighteth greatly in his commandments.

2 His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches & treasures shalbe in his house, and his righteousnesse endureth for euer.

4 Vnto the righteous ariseth light in darkenesse: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and lendeth, and wil measure his affaires by iudgement.

6 Surely he shall neuer be mooued: but the righteous shall be had in euertlasting remembrance.

7 He wil not be afrayde of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is stablished: therefore he wil not feare, until he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousnesse remaineth for euer: his home shall be created with glory.

■ He meaneth that recurrent feare, which is in the children of God, which causeth them to desire onely in the worde of God, b The godly shall haue abundance & contentment, because their heart is satisfied in God onely. c The faithfull in all their adversities knowe that all shall goe well with them: for God wil be mercifull and iust. d He sheweth what is the fruite of mercy: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where neede requirith, and not to bestow all on himselfe. e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requirith, and as his power is able, f His power and prosperous estate.

10 The wicked shall see it & be angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

Praise ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne vnto going downe of the same.

4 The Lord is high aboue all nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high.

6 Who abasheth himselfe to beholde things in the heauen and in the earth.

7 He raiseth the needy out of the dust, and lieth vp the poore out of the dung.

8 That he may set him with the princes, euen with the princes of his people.

9 Hee maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Praise ye the Lord.

should not earnestly extoll his name: c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinary means, but also by miracles.

PSAL. CXIII.

1 How the Israelites were deliuered forth of Egypt, & of the wonderfull miracles that God wrought at that time, Which put us in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserveth his miraculously.

When Israel went out of Egypt, and the house of Iakob from the barbarous people,

2 Iudah was his sanctification, & Israel his dominion.

3 The Sea saw it and fled: Iordan was turned backe.

4 The mountaines leaped like rams, and the hilles as lambes.

5 What ayled thee, O Sea, that thou fleddest: O Iordan, why wast thou turned backe?

6 See mountaines, why leaped ye like rams, and ye hilles as lambes?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iakob.

8 Which turneth the rocke into water: pooles, and y fountaine into a fountain of water.

consider it and glorifie him for the same. d Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of faithful oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in his their neede, seeing that he hath adopted & received them: to his sauation, 18 Promising finally that they will not be vnmindfull of his

g The blessings of God vpon his children shall cause the wicked to die for enuie.

a By this often repetition he stirreth vp our cold dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they

Exod. 13. 3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them, c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to

great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

f As much without sense, as blockes & stones.

g For they were Lord, appointed by God as instructors and teachers of faith and religion for others to follow.

h That is, he will continue his graces towards his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiency, so that the world serueth him nothing, but to shew his fatherly care toward men.

l Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

m But wee will praise the Lorde from henceforth and for ever. Praise ye the

Lorde.

n For they were Lord, appointed by God as instructors and teachers of faith and religion for others to follow.

o That is, he will continue his graces towards his people.

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w And they declare enough his sufficiency, so that the world serueth him nothing, but to shew his fatherly care toward men.

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y But wee will praise the Lorde from henceforth and for ever. Praise ye the

Lorde.

z For they were Lord, appointed by God as instructors and teachers of faith and religion for others to follow.

a That is, he will continue his graces towards his people.

b And therefore doeth still gouerne and continue all things therein.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, & to helpe them that are destitute of aide and counsell.

d Which was vnquieted before, now rest vpon the Lorde: for he hath bene-
ficiall towar-
des thee.

e The Lord will preferre me, and save my life.

f I felt all these things, & therefore was moued by faith to confesse thee, 3. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I overcame this temptation, and

h In the Law they vied to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving.

i I perceiue that God hath a care ouer his, so that hee both disposeth their death, and taketh an account & I will thanke him for his benefices: for that is a iust payment, to confesse that we owe all to God.

j Hee exhorteth the Gentiles to praise God, because hee hath accomplished a selfe to them as the Jewes, the promises of life euerslasting by Iesus Christ.

k All nations, praye ye the Lorde: all ye people, praye him.

l For his louing kindnesse is great toward vs, and the crueltie of the Lorde endureth for ever. Praise ye the Lorde.

m Praise ye the Lorde.

n Praise ye the Lorde.

o Praise ye the Lorde.

p Praise ye the Lorde.

q Praise ye the Lorde.

r Praise ye the Lorde.

s Praise ye the Lorde.

t Praise ye the Lorde.

u Praise ye the Lorde.

v Praise ye the Lorde.

w Praise ye the Lorde.

x Praise ye the Lorde.

y Praise ye the Lorde.

z Praise ye the Lorde.

a Praise ye the Lorde.

b Praise ye the Lorde.

c Praise ye the Lorde.

d Praise ye the Lorde.

e Praise ye the Lorde.

f Praise ye the Lorde.

g Praise ye the Lorde.

h Praise ye the Lorde.

i Praise ye the Lorde.

e Belshazzealed to this estate, he assured himselfe to haue man euer to be his enemy: yet he doubted not, but God would maintaine him, because he had placed him. **d** He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obtained. **e** Hee noteth Saul his chiefe enemy. **f** In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore hee will praise him. **g** He promitteth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. **h** So that al, that are both farre and neere, may see his mightie power. **i** He willetch the doores of the Tabernacle to be opened, that hee may declare his thankfull mind. **1/a** 28. 16 **marth**. 21. 42. **act**. 4. 11. **rom**. 9. 33. **1. pet**. 2. 6, 7. **k** Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. **1** Wherein God hath shewed chiefly his mercie in appointing mee King, and deliuering his Church. **m** The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ. **n** Which are the Priests and haue the charge thereof, as Numb. 6. 23. **o** Because hee hath restored vs from darkenesse to light, we will offer sacrifices and prayes vnto him.

the Lord heard me, and see me at large.

6 The Lord is with me: therefore I will not feare what a man can doe vnto me.

7 The Lord is with me among them that hee pe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lorde shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lorde is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto mee the gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lordes doing, and it is maruelous in our eyes.

24 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, laue now: O Lord, I pray thee, now gree prosperitie.

26 Blessed bee hee that cometh in the Name of the Lorde: we haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the homes of the altar.

28 Thou art my God, and I wil praise thee, euen my God: therefore I will exalt thee.

29 Praise yee the Lorde, because hee is good: for his mercie endureth for euer.

1 Wherein God hath shewed chiefly his mercie in appointing mee King, and deliuering his Church. **m** The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ. **n** Which are the Priests and haue the charge thereof, as Numb. 6. 23. **o** Because hee hath restored vs from darkenesse to light, we will offer sacrifices and prayes vnto him.

PSAL. CXIX.

The Prophet exhorteth the children of God to

frame their liues according to his holy worde. 123

Also hee sheweth wherein the true seruite of God standeth: that is, when wee serue him according to his word, and not after our owne fantasies.

A L E P H.

Blessed are those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy preceptes diligently.

5 Oh that my wayes were directed to keepe thy statutes.

6 Then should I not bee confounded, when I haue respect vnto all thy commandments.

7 I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not for euermore.

ledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. **d** For true religion standeth in seruing God without hypocrisie. **e** That is, thy precepts, which containe perfect righteousness. **f** He refused not to be tryed by temptations, but hee feared to faint, if God succour not his infirmities in time.

B E T H.

Wherewith shall a young man redresse his way: in taking heed thereunto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandments.

11 I haue hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in thy way of the testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

in. **c** The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

G I M E L.

17 Bee beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy lawe.

19 I am a stranger vpon earth: hide not thy commandments from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandments.

is but a passage, what should become of him, if thy guide? **c** In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

a Here they are not called blessed which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holiness, but they whose conuersation is without hypocrisy. **b** For they are ruled by Gods spirit, and embrace no doctrine but his. **c** David acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. **d** For true religion standeth in seruing God without hypocrisie. **e** That is, thy precepts, which containe perfect righteousness. **f** He refused not to be tryed by temptations, but hee feared to faint, if God succour not his infirmities in time.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betimes to Gods worde. **b** If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more there.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes. **b** Seeing mans life in this world, word were not his guide? **c** In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

d When the powers of the world gaue false sentence against me, thy worde was a guide and counsellor to teach me what to doe, and to comfort me.

22 Remove from mee shame and contempt: for I have kept thy testimonies.
23 ^d Princes also did sit, and speake against me: but thy servant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

D A L E T H.

25 My soule cleaueth to the ^a dust: quicken me according to thy word.
26 I haue ^b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.
28 My soule melteth for heavinesse: raise me vp according vnto thy ^c word.
29 Take from mee the ^d way of lying, and graunt me graciously thy Lawe.
30 I haue chosen the way of truth, and thy iudgements haue I laid before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandments, when thou ^e shalt enlarge mine heart.

a That is, it is almost brought to the graue, and without thy worde I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his worde, our life would droppe away like water.
d Instruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this he sheweth that wee can neither chule good, cleaue to Gods worde, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

H E.

33 Teach ^a mee, O Lord, the way of thy statutes, and I will keepe it vnto the ende.
34 Giue me vnderstanding, and I will keepe thy Lawe: yea, I will keepe it with my whole ^b heart.
35 Direct mee in the path of thy commandments: for therein is my delight.
36 Incline my heart vnto thy testimonies, and not to ^c couetousnesse.
37 Turne away mine ^d eyes from regarding vanitie, and quicken me in thy way.
38 Stablish thy promise to thy servant, because he feareth thee.
39 Take away ^e my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandments: quicken mee in thy righteousness,

a He sheweth that he cannot follow on to the ende, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnesse is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let my heart still delight in thy gracious worde.
f Giue me strength to continue in thy word euen to the ende.

V A V.

41 And let thy ^a louing kindnesse come vnto mee, O Lord, and thy saluation according to thy promise.
42 So shall I ^b make answer vnto my blasphemers: for I trust in thy word.
43 And take not the worde of truth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy law for euer and euer.
45 And I will ^c walke at libertie: for I

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods worde, he assureth himselfe to be able to confute the slanders of his aduersaries.
c They that simply walke after Gods word, haue no lets to intangle them, whereas they, that doe contrary, are euer in nets and snares.

seeke thy precepts.

46 I will speake also of thy testimonies before ^a Kings, and will not be ashamed.
47 And my delight shall bee in thy commandments, which I haue loued.
48 Mine handes also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

Z A I N.

49 Remember ^a the promise made to thy servant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The ^b proud haue had me exceedingly in derision: yet haue I not declined from thy Lawe.
52 I remembered thy ^c iudgements of olde, O Lord, and haue bene comforted.
53 ^d Feare is come vpon me for the wicked, that forsake thy Lawe.
54 Thy statutes haue bene my songs in the house of my ^e pilgrimage.
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
56 ^f This I had because I kept thy precepts.
iudge of the world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorrowfull exile. f Euen when other sleepe. g That is, all these benesities.

a Though hee feeles Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to bee

C H E T H.

57 O Lord, that art my ^a portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my ^b wayes, and turned my feete into thy testimonies.
60 I made haste, and delayed not to keepe thy commandments.
61 The bands of the wicked haue ^c robbed me: but I haue not forgotten thy Law.
62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am ^d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercie: teach me thy statutes.

a I am perswaded that to keepe thy Lawe is an heritage and great game for me.
b He sheweth that none can embrace the worde of God, except he consider his owne imperfections and wayes.
c They haue gone about to drawe me into their company.
d Not onely in mutual consent,

but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

T E T H.

65 O Lord, thou hast dealt ^a graciously with thy servant according vnto thy word.
66 Teach mee good iudgement and knowledge: for I haue beleened thy commandments.
67 Before I was ^b afflicted, I went astray: but now I keepe thy worde.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Having proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, hee roddes it to call vs

was like a calfe vtamed: so that the vse of Gods home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselves.
d Hee confesseth that before that he was chastened, hee was rebellious, as man by nature is.

70 ¶ Their heart is fat as greafe: but my delight is in thy law.
71 It is a good foer mee that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

10 D.

a Because God leaueth not his worke, that he hath begun, he desireth a new grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that hee faileth not them that trust in him.
c He declareth that when he felt not Gods mercies, he was as dead.
d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

73 Thine handes haue made mee and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.
74 So they that feare thee, seeing me, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee justly.
76 I pray thee that thy mercy may comfort mee according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto mee, that I may liue: for thy Lawe is my delight.
78 Let the proude bee ashamed: for they haue dealt wickedly, and falsely with mee: but I meditate in thy precepts.
79 Let such as feare thee turne vnto me, and they that know thy testimonies.
80 Let mine heart be bright in thy statutes, that I be not ashamed.

C A P H.

a Though my strength faile me, yet my soule groweth and higheth, resting still in thy word.
b Like a skinned bottle or bladder, that is patched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not only oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his and destroy such as violently persecute him.

81 My soule fainteth for thy saluation: yet I wait for thy word.
82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?
83 For I am like a bottle in smoke: yet doe I not forget thy statutes.
84 How many are the dayes of thy seruant: When wilt thou execute iudgement on them that persecute me?
85 The proude haue digged pits for me, which is not after thy Lawe.
86 All thy commandements are true: they persecute me falsly: helpe me.
87 They had almost consumed me vpo the earth: but I forsooke not thy precepts.
88 Quickne me according to thy louing kindness: so shall I keepe the testimonies of thy mouth.
e He assureth himselfe, that God will deliuer his and destroy such as violently persecute him, finding no helpe in

L A M E D.

a Because none should esteeme Gods wordes, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in chace estate, wherein thou hast created them, much more thy truth remaineth constant and vchangeable.

89 O Lord, thy word endureth for ever in heauen.
90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.
91 They continue euen to this day by thine ordinances: for all are thy seruants.
92 Except thy Law had bene my delite,

I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.
94 I am thine, saue mee: for I haue sought thy precepts.
95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.
96 I haue seene an end of all perfection: but thy commandement is exceeding large.

in earth, but it hath an ende: onely Gods worde lasteth for euer.

M E M.

97 Oh how loue I thy Law: it is my meditation continually.
98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.
100 I vnderstood more then the ancient, because I kept thy precepts.
101 I haue refrained my feete from euery euill way, that I might keepe thy word.
102 I haue not declined from the iudgements: for thou diddest teach me.
103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshoode.

c So then of our selues wee can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

N V N.

105 Thy worde is a lanterne vnto my feete, and a light vnto my path.
106 I haue sborne and will performe it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me according to thy worde.
108 O Lord, I beseech thee accept the free offerings of my mouth, and teach mee thy iudgements.
109 My soule is continually in mine hand: yet doe I not forget thy Lawe.
110 The wicked haue layde a snare for me: but I trusted not from thy precepts.
111 Thy testimonies haue I taken as an heritage for euer: for they are the toy of mine heart.
112 I haue applied my heart to fulfill thy statutes alway, euen vnto the end.

values of the lijs: Chap. 14. verse 3. d That is, I am in continual danger of my life. e I esteemed no worldly things, but made thy worde mine inheritance.

S A M B C H.

113 I hate vaine inventions: but thy Lawe doe I loue.
114 Thou art my refuge and shield, and I trust in thy word.
115 A way from me, yee wicked: for I will keepe the commandements of my God.
and of other, b And hinder me not to keepe the Law of the Lord,

116 Strability

c He desireth
Gods continual
assistance least
he should faint
in this race,
wh ch he had
begunne.
d The craftie
practises of them
that contemne
thy law, shalbe
brought to
nought.

e Which inflect
thy people, as dross doeth the mettall. f Thy iudgements doe
not onely teach me obedience, but cause mee to feare, considering
mine owne weaknesse, which feare causeth repentance.

A I N.

a Put thy selfe
between mine
enemies and me,
as if thou were
my pledge.

b He boasteth
not that he is
Gods seruant,
but hereby put-
teth God in
mind that as he
made him his by
his grace, so he
would continue
his fauour to-
ward him.

c The Prophet
sheweth that
when the wicked haue brought all things to confusion, and Gods
word to vtter contempt, then it is Gods time to helpe and remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

a Conteyning
high and secret
mysteries, so that
I am moued with
admiration and
reuerence.
b The simple idi-
ots y submit the-
selves to God,
haue their eyes
opened, and their
mindes illumina-
ted so soone as
they begin to
read Gods word.
c My zeale to-
ward thy word
was so great.
d He sheweth what ought to be the zeale of Gods children, when
they see his word contemned.

T S A D D I.

a We can not
confesse God to
be righteous, ex-
cept wee liue up-
rightly and truly
as he hath com-
manded.

Thsalme 69.9.
John 2.17.

b Golde hath neede to be fined, but thy word is perfection it selfe.

116 Stablish mee according to thy pro-
mise, that I may lue, and disappoint mee
not of mine hope.

117 c Stay thou me, and I shall be safe,
& I will delight continually in thy statutes.

118 Thou hast troden downe all them
that depart from thy statutes: for their de-
ceit is vaine.

119 Thou hast taken away all the wicked
of the earth like drosse: therefore I
loue thy testimonies.

120 My flesh trembleth for feare of thee,
and I am afraid of thy iudgements.

121 I haue executed iudgement and ius-
tice: leane me not to mine oppressours.

122 a Answer for thy seruant in that,
which is good, and let not the proude op-
presse me.

123 Mine eyes haue failed in waiting for
thy saluation, and for thy iust promise.

124 Deale with thy seruant according
to thy mercie, and teach me thy statutes.

125 I am thy seruant: grant me there-
fore understanding, that I may knowe thy
testimonies.

126 It is c time for thee Lord to worke:
for they haue destroyed thy Law.

127 Therefore loue I thy commandments
aboue golde, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts
most iust, and hate a falsse d wayes.

129 Thy testimonies are a wonderfull:
therefore both my soule keepe them.

130 The entrance into thy wordes,
sheweth light, and giueth vnderstanding
to the simple.

131 I opened my mouth and c panted,
because I loued thy commandments.

132 Looko vpon me and be mercifull vi-
to me, as thou viest to doe vnto those that
loue thy Name.

133 Direct my steps in thy word, and let
none iniquitie haue dominion ouer me.

134 Deliver mee from the oppression of
men, and I will keepe the precepts.

135 Shew y light o the countenance vpon
thy seruant, and teach me thy statutes.

136 Mine eyes gush d out with riuers of
water, because they keepe not thy Law.

137 Righteous art thou, O Lord, & iust
are thy iudgements.

138 Thou hast commanded a iustice by thy
testimonies and truely especially.

139 a My zeale hath euen consumed me,
because mine enemies haue forgotten thy
wordes.

140 Thy worde is proued b most pur:

and thy seruant loueth it.

141 I am c small and despised: yet doe I
not forget thy precepts.

142 Thy righteousness is an euermaking
righteousnesse, and thy Law is truth.

143 Trouble and anguish are come vpon
me: yet are thy commandments my de-
light.

144 The righteousness of thy testimo-
nies is euermaking: graunt me vnderstan-
ding, and I shall d lue.

K O P H.

145 I haue c cryed with my whole heart:
heare mee, O Lord, and I will keepe thy
statutes.

146 I called vpon thee: saue me, & I will
keepe thy testimonies.

147 I prevented the morning light and
cryed: for I waited on thy worde.

148 Mine eyes b prevent the night wa-
ches to meditate in thy worde.

149 Heare my voyce according to thy
louing kindnesse: O Lord, quicken mee ac-
cording to thy iudgement.

150 They draw nere, that followe after
c malice, and are farre from thy Lawe.

151 Thou art nere, O Lord: for all thy
commandments are true.

152 I haue knowne long since d by thy
testimonies, that thou hast established them
for euer.

their conscience. d His faith is groundd vpon Gods word, that
he would euer be at hand when his children be oppressed.

R E S H.

153 Beholde mine affliction, and deliuer
me: for I haue not forgotten thy Law.

154 Plead my cause, and deliuer mee:
quicken me according vnto thy a word.

155 Salvation is farre from the wicked,
because they keepe not thy statutes.

156 Great are thy tender mercies, O
Lord: quicken mee according to thy b iudge-
ments.

157 My persecutours and mine oppres-
sours are many: yet doe I not departe from
thy testimonies.

158 I sawe the transgressours and was
grieved, because they kept not thy word.

159 Consider, O Lord, how I d loue thy
precepts: quicken mee according to thy lo-
ving kindnesse.

160 The c beginning of thy worde is
truth, and all the iudgements of thy right-
eousnesse endure for euer.

of our adoption, when we loue the law of God,
promisedst, euen to the ende all thy sayings are true.

S C H I N.

161 Princes haue c persecuted mee with-
out cause, but mine heart stood in awe of thy
wordes.

162 I reioyce at thy worde, as one that
findeth a great spoyle.

163 I hate fals-hood and abhorre it, but
thy Law doe I loue.

164 d Seven times a day doe I praye
thee, because of thy righteous iudgements.

165 They,

c This is the true
triall, to praise
God in aduersity.
d So that the life
of man without
the knowledge
of God is death.

a He sheweth
that all his affec-
tions and whole
heart were bent
to Godward for
to haue helpe in
his dangers.

b He was more
earnest in the
studie of Gods
word then they
that kept the
watch, were in
their charge.

c He sheweth
the nature of the
wicked to be to
persecute against
Gods word, that

a For without
Gods promise
there is no hope
of deliuerance.

b According to
thy promise
made in the law,
which because
the wicked lacke,
they can haue
no hope of sal-
uation.

c My zeale con-
sumed me when
I saw their malice
and contempt of
thy glory.

d It is a sure sign
e Since thou first

a The threatening
and persecutions
of princes could
not cause me to
shinke to con-
fesse thee, whom
I more feare the
men.
b That is, often
and sundry time

e For their conscience assureth them, that they please thee, where as they that loue not thee, haue the contray.
d He sheweth that we must first haue faith, before we can worke and please God. e I had no respect of men, but see thee alwayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lips shall speake praise, when thou hast taught me thy statutes.
172 My tongue shall intreate of thy word: for all thy commandments are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy law is my delight.
175 Let my soule liue, and it shall praise thee, and thy iudgements shall helpe mee.
176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL CXX.

The prayer of David being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were giuen to all kinde of wickednesse and contention.

That is, of lifting vp the tune and rising in singing.
I Called vnto the Lord in my trouble, and he heard me.
2 Deliu' me from the deceitfull tongue.
3 What doth thy deceitfull tongue bring vnto thee? or what doeth it auail thee?
4 It is as the sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Woe is to me that I remaine in ashes, and dwelle in the tents of iudas.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke peace, and when I speake thereof, they are bent to warre.
e He assured him selfe that God would turne their craft to their owne destruction. d He sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue. e These were people of Arabia, which came of Iaphet, Gen. 10. 2. f That is, of the Ishmaelites. g He declareth what he meaneth by Meshech and Kedar: wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL CXXI.

This Psalm teacheth that the faithfull ought only to looke for helpe at God. 7 Who only do maintain, preserve and prosper his Church.

A song of degrees.
I Will lift by mine eyes vnto the mounte Iames, from whence mine helpe shall come.
2 Mine helpe cometh from the Lord, which hath made the heauen & the earth.
3 He will not suffer thy foote to slip: for he that keepeth thee, will not slumber.
4 Behold, he that keepeth Israel, will neither slumber nor sleepe.
5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
6 The sunne shall not smite thee by day, nor the moone by night.
7 The Lord shall preserve thee from all euill: he shall keepe thy soule.
8 The Lord shall preserve thy going out, and thy coming in from henceforth and for euer.

Or, above the mountaine: meaning, that there is nothing so high in this world, where he can trust, but only in God. a He accuseth mans ingratitude, which cannot depend on Gods power. b He sheweth that Gods providence not only watcheth over his Church in general, but also

ouer every member thereof. c Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou doest enterprise shall haue good successe.

PSAL CXXII.

David reioyceth in the name of the faithfull, that God hath accomplished his promise. 6. & placed his Arke in Zion. 5 For the which he giueth thanks. 8 And prayeth for the prosperitie of the Church.

A song of degrees, of Psalme of David.

I Reioyceth, when they sayd to me, Wee will goe into the house of the Lord.
2 Our feet shall stand in thy gates, O Jerusalem.
3 Jerusalem is builded as a citie, that is compact together in it selfe:
4 Whereunto the Tribes, euen the Tribes of the Lord goe up, according to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, euen thrones of the house of David.
6 War for the peace of Jerusalem: let them prosper that loue thee.
7 Peace be within thy walles, and prosperitie within thy palaces.
8 For my brethren and neighbours sake I will wish thee now prosperitie.
9 Because of the house of the Lord our God, I will procure thy wealth.

1 Chron. 29. 9. a He reioyceth that God had appointed a place, where the Arke should still remaine. b Which were wont to wander to and fro as the Arke remooued. c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betwene the citizens. d All the tribes

according to Gods covenant shall come and pray there. e In whole house God placed the throne of Iustice, and made it a figure of Christes kingdom. f The fauour of God prosper thee both within and without. g Not only for mine owne sake, but for all the faithfull.

PSAL CXXIII.

A prayer of the faithfull, which were afflicted eyther in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I lift by mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, until he haue mercy vpon vs.
a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpe faile, God is euer at hand and like himself.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scorninges of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

3 Haue mercie vpon vs, O Ioyde, haue mercie vpon vs: for we haue suffered too much contempt.

4 Our soule is filled too full of the mocking of the wastellie, and of the despitfull use of the woundes.

5 The people of God, escaping a great perill, doe acknowledge themselves to be deliuered, not by their owne force, but by the power of God. 6 They declare the greatness of the perill, 6 And praise the Name of God.

PSAL. CXXIII.

A song of degrees, or Psalme of Dauid.

If the Ioyde had not bene on our side, (map Israel now sap)

2 If the Ioyde had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs by quick, when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the streame had goue ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Draped be the Ioyde, which hath not giuen vs as a snare vnto their teeth.

7 Our soule is escaped, euen as a birde out of the snare of the fowlers: the snare is broken, and we are deliuered.

8 Our helpe is in the name of the Ioyde, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them. d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions. 4 And desireth their wealth, 5 And the destruction of the wicked.

A song of degrees.

They that trust in the Ioyde, shall bee as mount Zion, which cannot be remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Ioyde about his people from henceforth, and for euer.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest he righteous put forth their hand vnto wickedness.

4 Doe well, O Ioyde, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Ioyde lead with the workers of iniquitie: but peace shall bee vpon Israel.

that it should driue them from hope. c He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the fewtie yeeres of captiuitie foretold by Ieremie, Chap. 25. 12. and 29. 10.

A song of degrees, or Psalme of Dauid.

When the Ioyde brought againe the captiuitie of Zion, were were like them that dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

2 Then was our mouth filled with laughter, and our tongue with ioy: then said they among the heathen, The Ioyde hath done great things for them.

3 The Ioyde hath done great things for vs, wherof we reioyce.

4 O Ioyde, bring againe our captiuitie, as the 4 riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried precious seed: but they shall reuume with ioy and bring their sheaues.

thankful. d It is no more impossible to God to deliuer his people, then to caule the riuers to runne in the wilderness and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestick and politick standeth by Gods meere providence and blessing. 3 And that so haue children well nurtured, an especial grace and gift of God.

A song of degrees, or Psalme of Salomon.

Except the Ioyde builde the house, they labour in vaine that builde it: except the Ioyde keepe the citie, the keeper watcheth in vaine.

2 It is in vaine for a cow to rise early, and to lie downe late, and eate the bread of sorrow: but he will surely giue rest to his beloued.

3 Behold, children are the inheritance of the Ioyde, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the children of youth.

5 Blessed is the man that hath his quier full of them: for they shall not bee ashamed, when they speake with their enemies in the gate.

griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersaries mouths, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

Blessed is every one that feareth the Ioyde, and walketh in his wayes.

2 When thou eatest the labours of thine handes, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 For, surely thus shall the man be blessed that feareth the Ioyde.

5 The Ioyde our of Zion shall blesse thee,

approueth them best, that liue of the meane profite of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he promisseth to enrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderful worke, the faithfull can neuer shewe themselves sufficiently

a That is, gouernance, and dispose all things pertaining to the familie. b The publike estate of the common wealth. c Which watch and ward, and are also Magistrates, and rulers of the citie. d Either that which is gotten by hard labour, or eaten with

a God approueth not our life except it be reformed, according to his word. b The worke esteemeth them happy, which liue in wealth and idleness: but the holy Ghost

e For excepte God blessed his Church publicly, this private blessing were nothing.

and thou shalt see the wealth of Ierusalem all thy dayes.

6 Hea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. **4** For by the righteous Lord it shall be deliuered. **6** And the enemies for all their glorious feare, shall suddenly be destroyed.

A song of degrees.

Thy haue oftentimes afflicted me from my youth (map. I. Israel now say)

2 Thy haue oftentimes afflicted mee from my youth: but thy couldest not preuaile against me.

3 The plowes plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house tops, which withereth afore it cometh forth.

7 Whereof the milder silenty not his hand, neither the gleaner his lap:

8 Neither they, which goe by, say, The blessing of the Lord be vpon you. or, We blesse you in the Name of the Lord.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. **3** They confesse their finnes and flee vnto Gods mercie.

A song of degrees.

O of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayes.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord: my soule hath waited, & I haue trusted in his word.

6 My soule watcheth on the Lord more the the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambition & greedy desire to reigne, professeth his humilitie and modestie before God, and reacheth all men, what they shall doe.

A song of degrees, or Psalm of Dauid.

Lord, mine heart is not haughty, neither are mine eyes lofty, neither haue I swelled in great matters and hid from me.

2 Surely I haue behaved my selfe like one waied from his mother, & kept silence: I am in my selfe as one that is warned.

3 He was voyde of ambition and wicked desires,

3 Let Israel waite on the Lord from henceforth and for ever.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, & how he would establish the same, both as touching his posteritie & the building of the Temple, so pray there as was foretold, Deu. 12. 5.

A song of degrees.

Lord, remember Dauid with all his affliction.

2 Who swore vnto the Lord, & vowed vnto the mightie God of Iacob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Until I find out a place for the Lord, an habitation for the mightie God of Iacob.

6 Lo, we heard of it in Ephrathah, and found it in the fieldes of the forest.

7 We will enter into his Tabernacles, and worship before his footstool.

8 And, O Lord, to come into thy rest, thou, and the Ark of thy strength.

9 Let thy Virgins be clothed with righteousness, and let thy Saints rejoice.

10 For thy seruants Dauids sake, refuse not the face of thine Anointed.

11 The Lord hath sworn in truth vnto Dauid, and he will not thinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for ever.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for ever: here will I dwell, for I haue a delight therein.

15 I will surely blesse her vitallies, and will sacrifice her pooze with bread.

16 And will cloth her Queens with sacke, and her Sauiours shall honour for ever.

17 There will I make the home of Dauid to budde: for I haue ordeyned a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

afterward his Arke should remooue to none other place. **f** Let the effect of thy grace both appeare in the Priestes and in the people.

g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted.

h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. **i** Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promised to blesse it, declaring before, that it was barren. **k** That is, with my protection, whereby they shall be safe. **l** Though his force for a time seemed to be broken, yet he promised to restore it.

PSAL. CXXXIII.

1 This Psalm conserneth the commendation of brotherly amitie among the seruants of God.

A song of degrees, or Psalm of Dauid.

Behold, holue good and holue come: by a thing it is, brethren to dwell enen together.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grievously by the wicked: yet in time it hath euer bene deliuered. **b** Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plow. **c** The enemies that lift themselves most high, and as it were, approach nere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. **d** That is, the wicked shall perish and none shall passe for them.

Psalm

a Being in great distress and sorrow. **b** He declareth that we cannot be just before God, but by forgiveness of finnes. **c** Because of nature thou art mercifull: therefore the faithfull reuerence thee. **d** He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

e He reuereth forth his great humilitie, as an example to all rulers and gouernours. **f** Which passe measure & limits of his vocation.

Lord, mine heart is not haughty, neither are mine eyes lofty, neither haue I swelled in great matters and hid from me. **2** Surely I haue behaved my selfe like one waied from his mother, & kept silence: I am in my selfe as one that is warned. **3** He was voyde of ambition and wicked desires,

Behold, holue good and holue come: by a thing it is, brethren to dwell enen together.

a Because the greatest part were against David, though some favoured him, yet when he was established King, at length they toyed all together

together.

2 It is like the precious oylment vpon the head, that runneth downe vpon the beard, euen vnto Barons beard, which wet downe on the border of his garments:

3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing and life for euer.

like brethren: and therefore hee sheweth by these similitudes the commoditie of brotherly loue. b The oylment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIII.

1 Hee exhorteth the Levites, watching in the Temple, to praise the Lord.

A Song of degrees.

a Ye that are Levites, and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but

to pray there and to giue God thanks. c And therefore hath all power, blese thee with his fatherly loue declared in Zion. Thus the Levites vied to praise the Lord, and blese the people.

2 Lift vp your hands to the Sanctuary, and praise the Lord.

3 The Lord, that hath made heauen and earth, blese thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marvellous works, and specially for his graces towards his people, wherein hee hath declared his maiestie, 15 To the confusion of all idolaters, and their idoles.

A Praise pe the Lord.

Praise the name of the Lord: pee servants of the Lord, praise him.

2 Pee that stand in the house of the Lord, and in the courts of the house of our God,

3 Praise pe the Lord: for the Lord is good: sing praises vnto his name: for it is a comely thing.

4 For the Lord hath chosen Iacob to himselfe, and Israel for his chiefe treasure.

5 For I knowe that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoever pleased the Lord, that he did hee in the heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the endes of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

8 Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slewe mighty kings:

11 As Sihon king of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

12 And he gaue their land for an inheri-

tance, euen an inheritance vnto Israel his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The idoles of the heathen are silver and golde, euen the worke of mens hands.

16 They haue a mouth, & speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, pee house of Israel: praise the Lord, pee house of Aaron.

20 Praise the Lord, pee house of Levi: pee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise pe the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his mere liberallitie.

Praise pe the Lord, because he is good: for his mercie endureth for euer.

2 Praise pe the God of gods: for his mercie endureth for euer.

3 Praise pe the Lord of lordes: for his mercie endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisdom made the heauens: for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer:

7 Which made great lightes: for his mercie endureth for euer:

8 As the sunne to rule the day: for his mercie endureth for euer:

9 The moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne (for his mercie endureth for euer)

11 And brought out Israel from among them (for his mercie endureth for euer)

12 Which mightie hand and stretched out arme: for his mercie endureth for euer:

13 Which deuised the red Sea in two partes: for his mercie endureth for euer:

14 And made Israel to passe through the mids of it: for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercie endureth for euer:

16 Which led his people through the wilderness: for his mercie endureth for euer:

17 Which smote great kings: for his mercie endureth for euer:

18 And slewe mightie kings: for his mercie endureth for euer:

such a worke as was neuer done before, nor that any other could doe

Where for the space of fourtie yeeres he shewed infinite and mo

strange wonders. f Declaring thereby that no power, nor authori

was so deare vnto him, as the loue of his Church.

f That is, gouerne and defend his people.

g By shewing what punishment

God appointeth for the heathen

idolaters, he warneth his people

to beware the like offence, seeing that idoles

haue neither power nor life, and that their

deliuerance came not by idoles, but

by the mightie power of God,

reade Psal. 115. ver. 4.

a By this repetition he sheweth that the least of

Gods benefites binde vs to thanksgiving;

but chiefly his mercie, which is

principally declared towards his Church.

b This was a common kinde of thanksgiving,

which the whole people vsed,

when they had receiued any

benefite of God, as 2. Chron 7. 6.

and 20. 21. meaning, that God

was not onely mercifull to their

fathers, but also continued the same to their

posteritie

c Gods mercifull providence toward man

appeareth in all his creatures, but

chiefly in that that he deliuered his Church

from the thraldome of their enemies.

d In doing

19 As

a Ye that are Levites, and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but

a Ye Levites that are in his Sanctuary.

b Meaning the people: for the people and Levites had their

courses, which were places of the Temple

separate.

c That is, hath freely loued the

posterioritie of Abraham.

d He ioyneth Gods power with

his will, to the intent that we

should not separate them: and

hereby he willesh Gods people

to depend on his power, which

he confirmeth by examples.

1. 10. 13. 2. 12. 29.

3. 11. 24. 34. e He sheweth what

fruite the godly conceiue of Gods power, whereby they see

how hee destroyeth his enemies, and deliuereth his people.

g The our greatest affliction and flauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that all ages haue had most plaine testimonies of Gods benefices.

19 As Sihon king of the Amorites: for his mercie endureth for euer:
20 And Dg the king of Bashan: for his mercie endureth for euer:
21 And gaue thei land for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:
23 Which remembered vs in our safe estate: for his mercie endureth for euer:
24 And hath rescued vs from our oppressours: for his mercie endureth for euer:
25 Which giueth food to all flesh: for his mercie endureth for euer.
26 Praise yee the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorrow of heart: the which grieft the Chaldeans did so little pittie, 3 That they rather increased the same daily with taunts, reproches & blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

B The rulers of Babel we salute, and there be the wipers, when we remembered Zion.

2 Wee hanged our harpes vpon the willowes in the maddes thereof.

3 Then they that led vs captiues, requiured of vs songs and mirth, when we had hanged vpon our harpes, saying, Sing vs one of the songs of Zion.

4 Wolue shall we sing, layd we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleane to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefe toy.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which layde, Rale it, rale it to the foundation thereof.

8 O daughter of Babel, worthie to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall hee be that taketh and dasheth the children against the stones.

a That is, we bode a long time, and albeit that the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that country.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they cannot but remember & lament.
e The decay of Gods religion in their country was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezechiel 25.13. and Ier. 49.7. velle prophesied: and Obadiah verse 10. beweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.
g When thou diddest visite Ierusalem.
h He alludeth to Esaias prophesie, chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his roddees to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage prayeth the goodness of God toward him, the which is so great, 4 That it is known to forraigne princes, who shall praise the Lorde together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

APsalme of David.

Will praise thee with my whole heart:

Leuen before the gods will I praise thee:
2 I will worshippinge toward thee holy Temple, and praise thy Name, because of thy louing kindnesse and for thy truetie: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest me, and hast increased strenght in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proude hee knoweth a farre off.

7 Though I walke in the mids of trouble, yet wilt thou reuine me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will performe his worke toward mee: O Lord, thy mercie endureth for euer: forsake not the works of thine hands.

formed thy promise. e Distance of the place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord which hath begunne his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hidde, which God seeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemye to all them that conserne God.

To him that excelleth. A Psalme of David.

O Lord, thou hast tried me & knowen me.

2 Thou knowest my sitting and my rising: thou understandest my thought a farre off.

3 Thou compassest my pates, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe thou knowest it wholly, O Lord.

5 Thou holdest mee strait behinde and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for me: it is so high that I cannot attaine vnto it.

7 Whither shall I go from thy Spirit: or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the priernost partes of the sea:

10 Yet thither shall thine hand lead me, and thy right hand hold me.

11 If I say, Yet the darkenesse shall hide me, euen the night shall be light about me.

12 Yea, the darkenesse hideth not from thee: but the night shined as the day: the darkenesse and light are both alike.

holde mee, that I can escape by no meanes from thee. g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both the Temple and ceremonial seruice at Christs comming were abolished: so that now God will be worshipped only in spirit and truetie, Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preferred me, and performed me, and shewed me.
e Distance of the place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord which hath begunne his worke in me, will continue his grace to the end.
g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

a Thou hast made me in all partes, and therefore must needs knowe me. **i** Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power. **k** That is, in my mothers wombe: which he comparerh to the inward partes of the earth. **l** Seeing that thou diddest know me before I was composed of cyther flesh or bone, much more now must thou knowe me when thou hast fashioned me. **m** Howe ought we to esteeme the excellent declaration of thy wisdom in the creation of man!

n I continually see newe occasions to meditare in thy wisdom and to praise thee. **o** He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. **p** Or any heynous way or rebellions: meaning, that though he were subiect to sinne, yet was he not given to wickednesse, and to prouoke God by rebellion. **q** That is, continue thy fauour towards mee to the ende.

PSAL. CXL.

1 David complaineth of the crueltie, falshood and iniuries of his enemies. **8** Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. **12** Wherefore he prouoketh the iust to praise the Lord, and to assure themselves of his iustice.

C To him that excelleth. A Psalm of Dauid.

Deliver me, O Lord, from the euill man: preferue me from the cruell man:

2 Which imagine euill things in their heart, and make waue continually.

3 They haue harpeneed their tongues like a serpent: adders poison is vnder their lippes. Selah.

4 Keepe ^dme, O Lord, from the hands of the wicked: preferue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue laide a snare for mee, and hid a nette with cordes in my path-way, and let grennes for me. Selah.

6 Therefore I sayd vnto the Lord, Thou

art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: ^e performe not his wicked thought, lest they be proud. Selah.

9 As for ^e the chiefe of them, that compass me about, let the mischief of their owne lippes come vpon them.

10 Let coales fall vpon them: let ^b him cast them into the fire, and into the Deepe pities, that they rile not.

11 For the backebiter shall not be establishd vpon the earth: euill shall ⁱ hunt the cruell man to destruction.

12 I knowe that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, & the iust shall ^k dwell in thy presence.

that there was no hope of repentance in them. **i** Gods plagues shall light vpon him in such sort, that he shall not escape. **k** That is, shall be defended and preferred by thy fatherly prouidence and care.

PSAL. CCLI.

1 David being grievously persecuted under Saul, only fleeth vnto God to haue succour. **3** Desiring him to bridle his affection, that hee may patiently abide till God take vengeance of his enemies.

C A Psalm of Dauid.

O Lord, I call vpon thee: haste thee vnto mee: heare my voyce, when I crye vnto thee.

2 Let my prayer be directed in thy sight as incense, and ^e the lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the ^e doore of my lippes.

4 Incline not mine heart to euill, that I should commit wicked workes with men, that worke iniquitie: and let me not eate of their delicacies.

5 Let the righteous smite mee: for that is a benefite: and let ^e him reprove mee: and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall ^e heare my wordes, for they are sweete.

7 Our bones be scattered at the ^b graues mouth, as hee that heareth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leave not my soule destitute.

9 Keepe mee from the snare, which they haue laid for mee, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into his ⁱ nettes together, whiles I escape.

f By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them. **g** The people, which followed their wicked rulers in persecuting the Prophet, shall repent, and turne to God when they see their wicked rulers punished. **h** Here appeareth the Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9. 10. **i** Into Gods nets, whereby he catcheth the wicked in their owne malice. **k** So that none of them escape.

e He calleth to God, with liuely faith, being assured of his mercies, because he had before time prooued, that God helped him euer in his dangers. **f** For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked. **g** It seemeth that he alludeth to Saul. **h** To wit, Gods that David sawe that they were reprobate, and Gods plagues shall light vpon him in such sort, that he shall not escape. **k** That is, shall be defended and preferred by thy fatherly prouidence and care.

a He sheweth that there is none other refuge in our necessities, but only to flee vnto God for comfort of soules. **b** He meaneth his earnest zeale and gesture, which he vied in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde lawe. **c** He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance. **d** Let not their prosperitie allume me to be wicked, as they are. **e** He could abide all corrections, that came of a louing heart.

a Which persecuted him of malice and without cause. **b** That is, by their false accusations and lyes they kinde the hatred of the wicked against me. **c** He sheweth what weapons the wicked vse, when power and force faile them. **d** Hee declarerh what is the remedie of the Godly, when they are oppressed by the worldlings.

PSAL. CXLII.

1 The Prophet neither astonished with feare, nor earied away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preferre him.

2 A Psalm of Dauid, to giue instruction, & a prayer when he was in the caue.

3 Cried vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

4 I poured out my meditation before him, and declared mine affliction in his presence.

5 Though my spirit was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they pryncely layde a snare for me.

6 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed mee, and none cared for my soule.

7 Then cryed I vnto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the liuing.

8 Herken vnto my cry, for I am brought very lowe: deliuer me from my persecuters, for they are too strong for me.

9 Bring my soule out of prison, that I may praye thy name: then shall the righteous come about me, when thou art beneficiall vnto me.

10 Though all meanes sayled him, yet hee knewe that God would neuer forsake him. **11** For he was on all sides beset with his enemies, as though hee had bene in a moat strait prison. **12** Eyther to reioyce at my wonderful deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. **2** Hee desireth to be restored to grace. **3** To be gouerned by his holy Spirit, that hee may spend the remnant of his life in the true feare and seruice of God.

4 A Psalm of Dauid.

5 Care my prayer, O Lord, and hearken vnto my supplication: and reuer mee in thy truth and in thy righteousness.

6 And enter not into iudgement with thy seruant: for in thy sight shall none that is iust, be iustified.

7 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid mee in the darkenesse, as they that haue bene dead long agoe.

8 And my spirit was in the perplexitie in me & mine heart within me was maled.

9 Yet doe I remember the time past: I meditate in all thy workes: yea, I doe meditate in the workes of thine hands.

10 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirde land, Selah.

11 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, els I perish. **12** Hee desireth God to continue his graces, and to sende helpe for the present necessitie. **13** By these manner of speeche he sheweth that all the lets in the world can not hinder Gods power, which hee apprehendeth by faith. **14** That is, deliuer me from the tumults of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers. **15** For though they shake hands, yet they keepe not promise. **16** That is, areate and excellent song, as thy great benefites deserue.

shall be like vnto them that goe downe into the pit.

8 Let me heare thee louing kindnesse in the morning, for in thee is my trust: **9** shewe mee the way, that I shoulde walke in, for I lift vp my soule vnto thee.

10 Deliuere mee, O Lord, from mine enemies: for I hid me with thee.

11 Teach me to doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.

12 Quicken me, O Lord, for thy names sake, and for thy righteousness bring my soule out of trouble.

13 And for thy mercie: may mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

14 Hee confesseth that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his worde, giueth vnderstanding by his spirit, and frameth our heartes by his grace to obey him. **15** That is, iustly and aright: for so soone as we decline from Gods will, wee fall into error. **16** Which shalbe a signe of thy fatherly kindnesse toward me. **17** Relinquish my selfe wholly vnto thee, and trusting in thy protection,

PSAL. CXLIIII.

1 He prayeth the Lord with great affection and humilitie for his kingdom restored, & for his victories obtained. **2** Demanding helpe and the destruction of the wicked. **3** Promising to acknowledge the same with songs of prayse, & And declareth wherein the felicitie of any people consisteth.

A Psalm of Dauid.

4 Blessed be the Lord my strength, which teacheth my handes to fight, and my fingers to battell.

5 Hee is my goodnesse and my fortress, my towe and my deliuerer, my shielde, and in him I trust, which subdueth my people vnder me.

6 Lord, what is man that thou regardest him: or the sonne of man that thou thinkest vpon him?

7 Man is like to vanitie: his dayes are like a shadowe that vanissheth.

8 Bow thine heauens, O Lord, & come downe: touch the mountaines, and they shall smoke.

9 Cast forth the lightning and scatter them: hoote out thine arrowes, and consume them.

10 Send thine hand from above: deliuer me, and take me out of the great waters, and from the hand of strangers.

11 Whose mouth talketh vanitie: & their right hand is a right hand of falsehood.

12 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viose, and an instrument of ten strings.

13 It is hee that giueth deliuerance vnto vpon vs of his free mercie. **14** Hee desireth God to continue his graces, and to sende helpe for the present necessitie. **15** By these manner of speeche he sheweth that all the lets in the world can not hinder Gods power, which hee apprehendeth by faith. **16** That is, deliuer me from the tumults of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers. **17** For though they shake hands, yet they keepe not promise. **18** That is, areate and excellent song, as thy great benefites deserue.

That is, speedily and in due season.

Let thine holy spirit counsell me how to come forth of these great cares and troubles.

I thin my selfe vnder the shadowe of thy wings, that I might bee defended by thy power.

Hee confesseth that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his worde, giueth vnderstanding by his spirit, and frameth our heartes by his grace to obey him.

That is, iustly and aright: for so soone as we decline from Gods will, wee fall into error. Which shalbe a signe of thy fatherly kindnesse toward me.

Who of a poore shepheard hath made me a valiant warriour and mightie conquerour.

Hee desireth God to continue his graces, and to sende helpe for the present necessitie.

Hee confesseth that neither by his owne authoritie, power nor policie, his kingdom was quiet, but by the secret grace of God.

To giue vnto God iust prayse, is to confesse our selues to be vnworthy of so excellent benefites, and that he bestoweth them

1 Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles eyther dispayre and murmur against God, or els seek to others, then to God to haue redresse in their miseries.

2 Ebr. was folded or wrapped in me: meaning, as a thing that could haue none issue. **3** Or, sought for my soule.

4 Though all meanes sayled him, yet hee knewe that God would neuer forsake him. **5** For he was on all sides beset with his enemies, as though hee had bene in a moat strait prison. **6** Eyther to reioyce at my wonderful deliuerance, or to set a crowne vpon mine head.

Psalm

1 That is, as thou hast promised to bee faithfull in thy promise to all that trust in thee.

2 That is, according to thy free goodnesse, whereby thou defendest thine. **3** Hee knewe that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners. **4** He acknowledge that God is the onely, and true physician to heale him: and that he is able to rayle him to life, though he were dead long agoe and turned to ashes. **5** So that onely by faith, and by the grace of Gods spirit he was vpholden. **6** To wit, thy great benefites of olde, and thy manifold examples of thy fauour toward thine.

i Though wicked kings be called Gods seruants, as Cyrus, *Isai. 45. 1.* forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they, that rule godly, are properly to be called, because they serue not their owne affections, but set forth Gods glory.

k He desireth God to continue his benefites towards his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalm was composed, when the kingdome of Dauid flourisheth. i Wherein hee describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 He prayeth God for his iustice & mercy, & Dauid specially for his louing kindenesse toward those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to praye him for euer.

A Psalm of Dauid of prayle.

O By God, and King, I will extol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayle thy Name for euer and euer.

3 Great is the Lord, and most worthe to be prayled, and his greatnesse is incomprehensible.

4 Generation shall prayle thy workes vnto generation, and declare thy power.

5 I will meditate of the beauty of thy glorious maiestie, and thy wonderfull works.

6 And they shall speake of the power of thy fearefull Actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousnesse.

8 The Lord is gracious and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes prayle thee, O Lord, and thy Saints blesse thee.

c Forasmuch as the end of mans creation, and of his preservation in this life, is to prayse God, therefore e he requirerh that not onely we our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. *Exod. 34. 6.* e Hee describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue provoked his vengeance against all: to wit, mercifull, not onely in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweetest comfort of the same.

kings, and reuerceth Dauid his seruant from the hurtfull sword.

11 Rescue mee, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:

12 That our corners may be as the plants growing vp in their pouth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be full, and abounding with diuers foies, and that our sheepe may bring forth thousandes and ten thousand in our streetes.

14 That our house may be strong to labour: that there be none inuasion, nor going out nor no crying in our streetes:

15 Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

11 They shew the glorie of thy kingdome, and speake of thy power,

12 To cause his power to be knownen to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord upholdeth al that fall, and lifreth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, & fillest all things liuing of thy good pleasure.

17 The Lord is c righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all y call vpon him: yea, to all that call vpon him in trueth.

19 He will fulfil the desire of them that feare him: he also will heare their cry, and will saue them.

20 The Lord vpholdeth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the prayle of the Lord, and all flesh shall blesse his holy Name for euer and euer.

fore they ought to reuerence him, that reigneth in heauen, & suffer themselves to be gouerned by him. i To wit, alwell of man as of beast. k Hee prayeth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth him by y cross, giuing them strength and deliuering them. l Which onely appertaineth to the faithful: and this vertue is contrary to infidelitie, doubting, impaciencie, and murmuring. m For they will aske or wish for nothing, but according to his will, 1, Iohn. 5. 14. n That is, all men shall bee bound to prayse him.

PSAL. CXLVI.

1 Dauid declareth his great reate that he hath to praise God, 3 And teacheth not to trust in man, but only in God almighty, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse & the widowes, 10 And reigneth for euer.

Prayle ye the Lord.

Praise thou the Lord, O my soule.

2 I will prayle the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 But not your trust in princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughtes perish.

5 Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice: for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the Lord raiseth vp the crooked: the Lord

wicked enterprises. d Hee encourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it. e Whole faith and patience for a while hee tryeth, but at length hee punisheth the aduersaries, that he may bee knownen to be Iudge of the worlde.

f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithful are euermindfull of the same. g He sheweth that all things are out of order, but onely where God reigneth. *Dan. 7. 14. Luke. 1. 33.* h Who being in miserie and affliction, would faint and fall away, if God did not vpholde them, and there-

a Hee stirreth vp himselfe, and all his affections to prayse God. b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the creator. c As their vaine opinions, where by they flattered themselves, and so imagined

Gods providence.
 fite them by aff-
 fliction, hunger,
 imprisonment
 and fuch like, yet
 his fatherly loue
 and pittie neuer
 faileth them, yea,
 nung, all them,
 b He affureth the Church that God reigneth for euer for the prefer-
 uation of the fame,

10 The Lord keepeth the ftrangers: he
 relieueth the fatherleffe and widow: but he
 ouerthroweth the way of the wicked.
 11 The Lord hath reigne for euer: D Zi-
 on, thy God endureth from generation to
 generation. Praife ye the Lord.
 rather to his thefe are fignes of his loue. g Mean-
 ing, all them, that are deftitute of worldly meanes and iuccour.
 b He affureth the Church that God reigneth for euer for the prefer-
 uation of the fame,

P S A L. CXLVII.

1 The Prophet praifeth the bountie, wifedome,
 power, iuflice, and providence of God vpon all hu
 creatures, 2 But fpecially vpon his Church, which
 he gathereth together after their difperfon, 19 De-
 claring his word and iudgements vs vnto them, as
 he hath done to none other people.

Praife ye the Lord, for it is good to fing
 vnto our God: for it is a pleafant thing,
 and praife is comely.

2 The Lord doth build vp Ierufalem,
 and gather together the difperfed of Ifrael.

3 Hee healeth thofe that are broken in
 heart, and bindeth vp their fozes.

4 Hee counteth the number of the
 ftarres, and calleth them al by their names.

5 Great is our Lord, and great is his
 power: his wifedome is infinite.

6 The Lord relieueth the mecke, and a-
 hafeth the wicked to the ground.

7 Sing vnto the Lord with praife: fing
 vpon the harpe vnto our God.

8 Which conereth the heauen with
 cloudes, and prepareth raine for the earth,
 and maketh the graffe to growe vpon the
 mountaines:

9 Which giueth to beaftes their foode,
 and to the pong rauen that crieth.

10 He hath not pleasure in the ftrength
 of an horfe, neither delireth he in the legges
 of man.

11 But the Lord delireth in them that feare
 him, and attend vpon his mercie.

12 Praife the Lord, O Ierufalem: praife
 thy God, O Zion.

13 For hee hath made the barres of thy
 gates ftrong, and hath bleffed thy children
 within thee.

14 He fetterh peace in thy borders, and fa-
 tisfieth thee with the floure of wheate.

15 He fendeth forth his commande-
 ment vpon earth, and his word runneth very
 fwoiftly.

16 He giueth fnowe like wooll, and fcat-
 tereth the hoare froft like afhes.

17 He cafteth forth his ice like mofels:
 who can abide the colde thereof?

18 Hee fendeth his word and melteth
 them: he cauleth his wind to blow, and the
 waters flowe.
 19 Hee fendeth his word vnto Taa-
 kob, his ftatutes and his iudgements vnto
 Ifrael.
 20 He hath not dealt fo with every na-
 tion, neither haue they known his iudge-
 ments. Praife ye the Lord.
 Church, as a moft precious treafure. n The caufe of this difference
 is Gods free mercie, which hath elected his in Sonne Chrift Iefus
 to faluation: and his iuft iudgement, whereby he hath appoynted the
 reprobate to eternall damnation.

P S A L. CXLVIII.

1 He prouoketh all creatures to praife the Lord
 in heauen and earth and all places, 14 Specially
 hu Church, for the power that he hath giuen to the
 fame after that he had chofen them & reigned them
 vnto him.

Praife ye the Lord.

Praife ye the Lord from the heauen:
 praife ye him in the high places.

2 Praife ye him, all ye his Angels:
 praife him, all his armie.

3 Praife ye him, fonne and moone:
 praife ye him all bright ftarres.

4 Praife ye him, heauens of heauens,
 and waters, that be aboue the heauens.

5 Let them praife the name of the Lord:
 for he commanded, and they were created.

6 And he hath eftablifhed them for euer
 and euer: he hath made an ordinance, which
 fhall not paffe.

7 Praife ye the Lord from the earth, yee
 dragons and all depthes:

8 Fire and baile, fnowe and vapours,
 ftomie winde, which execute his word.

9 Mountaines and all hilles, fruitful
 trees and all cedars:

10 Beafes and all cattel, creeping things
 and feathered foules:

11 Kings of the earth and all people,
 princes and all iudges of the world:

12 Pong men and maidens, alfo old men
 and children:

13 Let them praife the name of the Lord:
 for his name onely is to be exalted, and his
 praife aboue the earth and the heauens.

14 For he hath exalted the home of his
 people, which is a praife for all his Saints,
 euen for the children of Ifrael, a people
 that is neere vnto him. Praife ye the Lord.

As before he
 called Gods fe-
 cret working in
 all his creatures
 his word: fo he
 meaneth here,
 by his word, the
 doctrine of life e-
 uerlafting, which
 he hath left to his

a Because they
 are members of
 the fame body, he
 fetterh them be-
 fore our eyes,
 which are moft
 willing hereunto;
 and by their
 prompt obedi-
 ence teach vs to
 doe our dutie.

b In that Gods
 glorie fhineth in
 thefe infenfible
 creatures, this
 their beautie is as
 a continual pray-
 fing of God.

c Not that there
 are diuers hea-
 uens: but because
 of the fpheres and
 of the firation of
 the fixed ftarres
 and planets, he
 comprehendeth
 by this word the
 whole heauen.

d That is, the
 raine which is in
 the middle region
 of the name of the
 heauens. e Meaning, the great and monitrous fhies, as whales and
 fuch like. f Which come not by chaunce or fortune, but by Gods
 appoynted ordinance. g For the greater giftes that any hath
 received, and the more high that one is preferred, the more bound is
 he to praife God for the fame: but neither his nor low condition or
 degree can bee exempted from this dutie. h That is, the dignitie,
 power and glory of his Church. i By reafon of his couenant made
 with Abraham.

P S A L. CXLIX.

1 An exhortation to the Church to praife the
 Lord for his victorie and conqueft, that hee giueth
 his Saints againft all mans power.

Praife ye the Lord.

Sing ye vnto the Lord a newe fong: let
 his praife be heard in the Congregation
 of Saints.

a For his rare and
 manifold benefits
 beflowed vpon his
 Church.

b In that that they were preferred before all others nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods handes. c For God as hee is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the Kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appoynteth.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.
3 Let them praye his name with the flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.
5 Let the Saints be ioyfull with glorie: let them sing loude vpon their beddes.
6 Let the high Actes of God be in their mouth, and a two edged sworde in their handes.
7 To execute vengeance vpon the heathen, and corrections among the people:
8 To binde their kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all manner of wayes, for all his mightie and wonderfull workes.

¶ Praise ye the Lord.

Praise ye God in his Sanctuarie: praise ye him in the firmament of his power.
2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatness.
3 Praise ye him in the sounde of the trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrel and flute: praise ye him with virginalles and organs.
5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.
6 Let euery thing that hath breath praise the Lord. Praise ye the Lord.

a That is, in the heaven.
b For his wonderfull power appeareth in the firmament which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in praying God, hee maketh mention

of those instruments, which by Gods commandement were appoynted in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d Hee sheweth that all the order of nature is bound to this dutie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which hee hath prepared for his, where they shall sing euermore praising.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthe to be kept in memorie: and is sometimes taken in the euil part for a mocke, or scoffe.

The * Prouerbes of Salomon.

THE ARGUMENT.

THE wonderful loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1. King. 4.32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of hu worde. 10 We may not consent to the intings of sinners. 20 Wisedome complaineth that shee is contemned. 24 The punishment of them that conteme her.



Be Parables of Salomon the sonne of Dauid king of Israel.
2 To know wisdome, and instruction, to vnderstand the wordes of knowlegde,
3 To receiue instruction to doe wisely, by iustice and iudgement and equitie,

4 To giue vnto the simple sharpenesse of witte, and to the childe knowlegde and discretion.
5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels.

a That is, what we ought to know and folow, and what wee ought to refuse. b Meaning, the word of God, wherein is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendering to euery man that which appertayneth vnto him. e To such as haue not discretion to rule themselves. f As he sheweth that these parables, containing the effect of religion as touching maners and doctrine, do apperteyne to the simple people: so doth he declare, that the same is also necessarie for them that are wise and learned.

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darkelayings.

7 The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For if they shall be as a comely ornament vnto thine head, as chaines for thy necke.

10 My sonne, if sinners doe intice thee, consent thou not.

11 If they say, Come with vs, we will lay waite for blood, and lie in wait for the innocent without a cause:

12 We will swallow them by a liue like a graue euen whole, as those that go downe into the pit:

13 Certe that finde all precious riches, and fill our houses with spoyle:

of grace. i To wit, the wicked, which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all craske practices which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none ende.

Psal. 111.10. ecclus. 1.16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the pastor of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

† Ebr. Increase

m He sheweth whereby the wicked are allured to ioyne together, because they haue euerie one part of the spoyle of the innocent.

n That is, haue nothing at all to doe with them, o He sheweth that there is no cauleto moue these wicked to spoyle the innocent, but their auarice & cruelty.

p Whereby he concludeth that the courteous man is a murderer,

q This wisdom is the eternall worde of God. r So that none can pretende ignorance.

i Wisdom reprooueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers, that can not suffer to be taught, & the fooles which are drowned in worldly lustes and hate the knowledge of godlinesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feared, x Because they sought not with an affection to God, but for ease of their owne griefe. y Shewing that without faith and obedience we can not call vpon God aright. z They shall feele what commoditie their wicked life shall giue them. a That is, the prosperitie and sensualitie wherein they delight.

That is, keepe them in thine heart, b If thou giue thy selfe to the true knowledge of God without hypocrisse,

14 Cast in thy lot among vs: wee will all haue one^a purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their^a path.

16 For their feete runne to euill, & make haste to shed blood.

17 Certainly as without cause the net is spied before the eyes of all that hath wing:

18 So they lay waite for blood & lie priuily for^a their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the^a life of the owners thereof.

20 ¶ Wisdom cryeth without: shee stretcheth her voyce in the^a streets.

21 Shee calleth in the hie streete, among the pease in the entrings of the gates, and uttereth her wordes in the cite, saying,

22 Doe yet foolishly, how long will yee loue foolishnesse: and the scornfull take their pleasure in scornings: and the fooles haue knowledge.

23 ¶ Turne you at my correction: loe, I will poyse out my minde vnto you, and make you vnderstand my wordes)

24 Because I haue called, & ye refused: I haue stretched out mine hand, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also^a laugh at your destruction, and mocke when your feare commeth.

27 When^a your feare commeth like sudden delolation, and your destruction shall come, like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earlely, but they shall not^a finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but y despised all my correction.

31 Therefore shal they eate of the^a fruite of their owne way, and be filled with their owne deuities.

32 For^a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

and cryeth for vnderstanding:

4 If thou seekest her as silver, & searchest for her as for^a treasures,

5 Then shalt thou vnderstand & feare of the Lord, & finde the^a knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding,

7 Well preferueth the state of y righteous: he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preferueth the way of his^a Saintes)

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euery good path.

10 ¶ When wisdom entred into thine heart, and knowledge deliteth thy soule,

11 Then shall^a counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, & from y man that speaketh froward things.

13 And from them that leaue the^a wayes of righteousness to walke in the wayes of darkenesse:

14 Which reioyce in doing euill, and delight^a in the frowardnesse of the wicked,

15 Whose wayes are crooked and they are letwde in their paths.

16 And it shall deliuer thee from the strange^a woman, even from the stranger, which flattereth with her wordes.

17 Which forsaketh the^a guide of her youth, and forgetteth the^a covenant of her God.

18 Surely her^a house tendeth to death, and her paths vnto^a the dead.

19 All they that goe vnto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in y way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the^a land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

23 He remaine in his subiection. 1 Which is the promise made in marriage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are dead in body and soule. o They shall enioy the temporal and spiritual promises of God, as the wicked shall be voyde of them.

voide of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the worde of God, all things shall succede well.

M^a donne, forget not thou my lawe, but mee^a thine heart^a keepe my commaundements.

2 For they shall increase the length of thy^a dayes and the yeeres of life, and thy prosperitie.

3 Let not^a mercie and truth forsake thee: binde them on thy^a necke, and write them vpon the table of thine^a heart.

truth, he meaneth the commaundements of the first and seconde Table: or else the mercy and faithfulness that wee ought to vse towards our neighbours.

c Keepe them as a most precious iewel, d Haue them euer in remembrance.

Table: or else the mercy and faithfulness that wee ought to vse towards our neighbours.

d Haue them euer in remembrance.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisdom, to knowe and feare God.

f Or, hideth the saluacion.

f The worde of God shall teach thee and counsell thee how to gouerne thy selfe.

g That is, the word of God, which is the only light, to followe their owne fantasies which are darkenesse.

h When they see any giuen to euill as they are.

i Meaning, that wisdom, which is the worde of God, shall preferue vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whome shee ought not to depart, but remaine in his subiection.

l Which is the promise made in marriage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are dead in body and soule. o They shall enioy the temporal and spiritual promises of God, as the wicked shall be voyde of them.

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CHAP. II.

1 Wisdom exhorteeth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preferueth from wickednesse.

M^a donne, if thou wilt receive my wordes, and a hide my commaundements within thee,

2 And cause thine eares to hearken vnto wisdom, and incline^a thine heart to vnderstanding.

3 ¶ For if thou callest after knowledge,

3 ¶ For if thou callest after knowledge,

e By this part he comprehendeth the whole body, as by health he meaneth all the benefices promised in the Law both corporall and spirituall.
f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.
g For to the faithful distributor God giueth in great abundance.
Hebr. 12. 5. reuel. 3. 19.
h Meaning, that he that seeketh wisdom: that is, suffereth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.
k Hereby he sheweth that this wisdom, whereof he speaketh, is euerslasting, because it was before all creatures, and that all things, even the whole world were made by it.
|| Or, *thou shalt*, reads Chap. 1. 9.
l For whē God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, puttest his trust in thee.

4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord to all thine heart, and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.
8 So health shall be vnto thy nauell, and marrow vnto thy bones.
9 Honour the Lord with thy riches, and with the first frutes of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall be burst with newe wine.
11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.
12 * For the Lord correcteth him, whom he loueth, euē as the father doeth the childe in whom he delighteth.
13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandie of siluer, & the gaine thereof is better then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes is in her right hand, and in her left hand riches and gloiy.
17 Her wayes are wayes of pleasure, and all her paths prosperitie.
18 She is a tree: of life to them that lay holde on her, and blessed is he that retaineth her.
19 The Lord by wisdom hath laid the foundation of the earth, & hath stablished the heauens through vnderstanding.
20 By his knowledge p depths are broken vp, & the cloudes drop downe the dew.
21 My sonne, let not these things depart from thine eyes, but obserue wisdom, and counsell.
22 So they shall be life to thy soule, and grace vnto thy necke.
23 When shalt thou walke safely by thy way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afeared, and when thou sleepest, thy sleepe shall be sweete.
25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.
26 For p Lord shall be for thine assurance, and shall preserue thy foote from taking.
27 ¶ Withhold not the good from the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Doe and come againe, and to morowe will I giue thee, if thou now haue it.
29 ¶ Intende none hurt against thy neighbour, seeing he doeth dwell without feare by thee.
30 ¶ Striue not with a man causelesse,

when he hath done thee no harme.

31 ¶ Bee not * enuious for the wicked man, neither chuse any of his wayes.
32 For the froward is abomination vnto the Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.
34 With the scornfull he scorneth, but he giueth grace vnto the humble.
35 The wise shall inherite gloiy: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdom and her fruites ought to be searched.
14 The way of the wicked must be refused. 30 By the worde of God the heart, eyes and course of life must be guided.

¶ Care, O yee children, the instruction of the father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When he taught me, & said vnto me, Let thine heart holde fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shall keepe thee: loue her, and she shall preserue thee.

7 A wisdom is the beginning: get wisdom therefore: and about all thy possession get vnderstanding.

8 Exalt her, & she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of gloiy.

10 I heare, my sonne, and receive my wordes, & the yerres of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou turnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auaide it, & go not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfect day.

o Desire not to be like vnto him.
p That is, his couenant & fatherly affection which is hid and secret from the world.
q He will shew by his plagues that their scornes shall turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reads Chap. 1. 8.

b In Ebrewe, it is Onely: for though he had three others, as

1. Chro. 3. 51. yet so tenderly hee loued Salomon that he was vnto her, as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that wee must first beginne at Gods worde, if so

be we will that other things prosper with vs, contrary to the iudgement of the world,

which make it their last Audie, or els, care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of

God: for this was Dauids protestation.

f Thou shalt walke at liber-

tie without offence. g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke. h Gotten by wicked meanes and cruel oppression. i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

k That is, they shall haue health of body: vnder the which all other blessings promised in the lawe are contained. **l** Foras the heart is eyther pure or corrupt, so is the whole course of mans life. **m** Keepe a measure in all thy doings.

19 The way of the wicked is as the darkness: they knowe not wherein they shall fall.
20 **O** My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.
22 For they are life vnto those that find them, and health vnto all their flesh.
23 Keepe thine heart with all diligence: for thereout cometh life.
24 Put away from thee a frowarde mouth, & put wicked lips farre from thee.
25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.
26 Wonder the path of thy feete, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigallitie. 15 He willett a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lippes of a strange woman drop as an hony combe, and her mouth is more soft then oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged word.

5 Her feete go downe to death, and her steps take holde on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know them.

7 Heare ye mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house.

9 Lest thou giue thine honour vnto others, and thy riches to the cruell.

10 Lest the stranger should be filled with thy strength, and thy labours bee in the house of a stranger.

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and nune heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation & assembly.

15 **D**rinke the water of thy cistern, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines stowe forth, and the riuers of waters in the streets.

17 But let them seee thine, euen thine onely, and not the strangers with thee.

For vnderstanding.

a That is, an harlot which giueth her selfe to another then to her husband.

b By oyle and hony he meaneth flattering and craftie intencements.

c All her doings leade to destruction.

d She hath euer new meanes to allure to wickednesse.

e That is, thy strength and goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully instructed in the trueth, yet had I almost fallen to viter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h Hee reacheth vs sobriety, exhorting vs to lue of our owne labours, and to bee beneficiall to the godly that want.

i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy familie, and them that are of the houthold of faith.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her bee as the louing hinde & pleasant roe: let her breathe sweetly thee at all times, and delight in her long continually.

20 For why shouldst thou desire, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden by the cordes of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great folly.

and in outward conuersation, that he shall not escape the iudgements of God. **n** Because he will not giue eare to Gods word and be admonished.

CHAP. VI.

1 Instruction for sluggards. 6 The slothful & sluggish is stirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adultery.

My sonne, if thou be lreetic for thy neighbour, and hast stricken hands with the stranger,

2 Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now my sonne, and deliuer thy selfe: leaue thou art come into the hand of thy neighbour, goe and humble thy selfe, and sollicit thy friends.

4 Crie no sleepe to thine eyes, nor slumber to thine eye lides.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a birde from the hand of the fowler.

6 **G**oe to the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her foode in harvest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 **Y**et a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therefore thy pouertie cometh as one that trauaileth by the way, and thy necessitie like an armed man.

12 The richeste man and the wicked man walketh with a frowarde mouth.

13 Hee maketh a signe with his eyes: hee signifieth with his feete: hee instructeth with his fingers.

14 Lewde things are in his heart: hee imagineth euill at all times, and rayleth by contentions.

15 Therefore shall his destruction come speedily: hee shall bee destroyed suddenly without recoverie.

16 **T**hese five things doeth the Lord hate: yea, his soule abhorreth seuen:

17 The haunte eyes, a lying tongue, and the hands that shed innocent blood,

thirstie, or the men of Belial, and slanderous. **Ebr. speaketh.** **g** Thus all his gesture tendeth to wickednesse.

k Thy children which shall come of thee in great abundance, shewing that God blesteth marriage and curseth whoredome. **l** Which thou diddest marry in thy youth.

m Hee declareth that except man doe ioyne to his wife both in heart

a He forbiddeth vs not to become lreetic one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe, and not to burden others.

Chap. 24. 33.

c He expresth lively the nature of the sluggards, which though

they sleepe neuer so long, yet haue neuer ynough,

but euer seeke occasions therunto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vn-

thristie, or the men of Belial, and slanderous.

g Thus all his gesture tendeth to wickednesse.

h Meaning, the raging affections, which carry a man away in such sort that he cannot tell what he doth.

|| *Or, neighbours.*
i Reade Chap.

3.3.

k By the commandment he meaneth the worde of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the worde is preached bring vs to life.

m With her wanton looks and gesture, n Meaning, that she will neuer cease till shee haue brought thee to beggerie, and then seeketh thy destruction.

o He approoveth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the Lawe of God, p Meaning, for very necessitie. *Ebr. faileth in heart.* q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ranfome for the adulterie.

18 An heart that imagineth wicked enterprises, h feete that be swift in running to mischief.

19 A false witness that speaketh lyes, and him that rayleth vp contentions among his brethren.

20 O My sonne, keepe thy fathers commandment, and forsake not thy mothers instruction.

21 Bind them alway vpon thine heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the k commandment is a lantern, and instruction a light: and corrections for instruction are the way of life.

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her = eye lids.

26 For because of the whorish woman, a man is brought to a mozell of bread, & a woman will hunt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Can a man goe vpon coales, and his feete not be burnt?

29 So hee that goeth in to his neighbours wife, shall not bee innocent, whoseuer toucheth her.

30 Men doe not o despise a theefe, when he stealeth, to satisfie his p soule, because hee is hungry.

31 But if he be found, hee shall restore ten fold, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde a wound & dishonour, and his reproch shall neuer be put away.

34 For ielousie is the rage of a man: therefore hee will not r spare in the day of vengeance.

35 He cannot beare the sight of any ranfome: neyther will he consent, though thou augment the gifts.

36 He cannot beare the sight of any ranfome: neyther will he consent, though thou augment the gifts.

CHAP. VII

1 An exhortation to wisdom and to the word of God, 5 Which will preferre vs from the harlot, 6 Whose manners are described.

M y sonne, keepe my words, and hide my commandments with thee.

2 Keepe my commandments, and thou shalt live, and mine instruction as the a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: & call vnderstanding thy kinneswoman.

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 *b* As I was in the window of mine house, I looked through my window,

7 And I saw among the foolles, and considered among the children a young man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be = blacke and darke.

10 And behold, there mette him a woman with an harlots = behaviour, and = full till in heart.

11 *Hee* = is babling and loude: whose feete cannot abide in her house.

12 Nowe shee is without, now in the streetes, and lieth in waite at euery corner.

13 So she caught him and kissed him, and with an impudent face laid vnto him,

14 I haue = peace offerings to this = day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bedde with ornaments, = carpets and laces of Egypt.

17 I haue perfumed my bedde with myrrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 He hath taken = to him a bagge of siluer, & will come home at the day appointed.

21 Thus with her great craft shee caused him to yeelde, and with her flattering lips she enticed him.

22 And he followed her straightwayes, as an oxe that goeth to the slaughter, and as a foole to the stocks for correction.

23 Till a dart strike through his liver, as a bird hasted to the snare, not knowing that = he is in danger.

24 *W*eaue me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For shee hath caused many to fall downe wounded, and the = strong men are all slaine by her.

27 Her house is the way = vnto the graue, which goeth downe to the chambers of death.

seruing of ceremonies and offerings to make satisfaction for their finnes. || *Or, carued worke.* = *Ebr. in his hand.* g Which thinking he goeth to the pasture, goeth willingly to his owne destruction. h Which goeth cheerfully, not knowing that he shalbe chastised. i *Ebr. is u for his life.* i Neither wit nor strength can deliuer them that fall into the hands of the harlot. Chap. 2. 18.

CHAP. VIII

1 Wisdom declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

*D*eth = not = wisdom cry: and vnderstanding utter her voyce?

2 She standeth in the toppe of the high places by the way in the place of the pathes.

hee can pretend no ignorance, forasmuch as God calleth all men by his word, and by his works, to follow vertue and to flee from vice.

3 She

b Salomon vnto this parable to declare their folly, that suffer themselves to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.

|| *Or, garments.*
|| *Or, laid.*

d He describeth certaine conditions, which are peculiar to harlots.

= *Ebr. she strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath

meate at home to make good chere with: or else she would

use some cloke of holinesse, till shee had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both

because they may the better deceiue others, and also thinking by ob-

scuring of ceremonies and offerings to make satisfaction for their finnes.

|| *Or, carued worke.* = *Ebr. in his hand.* g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerfully, not knowing that he shalbe chastised.

i *Ebr. is u for his life.* i Neither wit nor strength can deliuer them that fall into the hands of the harlot. Chap. 2. 18.

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b Where the people did most resort, and which was the place of iustice.

c Meaning, that the word of God is easie vnto all that haue desire vnto it, & which are not blinded by the prince of this world.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent, nor good counsellor.

e So that he that doeth not haue euil feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spiritual treasures & heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinitie and eternitie of this wisdom, which he magnifieth and praiseth through this booke: meaning thereby the eternall Sonne of God Iesus Christ our Saviour, whom Saint Iohn calleth the word that was in the beginning, Iohn 1.1.

l He declareth the eternitie of the Sonne of God, which is meant by this worde Wisdom, who was before all time, and euer present, with the Father.

3 Shee creeth besides the gates before the citie at the entrie of the doores,

4 When, I call vnto you, and vuer my voyce to the children of men.

5 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes shall chaunge things that be right.

7 For my mouth shall speake the truth, and my lippes abhorre wickednesse.

8 All the wordes of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all plaine to him that will vnderstand, & straight to them that would finde knowledge.

10 Receiue mine instruction, and not flatter, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with prudence, and I finde forth knowledge and counsels.

13 The feare of the Lord is to hate euill, as pride, and arrogancie, and the euill way: and a month that speaketh lewde things, I doe hate.

14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.

15 By mee Kings reigne, and princes decree iustice.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me earely, shall finde me.

18 Riches & honour are with mee: & euendurable riches and righteuousnesse.

19 My fruite is better then golde, euen then fine gold, and my reuenues better then fine silver.

20 I cause to walke in the way of righteuousnesse, and in the middes of the pathes of iudgement.

21 That I may cause them that loue mee, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: I was before his workes of olde.

23 I was let vp from everlasting, from the beginning, and before the earth.

24 When there was no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountains were setled: and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was there, when he let the compasse vpon the deepe.

28 When hee established the cloudes above, when hee confirmed the fountaines of the deepe.

29 When hee gaue his decree to the sea, that the waters should not passe his com-

mandement: when he appointed the foundations of the earth,

30 Then was I with him as a nourisher, and I was dayly his delight reioycing alway before him,

31 And tooke my solace in the compasse of his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wordes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, & giuing attendance at the postes of my doores.

34 For hee that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: and all that hate mee, loue death.

o By earth he meameth man, which is the worke of God in whome Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

2 Wisdom calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God.

13 The conditions of the harlot.

Wisdom hath built her a house, and dwelled therein: she hath set seven pillars.

2 Shee hath killed her vitalles, drawn her wine, and prepared her table.

3 Shee hath sent forth her maydens, and creeth vpon the highest places of the citie, saying,

4 Alas so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,

5 Come, and eate of my meate, & drinke of the wine that I haue drawn.

6 Forsake your way, ye foolish, & ye shall liue: & walke in the way of vnderstanding.

7 He that repouseth a scorne purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a scorner, lest hee hate thee: but rebuke a wise man, and hee will loue thee.

9 Giue admonition to the wise, and hee will bee the wiser: teach a righteous man, and he will increate in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding.

11 For thy dayes shall be multiplied by me, and the yeeres of thy life shall bee augmented.

12 If thou bee wise, thou shalt bee wise for thy selfe, and it thou bee a scorner, thou

m Some reade a chiefe worker, signifying that this wisdom, euen Christ Iesus, was equall with God his Father, and created, preferred, and fill worketh with him, as Iohn 5.17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdom of God,

o By earth he meameth man, which is the worke of God in whome Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

a Christ hath prepared him a Church,

b That is, many chiefe stayes and principall partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors and Doctors.

c He compareth wisdom with great princes that keepe open house for all that come.

d Meaning, true preachers, which are not infected with mans wisdom.

e Hee that knoweth his owne ignorance, and is voyde of malice,

f By the meate and drinke, he meant the word

of God and the ministracion of the Sacramentes, whereby God nourisheth his seruants in his house, which is the Church. g For the wicked will contemne him and labour to defame him. h Meaning, them that are incorrigible, which Christ calleth dogges and swine: or hee speaketh this in comparison, not that the wicked shoulde not bee rebuked, but hee sheweth their malice, and the small hope of profite. i Hee sheweth what true vnderstanding is, to knowe the will of God in his worde, which is meant by holy things. k Thou shalt haue the chiefe profite and commo-
ditie thereof.

I By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth verse 16. which were the wordes of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

alone shall suffer.
 13 **A** foolish woman is troublesome: she is ignorant, and knoweth nothing.
 14 But she sitteth at the doore of her house, on a seat in the high places of the citie.
 15 To call them that passe by the way, that goe right on the way, saying,
 16 Alho so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,
 17 Scollen waters are sweete, and hid bread is pleasant.
 18 But hee knoweth not, that the dead are there, and that her guests are in the depth of hell.

C H A P. X.

In this Chapter & al that folow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folow vertue, & to flee vice: & sheweth also what profite cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON,

All wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness deliuereth from death.

3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisdom: but hee that sleepeeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memorial of the iust shall be blessed: but the name of the wicked shall rotte.

8 The wife in heart will receiue commendements: but the foolish in talke shall be beaten.

9 Hee that walketh vprightly, walketh boldly: but he that peruertereth his wayes, shall be knowne.

10 He that winketh with the eye, worketh sorow, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hated stireth by contentions: * but loue couereth all trespasses.

13 In the lips of him that hath vnderstanding, wisdom is found, and a rod is able for the backe of him that is destitute of wisdom.

14 Wise men lay by knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong citie: but the feare of the needie is their povertie.

16 The labour of a righteous tendereth to life: but the reuenues of the wicked to sinne.

17 He that regardeth destruction, is in the whereas pouertie brideleth the poore from many euill things.

way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that inuentereth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that reframeth his lips, is wise.

20 The tongue of the iust man is as fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doth add no sorrow with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God wil graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an everlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slothfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the peeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perith.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer bee remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the wicked shall be cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

False balances are an abomination vnto the Lord: but a perfit & weight please him.

2 When pride cometh then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 Riches auail not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perissheth, and the hope of the vniust shall perith.

8 The righteous escapeth out of trouble, and the wicked shall come in his steade.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the

i For they speake truth and edifie many by exhortations, admonition & counsell.
 k Meaning, that all worldly things bring care, and sorowe, whereas they that feelee the blessings of God, haue none.

l Hee is but a trouble & griefe to him that seeth him about any business.
 m The time of their prosperitie shall be short because of their great fall though they seeme to liue long.
 n They enioy in this life by faith and hope, their euerslating life.

a Vnder this worde he condemneth all false weights, measures and deceit.
 b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
 c Ezech. 7. 19.
 d A disssembler that pretendeth friendship, but is a priue enemy.

Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.

Or, decessfull.

c When their wickednesse shall be discouered, they shall be as dumbe, and not knowe what to say.

d Shall be vile and abhorred

both of God and man, contrary to their owne expectation, which thinke to make their name immortal.

Ebr. lippes.

Or, surely.

e He that beareth a faire countenance, and imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his heart is known by his talke.

1. Cor. 13. 4.

2. pet. 4. 8.

g That is, God wil finde him out to punish him.

h And to maketh him bolde to doe euill, whereas pouertie brideleth the poore from many euill things.

e The country is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.

||Or, prosperitie.
f Wil not make light report of others.

g Where God giueth store of men of wisdom, and counsell.

h Whole conuersion hee knoweth not. i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger,

as Chap. 6. 1. ||Or, modest.

k Is both good to himselfe, and to others.

||Or, neighbour.

l Though they make neuer so many friends, or thinke themselves neuer so sure, yet they shall not escape.

||Or, of uncomely behaviour.

m They can looke for nothing but Gods vengeance.

n Meaning them that giue liberally, whome God blesteth.

o That is, the niggard.

± Ebr. the soule of blessing shall be made fit.

p That provideth for the vse of them that are in necessitie.

q The couetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.

citie reioyceth, and when the wicked perish, there is toy.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisdom: but a man of understanding will keepe silence.

13 Hee that goeth about as a slaunderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellors are, there is health.

15 Hee shall be sore vexed, that is suretie for a stranger, and hee that hateth suretiship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, shall reeue a sure reward.

19 As righteousnesse leadech to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vniht in their way, are his delite.

21 Though hand ioyne in hand, the wicked shall not be unpunished: but the seede of the righteous shall escape.

22 As a iewel of gold in a swines snout: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely commeth to pouertie.

25 The liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 Hee that withholdeth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but hee that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne house, shall inherite the wiude, and the foole shall be seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Beholde, the righteous shall be recompensed in the earth: howe much more the wicked and the sinner.

CHAP. XII.

He that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will hee condemne.

3 A man cannot be established by wickednes: but the roote of the righteous shall not be mooued.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 Hee that is despised, and is his owne seruant, is better then he that boasteth him selfe and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the nette of euils: but the roote of the righteous giueth fruite.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall be satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.

15 The way of a foole is a right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall be knowne by his anger: but he that couereth shame, is wise.

17 Hee that speaketh truth, will shewe righteousnesse: but a false witnesseth deceite.

18 There is that speaketh wordes like the prickings of a thorde: but the tongue of wise men is health.

19 The lip of truth shall be stable for ever: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be toy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Meanelesse in the heart of man doeth bring it downe: but a good worde reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually. ± Ebr. strong, or painefull.

b As their conscience is vp-right, so shall they be able to speake for themselves against their accusers.

c The poore man that is contented, and yet liueth of his owne trauaile, d Is mercifull euen to the beast that doeth him seruice.

Chap. 28. 19. eclus. 20. 27. ||Or, defence.

e Continually imagineth meanes how to doe harme to others.

f Meaning, their heart within, which is vp-right, and doeth good to all.

g He standeth in his owne conscience, and condemneth all others in respect of himselfe.

h Which bridleth his affections.

Chap. 14. 5.

i Which seeketh nothing more then to prouoke others to anger.

Chap. 10. 4.

k That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.

l That is, more liberal in giuing.

the Althoughe and rich shall fall. get much by vnlawfull meanes, yet will hee not spend it vpon himselfe.

will deceiue them.

27 The deceitfull man rokketh not that he tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shall be to him.

4 The sluggard b useth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked cansteth slander and shame.

6 Righteousnesse preferueth the vpright of life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransom of his life: but the poore cannot heare the reproofe.

9 The light of the righteous reioyceth, but the candle of the wicked shall be put out.

10 Onely by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the worde, he shall be destroyed: but hee that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of disobedient is hated.

16 Every wise man will worke by knowledge: but a foole will speake abroad folly.

17 A wicked messenger falleth into euill: but a faithfull ambassadour is preferuence.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished, delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is layd vp for the iust.

23 Much foode is in the fielde of the poore: but the fielde is destroyed without discretion.

24 Hee that spareth his rodde, hateth

his sonne: but he that loueth him, chasteneth him betime.

25 The righteous careth to the contention of his minde: but the belly of the wicked shall want.

CHAP. XIII.

A Wise woman buildeth her house: but the foolish destroyeth it with her owne hands.

2 Hee that walketh in his righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lippes of the wise preferue them.

4 Where none open are, there the cribb is empty: but much increaseth cometh by the strength of the ore.

5 A faithfull witness will not lye: but a false record will speake lyes.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, & the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the waves of death.

13 Euen in laughing the heart is sorrowfull, and the ende of that mirth is heaviness.

14 The heart that declineth, shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleene every thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is carelesse.

17 Hee that is harte to anger, committeth folly, and a buisie body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, & the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neyghbour: but the friendes of the rich are many.

21 The sinner despiseth his neyghbour: but hee that hath mercie on the poore, is blessed.

22 Doe not they erre that imagine euill: but to them that thinke on good things, shall be mercie, and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of a wise wife is their riches,

a That is, taketh paine to profite her familie and to doe that which concerneth her due in her house.

b That is, in prouidence of heart and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the cribb the barn: meaning, without labour there is no profite.

e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magas.

f Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his owne griefe: so an other cannot feeble the ioy and comfort which a man feelth in himselfe.

h He sheweth that the allurements vnto sinne seemeth sweete, but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his finnes wherein hee delighted.

k Ebr. the man of imaginations.

k If this come

not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

1 That is, the strength of a King standeth in many people.

10r, bodie.

Chap. 17. 5.

m Forasmuch as they are conuict thereby, and put to silence.

10r, and the mercie of the people is a sacrifice for sinne.

Chap. 25. 15.

Verse 28.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked think to be most excellent, & where-by they thinke most to be accepted.

c He that swarcth from the word of God, can not abide to be admonished.

d There is nothing bodie, or secret, that can be hid fro the eyes of God, much lesse mens thoughts.

Chap. 17. 22.

1 Ebr. heart. Psal. 37. 16.

and the follie of fooles is foolishnesse.
25 A faithfull witness deliuereth soules: but a deceiver speaketh lies.
26 In the feare of the Lord is an assured strength, and his children shall haue hope.
27 The feare of the Lord is as a wellspring of life, to auoyde the snares of death.
28 In the multitude of the people is the honour of a King, and for the want of people cometh the destruction of the prince.
29 He that is slowe to wrath, is of great wisdom: but he that is of an hastie minde, exalteth himselfe.
30 A sound heart is the life of the flesh: but enuie is the rotting of the bones.
31 He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercie on the poore.
32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.
33 Wisdom relecth in the heart of him that hath vnderstanding, and is knowen in the middes of fooles.
34 Iustice exalteth a nation, but sinne is a shame to the people.
35 The pleasure of a King is in a wise seruant: but his wrath shall be toward him that is lewde.

CHAP. XV.

A *Soft answer putteth away wrath: but grieuous words stirre vp anger.
2 The tongue of the wise knoweth right: but the mouth of fooles * babbleth out foolishnesse.
3 The eyes of the Lord in every place behold the euill and the good.
4 A wholesome tongue is as a tree of life: but the forwardnesse thereof is the breaking of the minde.
5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.
6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.
7 The lippes of the wise doe spreade abroad knowledge: but the heart of the foolish doeth not so.
8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.
9 The way of the wicked is an abomination vnto the Lord: but hee loqueth him that followeth righteousnesse.
10 Instruction is euill to him that forsaketh the way, and hee that hath correction, shall die.
11 A Hell and destruction are before the Lord: howe much more the hearts of the loouers of men.
12 A scorner loueth not him that rebuketh him, neither will hee goe vnto the wise.
13 A toyfull heart maketh a chearefull countenance: but by the sorowe of the heart the minde is heauie.
14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.
15 All the dayes of the afflicted are euill: but a good conscience is a continuall feast.
16 *Better is a little in the feare of the Lord,

then great treasure and trouble therewith.
17 Better is a dinner of greene hearbes where loue is, then a stalled oxe and hatres therewith.
18 *An angry man stirreth vp strife: but he that is slow to wrath, appealeth strife.
19 The way of a stoutheull man is as an hedge of thornes: but the way of the righteous is plaine.
20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother.
21 Foolishnesse is toy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.
22 Withouth counsell thoughts come to nought: but in the multitude of counsellers there is steadfastnesse.
23 A toy cometh to a man by the answer of his mouth: and howe good is a word in due season.
24 The way of life is on high to the prudent, to auoyde from hell beneath.
25 The Lord wil destroy the house of the proud man: but hee will stablish the borders of the widow.
26 The thoughts of the wicked are abomination to the Lord: but the pure haue pleasant wordes.
27 He that is greedy of gaine, troubleth his owne house: but hee that hateth gifts, shall liue.
28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.
29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.
31 The eare that hearkeneth to the correction of life, shall longe among the wise.
32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord is the instruction of wisdom: and before honour goeth *humilitie.

CHAP. XVI.

The *preparations of the heart are in a man: but the answer of the tongue is of the Lord.
2 All y wayes of a man are cleane in his owne eyes: but the Lord pondreth the spirits.
3 *Commit thy workes vnto the Lord, and thy thoughts shall be directed.
4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.
5 All that are proude in heart, are an abomination to the Lord: though *hand ioyne in hand, he shall not be unpunished.
6 By *mercy and trueth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.
7 When the wayes of a man please the Lord, hee wil make also his enemies at peace with him.
8 *Better is a little with righteousnesse, meth vice, 1 Ebr. rolle. c So that the iniustice of God shal appeare to his glory, euen in y destruction of the wicked. Chap. 11. 21. d Their vpright and repensing life shall be a token that their finnes are forgiven, Chap. 15. 16. Psal. 37. 16.

e That is, heeuer findeth some let or stay, and dare not goe forward.

Chap. 10. 1.

f Reade Chap. 11. 14.

g If we will that our talke bee comfortable, we must waite for time and season.

h That is, wholesome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that hee is not able to speake a worde, except God giue it him.
b Hesheweth hereby, that man flattereth himselfe in his doings, calling that vertue which God termeth vice.
c So that the iniustice of God shal appeare to his glory, euen in y destruction of the wicked.
d Their vpright and repensing life shall be a token that their finnes are forgiven.

then

then great reuemies without equitie.

9 The heart of man purpoeth his way; but the Lord doth direct his steps.

10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: all the weightes of the bagge are his^a worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is established by iustice.

13 Righteous lippes are the delight of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine.

16 How much better is it to get wisdom than gold: and to get vnderstanding, is more to be desired than siluer.

17 The path of the righteous is to decline from euill, and he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to bee of humble minde with the lowlie, then to deuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall finde good: and hee that trusteth in the Lord, he is blessed.

21 The wise in heart shalbe called prudent: and the sweetnesse of the lippes shall increase doctrine.

22 Understanding is a wellspring of life vnto them that haue it: and the instruction of foolles is follie.

23 The heart of a wise gudgeth his mouth wisely, and addeth doctrine to his lippes.

24 Faire wordes are as an homie combe, sweetnesse to the soule, & health to the bones.

25 Where is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth & craueth it of him.

27 A wicked man diggeth by euill, and in his lips is like a burning fire.

28 A froward person loatheth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to deuise wickednesse: hee moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of rightcouines.

32 Hee that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

Butter is a drie morsell, if peace bee with it, then an house full of sacrifices with strife.

2 A discreete seruant shall haue rule ouer a lewde sonne, and he shall deuide the heritage among the brethren.

3 As is the sining pot for siluer, and the furnace for gold, so the Lord trieth the hearts.

4 The wicked giueth heede to false lips, & a lye hearkeneth to the naughtie tongue.

5 He that mocketh the poore, reproacheth him, that made him: and hee that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 We talke becomuneth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it turneth.

9 He that conereth a transgression, seeketh loue: but hee that repeateth a matter, is parateth the paine.

10 A reproofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A feditious person seeketh onely euill, & a cruell messenger shalbe sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a foole in his folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore of the contention be medled with, leaue off.

15 He that iustifieth the wicked, and he that condemneth the iust, euill they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisdom, and hee hath none heart?

17 A friend loneth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding toucheth the hand, and becomuneth suretie for his neighbour.

19 Hee loneth transgression that loneth strife: and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth no good: and hee that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, getteth him selfe sorowe, and the father of a foole can haue no ioy.

22 A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the holome to wrest the wayes of iudgement.

24 Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish soule is a griece vnto his father, and a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should sinne such for equitie.

not after wisdom, Chap. 10. 1. n For their

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted.

b That is, shall be made governor ouer the children.

Chap. 14. 3. 1. For the lip of excellencie.

c Thereward hath great force to gaine the hearts of men.

d He that admonisheth the prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the Rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God.

Rom 12. 17. 1. the 5. 15. 1. pet. 3. 9.

1. 5. 23. chap. 24. 24.

g What auaileth it the wicked to be rich, seeing hee seeth not his minde to wisdom?

h So that he is more then a friend, euena brother that helpeth in time of aduersitie.

i Reade Chap. 6. 1.

k Lifesth vp himselfe aboue his degree.

Chap. 15. 13. 1 That is, secretly and out of the bosome of the rich.

Eccles. 2. 14. and 8. 1.

m That is, wander to and fro, and seeke well doing.

a He that loveth
wifedome, wil fe-
pare himfelfe
from all impedi-
ments, and give
himfelfe wholly
to feake it.
b That is, that
he may talke li-
centioufly of
whatfoever com-
meth to minde.
c Meaning, fuch
one as contem-
neth all others.
d Which can
never be drawn
emprie, but
bring ever
profite.
e That is, to fa-
vour him and
fupport him.
f They are foone
beleueed and
enter moft
deepely.
g He fheweth
what is the re-
fuge of the god-
ly againft all
troubles.
Chap. 10. 15.
Chap. 16. 18.
Eccius. 11. 8.
h The minde can
well beare the
infirmities of the
body, but when
the fpirit is woun-
ded, it is a thing
moft hard to
fufaine.
i Getteth him
liberty to fpeake,
and favour of
them that are
moft in eftri-
mation.
k He that fpea-
keth firft, is beft
heard of the
wicked iudge,
but when his ad-
verfary inquir-
eth out the
matter, it turn-
eth to his
fame. l If a controu-
verfie cannot otherwife be decided, it is beft
to caft lortes to knowe whofe the thing fhall bee. m Appealeth
their controuverfie, which are fo ftout that cannot otherwife
be pacified. n Which for the ftrength thereof will not bowe nor
yeelde. o By the vifing of the tongue well or euill, cometh the
fruite thereof either good or bad.

27 We that hath knowledge, fpareth his
words, and a man of understanding is of an
excellent fpirit.
28 Euen a foole (when hee holdeth his
peace) is counted wife, and he that ftoppeth
his lips, is prudent.

C H A P. XVIII.

FOR the defire thereof hee will separate
himfelfe to feeke it, and occupie himfelfe
in all wifedome.

2 A foole hath no delite in underftan-
ding: but that his heart may be difcovered.
3 When the wicked cometh, then com-
meth contempt, and with the vile man re-
proach.

4 The wordes of a mans mouth are like
deepe waters, and the wellfpring of wifed-
ome is like a flowing river.

5 It is not good to accept the perfon of
the wicked, to caufe the righteous to fall in
iudgement.

6 A foolles lippes come with strife, and
his mouth calleth for stripes.

7 A foolles mouth is his owne destructi-
on, and his lips are a snare for his foule.

8 The wordes of a tale bearer are as flat-
terings, and they goe downe into the bot-
toms of the bellie.

9 We alfo that is flothfull in his worke,
is euen the brother of him that is a great
wafter.

10 The Name of the Lorde is a ftrong
towre: the righteous runneth vnto it, and
is exalted.

11 The rich mans riches are his ftrong
citie: and as an hye wall is his imagina-
tion.

12 Before destruction the heart of a
man is haughty, and before glorie goeth low-
ly.

13 Hee that answereth a matter before
he heare it, it is follie and fhame vnto him.

14 The fpirit of a man will fufteine his
infirmities: but a wounded fpirit, who can
beare it?

15 A wife heart getteth knowledge, and
the eare of the wife feeketh learning.

16 A mans gift enlargeth him, and lea-
deth him before great men.

17 He that is firft in his owne caufe, is
luft: then cometh his neighbour, and ma-
keth inquite of him.

18 The lot cauleth contentions to ceafe,
and maketh a partition among the mighty.

19 A brother offended is harder to winne
then a ftrong citie, and their contentions are
like the barre of a palace.

20 With the fruite of a mans mouth
fhall his bellie be fatisfied, and with the in-
crease of his lippes fhall he be filled.

21 Death and life are in the power of the
tongue, and they that love it, fhall eate the
fruite thereof.

22 We that findeth a wife, findeth a good
thing, and receiveth fauour of the Lord.

23 The poore fpeaketh with prayers: but
the rich and wereth roughly.

24 A man that hath friends, ought to fhew
himfelfe a brother: for a friende is neerer
then a brother.

found which are more readie to doe pleasure then he that is more
bound by duetic.

C H A P. XIX.

BETTER is the poore that walketh in his
bryghtneffe, then hee that abufeth his
lips, and is a foole.

2 For without knowledge the minde is
not good, and he that hafteth with his feete,
finneth.

3 The foolifhneffe of a man peruertereth
his way, and his heart fretteth againft the
Lord.

4 Riches gather many friends: but the
poore is feparated from his neighbour.

5 A falfe witneffe fhall not be unpuni-
shed: and hee that fpeaketh lies, fhall not
efcape.

6 Many reuerence the face of the prince,
and every man is friend to him that giveth
giftes.

7 All the brethren of the poore doe hate
him: howe much more will his friends de-
part farre from him: though he be instant
with wordes, yet they will not.

8 We that poffelleth underftanding, lo-
ueth his owne foule, and keepeth wifedome,
to finde goodnelle.

9 A falfe witneffe fhall not bee unpuni-
shed: and he that fpeaketh lies, fhall perifh.

10 Pleaure is not comely for a foole,
much leffe for a fervant to haue rule over
princes.

11 The difcretion of a man deferreth his
anger: and his glorie is to paffe by an of-
fence.

12 The kings wrath is like the roaring
of a lion: but his fauour is like the dew vpon
the graffe.

13 A foolifh fonne is the calamitie of his
father, and the contentions of a wife are
like a continual dropping.

14 Houfe and riches are the inheritance
of the fathers: but a prudent wife com-
meth of the Lord.

15 Slothfullneffe cauleth to fall afleepe,
and a deceitfull perfon fhall be affamifhed.

16 We that keepeth the comandement,
keepeth his owne foule: but hee that defpi-
feth his wayes, fhall die.

17 Wee that hath mercie vpon the poore,
lendeth vnto the Lord: and the Lord will
recompence him that which hee hath giuen.

18 Chasten thy sonne while there is
hope, and let not the foule fpare for his mur-
muring.

19 A man of much anger fhall fuffer pu-
nifhment: and though thou deliuer him,
yet will his anger come againe.

20 Heare counfell, and receiue inftruction,
that thou mayeft be wife in thy latter ende.

21 Many deuices are in a mans heart:
but the counsell of the Lord fhall ftand.

p He that is ioy-
ned with a ver-
tuouf woman in
marriage, is blef-
fed of the Lord,
as Chap. 19. 14.
q That is, oft
times fuch are
found which are more readie to doe pleasure then he that is more
bound by duetic.

Chap. 28. 6.

Deut. 19. 19.
dan. 13. 62.

a To haue com-
fort of them.
b He that is vpi-
right in iudge-
ment, findeth fa-
uour of God.
c The free vie of
things is not to
be permitted to
him that cannot
vie them aright.
d That is, to co-
uer it by charitie,
and to do therein
as may moft ferve
to Gods glorie.
Chap. 20. 2.
Chap. 17. 21.
Chap. 21. 9.
e As raie that
droppeth and ro-
teth the houfe.
Chap. 8. 22.

f Though for a
time he giue
place to counfell,
yet foone after
will he giue place
to his raging af-
fections.
g Mans deuice
fhall not haue
fucceffe, except
God gouerne it,
whole purpofe
is vnchangeable.

h That is, that hee is goodnesse, and a poore man is better be honest: for the then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 The slouthfull hideth his hand in his holome, and will not put it to his mouth againe.

25 Smite a scorner, and the foolish will beare: and reprove the prudent, and he will understand knowledge.

26 Hee that destroyeth his father, or cha- seth away his mother, is a lewd and shameful childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witness mocketh at iudgement, and the mouth of the wicked swalloweth by iniquitie.

29 But iudgements are prepared for the scorner, and stripes for the backe of the foolcs.

CHAP. XX.

a By wine here is meant him that is giuen to wine, and so by strong drinke.

1 Wine is a mocker, and strong drinke is raging: and whosoever is deceiued thereby, is not wise.

2 The feare of the King is like the roaring of a lion: hee that prouoketh him into anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but every foole will be meddling.

4 The slouthfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.

5 The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding will drawe it out.

6 Many men will boast, every one of his owne goodnesse: but who can finde a faithfull man?

7 Hee that walketh in his integritie, is just: and blessed shall his children bee after him.

8 A King that sitteth in the throne of iudgement, cha- seth away all euill with his eyes.

9 What can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A childe also is knowne by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the ear to heare, and the eye to see.

13 Lone not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when hee is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious reuel.

16 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The head of deceit is sweete to a man:

but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slaunderer, discovereth secrets: therefore meedle not with him that flattereth with his lips.

20 Hee that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 The steps of man are ruled by the Lord: howe can a man then vnderstand his owne way?

25 It is a destruction for a man to denoue that which is sanctified, and after the bowles to inquire.

26 A wife king scattereth the wicked, and causeth the wheele to turne ouer them.

27 The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 Mercie and trueness preserue the King: for his throne shall be established with mercie.

29 The beautie of yong men is their strength, and the glorie of the aged is the gray head.

30 The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

31 The chastitie of the inward partes, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: hee turneth it whither soeuer it pleaseth him.

2 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a prouide heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but whosoever is hastie commeth surely to pouertie.

6 The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The robbrie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is perueried and strange: but of the pure man, his worke is right.

9 Hee that goeth rashly about his businesse and without counsell

Chap. 13. 11. d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and polle their subiects to maintaine their lustes.

Chap. 19. 13. and 25. 24.
For, in a great familie.

e Reade Chap. 19. 25.

f Though the godly admonish them both by wordes and example of life, yet the wicked will not amend, till God destroy them, g To doe a pleasure to the angry man, pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places. *Eccles. 35. 18. 22.*

i Meaning abundance of all things.

k Wisdome ouercommeth strength & confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.

m He may boldly testifie the truth that he hath heard.

Eccles. 7. 3.
a Which commeth by well doing.
Chap. 29. 13.
b Liue together, and haue neede the one of the other.
Chap. 27. 12. c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hath no fauour in his eyes:

11 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shall also cry and not bee heard.

14 A gift in secrete pacifieth anger, and a gift in the bosome great wrath.

15 It is toy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisdome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shall be a poore man: and he that loueth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transgressor of the righteous.

19 * It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 Hee that followeth after righteousness and mercy, shall finde life, righteousness and glory.

22 A wise man goeth vp into the citise of the mighty, and calteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, haucie & scornful is his name: that worketh in his arrogancie wrath.

25 The desire of the slouthfull slayeth him: for his hands refuse to worke.

26 Hee couereth euermore greedily, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abomination: howe much more when hee bringeth it with a wicked minde.

28 A false witness shall perish: but hee that heareth, shall speake continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdome, neither vnderstanding, nor counsell against the Lord.

31 The boile is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

A good name is to bee chosen aboue a great riches, and louing fauour is aboue silver and aboue gold.

2 The rich and poore meete together: the Lord is the maker of them all.

3 A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thomas and shares are in the way of the frowarde: but hee that regardeth his soule, will depart farre from them.

6 Teache a child in the trade of his way, and when he is olde, hee shall not depart from it.

7 The rich ruleth the poore, and the borrower is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the rod of his anger shall faile.

9 He that hath a good eye, hee shall be blessed: for hee giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out: to contention and reproche shall cease.

11 Hee that loueth purenesse of heart for the grace of his lippes, the king shall be his friend.

12 The eyes of the Lord preserve knowledge: but hee ouerthroweth the wordes of the transgressor.

13 The slouthfull man sayth, A Lyon is without, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: hee with whome the Lorde is angry, shall fall therein.

15 Foolishnesse is bound in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge.

18 If it shall be pleasant, if thou keepe them in thy belly, and if they bee directed to together in thy lips.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heede.

20 Haue not I written vnto thee * three times in counsels and knowledge,

21 That I might shewe thee the assurance of the wordes of truth to answer the wordes of truth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted in iudgement.

23 For the Lord will defend their cause, and spoyle the soule of those that spoyle them.

24 Make no friendship with an angry man, neither goe with the furious man.

25 If thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why caulest thou that hee shoulde take thy bedde from vnder thee?

28 Thou shalt not remove the ancient boundes which thy fathers haue made.

29 Thou seest that a diligent man in his humilitie standeth before kings, and standeth not before the base foer.

d Bring him vp vertuously, & hee shall so continue.

e His authoritie whereby he did oppresse others, shall be taken from him.

Eccles. 31. 23. f He that is mercifull and liberal.

g He sheweth princes should vie their familiarie, whose conscience is good,

and their talke wise and godly.

h Favour them that loue knowledge.

i He derideth them that inuent vaine excuses, because they would

nor doe their dueitie.

k So God punisheth one sinne by another, when hee suffereth the wicked to fall into the acquaintance of an

harlot.

l He is naturally giuen vnto it.

m He sheweth what the ende of wisdome is: to wit, to direct vs to the Lorde.

n That is, sundry times.

2 Ebr. in the gate.

Chap. 23. 11. o Haue not I to doe with him

that is not able to rule his affections: for hee would hurt thee

by his euill conuersation.

p Which rashly put themselves in danger for others, as Chap. 6. 1.

Deut. 27. 17.

chap. 23. 10.

a Hate with sobriety.

b Bridle thine appetite, as it were by force and violence.

c For oft times the rich, when they bid their infectious to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestow not the gifts of God hath giuen thee to get worldly riches.

e That is, contentious, as contrary, a good eye is taken for liberal,

as chap. 22. 9. f He will not cease, till he hath done thee some harme, and his flattering words shall come to nouse,

Deut. 27. 17. chap. 22. 28. Chap. 22. 23.

g That is, from destruction,

29. 18. eccl. 30. 1. g That is, from destruction,

29. 18. eccl. 30. 1. g That is, from destruction,

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29. 18. eccl. 30. 1. g That is, from destruction,

Vhen thou sittest to eate with a ruler, consider diligently what is before thee.

2 And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his dainties meates: for it is a deereuable meate.

4 Trauaile not too much to be rich: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taken her to her wings, as an eagle, & fliech into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his dainties meates.

7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy meates that thou hast eaten, and thou shalt loie thy sweete wordes.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy wordes.

10 * Remoue not the ancient boundes, and enter not into the feldes of the fatherlesse.

11 For hee that redeemeth them, is mightie: he wil defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the wordes of knowledge.

13 * Withholde not correction from the child: if thou smite him with the rod, hee shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 O my sonne, if thine heart bee wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lippes speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it bee in the feare of the Lord continually.

18 For liuely there is an ende, and thy hope shall not be cut off.

19 O thou my sonne, heare and be wise, and guide thine heart in the way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 O be thy father that hath begotten thee, and despise not thy mother when shee is olde.

23 Buy the truth, but sell it not: like-wisely wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and she that bare thee, shall reioyce.

26 O my sonne, giue me thine heart, and let thine eyes delight in my wordes.

27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 * Also the yeech in waite as for a pray, and shee increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is muring? to whom are woundes without cause? and to whom is the rednesse of the eyes?

30 Euen to them that tary long at the wine, to them that goe, and seeke murt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt bee as one that slee- peth in the middes of the sea, and as hee that sleeper in the top of the mast.

35 They haue stricken me, that thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIII.

* Not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lipps speake mischief.

3 Through wisdom is an house build- ed, and with understanding it is establi- shed.

4 And by knowledge shall the cham- bers bee filled with all precious and plea- sant riches.

5 A wise man is strong: for a man of vn- derstanding increaseth his strength.

6 * For with counsell thou shalt enter- prise thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdom is he to a foole: therefore he cannot open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou bee faint in the day of ad- uerlitie, thy strength is unall.

11 Deliuer them that are drawn to death: and tolke thou not pelerne them that are led to be shame.

12 If thou say, Behold, we knowe not of it: he that pondereth the hearts, doeth not he understand it? and hee that keepeth thy soule, knoweth ho it not? will not he also recompense euery man according to his workes?

13 O my sonne, eate of honie, for it is good, and the honie combe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an ende, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man calleth seuen times, and riseth againe: but the wicked fall into mischief.

17 Woe thou not glad when thine enemy falleth,

n Which by arte make wine strong, and more pleasant.

o That is, drunkennesse shall bring thee to whoredome.

p In such great danger shalt thou be.

q Though drunkennesse make them more insensible then beasts, yet can they not refrain.

r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

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r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

r Psal. 37. 1. chap. 23. 17.

f To be auenged on thee.
Psal. 37. 1.
chap. 23. 17.
Chap. 13. 9.

18. Least the Lord see it, and it displease him, and he turne his wrath from him.
19. * For it is better, that it be sayde vnto thee, Come by hither, then thou to bee put lower in the p'sence of the prince whome thou eyes haue seene.
20. For there shall be none end of plagues to the euill man: the light of the wicked shall be put out.

g Meaning, either of the wicked, and seditious, as verse 19. & 21, or of them that feare not God nor obey their king.
Elr, to know the face.
Chap. 17. 15.
Isa. 5. 23.

21. By lonne, feare the Lord, & the king, and ineddle not with them that are seditious.
22. For their destruction shall rise suddenly, and who knoweth the ruine of them both?
23. ALSO THESE THINGS PERTAINETH TO THE WISE, It is not good: to haue respect of any person in iudgement.
24. He that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.
25. But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodness.
26. They shall kisse the lipes of him that answerech vpright woordes.

h Before of the meannes how to compass it before thou take any enterprise in hand.
Chap. 20. 22.
i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

27. Prepare thy woordes without, & make ready thy thyngs in the field, & after, build thine house.
28. Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lippes?
29. * Say not, I will doe to him, as hee hath done to me, I will recompense euery man according to his worke.
30. I passed by the felds of the slouthfull, and by the vineyard of the man destitute of vnderstanding.
31. And lo, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.

k That I might learne by another mans fault, I Reade Chap. 6. 10.

32. Then I behelde, and I considered it well: I looked vpon it, and I receiued instruction.
33. Yet a little sleepe, a little slumber, a little folding of the hands to sleepe:
34. So thy pouertie commeth as one that traileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

I THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah king of Iudah copied out.

a Whom Hezekiah appoynted for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doth not reuenge the cause of his iudgements to man.
d Because the king ruleth by the reuened word of God, the cause of his doings must appeare, and therefore hee must vse diligence in trying out of causes.
e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king: when he is vpright, and doeth his due tie. f When vice is remoued from a king, he is a meete vessel for the Lords vse. g It is not enough that hee be pure himselfe, but that he put away others that be corrupted.

The glory of God is to: conceale a thing secret: but the kings honour is to search out a thing.
3 The heavens in height, and the earth in deepenesse, and the kings heart can not man leache out.
4 Take the drasse from the siluer, and there shall proceede a vessel for the finer.
5 Take away the wicked from the king, & the king shall be as a new vessel for the Lords vse. g It is not enough that hee be pure himselfe, but that he put away others that be corrupted.

and his thone shall be established in righte oulinesse.
6 Boast not thy selfe before the king, and stand not in the place of great men.
7 * For it is better, that it be sayde vnto thee, Come by hither, then thou to bee put lower in the p'sence of the prince whome thou eyes haue seene.

Luke. 14. 10.

8 Doe not foorth hastily to strife, lest thou knowe not what to doe in the ende thereof, when thy neighbour hath put thee to shame.
9 Debate thy matter with thy neighbour, and discouer not the secret to another,
10 Least hee that heare it, put thee to shame, and thine infamie doe not cease.
11 A word spoken in his place, is like apples of gold with pictures of silver.
12 He that reponeth the wise, and the obedient eare, is as a golden earcing and an ornament of fine golde.
13 As the colde of the snow in the time of harvest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

h Lest whereas thou thinkest by this means to haue an ende of the matter, it put thee to farther trouble.
i In the time of great heat when men desired cold.

14 A man that boasteth of false liberalitie, is like clouds and wind without raine.
15 A prince is pacified by staying of anger, and a soft tongue breaketh the bones.
16 If thou hast found home, eate that is sufficient for thee, least thou be ouer full, and vomite it.
17 Withdraw thy foote from thy neighbours house, lest he be wearie of thee, and hate thee.
18 A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrow.
19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.
20 He that taketh away the garment in the colde season, is like vinegar powred vpon nitre, or like him that singeth songs to an heauie heart.

k Which haue an outward appearance, and are nothing within.
l By not ministering occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15. 1.
n Vse moderately the pleasures of this world.

21 * If he that hateth thee bee hungry, giue him bread to eate, and if he bee thirstie, giue him water to drinke.
22 For thou shalt lay coales vpon his head, and the Lord shall recompense thee.
23 As the southwinde driueth away the raine, so doeth an angrie countenance the slanderer tongue.
24 * It is better to dwell in a corner of the house tope, then with a contentious woman in a wide house.
25 Auaire the colde waters to a wearie soule, so is good netes fro a farre country.
26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

o Which melteth it, and consumeth it, || Cor. 12. 20.
p Thou shalt as it were by force ouercome him, insofarth that his owne confidence shall moue him to acknowledge thy benefites, and his heart shall be inflamed.
Chap. 21. 9.

27 It is not good to eate much horse: so to search their otone glorie is not glorie.
28 A man that reframeth not his appetite, is like a citie which is broken downe, and without walles.

Eccles. 3. 22.

q And so is in extreme danger.

CHAP. XXVI.

As the snowe in the sommer, and as the raine in the harvest are not meete, so is honour vnseemely for a foole.

2 As the sparow by flying, and the swallow by flying, and the swallow

low by flying escape, so the curse that is caused
lesse, shall not come.
3 Unto the horse belongeth a whippe, to
the asse a bridle, and a rodde to the fooles
backe.

4 Answer not a foole according to his
foolishnesse, lest thou also be like him.

5 Answer a foole according to his foo-
lishnesse, lest he be wise in his owne con-
ceite.

6 He that sendeth a messenge by the hand
of a foole, is as he that cutteth off the tree,
and drinketh iniquitie.

7 As they that lift by the legs of the lame,
so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in
an heape of stones, so is he that giveth glo-
rie to a foole.

9 As a thorne standing vpon in the hand
of a drunkard, so is a parable in the mouth
of fooles.

10 The excellent that foined al things,
both rewardeth the foole and rewardeth
the transgressors.

11 As a dog turneth againe to his owne
vomite, so a foole turneth to his foolish-
nesse.

12 Seekest thou a man wise in his owne
conceite? a more hope is of a foole then of
him.

13 The stouthfull man sayeth, A Lyon
is fit the way: a Lyon is in the streetes.

14 As the doore turneth vpon his hinges,
so doeth the stouthfull man vpon his bed.

15 The stouthfull hideth his hand in his
bosome, and it grieueth him to put it againe
to his mouth.

16 The sluggard is wiser in his owne
conceite, then seven men that can render a
reason.

17 He that passeth by and medleth with
the strife that belongeth not vnto him, is as
one that taketh a dogge by the eares.

18 As he that smiteth himselfe mad, casteth
firebrands, arrows, & mortal things.

19 So dealeth the deceitfull man with
his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched,
and without a talebearer strife ceaseth.

21 As the cole maketh burning coles, and
wood a fire, so the contentious man is apt
to kindle strife.

22 The wooddes of a talebearer are as
flatterings, and they goe downe into the
bowels of the belie.

23 As silver dross overlaid vpon a pot-
sheard, so are burning lippes, and an euill
heart.

24 Hee that hateth, will counterfeit
with his lippes, but in his heart he layeth
vp deceit.

25 Though hee speake fauourable, be-
leeue him not: for there are seven abomi-
nations in his heart.

26 Hatred may bee covered by deceit:
but the malice thereof shall bee discovered
in the congregation.

27 Hee that diggeth a pit, shall fall
theretin, and hee that rolleth a stone, it shall
returne vnto him.

28 A false tongue hateth the afflicted,

and a flatterer mouth causeth ruine.

CHAP. XXVII.

1 Dast not thy selfe of to morowe: for
thou knowest not what a day may bring
forth.

2 Let another man praise thee, and not
thine owne mouth: a stranger, and not
thine owne lippes.

3 A stone is heauie, and the sand weigh-
tie: but a fooles wrath is heavier then them
both.

4 Anger is cruell, and wrath is raging:
but who can stand before enuie?

5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithfull,
and the kisses of an enemy are pleasant.

7 The person that is full, despiseth an
honic combe: but vnto the hungrie soule
euery bitter thing is sweete.

8 As a bird that wandereth from her
nest, so is a man that wandereth from his
owne place.

9 As oymint and perfume reioyce the
heart, so doeth the sweetnesse of a mans
friend by hearty counsell.

10 Thine owne friende and thy fathers
friend forsake thou not: neyther enter into
thy brothers house in the day of thy cala-
mitie: for better is a neighbour that is nere,
then a brother farre off.

11 My loue, bee wise, and reioyce mine
heart, that I may answer him that repro-
cheth me.

12 A prudent man seeth the plague,
and hideth himselfe: but the foolish go on
still, and are punished.

13 Take his garment that is surety
for a stranger, and a pledge of him for the
stranger.

14 He that prayeth his friend with a
loude voyce, rising early in the morning,
it shall be counted to him a curse.

15 A continuall dropping in the day of
raine, and a contentious woman are alike.

16 He that hideth her, hideth the wounde,
and she is as the oyle in his right hand, that
vntereth it selfe.

17 Iron sharpeneth iron, so doeth a man
sharpen the face of his friend.

18 He that keepeth the figge tree, shall
eate the fruite thereof: so he that buyeth
vpon his master, shall come to honour.

19 As in water face answereth to face,
so the heart of man to man.

20 The graue and destruction can neuer
be full, so the eyes of man can neuer bee
satiified.

21 As is the lining pot for silver, and the
fornace for golde, so is every man according
to his dignitie.

22 Though thou shouldst buy a foole
in a market among wheate buyed with a
pessell: yet will not his foolishnesse depart
from him.

23 Be diligent to knowe the state of thy
flocke, and take heede to the sheards.

24 For riches remaine not alway, nor the
croune from generation to generation.

25 The hee discovereth it selfe, and the
grass appeareth, and the herbes of the
mountaines are gathered.

a Delay not the
time, but take
occasion when
it is offered.

Ecclm. 22. 15.

b For the enui-
ous are obstinate
and cannot be
reconciled.

c They are flatter-
ing and seeme
friendfull.

Iob. 6. 6.

d Trust not to
any worldly
helpe in the day
of thy trouble.

e Reade Chap.
22. 3.

Chap. 22. 16.

f Ebr. blesteth.
f Hastily, and
without cause.

Chap. 19. 13.
and 21. 9.

g One hastie
man prouoketh
another to
anger.

h There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference.

Ecclm. 14. 9.

Chap. 17. 3.

i That is, he is
either known to
be ambitious, and
glorious, or ham-
ble and modest.

a Consent not
vnto him in his
doings.

b Reproue him
as the matter
requireth.

c To wit, of the
messenger, whom
he sendeth.

d That is, recei-
ueth damage
thereby.

e Whereby he
both hurteth
himselfe and
others.

f Meaning, God.

2. Per. 2. 22.

g For the foole
will rather be
counsellled then
be: also the foole
inneth of igno-
rance, and the
other of malice.

h Reade Chap.
22. 13.

Chap. 19.

Chap. 19.

Chap. 19.

Chap. 19.

i Which disem-
bleth himselfe to
be that he is not.

Ecclm. 28. 10.

Chap. 18. 8.

k They will
soone breake
out and vnder-
take themselves.

l Meaning, many:
he vlieth the
number certaine
for the vncer-
taine.

m In the assem-
bly of the godly.

Ecclm. 10. 8.

Ecclm. 27. 26.

k This declareth
the great good-
nesse of God to-
wards man, and
the diligence
that he requireth
of him for the preservation of his gifts.

26 The 1 lambs are for thy clothing,
and the goates are the price of the field.
27 And see the milke of the goates bee
sufficient for thy food, for the food of thy
familie, & for the sustenance of thy maides.

for that man will transgresse for a piece of
bread.

22 A man with a wicked eye hasteth to
riches, and knoweth not, that pouertie shall
come vpon him.

23 Hee that rebuketh a man, shall finde
more fauour at the length, then he that flat-
tereth with his tongue.

24 He that robbeth his father and mo-
ther, & layeth, It is no transgression, is the
companyon of a man that despoyleth.

25 He that is of a proud heart, stirreth
vp strife: but he that trusteth in the Lord,
shall be m. fat.

26 He that trusteth in his owne heart, is
a fool: but hee that walketh in wisdom,
shall be deliuered.

27 Hee that giveth vnto the poore, shall
not lacke: but he that hideth his eyes, shall
have many curles.

28 When the wicked rise vp, men hide
themselves: but when they perishe, the righ-
teous increaseth.

k He will be a-
bused for no-
thing.
l Meaning him
that is couetous.

m Shall haue all
things in abun-
dance.

Chap. 29. 2.

CHAP. XXVIII.

The wicked flee when none pursueth:
but the righteous are bolde as a lyon.

2 For the transgression of the land there
are many princes thereof: but by a man of
vnderstanding & knowledge a realme like-
wise endureth long.

3 A poore man, if he oppresse the poore,
is like a raying raine, that leaueth no foode.

4 They that forsake the Law, praye the
wicked: but they that keepe the Law, let
themselves against them.

5 Wicked men vnderstande not iudge-
ment: but they that seeke the Lord, vnder-
stand all things.

6 Better is the poore that walketh in
his vprightnes, then he that peruerteth his
wayes, though he be rich.

7 He that keepeth the Law, is a childe of
vnderstanding: but he that feedeth the gluti-
cons, shameth his father.

8 He that increaseth his riches by vniuer-
sall intercell, gathereth them for him that
will be mercifull vnto the poore.

9 He that turneth away his care from
hearing the Law, euen his prayer shall be
abominable.

10 He that causeth the righteous to goe
astray by an euill way, shall fall into his
owne pit, & the vpright shall inherite good
things.

11 The rich man is wise in his owne co-
necite: but the poore that hath vnderstan-
ding, can trye him.

12 When righteous men reioyce, there
is great glory: but when the wicked come
vp, the man is tryed.

13 Hee that hideth his sinnes, shall not
prosper: but he that confesseth, & forsaketh
them, shall haue merite.

14 Blessed is the man that feareth al-
way: but he that hardeneth his heart, shall
fall into euill.

15 As a roaring lyon, and an hungry
beare, so is a wicked ruler over the poore
people.

16 A prince destitute of vnderstanding,
is also a great oppressour: but hee that
hath wisdom, couetousnesse, shall prolong his
dayes.

17 A man that doeth violence against
the blood of a perdue, shall flee vnto the
grave, and they shall not stay him.

18 He that walketh vprightly, shall be sa-
ued: but he that is froward in his wayes,
shall once fall.

19 He that tilleth his land, shall be sat-
isfied with his food: but hee that followeth the
idle, shall be filled with pouertie.

20 A faithfull man shall abound in blef-
sings, and he that maketh haste to be rich,
shall not be innocent.

21 To haue respect of person is not good:

CHAP. XXIX.

A man that hardeneth his necke, when
he is rebuked, shall suddenly be destroy-
ed and cannot be cured.

2 When the righteous are in authori-
tie, the people reioyce: but when the wicked
beareth rule, the people sigh.

3 A man that loueth wisdom, reioy-
ceth his father: but hee that feedeth his
sins, wasteth his substance.

4 A king by iudgement maintaineth the
country: but a man receiuing giftes, de-
stroyeth it.

5 A man that flattereth his neighbour,
spreaderh a net for his steps.

6 In the transgression of an euill man is
his snare: but the righteous both sing and
reioyce.

7 The righteous knoweth the cause of
the poore: but the wicked regardeth not
knowledge.

8 Scornefull men bring a citie into a
snare: but wise men turne away wrath.

9 If a wife man contend with a foolish
man, whether hee be angry or laugh, there
is no rest.

10 Bloody men hate him that is vpright:
but the iust haue care of his soule.

11 A foole pouerishe out all his minde: but
a wise man keepeth it in till afterwarde.

12 A prince that hearkeneth to lyes,
all his seruants are wicked.

13 The poore and the vniuer meete to-
gether, and the Lord lighteneth both their
eyes.

14 A king by iudgement y poore in truth,
his throne shall be established for euer.

15 The rodde and correction geue wise-
dome: but a childe (ee at libertie), maketh
his mother ashamed.

16 When the wicked are increased, trans-
gression increaseth: but the righteous shall
see their fall.

17 Correct thy sonne & he will gine thee
rest, and will gine pleasures to thy soule.

18 Where there is no vision, the peo-
ple decay: but hee that keepeth the Law,
is blessed.

Chap. 28. 12, 28.
Or, we increaseth.

Luke 15. 13.

a He that giueth
care to the flatter-
er, is in danger as
the bird is before
the fowler.

b He is euer ready
to fall into the
snare that he layeth
for others.

c He can beare no
admonition, in
what sort soeuer
it is spoken.

Chap. 22. 2.

Chap. 20. 28.

d Where there
are not faithfull
ministers of the
worsh of God.

a Because their
owne conscience
accuseth them.
b The state of
the common
weale is often-
times changed.

Chap. 19. 10.

e For God will
take away the
wicked vniuer,
& gine his goods
to him that shall
bestowe them
well.

d Because it is
not of faith,
which is ground-
ed on Gods
wordes, or Law,
which the wicked
contemner.

e And iudice that
he is not wise,
Chap. 29. 2.

f He is knowne
by his doings to
be wicked.

g Which flatter-
eth in awe of
God and is a
fraide to offend
him.

h For he can ne-
uer be satisfied,
but euer oppres-
seth & spoylith.

i None shall be
able to deliuer
him.

Chap. 12. 11. and
ecclus. 20. 27.

Chap. 13. 11. and
ecclus. 20. 21.

e He that is of a
servile and rebel-
lious nature.
|| Or, regard.

19 A servant will not be chastised with
wordes: though he understand, yet he will
not learn thereof.

20 Swift thou a man hastie in his mat-
ters: there is more hope of a foole, then of
him.

21 See that delicately bringeth up his
servant from youth, at length hee will bee
euen as his sonne.

22 * An angry man stirreth up strife, and
a furious man aboundeth in transgression.

23 * The pride of a man shall bring him
low: but the humble in spirit shall enjoy
glory.

24 He that is partner with a cheefe, ha-
teth his owne soule: hee heareth cursing,
and declareth it not.

25 The feare of man bungeth a * snare:
but he that trusteth in the Lorde, shall bee
exalted.

26 Many doe seeke the face of the ruler:
but every mans iudgement commeth from
the Lord.

27 A wicked man is abomination to the
just, and he that is upright in his way, is a
bomination to the wicked.

CHAP. XXX.

2 To humble our selves in consideration of Gods
workes. 3 The worde of God is persue. 11 Of the
wicked and hypocrites. 15 Of things that are ne-
cessary to be feared. 18 Of others that are wonderfull.

THE WORDS OF AGUR THE
SONNE OF IAKH.

The prophecie which the man spake unto
Ishiel, euen to * Ishiel, and Ical.

2 Surely I am none: foolish then any
man, and haue not the understanding of a
man in me.

3 For I haue not learned wisdom, nor
attended to the knowledg of holy things.

4 Who hath ascended up to * heauen,
and descended? Who hath gathered the
winde in his fist: who hath bound the wa-
ters in a garment? Who hath established
all the endes of the worlde? What is his
name, and what is his sonnes name, if thou
canst tell?

5 * Every word of God is pure: he is a
shield to those, that trust in him.

6 * But nothing unto his wordes, lest he
reproue thee, and thou be found a liar.

7 Two * things haue I required of thee:
deny me them not before I die.

8 Remove farre from me vanitie and
lies: giue me not power, nor riches: feede
me with fooode convenient for me.

9 Lest I be full, and denie thee, and say,
* Who is the Lorde: or lest I be poore, and
steale, and take the name of my God in
vaine.

10 Accuse not a servant unto his ma-
ster, lest he curse thee, & when thou hast of-
fended.

11 There is a generation that curseth their
father, and doeth not blesse their mother.

12 There is a generation that are pure in
their owne conceits, and yet are not washed
from their filthinesse.

13 There is a generation, whose eyes are
haunted, and their eye liddes are lifted up.

14 There is a generation, whose teeth are

as swordes, and their chawes as knives to
eate up the afflicted out of the earth, & the
poore from among men.

15 The house leache hath two * daughters
which cry, Gine, gine. There be three things
that will not be satisfied: yea, foure that lay
not, It is enough.

16 The graue, & the barren wombe, the
earth that cannot bee satisfied with water,
and the fire that saith not, It is enough.

17 The eye that mocketh his father, and
despisech the instruction of his mother, let
the rauen * of the valley picke it out, and
the yong eagles eate it.

18 There be three things hid from mee:
yea, foure that I knowe not.

19 The way of an eagle in the ayre, the
way of a serpent vpon a stone, the way of
a ship in the muddes of the sea, and the way
of a man with a maide.

20 Such is the way also of an adulte-
rous woman: she eareth and * wipech her
mouth, and sayeth, I haue not committed
iniquitie.

21 For three things the earth is moued:
yea, for foure it cannot lullene it selfe:

22 For a servant when he reigneth, and
a foole when he is filled with meare,
23 For the hatefull woman, when she is
married, and for a handmaide * is * here
to her mistres.

24 These be foure small things in the
earth, yet they are * wise and full of wis-
dome:

25 The pilmires a people not strong, yet
prepare they their meate in sommer:

26 The conies a people not mightie, yet
make they their houses in the rocke:

27 The grasshopper hath no king, yet go
they forth all by bands:

28 The spider taketh holde * with her
hands, and is in kings palaces.

29 There be three things that order wel
their going: yea, foure are comely in going,

30 A lion which is strong among beasts,
and turneth not at the sight of any:

31 A lustie gray bound, and a goate, and
a king against whom there is no rising up.

32 If thou haist bene foolish in lifting thy
selfe up, and if thou haist thought wickedly,
lay thine hand vpon thy mouth.

33 * Who one churneth milke, he bringeth
forth butter: and hee that wringeth his
nose, causeth blood to come out: so hee that
foreteth wrath, bringeth forth strife.

CHAP. XXXI.

2 Hee exhorteeth to chastitie and iustice, 10
And sheweth the condicions of a wise and worthy
woman.

1 THE WORDS OF KING LE-
mucl: the * prophecie which his
mother taught him.

What my sonne! and what the sonne
of my wombe! and what, O sonne
of my desires!

3 Gine not thy strength vnto women, * nor

b The doctrine, which his mother Bath-sheba taught him. c By
this often repetition of one thing she declareth her motherly affec-
tion. d And sheweth that women are the destruction of Kings, if they
haunt them.

h The leache
hath two torke
in her tongue,
which here he
calleteth her two
daughters, where-
by the sucketh *
blood, and is ne-
uer satiate: euen
so are the coue-
tous extortioners
insatiable.
i Which haunt
in the valley for
carnions.

k She hath her
desires, and after
counterfeiteth as
though she were
an honest wo-
man.

l These com-
monly abuse the
state whereunto
they are called.

m Which is ma-
ried to her mas-
ter after the
death of her
mistres.

n They contene
great doctrine
and wisdom.

o If man be not
able to compasse
these common *
things by his wis-
dome, we cannot
attribute wise-
dome to man,
but follie.

p Make a stay &
continue not in
doing euill.

a That is, of Sa-
lomon, who was
called Lemuel,
that is, of God,
because God
had ordeined
him to be King
ouer Israel.

e That is, the King must not give himselfe to wantonnesse and neglect his office, which is to execute iudgement.

f For wine doeth comfort the heart, as Psal. 104. 15.

g Defend their cause that are not able to helpe themselves.

h He shall not neede to vse any vnlawfull meanes to gaine his living.

i Or, meate, as Psal. 111. 5.

i She prepareth their meate betime.

k She purchaseth it with the gaine of her trauaile.

thy wayes, which is to destroy Kinges.

4 It is not for Kinges, O Lemuel, it is not for Kinges to drinke wine, nor for punces strong drinke.

5 Lett he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perishe, and vnto them that haue griefe of heart.

7 Let him drinke, that he may forget his pouertie, and remember his miserie no more.

8 Open thy mouth for the dumme in the cause of all the children of destruction.

9 Open thy mouth: fudge righteously, and iudge the afflicted, and the poore.

10 Who shall finde a vertuous woman: for her price is faire above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of people.

12 She will doe him good, and not euill all the dayes of her life.

13 Shee clebeth wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of merchants: she bringeth her foode from afarre.

15 And shee riseth, while it is yet night: and giueth the portion to her housholde, and she is iudicarie to her maidens.

16 She considereth a field, and getteth it: and with the fruite of her handes shee planteth a vineyard.

17 Shee girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her handes to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, & putteth forth her handes to y needy.

21 Shee feareth not the know for her familie: for all her family is clothed wth skarlet.

22 Shee maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the gates, when he stretcheth wth Elders of the land.

24 Shee maketh libertes, & selleth them, and giueth girdles vnto the merchant.

25 Strength & honour is her clothing, and in the latter day she shall reioyce.

26 Shee openeth her mouth to wisdom, and the law of grace is in her tongue.

27 Shee overleeth y wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and call her blessed: her husband also shall prayse her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Favour is deceitfull, and beautie is bantie: but a woman that feareth the Lord, shee shall be praised.

31 Giue her of the fruite of her handes, and let her owne workes prayse her in the gates.

Or, with double.

l In the assemblies, and places of iudgement.

Or, linnen cloth.

m After that he had spoken of the apparell of the body, he now

declareth the apparell of the spirit.

n Her tongue is as a booke

whereby one might learne many good

things: for she delighteth to

talke of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours

and commend her therefore.

q Forasmuch as the most honourable

are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a Preacher and one that desireth to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which see their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none enduranc. 3 All mans wisdom is but folle and griefe.

He wordes of the Preacher, the sonne of Dauid king in Ierusalem.

2 Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his trauell, which he suffereth vnder y sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and daitheth to his place, where he riseth.

6 The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuites.

7 All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place, whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bene? that that shall be: and what is it that hath bene done? that which shall bee done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

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10 Is there any thing, whereof one may say, and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

c By the sunne, winde and riuers,

he sheweth that the greatest labour

and longest hath an end,

and therefore there can be no

felicitie in this world.

Eccles. 40. 11.

f The sea which compasseth all the earth, filleth the veins there-

of, the which poure out springs

and riuers into the sea againe.

g He speaketh of times and seasons,

and things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth
that if any could
haue attained to
felicitie in this
worlde by labour
and studie, he
chiefly should
haue obtained it
because he had
giftes and aydes
of God there-
unto aboue al
er.

Man of nature
hath a desire to
know, and yet is
not able to come
to the perfection
of knowledge,
which is the pu-
rification of sin,
to humble man,
and to teach him
to depend onely
vpon God.
k Man is not
able by all his
diligence to
cause things to
goue otherwise
then they doe:
neither can he
number the
fautes that are committed, much lesse remedie them. l That is, vaine
things, which serued vnto pleasure, wherein was no commoditie, but
griefe and trouble of conscience. m Wisdome and knowledge
cannot be come by without great paine of body and mind: for when
a man hath attained to the highest, yet is his minde neuer fully con-
tent: therefore in this world is no true felicitie.

lay, Beholde this, it is nether: it hath bene
already in the olde time that was before
vs.

11 There is no memorie of the former,
neither shall there be a remembrance of the
latter that shall bee, with them that shall
come after.

12 ¶ The Preacher haue bene king
ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search
and finde out wisdome by all things that
are done vnder the heauen: (this Ioye tra-
uaile hath God giuen to the sonnes of men,
to humble them thereby)

14 I haue considered all the workes that
are done vnder the sunne, and beholde, all is
vanitie, and veration of the spirit.

15 That which is crooked, can none
make straight: and that which faileth, can
not be numbered.

16 I thought in mine heart, and sayde,
Beholde, I am become great, and excell
in wisdome, all them that haue bene before me
in Ierusalem: and mine heart hath seene
much wisdome and knowledge.

17 And I gaue mine heart to knowe
wisdome and knowledge, madnesse and
foolishnesse: I knew also that this is a ver-
ation of the spirit.

18 For in the multitude of wisdome is
much griefe: and hee that increaseth
knowledge, increaseth sorrowe.

CHAP. II.

Pleasures, sumptuous building, fleshes and pos-
sessions are but vanitie. 15 The wife and the foole
haue both one end, touching the bodily death.

1 I saide in mine heart, Goe to now, I wil
prooue thee with ioy: therefore take thou
pleasure in pleasant things: and beholde,
this also is vanitie.

2 I said of laughter, thou art mad: and
of ioy, what is this that thou doest?

3 I sought in mine heart to giue my
selfe to wine, and to leade mine heart in
wisdome, and to take holde of follie, till
I might see where is that goodnesse of
the children of men, which they enjoy vnder
the sunne, the whole number of the dayes of
their life.

4 I haue made my great workes: I
haue built me houses: I haue planted mee
vineyards.

5 I haue made me gardens: and orchards,
and planted in them trees of all kinde.

6 I haue made me cisternes of water, to
winter, therewith the woods that growe
with trees.

7 I haue gotten seruants and maydes,
and had children borne in the house: also I
had great possession of beestes and sheepe
aboue all that were before mee in Ierusa-
lem.

8 I haue gathered vnto mee also silver
and gold, and the chiefe treasures of kings
and prouinces: I haue plouided mee men
fingers and women fingers, and the de-
sires of the lonnes of men, as a woman
taken captiue, and women taken cap-
tiues.

9 And I was great, and increased aboue
all that were before mee in Ierusalem: also
my wisdome remained with me.

10 And what desired mine eyes desired,
I withheld it not from them: I withheld
not mine heart from any ioy: for mine
heart reioiced in all my labour: and this
was my portion of all my trauaile.

11 Then I looked on all my workes
that mine hands had wrought, and on the
trauaile that I had laboured to doe: and
beholde, all is vanitie and veration of the
spirit: and there is no profite vnder the
sunne.

12 ¶ And I turned to behold wisdome,
and madnes and folly: (for who is the man
that I will come after the king in things,
which men now haue done?)

13 Then I sawe that there is profite in
wisdome, more then in follie: as the light
is more excellent then darkenesse.

14 For the wise mans eyes are in his
head, but the foole walketh in darkenesse:
yet I knowe also that the same condition
faileth to them all.

15 Then I thought in mine heart, It be-
fallerh vnto me, as it befallerh to the foole:
Why therefore do I then labour to be more
wise? And I said vnto mine heart, that this
also is vanitie.

16 For there shall be no remembrance of
the wise, nor of the foole for ever: for that
that now is, in the dayes to come shall all
bee forgotten. And how dieth the wise
man, as doeth the foole?

17 Therefore I hated life: for the worke
that is wrought vnder the sunne is grie-
uous vnto me: for all is vanitie, and verati-
on of the spirit.

18 I hated also all my labour, wherein
I had trauailed vnder the sunne, which I
shall leade to the man that shall bee after
mee.

19 And who knoweth whether he shall
bee wise or foolish: yet shall he haue rule o-
uer all my labour, wherein I haue tra-
uailed, and wherein I haue shed my selfe
vnder the sunne. This is also vani-
tie.

20 Therefore I went about to make
mine heart: abhorre all the labour, where-
in I had trauailed vnder the sunne.

21 For there is a man whose trauaile is
in wisdome, and in knowledge and in e-
quitie: yet to a man that hath not trauailed
herein, shall he be giue his portion: this also
is vanitie and a great griefe.

22 For what hath man of all his tra-
uaile and griefe of his heart, wherein hee
hath trauailed vnder the sunne?

23 For all his dayes are ioylesse, and
taken no paine therefore, and whome hee knowe not whether he
were a wise man or a foole.

d That is, where
fouler men take
pleasure in.

e Which were
the most beauti-
full of them that
were taken in
warre, as Iudg.

f, 30. Some vn-
derstand by these
words, no women
but instruments
of musike.

g For all this God
did not take his
gift of wisdome
from me.

h This was the
fruit of all my
labour, a certaine
pleasure mixt
with care, which
he calleth vanitie
in the next verse.

i I be thought
with my selfe
whether it were
better to follow
wisdome, or
mine owne af-
fections and ple-
asures which he
calleth madnesse.

l Or, compare with
the king.

Tron. 17. 24.

i He foreseeth
things, which the
foole cannot for
lacke of wise-
dome.

k For both die
and are forgot-
ten, as vers. 16,
or they both a-
like haue prospe-
ritie or aduer-
sities.

l Meaning, in
this worlde.

m He wondereth
that men forget-
a wife man being
dead, as soone as
they doe a foole
n That I might
seeke the true
felicitie which is
in God.

o Among other
griefes this was
nor the least, to
leane that which
he had gotten by
his

a Salomon maketh this dis-
course with him-
selfe, as though
he would trie
whether there
were concentra-
tion in ease and
pleasures.
b I drawe my
selfe to wine.
c Albeit I gaue
my selfe to plea-
sures, yet I
thought to keepe
wisdome and
the feare of God
in mine heart,
and gouerne
mine affaires by
the same.
d I had ser-
uants and
maydes, which
I had bought
of the children
borne in their
seruants, were the masters.

his trauaile grieue: his heart alid taketh not rest in the night: which alio is vanitie.

24. There is no profite to man, but that he eate and drinke, and delight his soule with the profite of his labour: I saue also this, that it was of the hand of God.

25. For whom could eate, and who coulde haste to go out ward things more then I?

26. Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to gine him that is good before God: this is also vanitie, and veration of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are persue, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

T All things there is an appointed time, and a time to every purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, & a time to plucke by that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men: to humble them thereby.

11 He hath made euery thing beautifull in his tyme: also he hath set the world in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the ende.

12 I knowe that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the gift of God.

14. I knowe that whatsoeuer God shall doe it shall bee for euery: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall be, hath now bene: for God requireth that which is past.

16 And moreover I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where

was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had purged them: yet to see to, they are in themselves as beastes.

19 For the condition of the children of men, and the condition of beastes are euen as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man about the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascende vpwarde, and the spirit of the beast descende downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

k Meaning, that reason cannot comprehend that which faith beleeueth herein. 1 By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God liberally and comfortably: for to know further is a speciall gift of God reueiled by his Spirit.

CHAP. II.III.

1 The innocents are oppressed. 4 Mens labours are full of ains and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King, that is a foole.

S I turned, and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Therefore I prayed the dead which now are dead, about the liuing, which are yet aliue.

3 And I count him better then them both, which hath not yet bene: for he hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all perfection of workes, that this is the enue of a man against his neighbour: this alio is vanitie and veration of spirit.

5 The foole foloweth his hands, and catcheth by his owne flesh.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of spirit.

7 Again I returned, and saue vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither soune nor brother, yet there is none ende of all his trauaile, neither can his eye bee satisfied selfe, with riches: neither deeth hee thinke, for whome doe I trauaile and defraude my

g Meaning, with God, howeuer man neglect his due tie.

h And made the pure in their first creation.

i Man is not able by his reason and iudgement to put difference betwene man and beast, as touching those things whereunto both are subiect: for the one cannot iudge any otherwise of a man being dead, then of a beast, which is dead, yet by the word of God and faith wee easily knowe the diuersitie, as verse 21.

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a He maketh here another discourse with himselfe concerning the tyranny of them that oppress the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which can not abide to see, or see troubles.

d The more persue that the work is, the more is it enuied of the wicked.

e For idleness he is compelled to destroy him-

f For idleness he is compelled to destroy him-

p When man hath all laboured, he can get no more then food and refreshing, yet he confesseth also that this cometh of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in the worlde perpetual: next to reach vs not to be grieved if we haue not all things at once according to our desires, neither enioy them so long as we woul with.

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this worlde, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do all things with sobriety, and in the feare of God, forasmuch as he giueth nor his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that, which is past to returne.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societe, to the intent they may be profitable one to another, and that their things may encrease. g by this proverbe he declarerh how necessarie it is, that men should liue in societe. h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen 41.14. i Meaning, that is borne a king. k Which follow, and flatter the kings sonne, or him that shall succeed: to enter into credite with them in hope of gaine. l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselves abused, as other haue bene in time past, and so care no more for him. m That is, with what affliction thou comest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

a Either in vowing or in praying: meaning, y we should vse all reuerence to Godward. b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith & seruent minde. Deut. 23.21. c He speaketh of vowes, which are approoued by Gods worde, and serue to his glory. d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmaried, and such like. e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.

rule of pleasure? this also is vanitie, and th is an euill traualle.
 9 Two are better then one: for they haue better wages for their labour.
 10 For if they fall, the one will lift vp his fellowe: but woe vnto him that is alone: for hee fallerh, and there is not a second to lift him vp.
 11 Also if two sleepe together, they shall they haue heate: but to one howe shouldesthere be heate?
 12 And if one ouercome him, two shall stand against him: and a threefolde s coard is not easily broken.
 13 Better is a poore and wise child, then an olde and foolish King, which will no more be admonished.
 14 For out of the prison he comureth forth to reigne: when as hee that is bozne in his kingdome, is made poore.
 15 I behelde all the liuing, which walke vnder the sunne, with the seconde child, which shall stand by in his place.
 16 There is none ende of all the people, nor of all that were before them, & they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirite.
 17 Take heede to thy foore when thou entrest into the house of God, and bee moze nere to heare then to giue the sacrifice of foolles: for they knowe not that they doe euill.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters.
 9 The covetous can neuer haue yrtough. 11 The labourers sleepe is sweete. 14 Man when hee dieth, taketh nothing with him. 18 To liue joyfully, and with a contented minde is the gift of God.
 B E not a rash with thy mouth, nor let thyne heart be baske to vter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wordes be fewe.
 2 For as a dreame cometh by the multitude of businesse: so the voyce of a foole is in the multitude of wordes.
 3 When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in foolles: pay therefore that thou hast vowed.
 4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.
 5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel that this is ignorance: wherefore shall God bee angry by thy voyce, and destroy

the worke of thine hands?
 6 For in the multitude of dreames, and vanities, are also many wordes: but feare thou God.
 7 If in a countrey thou seek the oppression of the poore, and the defrauding of iudgement and iustice, hee not affronted at the matter: for hee that is higher then the highest, regardeth, and there be higher then they.
 8 And the abundance of the earth is owner all: the King also consisteth by the field that is tilled.
 9 He that loneth, siluer shall not be satisfied with siluer, and hee that loneth riches, shall without the fruite thereof: this also is vanitie.
 10 When goods increase, they are increased that eate them: & what good cometh to the owners thereof, but the beholding thereof with their eyes?
 11 The sleepe of him that traualleth, is sweete, whether he eate little or much: but the satietie of the rich will not suffer him to sleepe.
 12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.
 13 And these riches perish by euill traualle, and hee begetteth a sonne, and in his hand is nothing.
 14 As hee came fourth of his mothers belly, hee shall retorne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.
 15 And this also is an euill sicknesse, that in all popits as hee came, so shall hee goe, and what profite hath hee that he hath traualled for the world?
 16 Also all his dayes he eateth in darkness, with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee traualleth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.
 18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.
 19 Surely hee will not much remember the dayes of his life, because God answereth to the top of his heart.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

There is an euill, which I sawe vnder the sunne, and it is much among men:
 2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a strange man shall eate it by: this is vanitie, and this

f Meaning, that God will redresse these things, and therefore wee must depend vpon him. g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life. h Kings & Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage. i That is, his great abundance of riches, or the surfeiting, which cometh by his great feeding. k When covetous men heape vp riches, which turne to their destruction. l He doeth not enjoy his fathers riches. Job 1.21. wilsome 7.6. 1. sim. 6.7. m Meaning, in vaine, and without profite. n In affliction and griefe of minde. o Reade Chap. 3.22. p He wil take no great thought for the paines that he hath endured in time past. a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

b If he can neuer have ynough.
c As we see of tentimes, that the couetous man either falleth into crimes that deserue death, or is murdered, or drowned, or hangeth himselfe, or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
d Meaning the vntimely fruite whose life did neither profite nor hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men. g To bee content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning, God who will make him to feele that he is mortall.

this is an euill sicknesse.
3 If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule be not sacrificed with good things, and hee be not buried, I say that an vntimely fruite is better then he.
4 For hee cometh into vanitie, and goeth into darkenesse, and his name shall be couered with darknesse.
5 Also hee hath not seene the sunne, nor knownen it: therefore this hath more rest then the other.
6 And if he had liued a thousand yeeres, those told, and had seene no good, shall not all goe to one place.
7 All the labour of man is for his mouth: yet the soule is not filled.
8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?
9 The sight of the eye is better then to walke in the lustes: this also is vanitie, and veneration of spirit.
10 What is that that hath bene: the name thereof is now named: and it is knownen that it is man: and hee cannot strue with him that is stronger then he.

g To bee content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning, God who will make him to feele that he is mortall.

C H A P. V I I.

Diuers precepts to follow that which is good, and to auoide the contrary.

Clearly there be many things that increase vanitie: and what auaileth it man?
2 For who knoweth what is a good for man in the life and in the number of dayes of the life of his vanitie, seeing hee maketh them as a shadowe? For who can thewe vnto man what shall be after him vnder the sunne?
3 A good name is better then a good ointment, and the day of death, then the day that one is borne.
4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.
5 Anger is better then laughter: for by a sad looke the heart is made better.
6 The heart of the wise is in the house of mourning: but the heart of foolles is in the house of mirth.
7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.
8 For like the noyle of the thornes vnder the pot, so is the laughter of the foolle: this also is vanitie.
9 Surely opprellion maketh a wise man madde: and the rewarde destroyeth the heart.
10 The end of a thing is better then the beginning thereof, and the patient in spirite

a There is no state, wherein man can liue to haue perfect quietnesse in this life.
Job 14.2.
Psal. 146.4.
Erou. 22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or else, because that this corporall death is the entering into life euerslast-
og.
c Where wee may see the hand of God & learne to examine our liues.
Which crackle of a while and rositie nothing.
A man that is seemed wise, then hee falleth opprellion, becommeth like a beast. f He noteth their lightnes which enterpriſe a thing, and suddenly leaue it off againe.

is better then the proude in spirit.
11 We not thou of an hastie spiritte to be angrie: for anger resteth in the bolome of foolles.
12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.
13 Wisdome is good with an inheritance, and excellent to them that see the sunne.
14 For man shall rest in the shadowe of wisdom, and in the shadowe of siluer: but the excellencie of the knowledge of wisdom queth life to the possessours thereof.
15 Beholde the worke of God: for who can make a straight that which hee hath made crooked?
16 In the day of wealth he of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should finde nothing after him.
17 I haue seene all things in the dayes of my vanitie: there is a iust man that perissheth in his iustice, and there is a wicked man that continueth long in his malice.
18 We not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be desolate?
19 We not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perissh not in thy time?
20 It is good that thou lay holde on this: but yet withholde not thine hand from that: for he that feareth God, shall come forth of them all.
21 Wisdome shall strengthen the wise man more then ten mightie princes that are in the citie.
22 Surely there is no man iust in the earth, that doeth good and sinneth not.
23 One not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.
24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.
25 All this haue I proued by wisdom: I thought, I will be wise, but it went farre from me.
26 It is farre off, what may it be? and it is a profound deepenesse, who can finde it?
27 I haue compassed about, both I and mine heart to knowe and to enquire and to search wisdom, and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.
28 And I finde more bitter then death the woman whose heart is as nettles and thornes, and her hands, as bands: hee that is good before God, shall be deliuered from her, but the sinner shall be taken by her.
29 Beholde, sayeth the Preacher, this haue I found, seeking one by one to finde the count:
30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murmure not against God when he sendeth aduerſities for mans finnes.
h He answereth to them that esteeme not wisdom, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.
i Chap. 1.15.
i Consider wherefore God doeth send it and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning that cruel tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisdom.
n Tarie not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
1. King. 8. 46.
2. Chron. 6. 36.
1. John 2. 9.
q Credite them not, neither care for them.
r Or, spoken euill of others.
r Meaning, wisdom.
s That is, to come to a conclusion.

e And fo are
caufe of their
owne destruction.

31 Dearly loe, this haue I found, that
God hath made man righteous: but they
haue sought many inventions.

C H A P. VIII.

2 To obey Princes and Magistrates. 17 The
workes of God passe man knowledge.

Who is as the wife man? and who
knoweth y interpretation of a thing?
the wisdom of a man doeth make his face
to shine: and the strength of his face shall
be changed.

2 I aduertise thee to take heede to the
mouth of the King, and to the worde of
the othe of God.

3 Hastenot to goe forth of his sight:
stand not in an euill thing: for hee will doe
whatsoever pleaseth him.

4 Where the worde of the King is, there
is power, and who shall say vnto him, What
doest thou?

5 He that keepeth the commandment,
shall know none euill thing, and the heart of
the wise shall knowe the tune and iudge-
ment.

6 For to every purpose there is a time
and iudgement, because the miserie of
man is great vpon him.

7 For hee knoweth not that which shall
be: for who can tell him when it shall be?

8 Man is not lordes ouer the spirite to
retein the spirite: neither hath hee power
in the day of death, nor deliuerance in the
battell, neither shall wickednesse deliuer the
possessers thereof.

9 All this haue I seene, and haue giuen
mine heart to every worke which is
wrought vnder the sunne, and I sawe a time
that man ruleth ouer man to his owne
hurt.

10 And likewise I sawe the wicked bu-
ried, and they returned, & they that came
from the holy place, were yet forgotten in
the cite where they had done right: this
also is vanitie.

11 Because sentence against an euill
worke is not executed speedily, therefore
the heart of the children of men is fully set
in them to doe euill.

12 Though a sinner doe euill an hun-
dred times, and God prolong his daies, yet
I knowe that it shall be well with them that
feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked,
neither shall hee prolong his daies: hee shall
be like a shadowe, because he feareth not be-
fore God.

14 There is a vanitie, which is done vpon
the earth, that there be righteous men
to whome it cometh according to the
workes of the wicked: and there be wicked
men to whome it cometh according to the
workes of the iust: I thought also that this
is vanitie.

15 And I prayd for: for there is no
goodnesse to man vnder the sunne, saue to
eate and to drinke and to reioyce: for this
is adioyned to his labour, the dayes of his
life that God hath giuen him vnder the
sunne.

16 When I applied mine heart to know

wisdom, and to beholde the businesse that
is done on earth, that neither day nor night
the eyes of man take sleepe,

17 When I behelde the whole worke of
God, that man cannot finde out the worke
that is wrought vnder the sunne: for the
which man laboureth to seeke it, and can-
not finde it: yea, and though the wise man
thinke to know it, he cannot finde it.

C H A P. IX.

1 By no outward thing can man knowe whome
God loueth or hateth. 12 No man knoweth his
ende. 16 Wisdom excelleth strength.

I haue surely giuen mine heart to all this,
I and to declare all this, that the iust, and
the wise, and their workes are in the hand
of God: and no man knoweth either loue
or hatred of all that is before them.

2 All things come alike to all: and the
same condition is to the iust and to the wis-
ked, to the good and to the pure, and to the
polluted, and to him that sacrificeth, and to
him that sacrificeth not: as is the good, so
is the sinner, hee that sweareth, as hee that
feareth an othe.

3 This is euill among all that is done
vnder the sunne, that there is one condi-
tion to all, and alio the heart of the sonnes of
men is full of euill, and madnesse is in their
hearts whiles they liue, and after that, they
goe to the dead.

4 Surely whosoener is ioyned to all the
liuing, there is hope: for it is better to a li-
uing dog, then to a dead lion.

5 For the liuing knowe that they shall die,
but the dead knowe nothing at all: neither
haue they any more a rewarde: for their re-
membrance is forgotten.

6 Allo their loue, and their hatred, and
their enie is nowe perished, and they haue
no more portion for euer, in all that is done
vnder the sunne.

7 Go, eate thy bread with ioy, and drinke
thy wine with a cheerefull heart: for God
nowe accepteth thy workes.

8 At all times let thy garments bee
white, and let not oyle bee lacking vpon
thine head.

9 Reioyce with the wife whome thou
hast loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the sunne all the dayes of thy vanitie: for
this is thy portion in the life, and in thy
trauell wherein thou labourst vnder the
sunne.

10 All thyne hand shall finde to doe, doe
it with all thy power: for there is neither
worke nor invention, nor knowledge, nor
wisdom in the graue whither thou goest.

11 I returned, & I sawe vnder the sunne
that the race is not to the swift, nor the
strong, nor yet hee that is wise, nor yet hee
that is rich, nor yet hee that is of
understanding, neither yet fauour to men of
knowledge: but time and chance cometh to
them all.

e Reioyce, be merry, and spare for no cost, thus speake the wicked
belly gods. 1 Ebr. regard the life. Chap. 5. 18. f Thus the working
fay to proue that all things are lawfull for them, and attribute that to
chance and fortune, which is done by the prouidence of God.

a Meaning, what
things he ought
to chuse or re-
fuse: or man
knoweth not by
these outward
things, that is by
prosperitie or ad-
uersitie, whome
God doeth fauour
or hate: for hee
lendeth them as
well to the wic-
ked as to the
godly.

b In outward
things, as riches,
and poertie,
sicknesse and
health, there is
no difference be-
tweene the godly
and the wicked:
but the difference
is, that the godly
are assured by
faith of Gods fa-
uour & assistance.

c He noteth the
Epicures and car-
nall men, which
made their belly
their God, and
had no pleasure
but in this life,
wishing rather to
be an abiect, and
vile person in this
life, then a man
of authoritie, and
so to die, which is
meant by the dog
and Lyon.

d They flatter
themselves to be
in Gods fauour,
because they
haue all things
in abundance.

g That is, he doth not foresee what shall come.

12 For neither doeth man knowe his time, but as the fishes which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdomne vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisdomne: but none remembred this poore man.

16 Then sayde I, Whether is wisdomne then strength: yet the wisdomne of the poore is despised, and his words are not heard.

17 The wordes of the wise are more heard in quietnesse, then the crye of him that ruleth among fooles.

18 Better is wisdomne then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisdomne.

11 A slanderer is like a serpent that cannot bee charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

Dad fliese cause to stinke, and putrifie the oymnt of the apothecarie: so doth a little follie him that is in estimation for wisdomne, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he beleeueth vnto all that he is a foole.

4 If the spirit of him that ruleth rise vpon against thee, leaue not the place: for gentleness pacifieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich let in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the grounde.

8 He that diggeth a pit, shall fall into it, and hee that breaketh the hedge, a serpent shall bite him.

9 He that remooueth stones, shall hurt himselfe thereby, and he that curteth wood, shall be in danger thereby.

10 If the iron be blunt, and one hath not whetted the edge, hee must then put to more strength: but the excellencie to direct a thing is wisdomne.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse: and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, I haue knowen not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the city.

16 Doe to thee, O land, when thy king is a childe, and thy princes eate in the morning.

17 Blessed art thou, O lande, when thy king is the sonne of Nobles, and the princes eate in time, for strength and not for drunkennesse.

18 By slouthfullnesse the rooffe of the house goeth to decay, and by the idleness of the handes the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the lining, but siluer answereth to all.

20 Curle not the King, no not in thy thought, neither curle the rich in thy bed chamber: for the foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberrall to the poore. 4 Not to doubt of Gods providence. 8 Allworldly prosperitie is vaine. 9 God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the clouds be full, they will poyze forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the winde, shall not sowe, and hee that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirite, nor howe the bones doe growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this, or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet hee shall remember the dayes of a darkenesse, because they are many, all that cometh is vaine.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childehoode and youth are vaine.

call them to account. i To wit, anger, and euill.

call lusts whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre tillage. 7 The scale returneth to God. 11 Wisdomne is the gift of God, and consisteth in fearing him and keeping his commandments.

h That is, without wisdomne and counsel. i Are giuen to their lusts and pleasures.

k Meaning, who he is noble for vertue and wisdomne and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be knowne.

a That is, be liberrall to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profite.

b As the clouds that are full, powre out raine, so the rich that haue abundance must distribute it liberrally.

c He exhortheth to be liberrall, while wee liue: for after, there is no power.

d He hath fearedh inconueniences, when necessitie requireth, shall neuer doe his dutie.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, affliction & trouble.

h He derideth them that set their delight in worldly pleasures, as though God would not

k Meaning, cause.

a So that he doth al things wel and iustly, whereas the foole doth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angrie with thee, be thou discrete, and not moued.

d Meaning, that it is an euill thing when they that are in autoritie, faile, and doe not their dutie.

e They that are rich in wisdomne and vertue.

f Psal. 7. 16. prom. 26. 27. eccles. 27. 26.

g Without wisdomne whatsoever a man take in hand turneth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and why they discusse his matters,

Remember now the thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres appoach, wherein thou shalt say, I haue no pleasure in them.

2 Whiles the tyme is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bowe themselves, and the grinders shall cease, because they are fewe, and they were darke that looke out by the windowes:

4 And the doores shall be shut without by the base sound of the grinding, and hee shall rise by at the voyce of the bird: and all the daughters of singing shall be abased.

5 Alas they shall be afraide of the high thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall drench away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the silver coarde is not

lengthened, nor the golden ewer broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne:

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and tauled them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an dygght writing, euen the words of truely.

11 The words of the wise are like goads, and like nayles fastened by the masters of the assemblies, which are giuen by one ypastour.

12 And of other things besides these, my soune, take thou heede: for there is none ende in making many books, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of al: Feare God and keepe his commaundements: for this is the whole dactie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether be it good or euil.

cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely know that wisdom is the true felicitie, and the way thereunto is to feare God,

y The litle skin that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule continually goeth either to ioy or torment, and is sleepe not as the wicked imagine.
x Which are well applied by the ministers, whome he calleth masters.
y That is, by God.
z These things

An excellent song which was Salomons.

THE ARGVMENT.

IN this Song Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & king of peace, and the faithful soule or his Church, which he hath sanctified and appoynted to be his spoule, holy, chaste, and without rephension. So that here is declared the singular loue of the bridgrome toward the bride, and his great and excellent benefites wherewith he doth enrich her of his pure bountie and grace without any of her desertings. Alas the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spiritual loue betweene Iesus Christ and his Church. 5 The domestical enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with desire of Christ, whom the loueth.

b The feeling of the great benefites.

c They that are pure in heart and conuersation.

d The faithfull confesse that they cannot come to Christ, except they be drawn, e Meaning the secret ioy that is not knowne to the world.

Let him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the fauour of thy good ointments thy name is as an ointment powred out: therefore the virgins loue thee.

3 Draw me: we will runne after thee: the King hath brought mee into his chambers: we will reioyce and be glad in thee: wee will remember thy loue more then wine: the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Kedars, and as the curtains of Salomon.

5 Regard ye me not because I am blacke: for the sunne hath looked vpon mee. The sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

6 Shew me, O thou, whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as they that turneth aside to the flocks of thy companions?

precious stones and jewels. i Consider not the Church by the outward appearance. k The corruption of nature through sinne, an afflictions. l Mine owne brethren, which should haue most fauored me. m She confesseth her owne negligence. n The spoule feeling her fault, fleeth to her husband onely for succour. o Whom thou hast called to the dignitie of pastours, and they set forth the owne dreames in stead of thy doctrine.

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ. g Kedars was Ishmaels sonne, of whom came the Arabians that dwell in tents.

b Which virgins were all set with

is in her.
Chap. 6. 4.

b He hath respect to the multitude of the faithfull, which are many in number.

like the b flocks of goats, which looke down from the mountaines of Gilead.

2 Thy teeth are like a floske of sheepe in good order, which go by from the washing: which every one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are with in thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of David built for defence: a thousand sheldes hang therein, and al the targets of the strong men.

5 Thy two e breakfasts are as two young rees that are twinnes, feeding among the lilies.

6 Untill the day breake, & the shadowes flee away, I will goe into the mountaine of myrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with mee from Lebanon, my spouse, even with mee from Lebanon, and looke from the toppes of Amanah, from the toppes of Shevir and Vermon, from the denines of the Lyons: and from the mountaines of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue: howe much better is thy loue then wine: and the savour of thine oynments then all spices?

11 Thy e lippes, my spouse, drop as honie combes: honie and milke are under thy tongue, and the savour of thy garments is as the savour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut up, and a fountaine sealed up.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamon, with all the trees of incense, myrhe and aloes, with all the chiefe spices.

15 D fountaine of the gardens, D wel of living waters, and the springes of Lebanon.

16 Arise, D North, and come D South, and blowen my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my garden, my sister, my spouse: I gathered my myrhe with my spice: I ate mine honie combe with mine honie: I dranke my wine with my milke: eate, D friends, drinke, and make you merie, D welbeloued.

2 b I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open unto mee, my sister, my loue, my dove, my undefiled: for mine head is full of dewe, and my lockes with the which is meant by sleeping.

drops of the night.

3 I have put off my coate, howe shall I put it on? I have washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I role up to open to my welbeloued, and mine hands did droppe downe myrhe, and my fingers pure myrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when hee did speake: I sought him, but I could not find him: I called him, but hee answered me not.

7 The watchmen that went about the cite, found me: they linote me and wounded mee: the watchmen of the walles tooke away my baile from me.

8 I charge you, D daughters of Jerusalem, if wee finde my welbeloued, that you tell him that I am sick of loue.

9 D the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another lover, that thou doest to charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like dones vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowers, and his lippes like lillies dropping downe pure myrhe.

14 His hands as rings of golde set with the chrysolite, his bellie like white yuorie couered with Sapphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my lover, D daughters of Jerusalem.

17 D the fairest among women, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that wee may seeke him with thee?

CHAP. VI.

2 The Church asureth her selfe of the love of Christ. 3 The praises of the Church. 8 She is bus one and undefiled.

My welbeloued is gone downe into his garden to the beds of spices, to feede in the gardens, and to gather lillies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beaurtiful, my loue, as Tirzah, comely as Jerusalem, terrible as an armie with banners.

4 Turne away thine eyes from mee: for they overcome me: thine haire is like a floske of goats, which looke downe from Gilead.

5 Thy teeth are like a floske of sheepe, which goe up from the washing, which every one bring out twinnes, and none is barren among them.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseeth not to defile her selfe againe.

e Her my bowels were moued towards him.

f The spouse which should be annoynted of Christ, shall not finde him if she thinke to annoynt him with her good workes.

g These are the false teachers, which wound the conscience with their traditions.

h She asketh of them which are godly (forasmuch as the lawe and saluation should come out of Zion & Jerusalem) that they should direct him to Christ.

i Thus say they of Jerusalem.

j She describeth Christ, to be of perfect beautie and comelinesse.

k Hearing of the excellencie of Christ the faithfull desire to know how to finde him.

l That is, conuerfant here in earth among men.

m Which was a faire and strong cite, r. King. 14.

n This declareth the exceeding lone of Christ toward his Church.

o Chap. 4. 1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithful are many in number. e He sheweth that the beginning of y Church was small, but that it grew vp to a great multitude.

f He went down into the sy nagoguet to see what fruits came of the Lawe and the prophetes.

g I found nothing but rebellion, but Iran as swift as the nobles of my people in their charrets. i O ye people of Ierusalem: for Ierusalem was called Shalem, which significeth peace.

a He describeth the comely beautie of the Church in euery part, which is to be vnderstood spiritually.

b Reade Chap. 4.5.

c He delighteth to come neere thee and to be in thy company. fOr, galleries.

d This he spouse speaketh.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are^d threescore Queenes and fourescore concubines, and of the damiels without number.

8 But my doue is alone, and my vndeiled, shee is the onely daughter of her mother, and shee is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

9 Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went down to the garden of nuts, to see the fruits of the balley, to see if y vine budded, and if the pomegranates flourished.

11 I knewe nothing, my soule let mee as the charrets of my noble people.

12 Returne, returne, O Shulanite, returne: returne that wee may behold thee. What shall you see in the Shulanite, but as the company of an armie?

13 O ye people of Ierusalem, which significeth peace,

CHAP. VII.

1 The beautie of the Church in al her members, 10 She is assured of Christs loue toward her.

Howe beautifulle are thy goings with shoes, O princes daughter! the toyntes of thy thighes are like iewels: the woike of the hand of a cunning workeman.

2 Thy navel is as a round cup that wanteth no licour: thy belley is as an heape of wheate compassed about with lilies.

3 Thy two breasts are as two yong rees that are twinned.

4 Thy necke is like a towre of yuorpe: thine eyes are like the fish pooles in Bethshon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine heade vpon thee is as skarlet, and the bush of thine head like purple: the king is tyed in thy raffers.

6 How faire art thou, and howe pleasant art thou, O my loue, in pleasures!

7 Thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I wil go vp into the palme tree, I will take hold of her boughs: thy breasts shall not be like the clusters of the vine: and the labour of thy nose like apples,

9 And the rooffe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

10 I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs

see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweete things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is upholden by him. 6 The vehement loue wherewith Christ loveth her. 11 Shee is the vine that bringeth forth fruite to the spiritual Salomon, which is Iesus Christ.

What sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not dislike it thee.

2 I wil lead thee and bring thee into my mothers house: there thou shalt teach mee: and I wil cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hande shall bee vnder mine head, and his right hand shall embrace mee.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, until he please.

5 Who is this that cometh vp out of the wilderness, leaning vpon her welbeloued? I rayled thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 Set me as a seale on thine heart, & as a signer vpon thine arme: for loue is strong as death: ielouise is cruel as y graue: the coles thereof are fierie coles, & a vehement flame.

7 Much water cannot quench loue, neither can the floodes drowne it: If a man should gine all the substance of his house for loue, they would greatly conteme it.

8 We haue a little sister, and she hath no breasts: what shall wee doe for our sister when she shall be spoken for?

9 If she be a wall, we will build vpon her a silver palace: and if she be a doore, we will keepe her in rich boardes of cedar.

10 I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before mee: to thee, O Salomon, appertaineth a thousand pieces of silver, and two hundred to them that keepe the fruite thereof.

13 Thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the roe, or to the yong heart vpon the mountaines of spices.

e If the people that are called to Christ, bring forth any fruite

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. fOr, me.

b Read Chap. 2.6. c Reade Chap. 3.5.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

e The Iewish Church speaketh this of the church of the Gentiles.

f If she be sure and fast, she is meete for the husband to dwell in.

g The Church promitteth fidelitie and constancie.

h This is the vineyard of the Lord hired out, Mat. 21.33.

i Christ dwelleth in his Church, whose voyce the faithful heare.

k The Church desireth Christ that if hee depart from them, yet that he would haue to helpe them in their troubles.

Isaiah.

THE ARGVMENT.

God according to his promise, Deut. 18.15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people the things to come, wherof they had a special reuelation, but also to interpret & declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the viliicie and

B. Kili,

profice

profite of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lawe they had reſpect to three things, which were the ground of their doctrine. Firſt to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Sauour Ieſus Chriſt, who is the ende of the Lawe. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof, And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegarde by the deſtruction of the enemies. And as touching the doctrine of reconciliation, they haue more clearly increaſed it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whom this covenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehensions, and conſolations: euer applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had receiued of God, as touching the promiſe of the Meſſiah, his office, and his kingdom. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, & their vniõ with the Iewes. Which are as moſt principal poynts contained in this booke, & a gathering of his Sermons that he preached. Which after certaine dayes that they had ſtand vpon the Temple doore (for the manner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſai. 8. 1. and Habak. 2. 2.) the Priests tooke it down and reſerued it among their regiſters: and ſo by Gods providence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the Kings ſtocke (for Amoz his father was brother to Azariah King of Iudah, as the beſt writers agree) and prophecied more then 64. yeres, from the time of Vziah vnto the raigne of Manaſſeh, whole father in lawe hee was (as the Ebreies write) and of whom hee was put to death. And in reading of the prophets this one thing among ſo other is to be obſerued, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reproveth the Iewes of their ingratitude & ſtubbornnes, that neither for benefites nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reſiecte, and wherein Gods true ſeruiſe ſtanderh. 24 He prophecieth of the deſtruction of Ieruſalem. 25 And of the reſtitution thereof.



A Viſion of Iſaiah, the ſonne of Amoz, which belated concerning Iudah and Ieruſalem: in the dayes of Uziah, Iotham, Ahaz and Hezekiah, Kings of Iudah.

2 Heare, O heavens, and hearken, O earth: for the Lord hath ſayd, I haue nourished and brought vp children, but they haue rebelled againſt me.

3 The Lord knoweth his owner, and the Lord knoweth his maſters crib, but Iſrael hath not known: my people hath not underſtood.

4 Ah, faithfull nation, a people laden with iniquitie: a ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue provoked the holy one of Iſrael to anger: they are gone backward.

5 Therefore ſhould ye bee ſmitten any more: for ye ſall away more and more: the whole head is ſicke, and the whole heart is heauie. 6 From the ſole of the foote vnto the head, there is nothing whole therein, but woundes, and ſwellings, and lores full of corruption: they haue not bene wrapped, nor bound vp, nor moiſtiſhed with oyle. 7 Your lande is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the overthrow of ſtrangers. 8 And the daughter of Zion ſhall remaine like a cottage in a vineparde, like a lodge in a garden of cucumbers, and like a beſieged cite. 9 Except the Lord of hoſtes had reſerued vnto vs, euen a ſmall remnant: wee ſhould haue bene as Sodom, and ſhould haue bene like vnto Gomorrah. 10 Heare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorrah. 11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord: I am full of the burnt offerings of rams, and of the fat of fed beaſts: & I deſire not the bloude of bullockes, nor of lambes, nor of Goates. 12 When ye come to appeare before me, who required this of your hands to treade in my courts? 13 Bring no more oblations: in vainne: incenſe is an abomination vnto mee: I can not ſuffer your new moones, nor ſabbaths, nor ſolemne dayes (is iniquitie) nor ſolemne aſſemblies. 14 Ye that are deſtroyed, ye that for your vices deſerued all to bee deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a little number, Lam. 3. 22. 15 Altho though God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deſtroyed them, Pſal. 50. 13. Iere. 6. 20. Amos 5. 21, Mic. 6. 7. 16 without faith and repentance.

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k By naming the chiefe parts of the body he ſignifieth, that there was no part of the whole body of Iewes free from his rods. l Euery part of the body, as well the leaſt as the chiefeſt was plagued. m Their plagues were ſo grievous that they were incurable, and yet the would not repent.

n Meaning, of them that dwell farre off, which becauſe they looke not for advantage of that, which remaineth, deſtroy all before them. o That is, Ieruſalem.

p Becauſe that he will euer haue a Church to call vpon his Name, q That is, all

a That is, a reuelation, or prophecie, which was one of the two meanes, whereby God declared himſelfe to his ſeruants in old time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9. b Iſaiah was chiefly ſent to Iudah & Ieruſalem, but not only: for in this booke are prophecies concerning other nations alſo. c Called alſo Azariah, 2. King. 15. 1. of theſe Kings, reade, 2. King, from chap. 14. vnto chap. 21, and 2. Cor. from chap. 23. vnto chap. 33. d Becauſe men were obliuious and inſenſible, hee calleth the dumme creatures, which were more prompt to obey Gods worde, as Deut. 32. 1. e Hee declareth his great mercy toward the Iewes, for ſo much as hee choſe them aboue all other nations to be his people and children, Deuter. 10. 15. f The moſt brute and dull beaſtes doe more acknowledge their dutie toward their maſters, then my people doe toward me, of whom they haue receiued benefites without compariſon. g They were not only wicked, as were their fathers, but vicerly corrupt, and by their euill example infected others. h That is, him that Sanctified Iſrael. i What auayleth it to ſeek to amende you by puniſhment, ſeeing the more I correct you, the mote ye rebel?

u Your sacrifices offered in the new moones and feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith & mercie. x He sheweth that where men be giuen to auarice, deceit, crueltye and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer to holy, as Chap. 59. 3. y By this outward walking, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues. z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holiness and religion in worde, but when their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion. a To know if I do accuse you without cause. b Left sinners shoulde preterend any rigour on Gods part, hee only willett them to be pure in heart, and he will forgieue all their finnes, were they neuer so manie or great. c He sheweth that whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, vers. 15. f Whatsoever was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not only doe not punish them, but are themselves such. h When God will shewe himselfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfy my desire by punishing them, which thing yet hee doeth with a griefe, because of his covenant. k Left the faithfull among them shoulde bee ouercome with this threatening, hee addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the salvation of his Church. m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

14 *Thy soule hateth pour new moones and pour appointed feasts: they are a burden vnto me: I am weary to beare them.*
 15 *And when pou shall stretch out pour handes, I will hide mine eyes from pou: and though pee make many prayes, I will not heare: for pour handes are full of blood.*
 16 *Wash pou, make pou cleane: take away the euill of pour workes from before mine eyes: cease to doe euill.*
 17 *Learn to doe wel: seeke iudgement, relieue the oppressed: iudge the fatherlesse and defend the widow.*
 18 *Come now, & let vs reason together, saith the Lord: for though your finnes were as crimson, they shall bee made white as snow: though they were redde like scarlet, they shall be as wooll.*
 19 *If pee consent and obey, pee shall eate the good things of the land.*
 20 *But if pee refuse and be rebellious, pee shall bee denoured with the sword: for the mouth of the Lord hath spoken it.*
 21 *Howe is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers.*
 22 *Thy silver is become drossie: thy wine is mixt with water.*
 23 *Thy princes are rebellious & companions of s: theyeuey one loueth gifts, and followeth after rewardes: they iudge not the fatherlesse, neither doeth the widows cause come before them.*
 24 *Therefore saith the Lord God of hostes, the mightie one of Israel, wh, I will ease mine of mine aduersaries, and auenge me of mine enemies.*
 25 *Then I will turne mine hand vpon thee, and burne out the drossie, till it be pure, and take away all thy minne.*
 26 *And I will restore thy iudges as at the first, and thy counsellors as at the beginning: afterward shall thou bee called a citie of righteousness, and a faithfull citie.*
 27 *Zion shall be redeemed in iudgement, and they that retorne in her, in iustice.*
 28 *And the destruction of the transgressours and of the sinners shall bee together: and they that forsake the Lord, shall be consumed.*
 29 *For they shall bee confounded for the oaks, which pee haue desired, and pee shall bee ashamed of the gardens, that pee haue chosen.*
 30 *For pee shall be as an oke, whose leafe s: as a garden that hath no water.*
 31 *And the strong shall be as a towre, and the maker thereof, as a sparke: and they shall both burne together, and none shall quench them.*
 32 *Your confidence, shall be consumed as easily, as a piece of towre.*

33 *The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellion, and obstinate.*
 The woide that I saiah the sonne of Amos saw vpon Iudah and Ierusalem.
 2 *It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted above the hills, and all nations shall flowe vnto it.*
 3 *And many people shall goe & say, Come, and let vs go vnto the mountaine of the Lord, to the house of the God of Iacob, and he will reach vs his wages, and we will walke in his paths: for the Lawe shall goe forth of Zion, and the woide of the Lord from Ierusalem.*
 4 *And they shall iudge among the nations, and rebuke many people: they shall breake their swordes also into mattocks, and their speares into s: nation shall not lift up a sword against nation, neither shall they learne to fight any more.*
 5 *House of Iacob, come pee, and let vs walke in the light of the Lord.*
 6 *Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East maners, and are sorcerers as the Philistines, & abound with strange childre.*
 7 *Their land also was full of silver and golde, and there was none ende of their treasures: and their land was full of horses, and their chariots were infinite.*
 8 *Their land also was full of idoles: they worshipped the worke of their own hands, accomplished, when the Gospell was first preached in Ierusalem, and from thence went through all the worlde. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their finnes and turne to him. i Hee sheweth the fruite of the peace, which the Gospell should bring: to wit, that men shoulde doe good one to another, whereas before they were enemies. k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth howe the hearts of the godly shall be affected one toward another: which peace and loue doeth bring: to wit, that men shoulde doe good one to another, whereas before they were enemies. l Seeing the Gentiles will bee so ready, make you haste and shewe them the way to worshippinge God. m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though hee had viterly forsaken them for their finnes. n Full of the corruptions that reigned chiefe in the East partes. o They altogether giue themselves to the superstition of other nations. p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly, their vaine trust in worldly meanes.*

n The wicked shall not be partakers of Gods promises, Psal. 93. 9. o That is, the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 21. p The false god, wherein ye put your confidence, shall be consumed as easily, as a piece of towre. Micah 4. 1. a The decree & ordinance of God, touching the restitution of the Church, which is chiefly meant of the time of Christ. b In an euident place to be seene and discerned. c When the kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the scale of the children of God, when they are called, d Alluding to mount Zion, where the visible church then was. Micah 4. 2. e Meaning the whole doctrine of Salvation. f This was accomplished, when the Gospell was first preached in Ierusalem, and from thence went through all the worlde. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their finnes and turne to him. i Hee sheweth the fruite of the peace, which the Gospell should bring: to wit, that men shoulde doe good one to another, whereas before they were enemies. k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth howe the hearts of the godly shall be affected one toward another: which peace and loue doeth bring: to wit, that men shoulde doe good one to another, whereas before they were enemies. l Seeing the Gentiles will bee so ready, make you haste and shewe them the way to worshippinge God. m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though hee had viterly forsaken them for their finnes. n Full of the corruptions that reigned chiefe in the East partes. o They altogether giue themselves to the superstition of other nations. p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. **r** Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. **f** Meaning, as soone as God shall beginne to execute his iudgements. **t** By high trees and mountaines are meant them that are proude, and losie, and thinke themselves most strong in this world. **u** He condemneth their vaine confidence, which they had in strong holdes, & in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose. 10.8. luke 23.30. reuel. 6.16. and 9.6.* **x** They shal cast them into most vile and filthie places, when they perceiue that they are not able to helpe them. **y** Cast off your vaine confidence of man, whole life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. **14** The conuulsiveness of the gouernours. **16** The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem & from Iudah the stay & the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, & the man of warre, the iudge & the prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shal rule over them.

5 The people shall be oppressed one of God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves. **d** Not only in age, but in wit, maners, knowledge and strength. **e** For lacke of good regiment and order.

another, and euery one by his neighbour: the children shal presume against the ancient, and the vile against the honorable.

6 When euery one shal take hold of his brother of the house of his father, and say, Thou hast clothed thee: thou shalt bee our prince, & let this fall be vnder thine hand:

7 In that day he shal sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and woordes are against the Lord, to prouoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shal be wel with the iust: for they shal eate the fruite of their workes.

11 Woe be to the wicked, it shal be euill with him: for the reward of his hands shal be giuen him.

12 Children are extortioners of my people, and women haue rule over them: I will people, they that leade thee, cause thee to erre, and destroy the way of my paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the ancients of his people and the princes thereof: for pee haue eaten vnto the bread: the people of the poore is in pour houses.

15 What haue pee to doe, that pee beate my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are haucie, and walke with o sterced out heeles, and with wandering eyes, walking and musing as they goe, and making a twinkling with their feete,

17 Therefore shal the Lord make the heads of the daughters of Zion balde, and the Lord shall discover their secret partes.

18 In that day shal the Lord take away the ornament of the slippers, and the calkes, and the round tiers,

19 The sweete balles, and the hyaceters, and the bonnets,

20 The tyres of the head, and the shoppes, and the headbands, and the tablets, and the earrings,

21 The rings and the mufflers,

22 The costly apparell and the balles, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen,

preferred it, according to their duetie. **m** That is, yee shewe all euellie against them. **n** Hee menaceth the people, because of the arrogancie and pride of their women, which gaue themselves to all wantonnesse and dissolution. **o** Which declared their pride. **p** As a signe, that they were not chaste. **q** Which shewed their wantonnesse. **r** They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them. **b** The temporal gouernour and the minister. **c** By these hee meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves. **d** Not only in age, but in wit, maners, knowledge and strength. **e** For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour. **g** Feare shal rather cause him to forswear himselfe, then to take such a dangerous charge vpon him. **h** When God shal examine their deedes, whereupon they now face an impudent set, hee shal finde the marke of their impiecie in their forehead. **i** Ye e that are godly assured that God will defend you in the middes of these troubles. **k** Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate. **l** Meaning, that the rulers and gouernours had destroyed his Church, and not

In rehearsing all these things particularly, he sheweth the lightnes and vanitie of such as cannot be content with comely apparell according to their degree.

^e Meaning, that God will not only punish the women, but their husbands, which haue suffered this desolatenesse, and also the common weale, which hath not remedied it.

CHAP. III.

1 The final remnant of men after the destruction of Ierusalem. 2 The graces of God upon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselves to any condition.

b Bethou our husband, and let vs be called thy wies.

c For so they thought it, to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying

that Gods graces should bee as plentifull towards the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the budde of the Lord meane Christ. e He alludeth to the booke of life, whereof reade Exod. 32. 32: meaning Gods secreete counsell, wherein his elect are predestinate to life everlasting. f That is, the crueltie, extortion, auarice, and all wickednesse. g When things shall be redressed, that were amisse. h He alludeth to the pillar of the cloude, Exod. 13. 21: meaning, that Gods fauour and protection should appeare in every place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promisseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine bee described the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13. Of their captiuitie.

a The Prophet by this song doeth set before the peoples eyes their ingratitude, & Gods mercy.

b That is, to God.

Jerem. 2. 21. matth. 21. 33. c Meaning, that he had planted his Church in a place most plentifull and abundant.

and the hoods, and the f lammes.

24 And in stead of sweete saoure there shall be stinke, and in stead of a girle, a rent, and in stead of dressing of the haire, baldnesse, & in stead of a stomacher, a girding of sackcloth, and burning in stead of beaurie.

25 They men: shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and the bring desolate, shall sit vpon the ground.

a And in that day shall seven women take holde of one man saying, We will eate our owne bread, and wee will weare our owne garments: onely let vs bee called by thy name, and take away our reproch.

2 In that day shall the bud of the Lord be beautifull and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holp, and every one shall be written among the liuing in Ierusalem.

4 When the Lord shall walke the filthines of the daughters of Zion, and purge the blood of Ierusalem out of the mids thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: say vpon all the glory shall be a defence.

6 And a cowering shall be for a shadow in the day for the heate, & a place of refuge & a couert for the storme, and for the raine.

plants, and he built a towne in the mids thereof, & made a winepresse therein: then he looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, betwene me, and my vinegarde.

4 What could I haue done any more to my vinegarde, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vinegarde: I will rake away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but byers, and thornes shall growe by: I will also command & cloude that they raine no raine vpon it.

7 Surely the vinegarde of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for iudgement, but beholde oppression: for righteousness, but beholde a crying.

8 Woe vnto them that torne house to house, and lay siege to sieles, all there be no place, that pee may bee placed by your sieles in the mids of the earth.

9 This is in mine eares, saith the Lord of hostes. Surety many houses shall be desolate, euen great, and faire without inhabitant.

10 For ten acres of vines that yeeld one bath, and the seeds of an homer shall yeeld an ephah.

11 Woe vnto them that rise vp earely to follow drunkennesse, and to them that continue vntill night, till the wine doe inflame them.

12 And the harpe, and viole, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are men fannish, and the multitude thereof is dyped by with thirst.

14 Therefore hell hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their poase, and he that reioiceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eys of the poynde shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

their rioting and excessive pleasures: but vse all meanes to prouoke to the same. 2 They regarde not the prouident care of God ouer them, nor for what ende he hath created them. 3 That is, shall certainly goe for so the Prophets vse to speake, as though the thing which shall come to passe, were done already. 4 Because they would not obey the word of God. 5 Meaning, the graue shall swallowe vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

d He spared no diligence nor cost.

e In the seventh verse he declareth what they were.

f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning that he would take from them his worde and ministers,

and all other comforts, and send them contrary plagues. h Iudgement & righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion.

i Of them that are oppressed, k To wit, for the poore to dwell in.

l I haue heard the complaint, and cry of the poore.

m Which containeth about ten pottels: so that euery acre should but yeeld one portell.

n Which containeth an hundred pottels.

o An Ephah containeth ten pottels, and is indrie things as much as Bath is, in sicours.

p That spare no paine nor diligence to followe their lustes.

q Which are neuer wearie of

x God comforteth the poore lambs of his Church, which had bene strangers in other countreies, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruel tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements.

a Which are not ashamed of sinne, nor care for honestie, but are grown to a desperate impie.

b Which are contenters of all doctrine and admonition.

c Which are neuer wearie, but shew their strength, & brag in gluttonie and drunkenesse.

d Both they and their posteritie, so that nothing shall be left.

e He sheweth that God had so fore punished this people, that the dumme creatures, if they had bene to plagued, would haue bene more sensible, & therefore his plagues must continue, till they begin to feele them.

f He will make the Babylonians to come against them at his becke, and to fight vnder his standerd.

17 Then shall the lambs feede after their maner, and the strangers shall eate the desolate places of the sat.

18 I Woe vnto them, that draw iniquitie with y cozdes of baunie, and sinne, as with cart ropes:

19 Which say, Let him make speede: let him halten his woike, that we may see it: and let the counsell of the holp one of Israel draw neere and come, that wee may knowe it.

20 Woe vnto them that speake good of euill, and euill of good, which put darknesse for light, and light for darknesse, that put bitter for sweete, and sweete for lowe.

21 Woe vnto them that are wise in their owne eyes, & prudent in their owne sight.

22 Woe vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which misse the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shall be as rottenesse, and their bud shall rise by like dust, because they haue cast off the law of the Lord of hostes, & contemned the woordes of the holp one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that his mountaines did tremble: and their carkeises were come in the middes of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe vnto the nations afarre, and will hysse vnto them from the ende of the earth: and behold, they shall come hastily with speede.

27 None shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the lacher of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse shooes shall be thought like sint, and his wheeles like a whirlwinde.

29 His roaring shall be like a lyon, and he shall roare like Lyons whelpes: they shall roare, and lap holde of the pray: they shall take it away, and none shall resist it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darknesse, and forow, and the light shall be darkened in their sight.

C H A P. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. **9** Hee sheweth the obstinacie of the people. **11** The destruction of the land. **13** The remnant reserved.

1 In the peere of the death of king Oziah, I sawe also the Lord sitting vpon a high throne, and lifted vp, and the lower partes thereof filled the Temple.

2 The Seraphims stood vpon it: euery one had sixe winges: with twaine he covered his face, and with twaine he covered his feete, and with twaine he did e flie.

3 And one cried to another, & said, Holy, holp, holp is the Lord of hostes: the whole world is full of his glory.

4 And the linels of the dooze cheekes moved at the voyce of him that cried, and the house was filled with smoke.

5 Then I sayde, I Woe is me: for I am undone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote coale in his hand, which hee had taken from the altar with the tongs:

7 And he touched my mouth, and sayd, Woe, this hath touched thy lips, and thine iniquitie shall be taken away, & thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send mee.

9 And hee said, Woe, and say vnto this people, O pe shall heare in deede, but pe shall not vnderstand: pee shall plamely see, and not perceiue.

10 Awake heart of this people sa, make their eares heaie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord haue remooued men farre away, and there be a great desolation in the middes of the land.

dement. **h** This oft repetition signifieth, that the holy Angels can not satisfie themselves in praying God, to reach vs that in all our liues we should giue our felues to the continual prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes. **l** Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neere that man approacheth to God, the more doeth he knowe his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out. **n** This declareth that man can not render true obedience to God, till hee haue purged vs.

o Whereby is declared that for the malice of man God will not immediately take away his worde, but hee will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be fauced: hereby he exhortheth the ministers to doe their dutie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Actes 28. 26. Roman. 11. 8. **p** As hee was moued with the zeale of Gods glory, so was hee touched with a charitable affection towards the people.

a God sheweth not himselfe to man in his maiestie, but according as mans capacite is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the love of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightness of Gods glorie.

f Whereby was declared that man was not able to see the brightness of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commaundment.

q Meaning, the tenth part: or as returne, and shalbe eaten vp as an olive ¹⁰ of some Vzziah, it was as an olive, which haue a substance in them, reueiled to Iaiab when they cast their leaues: so the holy seede for the confirmation of his prophetic, that tenne Kings should come before their captiuitie, as were from Vzziah to Zedekiah. **r** For the fewenesse they shall seeme to be eaten vp: yet they will after flourish as a tree, which in winter loofeth his leaues, and seemeth to be dead, yet in sommer is fresh and Greene.

CHAP. VII.

1 Jerusalem besieged, **4** Iaiab comforteth the King, **14** Christ is promised.

AND in the dapes of ^a Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of ^b Aram came vp, and Pekah the sonne of Remaliah king of Israel, to Jerusalem to fight against it, but he could not overcome it.

2 And it was told the house of ^b David, saying, Aram is togred with ^c Ephraim: therefore his heart was ^d mooued, and the heart of his people, as the trees of the forest are mooued by the winde.

3 Then sayde the Lorde vnto Iaiab, Goe forth now to meete Ahaz (thou and ^e Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers felde,

4 And say vnto him, Take heede, and be still: feare not, neither be faint hearted for the two taitles of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vs against Iudah, and let vs waiken them vp, and make a breach therein for vs, and set a King in the middes thereof, euen the sonne of ^f Tabeal.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fise and ^g threescore yeere, Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleene not, surely ye shal not be established.

10 I And the Lorde spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lord thy God: aske it, cyther in the depth beneath, or in the height aboue.

12 But Ahaz sayde, I will not aske, nei ther will I tempt the Lord.

13 Then he sayde, Heare thou now, O house of David, Is it a small thing for you to grieve ^h men, that yet will also grieve my God?

Isaiah did this message. **i** For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred. **k** Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmities, is to rebell against him. **l** You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whom you bend your selues,

14 Therefore the Lorde ^m himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shal call his name ⁿ Immanuel.

15 ^o Butter and hony shal he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the ^p child shal haue knowledge to chuse the euill, and to chuse the good, the lande, that thou abhorrest, shalbe forsaken of both her Kings.

17 The Lorde shal bring vpon thee, and vpon thy people, ^q & vpon thy fathers house (the dapes that haue not come from the day that Ephraim departed from Iudah) euen the King of ^r Asshur.

18 And in that day shal the Lorde hisse for the ^s rie that is at the uttermost part of the floods of Egypt, ^t & for the Wee which is in the land of Asshur,

19 And they shal come and shal light all in the desolate balles, and in the holes of the rockes, and vpon all thyng places, and vpon all bushie ^u places.

20 In that day shal the Lord haue with a rador that is hired, euen by them beyonde the ruer, by the King of Asshur, the head and the haire of the ^v fette, and it shal consume the beard.

21 And in ^w same day shal a man ^x nourish a pong kolwe, and two sheepe.

22 And for the abundance of milke that they shal giue, he shal eate butter: for butter and hony shal euery one eate, which is left within the land.

23 And at the same day euery place, wherein shalbe a thousande vines, shalbe at a thousand pieces of siluer: so it shalbe for the byers and for the thornes.

24 With arrowes and with ^y bow shal one come thither: because at the land shalbe byers and thornes.

25 But on ^z all the mountaines, which shalbe digged with the mattocke, there shal not come thither the feare of byers and thornes: but they shalbe for the sending out of bullocks, and for the treading of sheepe.

by reason the country is hote and moyst, it is full of flies, as Assyria is full of Bees. **f** Signifying, that no place shall be free from them. **t** That is, that which is from the belly downward: meaning, that he would destroy both great and small. **u** He that before had a great number of cattell, shall bee content with one kowe and two sheepe. **x** The number of men shall be so small, that a fewe beastes shall bee able to nourish all abundantly. **y** As they that goe to fecke wilde beastes among the bulkes. **z** The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel & Iudah by the Assyrians. **6** The infidelitie of the Iewes. **9** The destruction of the Assyrians. **14** Christ the stone of stumbling to the wicked. **19** The word of God must be inquired at.

MY SONNE, the Lord saide vnto me, Take thyce a ^a great royle, and write in it ^b with a mans penne, spake speede to the spolie: haste to the pray.

may be more easily read. **b** Meaning, after the common fashion, because all men might reade it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11. d Meaning to his wife, and this was done in a vision. || Or, make speede to the spoyle: haste to the pray. e Before any child be able to speake.

f That is, the armie of Assyria. g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuier through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they sawe in Syria and Israel. h That is, the Assyrians, which dwell beyond Euphrates. i It shalbe ready to drowne them. k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly. l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. m To encourage me that I shoulde not shrinke for the infidelitie of this people, and so neglect mine office. n Consent not yee that are godly, to the league and friendshippe that this people feake with strangers and idolaters. o Meaning, that they shoulde not feare the thing that they feared, which haue no hope in God. p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will. q He will defende you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. Rom. 9. 3. 1. pet. 2. 7. 8. r Though all forsake mee, yet ye that are mine, keepe my word sure sealed in your hearts.

2 Then I tooke vnto me faithfull witnesses to record, Vriah the Priest, and Zebadiah the sonne of Ieberechiah. 3 After, I came vnto the 4 Prophets, which concealed, and bare a soune. Then said the Lord to me, Call his name, I asher-shalal-lazai. 4 For before the child shal haue knowledge to crye, my father and my mother, hee shal take away the riches of Damascus, and the people of Samaria, before the King of Assyria. 5 And the Lord spake yet againe vnto me, saying, 6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Kesmiah, 7 Now therefore behold, the Lord by himselfe vpon them the waters of the Riuier mightie and great, even the King of Assyria with all his glorie, and hee shal come vp vpon all their riuers, and goe ouer all their banks, 8 And shal breake into Iudah, and shal ouerflowe and passe through, and shal come by to the necke, and the stretching out of his hums shal fill the breadth of the land, 9 Gather together on heapes, O peeple, and peeple shal be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shal be broken in pieces: gird your selues, and you shal be broken in pieces. 10 Take counsell together, yet it shalbe brought to nought: pronounce a decree, yet shal it not stand: for God is with vs. 11 For the Lord spake thus to me in talking of mine hand, and taught me, that I shoulde not walke in the way of this people, saying, 12 Say pee not, We confederacie to all them, to whom this people saith a confederacie, neither feare you their feare, nor be afraid of them. 13 Sanctifie the Lord of hostes, and let him be your feare, & let him be your dread, 14 And he shalbe as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem. 15 And many among them shal stumble, and shal fall and shal be broken and shalbe feared and shalbe taken. 16 Bind ye by the testimonie: seale ye by

the lawe among my disciples.

17 Therefore I will waite vpon the Lord that hath hidde his face from the house of Iakoh, and I will looke for him.

18 Beholde, I and the children whom the Lord hath giuen mee, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers, which whisper and murmur, Shoulde not a people enquire at their God: from the living to the dead?

20 To the lawe, and to the testimonie, if they speake not according to this word: it is because there is no light in them.

21 Then he that is afflicted & famished, shal goe to and fro in it: and when he shal be hungry, he shal euerfeate himselfe, and curse his king and his gods, and shal looke upward.

22 And when he shal looke to the earth, behold trouble, and darkenesse, vexation and anguish, and he is giuen to darkenesse.

x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God where his will is declared. z They haue no knowledge, but are blinde leaders of the blind. a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God. b In whom alone they put their trust. c They shal thinke that heauen and earth and all creatures are bent against him to trouble them.

CHAP. IX.

1 The vocation of the Gentiles, 2 A prophesie of Christ, 3 The destruction of the scribes for their pride and contempt of God.

YEt the darkenesse shal not bee as yet: a He comforted the affliction, that it had when the Church, at the first hee touched lightly the lande of againe after these Zebulun and the land of Naphtali, nor as great threatenings, promising to restore them to great glory in Messiah. b Wherewith Israel was punished first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser who carried the captiues.

2 The people that walked in darkenesse, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their top: they haue reioiced before thee according to hope in thy name, & as men reioyce when they deuide a spoyle.

4 For the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressor hast thou broken as in the day of Midian.

5 Surely surer battell of the warrior is Israelites away captiues.

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie citie, which Salomon gaue to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were nowe done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Math. 4. 15, 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10. h Thou gauest them perfit ioy, by deliuering them and by destroying the tyrantes that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg 7. 22.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ of whom he prophesieth in the next verse.
 k The author of eternitie, and by whome the Church and euerie member thereof shalbe preferred for euer, and haue immortall life.
 l His singular loue and care for his elect.
 m This is another prophesie against them of Samaria, which were mockers & contemners of Gods promises and menaces.
 n We were but weakie, when the enemy ouer-came vs, but we will make our selues lo strong, that we will neede care for our enemies, nor feare Gods threatnings.
 o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.
 p Wickednes, as a bellows, kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
 q Though there were no forreine enemy, yet they shall destroy one another.
 r Their grienedesse shalbe insatiabie, so that one brother shall care vp another, as though he should eate his owne flesh.

with noyse, & with tumbling of garnementes in blood: but this shall bee with burning and deuouring of fire.

6 For vnto vs a childe is bozne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shouder, and he shall call his name Wonderful, Counsellor, The mighty God, The euermlasting Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none end: he shall sit vpon the thron of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the seale of the Loyde of hostes will performe this.

8 ¶ The Lord hath sent a word into Jaakob, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that lap in the pride and presumption of the heart.

10 The stickes are fallen, but we will build it with beuen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Forerethlesse, the Loyde will raise vp the aduersaries of Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims besinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Loyd of hostes.

14 Therefore will the Lord cut off fro Israel head & taile, branch & routh in one day.

15 The ancient and the honourable man, hee is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are denoured.

17 Therefore shal the Lord haue no pleasure in their pong men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it denoureth the byers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting by of smoke.

19 Vp the wrath of the Loyde of hostes shall the lande be darkened, and the people shalbe as the inrate of the fire: no man shall spare his brother.

20 And he shal hatch at the right hand, and be hungry: and he shall eate on the left hand, and shall not be satisfied: euery one shall eate the flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, & they both shalbe against Iu-

dah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of the wicked lawmakers, 5 God will punish his people by the Assyrians and after destroy them, 21 The remnant of Israel shalbe saved.

W Vnto the chat decree wicked decrees, and write grieuous things, To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes map see their praye, and that they map spoele the fatherlesse.

3 What will ye do now in the day of visitation, & of destruction, which shall come from faire: to whom will ye flee for helpe: and where will ye leaue your glory?

4 Without mee euery one shall fall among them that are bound, and they shall fall downe among the flaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ As for the rod of my wrath: & the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the people and to take the pray, and to treade them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doth his heart esteeme it so: but he magnieth to destroy and to cut off not a few nations.

8 For hee saith, Are not my princes also together kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad: Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shall not I as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Loyde hath accomplished all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proude heart of the King of Assyrie, and his glorious and proude lookes.

13 Because hee sayde, by the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, and haue spooled their treasures, and haue pulled downe the inhabitantes like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so haue I gathered all the earth: & there was none to moue the wing, or to open the mouth, or to wisper.

15 Shall the one boast it selfe against the

work, but in respect of their owne malice, it is the worke of the deuill. g Seeing that I haue overcome, as well one cite as another, so that none could resist, shal Ierusalem be able to escape mine hand? h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods. i Meaning of Saneherib. k Here wee see that no creature is able to do any thing but as God appoynteth him, and that they are al but his instruments to do his worke, though the intentions be diuers, as verse 6.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischief, should be first punished.
 b To wit, from Assyria.
 c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.
 d Because they haue forsaken me, some shal go into captiuitie, and the rest shalbe slaine.
 e God calleth for the Assyrians to be the executioners of his vengeance.
 f That is, the Assyrians against the Iewes, which are but hypocrites: and in this first and seventh verse is declared the difference of the worke of God, and of the wicked in one very thing and as: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in

him that belweth therewith: ² or shall the lawe eate it selfe against him that moueth it: as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes send among his fac men, leauimelle, and vnder his glorie he shall kindle a burning, like the burning of fire.

17 And the holp of Israel shall bee as a fire, and the holp one thereof as a flame, and it shall burne and deuoure his thornes and his byers in one day:

18 And shall consume the glop of his foete, and of his fruitfull fieldes both soule ¹ and body: and he shall bee as the ² faining of a stander bearer.

19 And the rest of the trees of his foest shalbe few, that a chyld may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iacob, say no more vpon him that smote them, but shall say vpon the Lord, the holp one of Israel in truerh.

21 The remnant shall retorne, euen the remnant of Iacob vnto the myghtie God.

22 For though the people of Israel, be as the lande of the Sea, yet shall the remnant of thein retorne. The consumption decreed shall overflow with righteousnes.

23 For the Lord God of hostes shall make the consumption, euen ¹ determined, in the mids of all the land.

24 Therefore thus saith the Lord God of hostes, ² vpon people, that dwell in Zion, be not afeade of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of Egypt:

25 But per a very litle tyme, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of ¹ Aspidan in the rocke of Arib: and as his staffe was vpon the ² Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his poke from off thy necke: and the poke shall be destroyed because of ¹ the anoynting.

28 He is come vnto Mich: he is passed into Migdon: at Aspidmaly shall he lay vp his armour.

29 They haue gone ouer the soorde: they lodged in the lodging at Geba: Ramah is afeade: Gibeath of Saul is fled away.

30 Lift vp thy voyce, O daughter Galim, canst thou to heare, O poore Anothor.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that he will slap at Migdon: he shall lift vp his hand towards the mount of the daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hostes shall cut off the ¹ bough with feare, and they that their plague was come, so should they be deliuered. ² Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

of his stature shall be cut off, and the hye shall be humbled.

34 And he shall cut away the thicke places of the foest with yron, & Lebanon shall haue a myghtie fall.

CHAP. XI.

1 Christ borne of the roote of Liaih. 2 His vertues and kingdomes. 6 The fruites of the Gospell. 10 The calling of the Gentiles.

¶ There shall come a ¹ rod footth of the stocke of Liaih, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom & vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither repproue by the hearing of his eares.

4 But with righteousnes shall he iudge the poore, and with equite shall he repproue for the meeke of the earth: and hee shall smite the earth with a rod of his mouth, and with the bready of his lips shall he slap the wicked.

5 And iustice shall be the girdle of his loynes, and sayhuinesse the girdle of his reimes.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kidde, and the calfe, and the lion, and the fatte beast together, and a litle chyld shall leade them.

7 And the cow and the beare shall feede: their pong ones shall lie together: and the ypon shall eate strawe like the bullocke.

8 And the sucking chyld shall play vpon the hole of the aspe, and the wapped chyld shall put his hand vpon the cockatrice hofe.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledg of the Lord, as ¹ the waters that couer the sea.

10 And in that day the roote of Liaih, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand, & againe the seconde tyme to possesse the remnant of his people (which shall be left) of Asshur, and of Egypt, and of Parthos, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the ples of the sea.

12 And he shall set vp a signe to the nations, and assemble the disperied of Israel, and gather the scattered of Iudah from the foure corners of the world.

like lammes, fauouring and louing one another, and cast off all their cruell affections. Chap. 65. 25. d It shalbe in as great abundance as the waters in the Sea. e Hee prophesieth of the calling of the Gentiles. f That is, his Church, which hee also calleth his rest, Psalm. 132. 14. g For God first deliuered his people out of Egypt, and now he promisseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they are disperied: and this is chiefly meant of Christ, who calleth his people being disperied through all the world.

1 Meaning, that God is a light to comfort his people, and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body & soule vterly.
o When the battle is lost, & the standard taken.
p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.
q This small number, which seemed to be consumed, and yet according to Gods decree is faued, shall be sufficient to fill all the world with righteoufnesse.
r God will destroy this land as he hath determined, and after saue a small portion.
s As the Egyptians did punish thee.
t Reade Chap. 9. 4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14. 28.
x Because of the promises made to that kingdom, whereby Christs kingdom was prefigured.
y He describeth by what way the Assyrians should come against Jerusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.
z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

a Because the captiuitie of Babylon was a figure of the spiritual captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ithai a man without dignitie: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53. 2.
b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the fauour of death and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.
c Men because of their wicked affections, named by the names of beastes, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shalbe

h Here he describes the content that shalbe in his Church, and their victorie against their enemies.

i Meaning, a corner of the sea that entrench into the land, and hath the forme of a tongue.
k To wit, Nilus, the great riuer of Egypt, which entrench into the sea with seuen streames.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie Iudah, neither shall Iudah bere Ephraim:

14 But they shall flee upon the shoulders of the Philistines toward the West: they shall loyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shal utterly destroy the tongue of the Egyptians sea, and with his mighty winde shall lift vp his hand ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came by out of the land of Egypt.

C. H. A. P. XII.

A thanksgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shall praye God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to praye him for the same.

Exod. 15. 2.
psal. 118. 14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full.
1. Chron. 16. 8.

And thou shalt say in that day, O Lord, I will praye thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my saluation: I will trust, and will not feare: for the Lord God is my strength and song: he also is become my saluation.

3 Therefore with ioy shall wee drawe waters out of the welles of saluation.

4 And ye shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

7 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

8 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

9 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

10 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

11 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

12 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

13 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

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15 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

16 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

17 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

18 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

19 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

20 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

21 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

22 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

23 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

24 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

25 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

26 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

27 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

28 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

29 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

30 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

31 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

32 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

33 Crie out, and shoute, * Inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

ons gathered together: the Lord of hostes numbereth the hoste of the battell.

5 They come from a farre country, from the ende of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle ye now, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all handes be weakened, and all mens hearts shall melt,

8 And they shalbe afrayde: anguish and sorowe shall take them, and they shall haue paine, as a woman that travaileth: euery one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Beholde, the day of the Lord cometh, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the stars of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man above the wedg of golde of Ephraim.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And as a sheepe that no man taketh vp, euen man shall turne to his owne people, and seeke one to his owne land.

15 Euery one that is found, shalbe stricken throught: and whosoener toucheth him, shall fall by the sword.

16 Their children also shalbe broken in pieces before their eyes: their houses shall be voyded, and their iuices ransied.

17 Beholde, I will visite vpon the Medes against them, which shall not regard silver, nor be desirous of golde.

18 Every bowes also shall they destroy the children, and shall haue no compassion vpon the frunt of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beautie & pride of the Chaldeas, shall be as the destruction of Sodom, and Gomorrah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepherds make their foldes there.

21 But ye him that lodge there, and their houses shalbe full of thorn: Distiches shall dwell there, and the Satyres shall daunce there.

but there shall they finde none. **p** Which were either wilde beasts, of foules, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, and such like fantasies.

e The armie of the Medes and the Persians against Babylon.
f Ye Babylonians.

g The Babylonians anger and griefe shall be to me, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32. 7.
ioel 3. 15. matt. 24. 29.

i He compareth Babylon to the whole worlde, because they so esteemed themselves, by reason of their great empire.
k Hee noteth the principall vice, whereunto they were most giuen, as a real that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemy shall neither for golde, or silver spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired soldiers.
psal. 137. 9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
Gene. 19. 24.
1ere. 50. 40.

o Who vlieth to goe from country to country, to finde pasture for their beasts.

22 And Jim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XLIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistins.

a He sheweth why God will hate to destroy his enemies: to wit, because hee will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church and worship God.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor.

105.

d That is, hee suffered all violence and injuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, least thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proude tyrannie of the wicked, which knowe not that all creatures with their destruction that they may reioyce.

g In steade of thy costly carpers and coverings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre, that goeth before the sunne is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, whereof the Temple was on the Northside, as Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselves in his place.

2 And the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleane to the house of Iacob.

3 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and hand-maydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

4 And in that day when the Lord shall giue the rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou diddest lerne.

5 Then shalt thou take vp this prouerbe against the King of Babel, and say, Howe hath the oppressour ceased? and the golde chitric Babel rested?

6 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

7 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, hee did not let.

8 The whole world is at rest and is quiet: they sing for ioy.

9 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no better came vs against vs.

10 Well beneath is moued for thee to sleepe thee at thy conuining, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

11 All they shall crie, and say vnto thee, Art thou become weak as we: art thou become like vnto vs?

12 The pompe is brought downe to the graue, and the sounde of thy viols: the pompe is as heeard vnder thee, and the drums counter thee.

13 How art thou fallen from heauen, Lucifer, sonne of the morning: and cut downe to the ground, which didst cast lots vpon the nations?

14 Per thou saydest in thine heart, I will ascend into heauen, and exalt my throne above the stars of God: I will sit also vpon the mount of the Congregation in the sides of the North.

15 I will ascend into heauen, and exalt my throne above the stars of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend about the height of the cloudes, and I will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glory, euen one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rament of those that are staine, and thrust thorow with a sword, which go downe to the stones of the pit, as a cartelle troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and staine the people: the seed of the wicked shall not be renowned for euer.

21 Prepare a slaughter for his children, for the inquite of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise vp against them (saith the Lord of hostes) I will cut off from Babel the name and the remnant, and the sonne, and the nephewe, (saith the Lord):

23 And I will make it a possession to the heegehogge, and pooles of water, and I will sweepe it with the besome of destruction, (saith the Lord of hostes).

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 That I will breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined it, and who shall disannul it? and his hand is stretched out, and who shall turne it away?

28 In the yeece that King Abaz died, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, & the fruit thereof shall be a fierie flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and it shall lay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and upon thee shall be alone, at his time appointed.

32 But they shall be all ready, and ioyned together,

33 But they shall be all ready, and ioyned together,

l To set them at libertie: nothing his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

Or, tortois.

o As I haue begun to destroy the Assyrians in Saneherib, so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willett the Philistins not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites which were brought to moft extreme miserie.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they were both North from Palestina

x But they shall be all ready, and ioyned together.

Which shall
come to enquire
of the state of
the Church.

They shall answer, that the Lord doeth defend his Church, and them that ioyne themselves thereunto.

C H A P. XV.

A prophesie against Moab.

Reade Chap.
3. 1.

The chiefe ci-
tie, whereby the
whole country
was meant.

The Moabites
shall see to their
doles for suc-
mour, but it shall
be too late.

Which were
cities of Moab.

For as in the
West parts the
people vied to
their haire

row long, when
they mourned,

in the East
parts they cut
off.

The Prophet
speakes this in
the person of the

Moabites, or as
one that tels the

great iudgement
of God, that
would come
on them.

Meaning, that
was a cite that
er liued in
ease, and ne-
er felt sorow.

He describeth
the miserable
dissipation and
light of the Mo-
abites.

i To hide them-
selves, i So that
by no means they
should escape the
hand of God: thus
will God punish
the enemies of his
Church.

That is, offer a
sacrifice: where-
by he deryeth
enlong delay,
rich would not
pent when the
orde called the
fewing them
at it is now too
seeing the
ngeance of
odisvpon
em.

There is no
medie, but you
ust flee.

c He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

32 What shall their one answer? the messengers of the Gentiles: That the Lord hath established Zion, and the poore of his people shall trust in it.

33 And in mercie shall the thorne bee prepared, and he shall sit upon it in steadfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, and halting iustice.

34 We haue heard of the pride of Moab, (hee is very proude) euen his pride and his arrogancie, and his indignation, but his lies shall not be lo.

35 Therefore shall Moab howle vnto Doab: every one shall howle: for the foundations of Kir-hareseth shall yee moune, yet they shall bee a striken.

36 For the vineyards of Hesbom are cut downe, & the vine of Sibmah: the Lords of the heathen haue broken the principall vines thereof: they are come vnto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went ouer the sea.

37 Therefore with I weepe with the weeping of Jaazer, and of the vine of Sibmah, D Hesbom, and Elealeth. I will make thee drunke with my teares, because vpon thy sommer fruites, and vpon thy haruest I a shouting is fallen.

38 And gladnesse is taken away, and ioy out of the plentifull feldes: and in the vineyards shall bee no singing nor shouting for ioy: the reeder shall not treade wine in the winepresses: I haue caused the reioycing to cease.

39 Therefore, my bowels shall sound like an harpe for Moab, and mine inward partes for Kir-hareseth.

40 And when it shall appeare that Moab shall be wearie of his hie places, then shall he come to his temple to pray, but he shall not preuaile.

41 This is the worde that the Lord hath spoken against Moab since that time.

42 And now the word hath spoken, saying, In three yeeres, as the yeeres of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

43 They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their god shall not be able to helpe them.

44 He appointed a certaine time to punish the enemies in.

45 Who wil obserue iustly the time, for the which he is hired, and serue no longer, but will cuer long for it.

C H A P. XVI.

The causes wherefore the Moabites are destroyed.

1 Ende yee a lambe to the ruler of the Sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall bee as a bird that is fled, and a nest forsaken: the daughters of Moab shall be at the footes of Armon.

3 Gather a counsell, exercise iudgement: make the shadow as the night in the mid-day: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner shall ende:

5 He sheweth what Moab should haue done, when Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

6 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

7 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
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ie no shadow
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Syrians shall
opresse the
Israelites, but
for a while.

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thir neighbour
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opresse the
Israelites, but
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what Moab should
haue done, when
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nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

10 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

11 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

12 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
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nor comfort they
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comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

13 He sheweth
what Moab should
haue done, when
Is-
thir neighbour
was in affliction,
to whom because
they would
ie no shadow
nor comfort they
are now left
comfortless.

d The
Syrians shall
opresse the
Israelites, but
for a while.

the destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercie shall the thorne bee prepared, and he shall sit upon it in steadfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, and halting iustice.

6 We haue heard of the pride of Moab, (hee is very proude) euen his pride and his arrogancie, and his indignation, but his lies shall not be lo.

7 Therefore shall Moab howle vnto Doab: every one shall howle: for the foundations of Kir-hareseth shall yee moune, yet they shall bee a striken.

8 For the vineyards of Hesbom are cut downe, & the vine of Sibmah: the Lords of the heathen haue broken the principall vines thereof: they are come vnto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went ouer the sea.

9 Therefore with I weepe with the weeping of Jaazer, and of the vine of Sibmah, D Hesbom, and Elealeth. I will make thee drunke with my teares, because vpon thy sommer fruites, and vpon thy haruest I a shouting is fallen.

10 And gladnesse is taken away, and ioy out of the plentifull feldes: and in the vineyards shall bee no singing nor shouting for ioy: the reeder shall not treade wine in the winepresses: I haue caused the reioycing to cease.

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13 This is the worde that the Lord hath spoken against Moab since that time.

14 And now the word hath spoken, saying, In three yeeres, as the yeeres of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

15 They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their god shall not be able to helpe them.

16 He appointed a certaine time to punish the enemies in.

17 Who wil obserue iustly the time, for the which he is hired, and serue no longer, but will cuer long for it.

C H A P. XVII.

A prophesie of the destruction of Damascus, and Ephraim.

1 The burden of Damascus. Beholde, Damascus is taken away from being a cite, for it shall be a ruinous heape.

2 The cities of Aroer shall be forsaken: they shall bee for the flockes: for they shall lie there, and none shall make them a fraide.

3 The numition also shall cease from Ephraim, and the Kingdom from Damascus, and the remnant of Aram shall bee as the glory of the children of Israel,

declaring the destruction of these two Kings of Syria, & Israel, when as they had conspired the ouerthrow of Iudah.

4 The ten tribes gloried in their multitude, and alliance with other nations: therefore he sayeth that they shall be brought downe and the Syrians also,

saith

e Meaning

Christ.

f Their vaine

confidence and

proud bragges

shall deceiue

them, a Iere,

48. 2.

g For all your

mourning, yet

the cite shall bee

destroyed, euen

vnto the founda-

tions.

h That is, the

Afrians, and

other enemies.

i Meaning, that

the country of

Moab was now

destroyed and

all the precious

things thereof

were caried into

the borders, yea

into other coun-

treys, and ouer

the sea.

k He sheweth

that their plague

was so great,

that it would

haue mooued

any man to la-

ment with them,

as Psal. 147. 5.

l The enemies

are come vpon

thee, and shoute

for ioy, when

they cary thy

commodities

from thee, as

Iere. 48. 33.

m For very so-

row and compas-

sion. n They shall

vse all meanes

to seeke helpe

of their idoles

and all in vaine:

for Chemoz their

god shall not be

able to helpe

them. o He ap-

pointed a certain

time to punish

the enemies in.

p Who wil ob-

serue iustly the

time, for the

which he is

hired, and serue

no longer, but

will cuer long

for it.

f Meaning, of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude. g As the abundance of corne doth not feare the harvest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them. h Which valley was plentiful and fertile. i Because God would have his covenant stable, he promisseth to reserve some of this people and to bring them to repentance. k He sheweth that Gods corrections ever bring forth some fruit, and cause his to turne from their finnes, and to humble themselves to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them. m Which are excellent, and brought out of other countries. n As the Lord threateth the wicked in his law, Levit. 26. 16. o The prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations. p Hee addeth this for the consolation of the faithfull, which were in Israel. q He compareth the enemies of the Assyrians, to a tempest which riseth over night, and in the morning is gone.

CHAP. XVII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of shippes, that the sayles (which he compareth to wings) seemed to shadowe the sea.

layeth the Lord of hostes.

4 And in that day the glory of Jacob shall be impoverished, and the fatnelle of his flesh shall be made leanne.

5 And it shall be as when the harvest man gathereth the sheaf, and reaper the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of Benjamin.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the utmost boughes, and foure or five in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the works of his owne hands, neither shall hee looke to those things, which his owne fingers have made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou see pleasant plants, and shalt graffe strange vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrowe.

12 Ah, the multitude of many people, they shall make a founde like the noyse of the sea: for the noyse of the people shall make a founde like the noyse of mightie waters.

13 The people shall make a found like the noyse of many waters: but God shall rebuke them, and they shall see farre off, and shall bee chaled as the chaffe of the mountaines before the winde, and as a rowing thing before the whirlewinde.

14 And lo, in the evening there is a trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

even in vessels of reeddes upon the waters, saying, See, ye swift messengers, to a nation, that is scattered abroad, and spoiled, unto a terrible people from their beginning even hitherto: a nation by little and little, even troden under foote, whose land yefloods have spoiled.

3 Al ye inhabitants of the world and dwellers in the earth, shall see when I set a signe in the mountaines, and when hee bloweth the trumpet, ye shall heare.

4 For so the Lord sayd unto me, I will rest and behold in my tabernacle, as the heate drying up the raine, and as a cloude of dewe in the heate of harvest.

5 For afore the harvest when the floure is finished, and the suite is rising in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together unto the fowles of the mountaines, and to the beasts of the earth: for the fowle shall summer upon it, and every beast of the earth shall winter upon it.

7 At that time shall a present be brought unto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little even troden under foote, whose land the rivers have spoiled) to the place of the Name of the Lord of hostes, even the mount Zion.

28. 37. e Meaning, the Assyrians, Chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians. g I will stay a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that he will seemet favour them, and give them abundance for a time, but he will suddenly cut them off. i Not onely men shall contemne them, but the brute beasts. k Meaning, that God will pitie his Church, and receive that little remnant as an offering unto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conversion to the Lord.

The burden of Egypt. Beholde, the Lord rideth upon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of her.

2 And I will set the Egyptians against the Egyptians: so every one shall fight against his brother, and every one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the soverers, and at them that have spirits of divination, and at the soothsayers.

4 And I will deliver the Egyptians into the hand of cruell Lords, and a mightie King shall rule over them, saith the Lord God of hostes.

that mens hearts shall faint. c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chro. 20. 22. and Chap. 49. 26. d Meaning their policie, and wisdom.

b Which in those countries were great: in so much as they made ships of the for swiftnesse.

c This may be taken that they sent ether to comfort the Iewes, and to promise them help against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solite the Egyptians, & promited them hyde to goe against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatened, Deut.

13. 1. b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that hee will come over all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and

e He ſheweth that the ſea and Nilus their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them, that ſhould keepe them vnder aſſaies.

f For Nilus ran into the ſea by ſeuē ſtreames, as though they were ſo many riuers.

g The Ebrew word is mouth, whereby they meane ſpring, out of the which the water gulleth as out of a mouth.

h The Scriptures vie to deſcribe the deſtruction of a country by taking away of the commodities thereof, as by vines, fiſh, and ſuch other things, whereby countreyes are enriched.

i Called alſo Tanes, a famous cite vpon Nilus.

k He noteth the flatterers of Pharaoh: who perſwaded the King that hee was wiſe, and noble, and that his houſe was moſt ancient, and ſo hee flattered himſelfe, ſaying, I am wiſe.

l Or Memphis, others Alexandria, and nowe called the great Cairā. m The principall vpholders thereof, are the chiefſt cauſe of their deſtruction. n For the ſpirit of wiſedomme hee hath made them drunke and giddie with the ſpirit of error. o Neither the great nor the ſmall, the ſtrong nor the weakē. p Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore nowe puniſhed, they ſhall feare leſt the like light vpon them. q Shall make one confeſſion of faith with the people of God: by the ſpeech of Canaan, meaning, the language, wherein God was then ſerued. r Shall renounce their ſuperſtitious, and proteſt to ſerue God aright. ſ Meaning, of fixe cities, five ſhould ſerue God, and the ſixt remaine in their wickedneſſe: and ſo of the ſixt part, there ſhould be but one loſt.

5 Then the waters of the ſea ſhal faile, and the riuier ſhalbe dried vp, and waſted.

6 And theſe riuers ſhal goe farre away: the riuers of defence ſhal be emptied, and dried vp: the reedes and flagges ſhalbe cut downe.

7 The graſſe in the riuier, and at the head of the riuers, and all that groweth by the riuier, ſhal wither, and be diuyn away, and be no more.

8 The fiſhers alſo ſhal moune, and al thep that caſt angle into the riuier, ſhal lament, and thep that ſpread their net vpon the waters, ſhalbe weakened.

9 Moreover, thep that worke in flare of diners ſorts, ſhalbe confounded, and thep that weaue nets.

10 For their nets ſhall bee broken, and all thep that make pondeſ, ſhall bee heauie in heart.

11 Surely the princes of Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become fooliſh: how ſay pee vnto Pharaoh, I am the ſonne of the ancient kings?

12 Where are nowe the wiſe men, that they may tell thee, or map knowe what the Lorde of hoſtes hath determined againſt Egypt?

13 The princes of Zoan are become fooles: the princes of Egypt are deceived, they haue deceived Egypt, euen the counſellers of the tribes thereof.

14 The Lord hath mingled among them the ſpirit of errors: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his boimie.

15 Neither ſhall there be any worke in Egypt, which the head map doe, nor the taile, the branch nor the ruff.

16 In that day ſhall Egypt be like vnto women: for it ſhalbe afraid and feare becauſe of the moouing of the hande of the Lord of hoſtes, which he ſhaketh ouer it.

17 And the land of Iudah ſhalbe a feare vnto Egypt: merp one that maketh mention of it, ſhalbe afraid thereof, becauſe of the counſell of the Lord of hoſtes, which he hath determined vpon it.

18 In that day ſhall five cities in the land of Egypt ſpeake the language of Canaan, and ſhall ſware by the Lorde of hoſtes: one ſhalbe called the cite of deſtruction.

19 In that day ſhal the altar of the Lord bee in the middes of the land of Egypt,

and a pillar by the border thereof vnto the Lord.

20 And it ſhall bee for a ſigne and for a witneſſe vnto the Lord of hoſtes in the land of Egypt: for they ſhall cry vnto the Lord, becauſe of the oppreſſors, and he ſhall ſend them a Saviour and a great man, and ſhall deliuer them.

21 And the Lord ſhall be knowne of the Egyptians, and the Egyptians ſhall knowe the Lord in that day, and doe ſacrifice and oblation, and ſhall bowe vowes vnto the Lord, and performe them.

22 So the Lord ſhall ſmite Egypt, hee ſhall ſmite and heale it: for he ſhall reſtore vnto the Lord, and he ſhall be ſatisfied of them, and ſhall heale them.

23 In that day ſhal there be a path from Egypt to Aſſhur, and Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhal Iſrael be the third with Egypt and Aſſhur, euen a bleſſing in the middes of the land.

25 For the Lord of hoſtes ſhall bleſſe it, ſaying, Bleſſed bee my people Egypt and Aſſhur, the worke of mine hands, and Iſrael mine inheritance,

enemies of the Church, he ſheweth that the Gentiles and the Iewes ſhould be ioyned together in one faith and religion, and ſhould be all one ſolde vnder Chriſt their ſhepherd.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia deſcribed by the three yeres going naked of Iſaiah. I In the peere that Tarraan came to Iſaiah I doo, (wher Sargon king of Aſſhur ſent him) and had fought againſt Iſaiah, and taken it.

2 At the ſame time ſhake the Lorde by the hand of Iſaiah the ſonne of Amos, ſaying, Doe, and looſe the ſackcloth from thy loynes, & put off thy ſhooe from thy foote. And hee did ſo, walking naked, & barefoote.

3 And the Lord ſaid, like as my ſeruant Iſaiah hath walked naked, and barefoote three yeres, as a ſigne and wonder vpon Egypt, and Ethiopia,

4 So ſhall the King of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both pong men and old men, naked and barefoote, with their buttocks vnconered, to the ſhame of Egypt.

5 And they ſhall feare, and be aſhamed of Ethiopia their expectation, and of Egypt their gloie.

6 Then ſhall the inhabitant of this eple ſay in that day, Beholde, ſuch is our expectation, whither we ſecke for helpe to be deliuered from the King of Aſſhur, & how ſhall we be deliuered?

compaſſed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians & Medes. 11 The ruine of Idumea, 13 and of Arabia.

The burden of the deſert ſea. As the twiſtewindes in the South vie to paſſe from the wildeſſe, ſo ſhall it deſceſſe, whereby hee meaneth Caldea.

There ſhall be euident ſignes and tokens, that Gods religion is there: which maner of ſpeech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner howe hee would be worſhipped.

u This declarerth that this prophēſie ſhould be accompliſhed in the time of Chriſt.

x By theſe ceremonies, hee comprehendeth the ſpiritual ſeruiſe vnder Chriſt.

y By theſe two nations, which were then chiefe

a Who was a captaine of Saneheribs, a King, 18, 17.

b A cite of the Philiftims.

c The Ebrewes write that Saneherib was ſo called.

d Which ſignifieth that the Prophet did lament the miſerie that hee ſawe prepared before the three yeres, that hee went naked and barefooted.

e In whole ayde they truſted.

f Of whom they boaiſted and gloried.

g Meaning, Iudea, which was

a On the ſea ſide betwene Iudea, and Caldea was a wildeſſe.

b That is, the ruine of Babylon by the Medes and Persians.
 c The Assyrians and Caldeans, which had destroyed other nations, shall become of the Medes and Persians: and this he prophesied an hundred years before it came to passe.
 d By Elam he meant the Persians.
 e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
 f This the Prophet speaketh in the person of the Babylonians.
 g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
 h Whiles they are eating and drinking, they shall be commanded to runne to their weapons.
 i To wit, in a vision, by the spirit of prophetic.
 k Meaning, charers of men of warre, and others that caried the baggage.
 l Meaning, Darius, which ouercame Babylon.
 m The watchman, whom Isaiah set vp,

tolde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Iere. 51. 8. reuel. 14. 8.* n Meaning, Babylon. *o* Which was a cite of the Ishmaelites, and was so named of Dumah, *Gene. 25. 14.* p A mountaine of the Idumeans. q He describeth the vniuersallit of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes. r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take. s Signifying that for feare they shall not tarry to eat or drinke. t He appointeth them respite for one yeere onely, and then they should be destroyed. u Reade Chapter 16. 14.

b come from the horrible land.

2 A grievous vision was shewed vnto mee, The transgression against a transgressor, and the despoiler against a despoiler. Go by *o* Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my sorowes filled with sorrow: sorowes haue taken me as the sorowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I sawe it.

4 Mine heart failed: fearefullnesse troubled me: the night of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eat, drinke: arise, ye princes, anout the shield.

6 For thus hath the Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And he lawe a charer with two horses: men: a charer of an asse, and a charer of a camel: and he hearkened and tooke diligent heede.

8 And hee cried, A lion: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night.

9 And behold, this mans charer cometh with two horsemen, And he answered and said, * Babel is fallen: it is fallen, and al the images of her gods hath he broken vnto the ground.

10 *o* my thrashing, and the *t* eorne of my floure. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 *q* The burden of *o* Dumah. He calleth vnto mee out of *r* Seir. Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne and come.

13 *q* The burden against Arabia. In the forest of Arabia shall ye carie all night, euen in the wapes of Dedan.

14 *o* inhabitants of the land of Tema, bring forth water to meete the thirstie, and present him that thirst with his bread.

15 For they flee from the drawn sword, and euen from the drawn sword, and from the bent bowe, and from the grievousnesse of warre.

16 For thus hath the Lord said vnto mee, Set a peece according to the peeres of an *h* heeling, and all the glorie of Medar shall faile.

17 And the residue of the number of the strong archers of the sonnes of *x* Medar *x* Which was the name of a people of Arabia: and by the horrible hath spoken it.

destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to live in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatening against Sheba. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. a Meaning, Iudaea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.

1 What apleth ther now that thou art whole gone vnto the house tops? b He speaketh to Ierusalem, whose inhabitants were fled and lay hid in the mountains.

2 Thou that art full of *c* people, a cite full of bulke, a populous cite: thy flame men shall not be flame *d* with wood, nor die in battell.

3 All thy princes shall flee together from the bowe: thy shalbe *e* bound: all that shall be found in thee, shall be bound together, which haue fled from feare.

4 Therefore sayd I, Turne away from me: I will weepe bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perperitie by the Lord God of hostes in the valley of vision, breaking downe the cite: and a crying vnto the mountaines.

6 I And Elam bare the quiver in a mans charer with horsemen, and his bow covered the shield.

7 And the chiefe balles were full of charers, and the horsemen for themselves gathered in aray against the gate.

8 And hee discovered the *h* covering of captiuitie. Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue sene the beaches of the cite of David: for they were many, and ye gathered the waters of the lower poole.

10 And ye numbered the houses *i* of Ierusalem, and the houses haue ye broken downe to foule the wall.

11 And haue also made a ditch betwene the two walles, for the waters of the olde poole, and haue not looked vnto the makt thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackes cloth.

13 And behold, ioy and gladnesse, singing oren and killing sheepe, eating flesh, and

i Hee putteth them in minde howe God deliuered them once from Saneherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they shoulde els suffer by Nebuchad-nezzar. k The secrete place where the armour was: to wit, in the house of the forest, *1. King. 7. 2.* l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole cite and the cite of David, which was within the compass of the other. m Eather to pull downe such as might hurt, or els to knowe what men they were able to make. n To provide if neede shoulde bee of water. o To God that made Ierusalem: that is, they trusted more in the worldly meanes then in God.

p In steade of repentance yee were ioyfull and made great chere, contemning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morowe. q Because the Ebrewe worde doeth also signifye one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to promise for himselfe against all dangers: in the meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, encouraging to the best.

r Meaning, that he was a stranger and came vp of nothing.

s Where as he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians. t Signifying that whatsoever dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.

u To be steward againe, out of the which office he had bene put by the craft of Shebna. x I will commit vnto him the full charge and gouernement of the Kings house. y I will establish him and confirme him in his office: of this phrase, see Ezra 9. 2. z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithfull officer. a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shall be restored.

The burden of Tyrus. Howle, ye ships of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuelled vnto

drinking wine, & eating and drinking: for them to morowe we shall die.

14 And it was declared in the eares of the Lorde of hostes. Surely this iniquitie shall not be purged from you, till yee die, saith the Lorde God of hostes.

15 Thus saith the Lorde God of hostes, God, get thee to that streake river, to Shebna, the Steward of the house, and say,

16 What hast thou to doe heere? and whom hast thou heere? that thou shouldst here helpe thee out a sepulchre as hee that helueth our his sepulchre in an he place, or that graue in an habitation: for himselfe in a rocke?

17 Beholde, the Lorde will carie thee away with a great captiuitie, and will surely carry thee.

18 He will surely rolle & turne thee like a ball in a large countrey: there shalt thou die, and there the charres of thy glory shall be the shame of thy Lords house.

19 And I will dine ther fro thy station, & out of thy dwelling will I destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Bilkai,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit vnto his hand, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of Dauid will I lay vpon his shoulder: so he shall open and no man shall shut: and he shall shut and no man shall open.

23 And I will fasten him as a naple in a fire place, and he shall be for the throne of glorie to his fathers house.

24 And thou shalt hang vpon him all the glorie of his fathers house, euen of the nephews & posteritie: all small vessels, from the vessels of the cuppes, euen to all the instruments of musick.

25 In that day, saith the Lorde of hostes, shall the nalle, that is fastened in the fire place, depart & shall be broken, and fall: and the burden, that was vpon it, shall be cut off: for the Lorde hath spoken it.

2 Be still, ye that dwell in the ples: the marchants of Zidon, & such as passe ouer the sea, haue I reuelled thee.

3 The seede of Iulius growing by the abundance of waters, and the harvest of the river was her reuenues, & she was a mart of the nations.

4 Be ashamed, thou Zidon: for the he hath spoken, euen the strength of the sea, saying, I haue not reauiled, nor brought forth children, neither nourished young men, nor brought by virgins.

5 When the same commeth to the Egyptians, they shall bee sone, concerning the ruinion of Tyus.

6 Go ye ouer to Tarshish: howle, ye that dwell in the ples.

7 Is not this that poue glorious citie? her antiquitie is of ancient dayes: her owne feete shall leade her a farre off to bee a fortourner.

8 Who hath decreed this against Tyus (that crownieth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lorde of hostes hath decreed this, to stame the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there is no moze strength.

11 Hee stretched out his hand vpon the sea: hee spooke the kingdoms: the Lorde hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no moze reioyce when thou art oppressed: o virgin daughter of Zidon, rise vp, goe ouer vnto Chittim: per there thou shalt haue no rest.

13 Behold the land of Chaldeans: this was no people: I shall founde it by the inhabitants of the wilderness: they set by the towres thereof: they raped the palaces thereof and he brought it to ruine.

14 Howle ye ships of Tarshish, for your strength is destroyed.

15 And in that day shall Tyus bee forgotten for euerie seientie yeres, (according to the peeres of one King) at the ende of seientie yeres shall Tyus sing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that hast bene forgotten) make sweete melodie, sing mine songs that thou maiest be remembered.

17 And at the end of seientie peeres shall the Lord visit Tyus, and she shall reuerne to her y wages, & shall commit fornication

f Haue haunted thee, and enriched thee.

g Meaning, the come of Egypt which was led by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the sea.

i I haue no people lett in me, and am as a barren woman that neuer had childre.

k Because these two countreys were ioyned in league together.

l Tyrus will ether other marchants to goe to Cilicia, and to come no more there.

m Who maketh her marchants like Princes.

n Thy strength will no more serue thee: therefore flee to other countreys for succour.

o For Tyus was neuer touched nor afflicted before.

p Because Tyus was buyle by them of Zidon.

q The Chaldeans which dwelt in tents in the wilderness, were gathered by the Assyrians into cities.

r The people of the Chaldeans destroyed the Assyrians: whereby the Prophee meaneth, that seeing the Chaldeans were able to ouercome

the Assyrians, which were so great a nation, much more shall these two nations of Calde and Assyria bee able to ouerthrow Tyus.

s That is, Tyrus, by whome yee are enriched. t Tyus shall be destroyed seientie yeres, which hee calleth the reigne of one King, or a mansage. u Shall vyle all craft and subtiltie to entise men againe to her. x Shee shall labour by all meanes to recover her first estate, as an harlot when shee is long forgotten, seeketh by all meanes to enteraine her louers. y Though shee haue bene chastised of the Lorde, yet she shall returne to her olde wicked practices, and for gaine shall giue her selfe to all mens lusts like an harlot.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages ſhall be ^a holp vnto the Lord: it ſhall not be laid by nor kept in ſtore, but her marchandise ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

from auarice and filthie gaine, vnto the true worſhipping of God and liberalitie toward his Saints.

CHAP. XXIII.

A prophesie of the curſe of God for the ſins of the people. 1. *A remembrance reſerued, ſhall praiſe the Lord.*

Behold, the Lord maketh ^b ^c earth empty, and he maketh it waſte: hee turneth it upside downe, and ſcattereth abroade the inhabitants thereof.

2 And there ſhall bee like people, like ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k

c The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heare is abated by the raine, so shall

God bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the sunne, so shall

God assuage the reioicing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder

Christ be assembled of the Jewes, and the Gentiles, and is here described

vnder the figure of a cosly banker, as Matt. 23. 2.

i Meaning that ignorance and blindness, where-

by we are kept backe from Christ.

k He will take away all occasions of sorow, and fill his with perforce.

l By Moab are meant all the enemies of his Church.

m There were two cities of this name: one in Iudah, 1. Chron. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to have bene a plentifull place of come, Chap. 10. 31.

n Meaning, that the reprobate, even in this life shall have the beginning of euerlasting death.

o To wit, the companie of the faithfull by the calling of the Gentiles.

p That is, the faithfull by the rodes were moored to pray vnto thee for deliuerance.

q To wit, in extreme sorowe.

r Our sorowes had none ende, neither did we enioy the comfort, that we looked for.

s The wicked and men without religion were not destroyed, t. He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glories.

u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise to ioy when they feele the dewe of Gods grace, x. He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

v I. i. i. earth.

e of the mightie is like a stoupe against the wall.

5 Thou shalt bring downe the noyle of the strangers, ^f as the heate in a drie place: he will bring downe the song of the mightie, as ^g the heate in the shadowe of a cloude.

6 And in this ^h mountaine shall the Lord of hostes make vnto all people a feast of fatte things, euen a feast of fined wines, and of fat things full of marrowe, of wines fined and purified.

7 And hee will destroy in this mountaine: the couering that couereth all people, and the baile that is spied vpon all nations.

8 We will destroy death for euer: and the Lord God will ^k wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, wee haue waited for him: wee will reioyce and be fowell in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Boab shall be threshed vnder him, euen as strawe is threshed in ^m Babinenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmereth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walles shall hee bring downe, and lay lowe, and cast them to the ground, euen vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

1 That day shall ^a this song be sung in the land of Iudah, ^b wee haue a strong citie: saluation shall God set for walles and bulwarkes.

2 ^c Open ye the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured ^d purpose wilt thou preserve perforce peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on hie: ^e the hie citie he will abate: euen vnto the ground will he cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen

and men without religion were not destroyed, t. He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glories.

the contrary should come to the wicked, as verse 14. u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise to ioy when they feele the dewe of Gods grace, x. He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

the feete of the ^f poore, and the steppes of the needie.

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for leauing the iudgements are in the earth, the inhabitants of the world shall learne ^h righteousness.

10 Let mercy be shewed to the wicked, yet he will not learne righteousness: in the land of vngiftednesse he do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: but they shall see it, and be confounded with ^k the zeale of the people, and the fire of thine ^l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast brought all our workes for vs.

13 O Lord our God, other ^m lordes beside thee haue ruled vs, but we will remember thee onely, and thy name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the ⁿ nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they ^p visited thee: they pouered out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that diueth neere to the trauaile, is in sorowe, and cryeth in her paynes, so haue wee bene in thy ^q sight, O Lord.

18 We haue concured, we haue borne in paine, as though wee should haue brought forth ^r winde: there was no helpe in the earth, neither did the inhabitants of ^s the world fall.

19 ^t Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, yee that dwell in dust: for thy ^u dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: ^v enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, The Lord cometh out of his place, to visit the iniquitie of the inhabitants of the earth vpon them: and the

and men without religion were not destroyed, t. He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glories.

the contrary should come to the wicked, as verse 14. u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise to ioy when they feele the dewe of Gods grace, x. He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

22 I. i. i. earth.

23 I. i. i. earth.

24 I. i. i. earth.

Y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

CHAP. XXVII.
A prophesie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

1 That a day the Lord with his fore and great and mightie sword shall visite Liuiathan, that peering serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 If the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger is not in me: who would set the byers and the thornes against mee in battell? I would goe through them, I would burne them together.

5 Will hee feeble my strength, that he may make peace with mee, and bee at one with mee?

6 Hereafter, Iacob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten him as hee smote those that smite him? or is hee slaine according to the laughter of them that were slaine by him?

8 In a measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the Eastwinde.

9 By this therefore shall the iniquitie of Iacob bee purged, and this is all the fruit, the taking away of his sinne: when hee shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand by.

10 Yet the defended citie shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the women come, and let them on fire: for it is a people of none understanding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the channell of the River, vnto the river of Egypt, and yee shall bee gathered

spring againe and bring forth in great abundance. **g** He sheweth that God punisheth his in mercie, and his enemies in iustice. **h** That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. **i** He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. **k** Notwithstanding his fauour that hee will shewe them after: yet Ierusalem shall be destroyed, and grasse for cattell shall growe in it. **l** God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. **m** Hee shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Assur: and they that were chased into the land of Egypt, and they shall worshippinge the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.
Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

Wards of Ephraim: for his glorious beautie shall be a fading flour, which is vpon the head of the valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and strong holte, like a tempest of haile, and a whirlewinde that overthroweth, like a tempest of mightie waters that ouerflowe, which thewe to the ground mightily.

3 They shall bee troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall bee a fading flour, which is vpon the head of the valley of them that be fat, and as the hasty fruite afoye summer, which when hee that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people:

6 And for a spirite of iudgement to him that stretch in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray though strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whome shall hee teach knowledge? and whome shall hee make to vnderstand the things that hee heareth? them that are weyned from the milke and drawen from the breastes.

10 For precept must bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering tongue and with a strange language shall he speake vnto this people.

12 Vnto whom I haue sayde, This is the

a Meaning, the hypocrites, which were among them, and were all together corrupt in life and doctrine, which is here meant by drunkennesse and vomiting. **b** For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes. **c** They must haue one thing of times tolde. **d** Let one teach what hee can, yet they shall no more vnderstand him, then if hee spake in a strange language. **e** That is, the Prophet whom God shoulde send. **f** This is the doctrine, whereupon ye ought to stay and rest.

n Shew to them that are wearie and haue neede of rest, what is the true rest.
o Because they will not receiue the word of God when it is offered, it cometh of their owne malice, if after their hearts be so heardene, that they care not for it, as before, Chap. 6.9.
p They thought they had snuffe to auoide Gods iudgements, and that they could escape though all other perished.
q Though the prophets condemned their idols, and vaine trust of falsehood, and vannie, yet the wicked thought in themselves that they woulde trust in these things.
r That is, Christ, by whome all the building must be tryed, and vpbolden, Plal. 118. 22. mat. 21. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 6.
s He shall be quier, and seeke none other remedies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections & affliction.
x Affliction shall discouer their vaine confidence, which they kept secret to themselves, y Terror and destruction shall make you to learne that which exhortations and gentleness could not bring you vnto, z Your affliction shall be so sore that you are not able to endure it, a When Dauid ouercame the Phillisims, 2. Sam. 5. 20. 1. Chron. 14. 11. b Where Ioshua discomfited five kings of the Amorites, Iosh. 10. 12. c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lorde for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked,

rest: ^a give rest to him that is wearie: and this is the refreshing, but they woulde not heare.
13 Therefore shal the word of the ^o Lord bee vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle, that they may goe and fall backward, and be broken and be snared and be taken,
14 Therefore heare the word of the Lord, yee scornfull men that rule this people, which is at Ierusalem.
15 Because ye haue sayd, We haue made a ^p covenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shal not come at vs: for wee haue made a falshood our refuge, and vnder vanitie are we hid.
16 Therefore thus saith the Lord God, Beholde, I will lay in Zion a stone, a tryed stone, a precious corner stone, a sure foundation. He that beleueth, ^q shal not make haste.
17 Iudgement also will I lay to the rule and ^r righteousness to the ballance, and the ^s haile shal sweep away the vaine confidence, and the waters shal ouerflowe ^t the secret place.
18 And your covenant with death shal be disannulled, and your agreement with hell shal not stand: when a scourge shal runne ouer and passe through, then shal yee be trode downe by it.
19 When it passech ouer, it shal take you away: for it shal passe through euery morning in the day, and in the night, and there shal bee ^u no goyng by yee to make you to vnderstand the hearing.
20 For the ^v beddes ^w strait that it can not suffice, and the covering narrowe that one cannot wrap himselfe.
21 For the Lord shal stand as in mount ^x Iherusalem: he shal be woth as in the valley ^y of ^z Sion, that he may do his worke, his strange worke, and bring to passe his act, his strange act.
22 How therefore bee ye no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.
23 Hearken yee, and heare my voyce: hearken ye, and heare my speech.
24 Doeth the plowman plowe all the day, to sowe? doeth he open, and breake the clots of his ground?
25 When he hath made it ^a plaine, will he not then sowe the sitches, and sowe cummin, and cast in wheate by measure, and

the appointed barley and rie in their place?
26 For his God doeth instruct him to haue discretion, and doeth teach him.
27 For sitches shal not be threshed with a threshing instrument, neither shal a cart wheele be turned about vpon the cummin: but the sitches are beaten out with a staffe, and cummin with a rod.
28 Bread come when it is threshed, he doeth not alway thresh it, neither doeth the wheele of his carte full make a noyse, neither will he breake it with the teethe thereof.
29 This also cometh from the Lorde of hostes, which is wonderful in counsaile, and excellent in workes.
C H A P. XXIX.
1 A prophesie against Ierusalem, 13 The vengeance of God on them that followe the traditions of men.
A ^b Altar, altar of the cite that Dauid dwelt in: adde yeere vnto yeere: ^c let them kill lambses.
2 But I will bring the altar into distresse, and there shal be heauynesse and sorrow, and it shal be vnto me like ^d an altar.
3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.
4 So shalt thou bee humbled, and shalt speake out of the ^e ground, and thy speech shal bee as out of the dust: thy voyce also shal be out of the ground like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.
5 Moreover, the multitude of thy ^f strangers shal be like snail dust, and the multitude of strong men shal be as chaffe that passeth away, and it shal bee in a moment, euen suddenly.
6 Thou shalt bee visited of the Lorde of hostes with thunder, and shaking, and a great noyse, a whirlewind, and a tempest, and a flame of deuouring fire.
7 And the ^g multitude of all the nations that fight against the altar, shal bee as a dreame or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.
8 And it shal bee like as an hungry man dreameth, and behold, hee ^h eateth: and when hee awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinke, and when he awaketh, behold, hee is faint, and his soule longeth: so shal the multitude of all nations bee that fight against mount Zion.
9 ⁱ Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.
10 For the Lord hath covered you with a

a The Ebrewe word Ariel signifieth the Lion of God, and signifieth the Altar, because ^b Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.
b Your vaine confidence in your sacrifices shal not last long.
c Your cite shal be full of blood, as an altar whereon they sacrifice.
d Thy speache shal be no more so loftie, but abased, and lowe, as the very charmers, which are in lowe places, and whisper, so that their voyces can scarce bee heard.
e Thine hired souldiers, in whome thou trustest, shal be destroyed as dust or chaffe in a whirlewinde.
f The enemies that I will bring to destroy thee, and that, which thou makest thy vaine trust, shal come at vnawares, euen as a dreame in the night. Some reade, as if there were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that hee eateth.
h Mufc hereon as long as you li, ye shal finde nothing but occasion to be aftonied: for your Prophets are blinde, and therefore can not direct you.

CHAP. XXX.

i Meaning, that it is all alike, either to read, or not to read, except God open the hart to vnderstand.
k Because they are hypocrites and not sincere in heart, as Mat. 23. 5. 8.
l That is, their religion was learned by mans doctrine, and not by my word.
m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.
n This is spoken of them, which in heart despise Gods word, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft, sayth the Lorde, you can not be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it selfe.
p Shal there not be a change of all things, and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.
q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger. **r** Signifying, that except God giue vnderstanding, and knowledge, man can not but still erre and murmur against him.

spirite of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he covered.
 11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can: not: for it is sealed.
 12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I can not reade.
 13 Therefore the Lorde said, Because this people come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, & their i feare toward me was taught by the precept of men,
 14 Therefore behold, I will againe doe a marvellous worke in this people, euen a maruileous worke, and a wonder: for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.
 15 Vnto them that seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?
 16 Your turning of deuiſes shall it not be esteemed: as the potters claye? for shall the worke say of him that made it, Hee made me not? or the thing foined, say of him that fashioned it, Hee hath none vnderstanding?
 17 Is it not yet but a litle while, and Lebanon shall be turned vnto Carmel? and Carmel shall be counted as a forest?
 18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obſcuritie, and out of darkenesse.
 19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.
 20 For the cruell man shall cease, & the scornfull shall be consumed: and all that haſted to iniquitie shall be cut off:
 21 Which made a man to sinne in the word, andooke him in a ſnare: which repproued them in the gate, and made the iuſt to fall without cauſe.
 22 Therefore thus ſaith the Lorde vnto the houſe of Iacob, euen hee that redeemed Abraham, Iacob ſhall not now be confounded, neither now ſhall his face be pale.
 23 But when he ſeeth his children, the worke of mine handes, in the mids of him, they ſhall ſanctifie my name, and ſanctifie the holy one of Iacob, and ſhall feare the God of Iſrael.
 24 Then they that erred in ſpirit, ſhall haue vnderſtanding, and they that were mured, ſhall learne doctrine.

1 Hereproueth the lawes which in their aduerſity they vſed their owne counſels, **2** And ſought helpe of the Egyptians, **10** Deſpiſing the Prophets. **16** Therefore hee ſheweth what deſtruction ſhall come vpon them, **18** But offereth mercy to the repentant.
Vnto the rebellious children, ſayth the Lorde, that take counſel, but not of me, and couer with a ſcrueling, but not by my Spirit, that they may lay ſinne vpon ſinne:
 2 Which walke forth to goe downe into Egypt, and haue not asked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt.
 2 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadowe of Egypt your confuſion.
 4 For his princes were at Zoan, and his Ambaſſadours came vnto Hanes.
 5 They ſhall beall aſhamed of the people that cannot proſite them, nor helpe nor doe them good, but ſhall be a ſhame and alſo a reproch.
 6 The burden of the beaſtes of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and olde lyon, the viper, & a ſerie flying ſerpent againſt them that ſhall beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bunches of the Camels, to a people that can not proſite.
 7 For the Egyptians are vanities, and they ſhall helpe in vaine. Therefore haue I cryed vnto her, Their ſtrength is to ſtill.
 8 Now goe, and write it before them in a table, and note it in a booke that it may be for the laſt day for euer and euer:
 9 That it is a rebellious people, lying children and children that would not heare the Law of the Lorde.
 10 Which lay vnto the Seers, Set not: and to the Prophets, Propheſie not vnto vs right things: but ſpake flattering things vnto vs: propheſie errorours.
 11 Depart out of the way: goe aſide out of the path: cauſe the holy one of Iſrael to ceaſe from vs.
 12 Therefore thus ſayth the holy one of Iſrael, Becauſe ye haue caſt off this word, and truſt in violence and wickedneſſe, and ſtay there vpon,
 13 Therefore this iniquitie ſhall be vnto you as a breach that falleth, or a ſwellung in an hie wall, whoſe breaking cometh ſuddenly in a moment,
 14 And the breaking thereof, is like the breaking of a potters pottre, which is broken without pittie, and in the breaking thereof is not founde a heerd to take fire out of the hearth, or to take wa:
 not heare the worde of God, but delited to bee flattered, and led in error, **k** Threaten vs not by the word of God, neither be ſo rigorous, nor talke vnto vs in the Name of y Lord, as Iere. 17. 1. **l** Meaning, in their ſubburnneſſe againſt God, and the admonitions of his Prophets. **m** Signifying, that the deſtruction of the wicked ſhall be without recourſe.

a Who contrary to their promes, take not me for their protector, and contrary to my commandement ſeeke helpe at ſtrangers.
b They ſeeke ſhifts to cloke their doings, and not godly meanes.
c The chiefe of Iſrael went into Egypt in ambuſſe to ſeeke helpe, and a broode at theſe cities.
d That is, a heauie ſentence or propheſie againſt the beaſtes that caried their treaſures into Egypt, by the wilderneſſe, which was South from Iudah: ſignifying that if the beaſtes ſhould not be ſpared, the men ſhould be puniſhed much more grievouſly.
e To wit, to Ieruſalem.
f And not to come to and fro to ſeeke helpe.
g That is, this prophecie.
h That it may be a witneſſe againſt them for all poſteritie.
i He ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they would not heare the worde of God, but delited to bee flattered, and led in error, **k** Threaten vs not by the word of God, neither be ſo rigorous, nor talke vnto vs in the Name of y Lord, as Iere. 17. 1. **l** Meaning, in their ſubburnneſſe againſt God, and the admonitions of his Prophets. **m** Signifying, that the deſtruction of the wicked ſhall be without recourſe.

n Oft times by his prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe save two or three to make staves,

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vying moderation in the same, as Iere. 10. 24. and 30. 11.

Or, *instructiour.*

s God shall direct all thy wayes, and appoint thee how to goe either higher or thither.

t Ye shall cast away your idoles which you haue made of golde, siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing, that there can be no true repentance, except both in heart and deede we shewe our lues enemies to idolatrie.

v By these diuers aniers of speech he sheweth that the felicity of the Church shall be so great, that none is able sufficiently to express it.

w When the Church shall be adorned, the glory thereof shall be seuen times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, hee sheweth what shall be the glory of the children of God in the kingdom of Christ. This threatening is against the Assyrians, the chief enemies of the people of God.

ter out of the pit.

15 For thus saith the Lord God, the holy one of Israel, in rest and quietnesse shall ye be lauded: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall see at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a skynne mast vpon the top of a mountaine, and as a broken vpon an hill.

18 Yet therefore will the Lord waite, that hee may haue mercy vpon you, and therefore will hee be exalted, that hee may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercy vpon thee at the voyce of thy crye: when hee heareth thee, he will and were thee.

20 And when the Lord hath giuen: in the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, walke pee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the couering of the images of siluer, and the rich ornament of thine images of golde, & cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shall hee giue raine vnto thy seede, when thou shalt towe the ground, and bread of the increase of the earth, and it shall be fatte, and as oyle: in that day shall thy cattel be fedde in large pastures.

24 The oren also and the yong asses, that till the ground, shall eate cleane prouender, which is winnowed with the shoouel, and with the fanne.

25 And vpon euery hie mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the moone shall be as the light of the sunne, and the light of the sunne shall be seuen fold, and like the light of seuen dayes in the day that the Lord shall binde by the breach of his people, and heale the stroke of their wound.

27 Beholde, the name of the Lord cometh from farre, his face is burning, and the burden thereof is heaue: his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a riuier that ouerfloweth vnto the necke: it diuindeth asunder, to fanne the nations with the fanne of banittie, and there shall be a hyde to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the night, when a solenne feast is kept: and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.

31 For with the voyce of the Lord shall Achor be destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall cleave fast, which the Lord shall lay vpon him with tabrets & harpes: and with battels, and sitting vp of hands shall he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuier of brimstone, doth kinde it.

where the wicked are tormented, Reade 2. Kings 23. 10. h So that their estate or degree cannot exempt the wicked, i By these figuratiue speeches hee declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WDe vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor seeke vnto the Lord.

2 But he yet is wise: therefore he will bring euill, and not turne backe his worde, but hee will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lyon or lions whelpes roareth vpon his praye, against whome if a multitude of shepheards be called, hee will not bee afrayde at their voyce, neither will he humble himselfe at their noyse: so shall

1 There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. & 28. 68. lest they should forget the benefit of their redemption: and secondly, lest they should be corrupted with the superstition and idolatrie of the Egyptians and so forsake God, Iere. 2. 28. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. c And knoweth their craftie enterprises and will bring all to nought. d Meaning, both the Egyptians and the Israelites, the

a To driue them to nothing: and thus God consumeth the wicked by that means, whereby hee cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solenne feast, which began in the euening.

c Gods plague. d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babylon: meaning the Assyrians and Babylonians.

g Here it is taken for hell,

h So that their estate or degree cannot exempt the wicked, i By these figuratiue speeches hee declareth the condition of the wicked after this life.

e Hee sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them, as a birde ouer her yong, which euer fieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deu. 32. 11. Mat. 23. 37. f He toucheth their conscience that they might earnestly feele their grievous sinnes, and so truly repent, forasmuch as now they are almost drowned, and past recoverie. g By these fruites your repentance shall be known, as Chap. 3. 18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs armie was discomfited, and hee fled to his castle in Nineueh for succour. k To destroy his enemies.

C H A P. XXXII.

1 The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an upright gouernement, both in policie and religion.

c Where men are wearie with traouelling, for lacke of water.

d He promisseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and zeale of y^e same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called

vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willet them to take heede and prouide.

the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lord of hostes defend Jerusalem by defending and deliuering, by passing through and preserving it.

6 Ye children of Israel, turne againe, in as much as yee are sunkene deepe in rebellion.

7 For in that day euery man shall cast out his idoles of silver, and his idoles of golde, which your handes haue made you, euen a sinne.

8 When shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall fliee from the sword, and his yong men shall faunt.

9 And hee shall goe for feare to his tower, and his princes shalbe afrayde of the standard, sayth the Lord, whose fire is in Zion, and his fornaie in Jerusalem.

10 And hee shall seeke for succour to his tower, and his princes shalbe afrayde of the standard, sayth the Lord, whose fire is in Zion, and his fornaie in Jerusalem.

hearken to my wordes.

10 Ye women, that are carelesse, shall be in feare s^a above a yeere in dayes: ^b for the vantage shall faile, and the gathering shall come no more.

11 Ye women, that are at ease, be afflicted: feare, ye carelesse women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 When shall lament for the teates, euen for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shall grow thornes and briars: yea, vpon all the houses of ioy in the cite of reioycing.

14 Because the palace shall be forsaken, and the noyse of the cite shall be put: is the tower and fortresse shall be denues for euer, and the delite of wilde asses, and a pasture for flockes.

15 Until the Spirit be poisoned vpon vs from about, and the wilderness become a fruitfull felde, and the plentiful felde be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull felde.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it hapeth, it shall fall on the forest, and the cite shall be set in the low place.

20 Blessed are yee that s^alve vpon all waters, and o^b viue thither the feete of the ore and the asse.

phets after they haue denounced Gods iudgements against the wicked, v^e to comfort the godly, least they should faint. **1** The felde which is now fruitfull, shall bee but as a barren forest in comparison of that it shall be then, as Chapter 29. 17. Which shall bee fulfilled in Christes time: for then they that were before as the barren wilderness, being regenerate, shall be fruitfull, and they that had some beginning of godlinesse, shall bring forth fruites in such abundance, that their former life shall seeme but as a wilderness where no fruites were. **m** They shall not neede to bulde it in his places for feare of the enemy: for God will defende it, and turne away the stormes from buting of their commodities. **n** That is, vpon fatte ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and nowe made drie for your v^es. **o** The fields shall be so ranke, that they shall sende out their cartell to eate v^e the first croppe, which abundance shall be signes of Gods fauour and loue towards them.

C H A P. XXXIII.

The destruction of them, by whome God hath punished his Church.

W Ad to thee that a spoylest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt be spoiled: when thou shalt make an

Saneherib, but not onely. **b** When thine appointed time shall come that God shall take away thy power and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helpest our fathers so soone as they called vpon thee.
f That is, the Assyrians fledde before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.
h Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.
i Meaning, the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Sancherib.
m Whome they of Ierusalem sent to intreate of peace.
n These are the wordes of the Ambassadors, when they returned from Sancherib.
o Which was a plentifull country, meaning, that Sancherib would destroy all.
p To helpe and deliuer my Church.
q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them.
r His vengeance shall bee so great, that all the worlde shall talke thereof.
s Which doe not beleue the wordes of the Prophet, and the assurance of their deliuerance.
t Meaning, that God will be a sure defence to all them that liue according to his worde.

ende of doing wickedly, they shall doe wickedly against thee.
2 O Lord, haue mercie vpon vs, we haue waited for thee: bee thou, which wast their arme in the morning, our helpe also in time of trouble.
3 At the noyle of the tumult, the people fled: at thine exalting the nations were scattered.
4 And your spoyle shall be gathered like the gathering of caterpillers: and he shall goe against him like the leaping of grasshoppers.
5 The Lord is exalted: for he dwelleth on his: he hath filled Zion with iudgement and iustice.
6 And there shall bee stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure.
7 Beholde, their messengers shall cry without, and the ambassadors of peace shall weepe bitterly.
8 The paths are waste: the wayfaring man ceaseth: hee hath broken the covenant: hee hath condemned the cities: hee regarded no man.
9 The earth mourneth and fainteth: Lebanon is aghamed, and hewen downe: Sharon is like a wilderness, and Basan is shaken and Carmel.
10 Now will I arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.
11 Pee shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.
12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.
13 Heare, ye that are farre off, what I haue done, and ye that are neere, knowe my power.
14 The sinners in Zion are astrayde: a feare is come vpon the hypocrites: who among vs shall dwell with the denouncing fire? who among vs shall dwell with the everlasting burnings?
15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.
16 He shall dwell on high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall beholde the lambe farre off.
18 Thine heart shall meditate feare, where is the scribe? Where is the receiver? Where is hee that counted the towres?
19 Thou shalt not see a fierce people, a people of a darke speache, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.
20 Looke vpon Zion the citie of our solenne feastes: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot bee remoued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof bee broken.
21 For surely there the mightie Lord will bee vnto vs, as a place of floods and broad rivers, whereby shall passe no ship with oares neither shall great ship passe thereby.
22 For the Lord is our iudge, the Lord is our lawgiuer: the Lord is our king, he will saue vs.
23 Thy cordes are loosed: they could not wel strengthen their mail, neither could they spread the sayle: then shall they be diuided for a great spoyle: yea, the lame shall take away the spoyle.
24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.
deliuer you from this feare. z Let vs bee content with this small river of Shiloah, and not desire the great streames and rivers, whereby the enemies may bring in shippes and destroy vs. a He derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefites both of body and soule.

u They shall see Hezekiah deduced from his enemies and restored to honour and glory.
x They shall be no more shut in as they were by Sancherib, but go where it pleaseth them.
y Before that this libertie cometh, thou shalt thinke that thou art in great danger: for the enemy shall so harpely assaile you, that one shall cry, Where is the Clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will

CHAP. XXXIII

1 Hee sheweth that God punisheth the wicked for the lesse that he beareth his Church.

Come neere, ye nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world & all that proceedeth thereof.
2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath destroyed them and deliuered them to the slaughter.
3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.
4 And all the hoste of heauen shall be dissolved, and the heauens shall bee folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.
5 For my sword shall be drunken in the

a He prophesied of the destruction of the Edomites and other nations which were enemies to the Church.
b God hath determined in his counsell, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement who in great feare and horrible troubles thinketh that heauen and earth perisheth in my secret counsell and in the heuens to destroy them, till my sword be weary with shedding blood.

e They had an opinion of holiness because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are,

f That is, both of young and olde, poore and rich of his enemies.

g That famous citie shall bee consumed as a sacrifice burnt to ashes,

h The mightie and rich shall be as well destroyed as the inferiours,

i Healludeth to the destruction of Sodom and Gomorrah,

Gen. 19. 24. k Reade Chap. 13. 21. and Zephaniah. 2. 14.

l In vain shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lorde. f Hee hath giuen the beasts and foules Idumea for an inheritance.

heaven: beholde, it shall come downe vpon Edom, euen vpon the people of: my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the Lambs and the goates, with the fatte of the kidneis of the Rammes: for the Lord hath a sacrifice in Bzrah, and a great laughter in the land of Edom.

7 And the Unicomes shall come downe with them, and the Heifers with the bulles, and their land shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into Brimstone, and the land thereof shall be burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe by evermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the Pelican and the Wedge-hogge shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretch out vpon it the line of banitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall bee none, and all the princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meete also Zim and Jim, and the Sayre shall cry to his fellowe, and the hichobole shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lave, and hatche, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Sprite hath gathered them.

17 And hee hath cast the lot for them, and his hande hath deuised it vnto them by lot: they shall possesse it for euer: from generation to generation shall they dwell in it.

f Hee hath giuen the beasts and foules Idumea for an inheritance.

The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and Sharon, they shall see the glory of the Lorde, and the excellencie of our God.

3 Strengthen the weak handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be ye strong, feare not: beholde, your God cometh with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde bee lightened, and the eares of the deafe bee opened.

6 Then shall the lame man leape as an hart, and the dunne mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

7 And the dust ground shall bee as a pool, and the thirist as spings of water: in the habitation of dragons, where they lay, shall be a place for reeces and rushes.

8 And there shall be a path and a way, and the way shall be called holie: the polluted shall not passe by it: for hee shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no lyon, nor noyome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with prayle: and euermlasting ioye shall bee vpon their heads: they shall obtaine ioye and gladnesse, and sorrow and mourning shall flee away.

comming of God, which is at hand. e To destroy your enemies, f When the knowledge of Christ is reueiled, g They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened to the wicked to be destroyed hereby, Chap. 30. 6. l Whome the Lorde shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

N Due in the fourteenth yere of king Hezekiah, Saneherib King of Assyrie came vp against all the strong cities of Iudab, and tooke them.

2 And the king of Assyrie sent Rabshakeh from Lachish toward Ierusalem, vnto King Hezekiah, with a great host, and hee stood by the conduit of the vpper poole in the path of the fullers filde.

3 Then came forth vnto him Eliakim the

a He prophesieth of the full restitution of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desolate and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plentiful and beautiful.

c He sheweth that the presence of God is the cause that the Church doeth bring forth fruit and flourish.

d He willet all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the

comming of God, which is at hand. e To destroy your enemies, f When the knowledge of Christ is reueiled, g They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened to the wicked to be destroyed hereby, Chap. 30. 6. l Whome the Lorde shall deliuer from the captiuitie of Babylon.

a This historie is rehearsed because it is as a feale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would

suffer his Church to be afflicted, but at length would sende deliuerance. b When ... had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

CHAP. XXXV.

1 The great ioy of them that beloeue in Christ. 3 Their office which preach the Gospel. 8 The fruits that followe thereof.

e For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 20.
 d This declareth that there were fewe godly to be found in y^e kings house, when he was dnuen to send this wicked man in such a weigheie matter.
 e Saneheribs chief captaine.
 f He speaketh thisin the person of Hezekiah falsely charging him that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
 g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weak and would deceive them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.
 h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
 i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we must trie the spirits, whether they be of God or no.
 k They were a frayde, lest by his words, he should haue stirred the people against the King, and also pretended to growe to some appointment with him. *4 Ebr. the water of their feet.* 1 The Ebrewe word signifieth blessing; whereby this wicked captaine woulde haue persuaded the people, that their condition shoulde bee better vnder Saneherib then vnder Hezekiah.

some of Hezekiah the steward of the house, and Shebna the chanceller, and Joah the sonne of Naph the recorder.

4 And ^h Kabbahkei say vnto them, Tell pou Hezekiah, I pray pou. Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, ⁱ Surely I haue eloquence, but counsell and strength are for the warre: on whom then dost thou trust, that thou resistest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will geue into his hand, and pearce it: so is ^j Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, Wee trust in the Loyde our God, Is not that hee, whose he places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I wil giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the heale of my lords seruants: and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come by without the lord to this land to destroy it? The Loyde said vnto me, Go by against this land and destroy it.

11 Then said Eliakim, and Shebna, and Joah vnto Kabbahkei, ^k Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then said Kabbahkei, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall, that they may eate their owne doung, and drinke their owne piss with you?

13 So Kabbahkei stood, and cried with a loud voyce in the Jewes language, and said, Heare the wordes of the great king, of the King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Loyde, saying, The Loyde will surely deliuer vs: this cite shall not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Spake I appointment with me, and come out to me, that euerp man may eate of his owne vine, and euerp man of his owne figtree, and drinke euerp man the water of his owne well.

17 Till I come and bryng you to a lande like your owne land, euen a land of wheate and wine, a land of beead and vineyardes.

18 Least Hezekiah deceiue you, saying, The Loyde will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharaim? or how haue they deliuered Samaria out of mine hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that ^l Loyd should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hezekiah the steward of the house, and Shebna the chanceller, and Joah the sonne of Naph the recorder, vnto Hezekiah with rent clothes, and told him the wordes of Kabbahkei.

punisheth cities for sinne. n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes. but they knewe it was in vaine to vie long reasoning with this insuell, whose rage they shoulde haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promyseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, and hee himselfe of his owne sinnes.

And when the King Hezekiah heard it, ^a he rent his clothes, and put on sackes cloth, and came into the house of the Lord.

2 And he sent Eliakim the steward of the house, and Shebna the chanceller, with the elders of the Priestes, clothed in sackes cloth, vnto ^b Isaiah the Propheet, the sonne of Amos.

3 And they sayde vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the chyldren are come to the birth, and there is no strength to bryng forth.

4 If so be the Lord thy God hath heard the wordes of Kabbahkei, whom the King of Asshur his master hath sent to rapple on the liuing God, and to reproch him with wordes which ^l Loyd thy God hath heard, then c life thou by thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraide of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him,

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see howe euery towne hath his peculiar idole, and howe the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and

2. King. 19. 1. a In signe of griefe and repentance,

b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnestly teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.

c We are in as great sorowe as a woman that trauaileth of childe, and cannot bee deliuered.

d That is, will declare by effect that hee hath heard it: for when God deferred to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

f Of the Egyptians and Ethiopians, that shall come and fight against him. g Which was a citie toward Egypt, think ing thereby to have ſtaied the force of his enemies. h Thus God would haue him to vter a most horrible blaſphemie before his deſtruction: as to call the author of all truth, a deceiver: ſome gather hereby that Sheban had diſcloſed vnto Saneherib the anſwere that Iſaiah ſent to the King. i Which was a citie of the Medes. k Called alſo Chara a citie in Meſopotamia, whence Abraham came after his fathers death. l He groundeth his prayer on Gods promes, who promiſed to heare them from betweene the Cherubims. m Meaning, of the ten tribes. n He declareth for what cauſe he praye, that they might be deliuered: to wit, that God might be glorified thereby through all the world. o Whom God had choſen to himſelfe, as a chaſte virgine, and ouer whom he had care to preſerue her from the luſtes of the tyrant, as a father would haue ouer his daughter. p Declaring hereby, that they that are enemies to Gods Church, fight againſt him, whoſe quarell his Church onely mainteineth.

and he ſhall heare a worſe, and returne to his owne land, and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Raſhahkei returned, and found the King of Aſſhur fighting againſt Libnah: for hee had heard that he was departed from Lachiſh.

9 Her heard alſo men ſay of Tirhakah, King of Ethiopia, Behold, he is come out to fight againſt thee: and when he heard it, he ſent other meſſengers to Hezekiah, ſaying,

10 Thus ſhalpe ſpeake to Hezekiah king of Iudah, ſaying, Ver not thy God deſtroy thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be given into the hand of the King of Aſſhur.

11 Behold thou haſt heard what þ kings of Aſſhur haue done to all lands in deſtroying them, and ſhalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue deſtroyed: as i Cozan, and k Yaran, and Iaceph, and the children of Eden, which were at Telaiſar?

13 Where is the King of Hamath, and the King of Sephar, and the King of the citie of Sepharuam, Hena, and Tuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers and read it, and he went vp into the houſe of the Lorde, and Hezekiah ſpread it before the Lorde.

15 And Hezekiah prayed vnto the Lorde, ſaying,

16 O Lord of hoſtes, God of Iſrael, which dwelleſt betwene the Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

17 Encline thine eare, O Lord, & heare: open thine eyes, O Lord, and ſee, and heare all the words of Saneherib, who hath ſent to blaſpheme thee luing God.

18 Truerh it is, O Lord, that the Kings of Aſſhur haue deſtroyed all landes, and their countrey,

19 And haue caſt their gods in the fire: for they were no gods, but the worke of mans hands, euen wood or ſtone: therefore they deſtroyed them.

20 Nowe therefore, O Lorde our God, ſaue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou onely art the Lorde.

21 ¶ Then Iſaiah the ſonne of Amos ſent vnto Hezekiah, ſaying, Thus ſaith the Lorde God of Iſrael, Becauſe thou haſt prayed vnto mee, concerning Saneherib King of Aſſhur,

22 This is the word that the Lorde hath ſpoken againſt him, The virgine, the daughter of Zion, hath deſpiſed thee, and laughed thee to ſcoffe: The daughter of Ieruſalem hath ſhaken her head at thee.

23 Whom haſt thou railled on, and blaſphemed: and againſt whome thou haſt exalted thy voice, and liſted vp thine eyes on him? euen againſt the y Holy one of Iſrael.

24 Wp thy ſervants haſt thou railled on

the Lorde, and ſayd, Wp the multitude of my chariots I am come by to the towne of the mountains, to the ſides of Lebanon, and will cut downe the cedars thereof, and the ſane fire trees thereof, and I will goe by to the height of his top and to the ſortest of his fruitful places.

25 I haue digged 9 and drunke the waters, and with the plant of my feete haue I dyed all the rivers cloed in.

26 Haſt thou not heard howe I haue of olde time made it, and haue ſoyned it long agoe? and ſhoulde I nowe bring it, that it ſhoulde bee deſtroyed, and layde on ruinous heapes, as cities deſtroyed,

27 Whole inhabitants & haue ſmall power, and are afraid and confounded: they are like the graſſe of the ſielde and greene herbe, or graſſe on the houſe tops, or coene blaſted afore it be growen.

28 But I knowe thy dwelling, and thy going out, and thy conuining in, and thy ſurie againſt me.

29 Becauſe thou rageſt againſt me, and thy tumult is come vp vnto mine eares, therefore will I put mine hookes in thy noſtrils, and my byde in thy lips, and will bring thee backe againe the ſame way thou cameſt.

30 And this ſhalbe a y ſigne vnto thee, O Hezekiah, Thou ſhalt eate this peece ſuch as groweth of it ſelfe and the ſecond peece, ſuch things as grow without ſowing: and in the third peece, ſowe pee and reape, and plant vineyards, and eate the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take roote downward and beare fruit upward.

32 For out of Ieruſalem ſhal go a remnant, and they that eſcape out of mount Zion: the zeale of the Lorde of hoſtes ſhall doe this.

33 Therefore thus ſaith the Lorde, concerning the King of Aſſhur, he ſhall not enter into this citie, nor ſhoore an arrowe there, nor come before it with ſhields, nor caſt a mount againſt it.

34 Wp the ſame way that hee came, he ſhall returne, and not come into this citie, ſaith the Lorde.

35 For I will defende this citie to ſaue it for mine owne ſake, and for my ſervant b Dauids ſake.

36 ¶ Then the Angel of the Lorde went out, and ſtoode in the campe of Aſſhur: ſo hundredth, fourſcore, and ſixe thouſand: ſo when they aroſe early in the morning, behold, they were all dead coppies.

q He boaſteth of his pollicie in that that he can find means to nourish his armies: and of his power, in that y his armie is ſo great, that it is able to drie vp whole rivers, and to deſtroy the waters, which the Iewes had cloed in. r Signifying, that God made not his Church to deſtroy it, but to preſerue it, and therefore he ſaith that he formed it of olde, euen in his eternall counſel, which cannot be changed. s Ebra. art ſhort in hand. f He ſheweth that the ſtate and power of moſt flouriſhing cities endureth but a moment in reſpect of the Church, which ſhall remaine for euer, becauſe God is the maintainer thereof. t Meaning, his counſels, and enterprises. u Becauſe Saneherib ſhewed himſelfe as a deuouring fiſh and furious beaſt, he viſeth thee ſimilitudes, to teach how he will take him and giude him. x Thou ſhalt looſe thy labour. y God giueth ſignes after two ſortes: ſome goe before the thing, as the ſignes that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome goe after the thing, as the ſacrifice, which they were commaunded to make three dayes after their departure: and theſe latter are to keepe the benefices of God in our remembrance, of the which ſort this here is. z Hee promiſeth that for two yeeres the ground of it ſelfe ſhoulde feede them. a They whom God had deliuered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church. b For my promiſe ſake made to David. 2. King. 19. 35. 2. chron. 32. 21. ſol. 1. 18. eccleſ. 48. 22. 1. maccabees. 7. 41. 2. macc. 8. 19.

Which was the chiefest cite of the Assyrians. Tobit. 1.21. Or Armenia. d Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneherib death, the Caldeans ouercame the Assyrians by Merodach their King.

37 So Saneherib King of Asshur departed, and went away and returned and dwelt at Senech. 38 And as he was in the Temple worshipping of Ashtoch his god, Adramelech and Sharezer his sonnes, felwe him with the worlde, and they escaped into the land of Arrarat: and Sennacherib his sonne reigned in his stead.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefite.

About that time was Hezekiah sicke vnto the death, and the Prophet Isaiah some of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember nowe howe I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept fore.

4 Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, & seene thy teares: behold, I will adde vnto thy dayes fiftene yeeres.

6 And I will deliuer thee out of the hand of the King of Asshur, and this cite: for I will defend this cite.

7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing, that he hath spoken,

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when hee had bene sicke, and was recovered of his sicknesse.

10 I said in mine heart cutting off of my dayes, I shall goe to the gates of the graue: I am deuiued of the residue of my yeeres.

11 I said, I shall not see the Lord, even the Lord in the lande of the liuing: I shall see man no more among the inhabitants

of the world,

12 Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut off like a weauer, my life: hee will cut me off from the height: from day to night, thou wilt make an ende of mine.

13 I reckoned to the morning: but hee brake all my bones, like a ypon: from day to night wilt thou make an ende of me.

14 Like a crane or a swallowe, so did I chatter: I did mourne as a doue: mine eyes were life vpon me high: O Lord, it hath oppressed me, comfort me.

15 What shall I say? for he hath saide to me, and he hath done it: I shall walke & waken all my yeeres in the bitterness of my soule.

16 O Lord, to them that ouerline them, and to all that are in them, the life of my spirit shall be knownen, that thou causedst me to sleepe, and hast giuen life to me.

17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my finnes behinde thy backe.

18 For the graue cannot confesse thee: death cannot praple thee: they that goe downe into the pitte, cannot hope for thy truth.

19 But the liuing, the liuing, hee shall confesse thee, as I doe this day: the father to the children shall declare thy truth.

20 The Lord was ready to saue me: therefore we will sing vs song, all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a lump of drie figges and lay it vpon the houle, and he shall recover.

22 Also Hezekiah had said, What is the signe, that I shall goe by into the House of the Lord?

p I shall haue no release, but continuall sorowes whiles I liue. q They that shall ouerline the men that are nowe aliue, and al they that are in these yeeres, shall acknowledge his benefite. r That after that thou haddest condemned mee to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t He esteemeth more the remission of his finnes, and Gods fauour, then a thousand liues. u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vaworthie for their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psalm. 6. 5, and 115. 17. x All posteritie shall acknowledge, and the fathers according to their duetie towards their children, shall instruct them in thy graces and mercies towards mee. y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites. z Reade 2. King. 20. 7. a As vertic 7.

CHAP. XXXIX.

Hezekiah is reprooued, because hee shewed his treasures vnto the ambassadors of Babylon.

A * the same time. 2 Sennacherib Was 2. King. 20. 12. Aladan, the sonne of Baladan, King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne, a This was the first King of

b Partly moued with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Reade 2. King. 20. 13. & 2. chro. 32. 25. 31.

d Hee asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition could not see.

e By the grievousness of the punishment is declared how greatly God detesteth ambition and vainglory.

f That is, officers and seruants.

of Babel, sent bletters, and a present to Hezekiah: for he had heard that hee had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and saide vnto him, What saydest these men? and from whence camest thou to these? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah spake to Hezekiah, Heare the worde of the Lord of hostes,

6 Beholde, the dayes come, that all that is in thine house, and which thy fathers haue layde by in store vntill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee slayned in the palace of the king of Babel.

8 & Then said Hezekiah to Isaiah, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace and truely in my dayes,

g Reade 2. Kings 20. 19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters, and them that trust not in the Lord.

Comfort: pee, comfort pee my people, I will pour God sap.

2 Speake comfortably to Jerusalem, & cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lordes hand double for all her sinnes.

3 A voyce cryeth in the wilderness, f Prepare pee the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and euery mountaine and hill shall be made lowe: and the crooked shall bee straight, and the

rough places plaine.

5 And the glory of the Lord shall bee reuealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A voyce said, Cry. And he said, What shall I cry? All flesh is grasle, and all the grace thereof is as the flowe of the field.

7 The grasse withereth, the flowe fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasle.

8 The grasse withereth, the flowe fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the high mountaine: O Jerusalem, that bringest good tidings, lift vp thy voyce with strength: lift it up, bee not affraide: say vnto the cities of Judah, Besiege your God.

10 Behold, the Lord God wil come with power, and his arme shall rule for him: beholde, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: hee shall gather the lambs with his arme, and carie them in his bosome, & shall guide them with a rod.

12 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaynes in a weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord? or was his counsellor, or taught him?

14 Of whome tooke hee counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, hee taketh away the pleasures as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then will hee liken God? or what similitude will hee see vnto him?

19 The workeman melteth an image, or the goldestmith beatech it out in golde, or the goldestmith maketh silver plates.

20 Worthy not the poore chuse out a tree

q. He shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as God only hath all power, so doeth hee vie the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisdom for the same ends and purpose. t. Hee speaketh all this to the intent that they shoulde neuer feare man, nor put their trust in any, save onely in God. u Hereby hee armeth them against the idolatrie, wherewith they shoulde bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude them selues to serue their idoles.

h This miracle shall be so great, that it shall be knowne through all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisdom & natural powers, Jam. 1. 10.

l The Spirit of God shall discover the vanitie in all that seeme to haue any excellencie of themselves.

m Though considering the frailtie of mans nature many of the Iewes should perish.

n To publish this benediction through all the world.

o He sheweth of all mans fellowship, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

that will not rot, for an oblation: hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not be mooued.

21 Knowe ye nothing? haue ye not heard y it? hath it not bene tolde you from the beginning? haue ye not vnderstande it by the foundation of the earth?

22 He setteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the iudges of the earth, as vauities.

24 As though they were not planted, as though they were not sown, as though their stocke tooke no roote in the earth: for hee did euen blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the holy one?

26 Lift vp your eyes on hie, and beholde who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnes of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, a Why way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euermolde God, the Lord hath created the endes of the earth: hee neither fainteth, nor is wearie: there is no searching of his vnderstanding.

29 But hee giveth strength vnto him that fainteth, & vnto him that hath no strength, hee encreaseth power.

30 Cuen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renewe their strength: they shall lift vp the wings as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

f They that trust in their owne vertue, and doe not acknowledge that all cometh of God.

CHAP. xli.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliueraunce promised to Zion.

Let the people renewe their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, and called him to his foot: and gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the generation from the beginning. I the Lord am the first, and with the last I am the same.

5 The vles lawe it, and did feare, and the endes of the earth were abashed, dwelt neere, and came.

6 Every man helped his neighbour and said to his brother, Be strong.

7 So the workeman comforted the founder, and hee that sinned by the hammer, him that sinned by the course, saying, It is ready for the sodening, and he fastened it with nayles that it should not be moued.

8 But thou, Israel, art my seruant, and thou Iakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and layde vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will strengthen thee, & helpe thee, & I will susteine thee with the right hand of my iustice.

11 Beholde, all they that provoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that strue with thee, shall perish.

12 Thou shalt seeke them, and shalt not finde them: to wit, the men of thy strife, for they shall be as nothing, and the men that ware against thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, laying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou worme, Iakob, and ye men of Israel: I will helpe thee, sayeth the Lord, and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carie them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Israel.

17 When the poore and the needie seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open rivers in the tops of the hilles, and fountains in the middes of the valleys: I will make the wilderness as a poole of water, and the waste land as springes of water.

19 I will set in the wilderness the cedar, the thittab tree, and the myrre tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the boxe tree together.

that shall be afflicted in the captiuitie of Babylon, rather change the order of nature, then they should want anything, that crieth to him by true faith in their miseries: declaring now them hereby that they shall lacke nothing by the way, when they retorne from Babylon.

d Who hath created man and mainteyned his succession, e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselves, and conspired against me to mainteine their idolatrie.

h He noteth the obstinacie of the idolaters to mainteine their superstitions.

i And therefore oughtest thou to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shewe my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty.

o This chiefly is referred to the kingdom of Christ.

p God will rather change the order of nature, then they should want anything, that crieth to him by true faith in their miseries: declaring now them hereby that they shall lacke nothing by the way, when they retorne from Babylon.

q That is, they

r God will

s They should want

t They shall lacke nothing by the way, when they retorne from Babylon.

q That is, hath appoynted and determined that it shall come so to passe.

r He biddeth the idolaters to proue their religion, and to bring forth their idols, that they may be tryed whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

f So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his owne deuices, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance

shall be ordered by Gods prouidence and appoyntment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites, which returne from the captiuitie.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idolos could do these things, I found that they had neither wisdom nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

a That is, Christ who in respect of his manhood is called here servant. The Prophets vse to make mention

of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

b For I haue committed all my power to him, as to a most faithfull steward. Some read, I will establish him: to wit, in his office, by giving him the fulnesse of the Spirit.

c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Mar. 12. 18. eph. 1. 4.

d He shall declare himselfe gouernour over the Gentiles, and call them by his word, and rule them by his Spirit.

e His comming shall not bee with pompe and noyse, as earthly princes.

20 Therefore let them see and knowe, and let them consider and vnderstande together that the hand of the Lorde had done this, and the holy one of Israel hath created it.

21 Stand to your cause, saith the Lorde: bring forth your strong reasons, saith the King of Iacob.

22 Let them bring them forth, and let them tell vs what shall come: let them shewe the former things which they be, that wee may consider them, and knowe the latter ende of them: neither declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may knowe that you are gods: yea, doe good or do euill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath chosen an abomination by them.

25 I haue railed vp from the North, and he shall come: from the East sunne shall hee call vpon my Name, and shall come vpon princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may knowe: or before time, that we may say, hee is righteous: Surely there is none that heareth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first, that sayeth to Zion, Behold, behold them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when I behelde, there was none, and when I enquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

2 Beholde, my seruant: b I will stay vpon him: mine elect, in whome my soule delighteth: I haue put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

3 He shall not crie, nor lift vp, nor cause

his voyce to be heard in the streete.

3 A humbled reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth iudgement in truth.

4 He shall not faile nor be discouraged till he haue set iudgement in the earth, and the kyles shall waite for his lawe.

5 Thus saith God the Lorde (hee that created the heavens and spread them abroad: hee that stretched forth the earth, and the buis thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lorde haue called thee in righte-ousnesse, and will holde me thine hande, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles.

7 That thou maiest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lorde, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tel you of them.

10 Sing vnto the Lorde a new song, and his praise from the end of the earth: ye that goe downe to the sea, and al that is therein: the vles and the inhabitants thereof.

11 Let the wildeernes & the cities thereof lift vp their voyce, the towines that dwell doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the toppes of the mountaines.

12 Let them giue glorie vnto the Lorde, and declare his praise in the plands.

13 The Lorde shall goe forth as a grant: hee shall stirre vp his courage like a man of warre: hee shall shoute and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now wil I cry like a crouailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and dye vp all their herbes, and I will make the floods plandes, and I will dye vp the pooles.

16 And I will bring the blinde by a way that they know not, and leade them by pathes that they haue not known: I will make darkenesse light before them, and crooked things straight. These things wil I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Wee are our gods.

18 Weare ye deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my seruant: or

the zeale of the Lorde, and his power in the conseruation of his Church. f I wil haste thee to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauaile. t That is, my poore people, which are in perplexitie and care. n To wit, Israel, which should haue most light, because of my Lawe.

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the wicke of a lampe, or candle which is almost out, but he will cherishe it and snuffe it, that it may shine brighter.

h Although he fauour the weak, yet will he not spare the wicked, but will iudge them according to truth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shalbe desirous to receive his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nation in Abraham, shall be fulfilled.

o I wil not suffer my glory to be dimnished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue me.

p As in time past I haue bene true in my promises, so wil I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth

Deafe

x The Prielt to whom my word is committed, which should not onely heare it himfelfe, but caule others to heare it.
y As the Priests & prophets that should be lightes to others?
z Because they will not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be fpoyled of their enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to will the enemy to reftore that, which hee hath fpoyled. b Meaning, Gods wrath,

deafe as my messenger, that I sent? who is blinde as the y perfect, and blinde as the Lords servant?

20 Seeing many things, but thou keepest them not: opening the eares, but hee heareth not?

21 The Lord is willing for his righteousness sake that he may magnifie the lawe, and exalt it.

22 But this people is robbed and fpoyled, and shalbe all fiared in dungeons, and they shal be hid in prifon houles: they shal be for a pray, & none shal deliuer: a fpoyle, and none shal lay, a Reftore.

23 Who among you shal hearken to this, and take heede, and heare for afterwards?

24 Who gaue Jaakob for a fpoyle, and Israel to the robbers? Did not the Lord, because we haue finned against him? for they would not walke in his wayes, neyther be obedient vnto his lawe.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it fet him on fire round about, and hee knewe not, & it burned him vp, yet he considered not.

26 Therefore that, which hee hath fpoyled. b Meaning, Gods wrath,

CHAP. XLIII.

1 The Lord comforteth his people. He promiffeth deliuerance to the Jewes. a 1 There is no God but one alone.

2 At now thus saith the Lord, & that created thee, O Jaakob: and hee that formed thee, O Israel, & feare not: for I haue redeemed thee: I haue called thee by thy name, & thou art mine.

3 When thou pafteft through the waters, I will be with thee, and through the floods, that they doe not overflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kinde vpon thee.

4 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gaue Egypt for thy ranfome, Ethiopia, & Seba for thee.

5 Because thou wast precious in my fight, and thou wast honourable, and I loued thee, therefore will I giue a man for thee, and people for the lake.

6 Feare not, for I am with thee: I will bring thy feede from the East, and gather thee from the West.

7 I will lay to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

8 Every one shalbe called by my name: for I created him for my glory, formed him and made him.

9 I will bring forth the blind people, and they shal haue eyes, and the deafe, and they shal haue eares.
10 Let all the nations be gathered together, & let the people be assembled: who among them can declare this and shewe vs former things? let them bring forth their witnesses, that they may be iustified: but let them hear, and say, It is truth.
11 Thou art my witness, saith the Lord, and my servant, whome I haue chosen: therefore ye shal know and beleue me, and ye shal vnderstand that I am: before me there was no God formed, neither shal there be after me.
12 I knew I am the Lord, and beside me there is no Saviour.
13 I haue declared, and I haue faued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord your God.
14 Dea, before the day was, I am, & there is none that can deliuer our mine hand: I will doe it, and who shal let it?
15 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues, and the Chaldeans cry in the ships.
16 I am the Lord your Holy one, the creator of Israel, your King.
17 Thus saith the Lord which maketh a way in the sea, and a path in the mightie waters.
18 When hee bringeth out the charret and horse, the armie and the power together, and shal not rise: they are extinct, and quenched as towne.
19 Remember ye not the former things, neither regard the things of old.
20 Beholde, I do a new thing: now shal it come forth: shal you not know it? I will euen make a way in the desert, and floods in the wilderneffe.
21 The wilde beasts shal honour me, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderneffe to giue drinke to my people, & vnto mine elect.
22 This people haue I formed for my selfe: they shal shew forth my praise.
23 And thou hast not called vpon mee, O Jaakob, but thou hast wearied mee, O Israel.
24 Thou hast not brought me the sheep of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not called thee to ferue with an offering, nor wearied thee with incense.
25 Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere. 23. 7. hag. 2. 10. 2. cor. 5. 17. reuelat. 2. 5. 1. They shal haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shal feelee my benefices, and shal acknowledge them: much more men ought to be thankful for the same.
26 Thou hast not worshipped me as thou oughtest to haue done.
27 Because thou hast not willingly received that which I did command thee, thou diddest greeue mee. Whereby hee sheweth that his meracies were the onely cause of their deliuerance, forasmuch as they had deferted the contrary.
28 Meaning, in true faith and obedience.

shall haue eares.

9 Let all the nations be gathered together, & let the people be assembled: who among them can declare this and shewe vs former things? let them bring forth their witnesses, that they may be iustified: but let them hear, and say, It is truth.

10 Thou art my witness, saith the Lord, and my servant, whome I haue chosen: therefore ye shal know and beleue me, and ye shal vnderstand that I am: before me there was no God formed, neither shal there be after me.

11 I knew I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue faued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord your God.

13 Dea, before the day was, I am, & there is none that can deliuer our mine hand: I will doe it, and who shal let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues, and the Chaldeans cry in the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mightie waters.

17 When hee bringeth out the charret and horse, the armie and the power together, and shal not rise: they are extinct, and quenched as towne.

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24 Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere. 23. 7. hag. 2. 10. 2. cor. 5. 17. reuelat. 2. 5. 1. They shal haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shal feelee my benefices, and shal acknowledge them: much more men ought to be thankful for the same.

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26 Because thou hast not willingly received that which I did command thee, thou diddest greeue mee. Whereby hee sheweth that his meracies were the onely cause of their deliuerance, forasmuch as they had deferted the contrary.

27 Meaning, in true faith and obedience.

h Signifying, that no power can reftit him in doing this miraculous worke, nor all their idols are able to doe the like, as Chap. 41. 2. 2. To prouoe that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The Prophets, and people to whom I haue giuen my Lawe, m Meaning fpecially Christ, and by him, all the faithful.

n By Darius and Cyrus.

o They shal cry when they would escape by water, seeing that the course of Euphrates is turned an other way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 2. 2.

q When the Israelites passed through Iordens, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

^a Either for the composition of the sweete oymment, Exod. 30. 34. or for the sweete incense, Exod. 30. 7. ^b Thou hast made mee to beare an heauy burden by thy sinnes.

^c If I forget any thing that may make for thy iustification, put mee in remembrance and speake for thy selfe. ^d Thine ancessors. ^e Thy Priestes and thy Prophetes. ^f That is, reioiced, abhorred, and destroyed them in the wilderness, and at other times.

CHAP. XLIIII.

^g The Lord promisseth comfort, and that he will assemble his Church of diuers nations. ^h The vanitie of idols. ⁱ 17 The beastlinesse of idolaters.

Yet now heare, ^o I Jaakob my seruant, and ^p Israel, whome I haue chosen.

^q Thus saith the Lorde, that made thee, and formed thee from the wombe: he will helpe thee. Feare not, ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y

a Shewing that mans heart is most inclined to idolatrie, and therefore he warrneth his people by these examples, that they should not cleave to any but to the living God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shall be moued therewith.
c He armeth them against the foorthlayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, & that Babylon should stand.

21 • Remember these (O Iacob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.
22 I haue put away thy transgressions like a cloude, and thy finnes as a mist: turne vnto me, for I haue redeemed thee.
23 • Reioyce vee heauens: for the Lord hath done it: spout, ye lower partes of the earth: haue forth into prayles, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iacob, and will be glorified in Israel.
24 Thus sayeth the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.
25 I destroy the c tokens of the soothsayers, and make them that conecture, fooles, and turne the wise men backwarde, and make their knowledge foolishnesse.
26 • I be confirmeth the word of his seruant, and performeth the counsell of his messengers, saying to Jerusalem, Thou shalt bee inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.
27 Ye sayeth to thee • deepe, Be drie, and I will drie by thy floods.
28 Vee sayeth to thee • Cyrus, Thou art my shepheard: and hee shall performe all my desire: laying also to Jerusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely laide.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliurance. e He sheweth that Gods worke should be no lesse notable in this their deliurance, then when hee brought them out of Egypt through the Sea. f To assure them of their deliurance, he nameth the person, by whom it should be, more then an hundred yeere before he was borne.

CHAP. XLV.

1 The deliurance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliurance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but afterward, he called David.
c To guide him in the deliurance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, & so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

Thus sayeth the Lord vnto • Cyrus his anoynted, whose right hand I haue holden: to subdue nations before him: therefore will I weaken the lynes of kings, and open the doores before him, and the gates shall not be shut.
2 I will goe before thee and make the crooked straight: I will breake the brazen doores, and burst the yron barres.
3 And I will giue thee the treasures of darkenesse, and the things hid in secret places, that thou mayest knowe that I am the Lord which call thee by thy name, euen the God of Israel.
4 For Iacob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not known me.

5 I am the Lord and there is none other: there is no God besides me: I a giued thee though thou hast not known me.
6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.
7 I forme the light and create darkenesse: I make peace and create euill: I the Lord doe all these things.
8 Vee heauens, send the dewe from above, and let the cloudes droppe downe in righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.
9 • Alloe vnto him that striueth with his maker, the potsher with the potsherd of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, What hath none hands?
10 Alloe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?
11 Thus saith the Lord, the Holy one of Israel, and his maker, Alke me of things to come concerning my finnes, and concerning the workes of mine handes: command you me.
12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commaunded all their armie.
13 I haue raised him by in righteousness, and I will direct all his waies: he shall build my citie, and hee shall let goe my captiues, not for a price nor reward, saith the Lord of hostes.
14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be thine: they shall followe thee, and shall goe in chains: they shall fall downe before thee, and make supplication vnto thee, laying, Surely God is in thee, and there is none other God besides.
15 Verely thou, O God, • hidest thy selfe, O God, the labour of Israel.
16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.
17 But Israel shall bee laued in the Lord, with an euermourning saluation: ye shall not be ashamed nor confounded, world without ende.
18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth,

I haue giuen thee strength, power and authoritie,
h I send peace and warre, prosperitie, and aduersitie, as Amos 3.6.
i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliurance, and of the performance of my promise, which is meant by righteousness.
k I haue appointed Cyrus to this vte and purpose.
l Hereby he briedeth their impatiencie, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should match with his like, and not contend against God.
m That is, it is not perfectly made.
n In steade of murmuring, humble your felues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things: which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres.
p To wit, Cyrus, that I may shewe by him the faithfulness of my promise in deliuring my people. q Meaning, freely, and without ranfome, or any grievous condition. r These people were tributaries to the Persians, & so king Artahshastre gaue this money toward the building of the Temple, Ezra 7.21. s Whereas tofore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhortheth the Iewes to patience, though their deliurance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.
 z As do the false gods, which give vncertaine answers.
 y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile & abiect.
 z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
 a That is, that the thing, which I haue promised, shall be faithfully performed.
 b The knowledge of God, and the true worshipping shall be through all the world, Rom. 14. 11. Phil. 2. 10.
 whereby he signifyeth that we must not onely serue God in heart, but declare the same also by outward profession.
 c Meaning, the faithfull shall feele and confesse this.
 d All the con-tempners of God,

and made it: hee hath prepared it, he created it not in baine: hee founed it to bee inhabited) I am the Lord, and there is none other.
 19 I haue not spoken in secrete, neither in a place of darkenesse in the earth: I said not in vaine vnto the seed of Iakob, Seeke you me: I the Lord doe speake righteousness, and declare righteous things.
 20 Assemble your selues, and come: draw neere together, yee abiect of the Gentiles: they haue no knowledge, that let by the wood of their idole, and pray vnto a god, that cannot saue them.
 21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning: or hath tolde it of olde? Haue not I the Lord? and there is none other God beside mee, a iust God, and a Saviour: there is none beside me.
 22 Looke vnto me, and yee shall be saued: all the endes of the earth shall be saued: for I am God, and there is none other.
 23 I haue thorne by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That every knee shall bowe vnto mee, and every tongue shall sweare by me.
 24 Surely hee shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that prouoke him, shall be ashamed.
 25 The whole seede of Israel shall be iustified, and glory in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles.
 3 Hee calleth the Iewes to the consideration of his works.

Babel is bowed downe: a Rebo is fallen: their idoles were vpon the b heastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.
 2 They are bowed downe, and fallen together: for they could not ridde them of the burden, and their soule is gone into captiuitie.
 3 Heare ye mee, O house of Iakob, and all that remaine of the house of Israel, which are borne of mee from the wombe, and brought vp of me from the birth.
 4 Therefore vnto olde age, I the same, euen I wil beare you until the hoare haire: I haue made you: I will also beare you, and I will carie you, and I will deliuer you.
 5 O to whom will yee make me like, or make mee equal, or compare mee, that I should be like him?

a These were the chiefe idoles of Babylon.
 b Because they were of gold and siluer, the Medes and Persians carried them away.
 c The beastes that caried the idoles, fell downe vnder their burden.
 d He derideth the idoles, which had neither soule nor sense.
 e He sheweth the difference betweene the idoles and the true God: for they must bee caried of others, but God himselfe carieth his, as Deut. 32. 11.
 f Seeing I haue begotten you, I will nourish and preserve you for euer.
 g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, shoulde bee tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to proue them vile, Baruch 6. 25.

6 They draw golde out of the bagge, and weigh siluer in the ballance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.
 7 They beare it vpon the shoulders: they carry him and let him in his place: so doeth hee stand, and cannot remouue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.
 8 Remember this, and be ashamed: bring it againe to minde, O ye transgressors.
 9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.
 10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoever I will.
 11 I call a bird from the East, and the man of my counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.
 12 Heare me, yee stubburne hearted, that are farre from iustice.
 13 I bring neere my iustice: it shall not be farre off, and my saluation shall not tary: for I will giue saluation in Zion, and my glory vnto Israel.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

Come downe and sitte in the dust: O virgine, daughter Babel, sitte on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.
 2 Take the milkstones, and grind meale: loose thy lockes: make bare the feete: uncover the legges, and passe through the floods.
 3 Thy filthinesse shall bee discouered, and thy shame shall bee scene: I will take vengeance, and I will not meete thee as a man.
 4 Our redeemer, the Lord of hostes is his name, the Holy one of Israel.
 5 Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more bee called, The lady of kingdoms.
 6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shewe them no mercie, but thou diddest lay thy very heauie yoke vpon the ancient.
 7 And thou saydest, I shall be a lady for euer, so that thou diddest not let thy minde to these things, neither didst thou remember the latter end thereof.
 8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, she saith in her heart, I am and none else: I shall not sitte as a widow, neither shall I knowe the losse of children.
 9 But these two things shall come to thee saine, suddenly on one day, the losse of children, and widowhood: they shall come vpon thee

h Become wise, meaning that all idolaters are without wit or sense, like mad men.
 i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
 k Him by whom I haue appointed to execute that, which I haue determined.
 l Which by your incredulitie would let the performance of my promise.
 m Hee sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.
 a Which hath liued in wealth and wantonnesse, and halt not yet bene overcome by any enimie.
 b Thy gouernment shall be taken from thee.
 c Thou shalt be brought to molt vile feruitude: for torture the mill was the office of slaues.
 d The things wherein the feretie her greatest pride, shall be made vile, euen from the head to the foote.
 e I will vte no humane nor pitie toward thee.
 f The Israelites shall confesse, that the Lord doeth this for his Churches.
 g For very shame, and hide thy selfe.
 h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.
 thee

i So that the punishment shall be so great as is possible to be imagined.

k Thou didst thinke that thine owne wisdom & policie would haue saved thee, I He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending only on God.

m They shall vtterly perish, and no part of them remaine; n They shall see every one to that place, whiche he thought by his speculation to be most safe, but

a He derideth their hypocritie which vaunted themselves to be Israelites, and were not so in deede.

b Meaning, the fontaine and stocke.

c They make a shew, as though they would haue none other God, d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubbornnes and impudencie might haue bene ouercome, f Howe thou shouldst be deliuered out of Babylon, g Will ye not acknowledge this my benefite, and declare it vnto others?

thee in their perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayde, None seeth mee. Thy wisdom and thy knowledge, they haue caused thee to rebell, and thou hast sayde in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shall fall vpon thee, which thou shalt not bee able to put away: destruction shall come vpon thee suddenly, yet thou beware.

12 Stand now among thine inchanters, & in the multitude of thy soothsayers (with whome thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of the counsels: let now the Astrologers, the starr-gazers, and Iudiciall doctors stande by, and saue thee from these things, that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme at, nor light to sit by.

15 Thus shall they lerne thee, with whom thou hast wearied thee, even thy merchants from thy youth: every one shall wander to his owne quarter: none shall saue thee.

that shall deceiue them.

CHAP. XLVIII.

1 The hypocritie of the Iewes is reproued. 2 The Lord alone will be worshipped, 3 Of their deliuerance out of Babylon.

Hear ye this, O house of Iacob, which are called by the name of Israel, and are come out of the waters of Judah: which beare by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they are called of the holy cite, and stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knewe, that thou art obstinate, and thy necke is an yron sinew, and thy browe brasie.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine owne hand hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, beholde all this, and wilt not ye declare it? I haue shewed thee new things, euen nowe, and hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them: I Howe thou shouldst be deliuered out of Babylon, g Will ye not acknowledge this my benefite, and declare it vnto others?

not, least thou shouldst say, Beholde, I knew them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine eare opened of olde: for I knew that thou wouldest greuously transgresse: therefore haue I called thee a transgressor from thy wombe.

9 For my Names sake will I deferre my wrath, and for my praye will I reframe it from thee, that I cut thee not off.

10 Beholde, I haue fined thee, but not as sinner: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 Hear me, O Iacob, and Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand by together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued him: he will doe his will in Babel, and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which reach thee to professe, and lead thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkened to my commandements! then had thy posteritie bene as the flood, and thy righteousness as the waves of the Sea.

19 Thy seede also had bene as the sand, and the fruite of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 I Goe ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: tell and declare this: shewe it forth to the ende of the earth: say ye, The Lord hath redeemed his seruant Iacob.

21 And they were not thirftie: hee led them though the wilderness: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

Thus the Prophet speaketh for himselfe, and to assure them of these things. u What things shall doe thee good. x That is, the prosperous estate of Israel. y After that hee had forewarned them of their capnitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites shoulde not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57. 21.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom. i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church. k As it was my free mercy that I did chuse thee: so is it my free mercie that mult saue thee. l For I had respect to thy weakenes and infirmities: for in sinner there is some pures, but in vs there is nothing but drossie. m Iooke thee out of the furnace where thou shouldst haue bene consumed, n God ioyeth the saluation of his with his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27. o Read Chap. 42. 8. p Reade Chap. 41. 4. q To obey me, and to doe whatsoever I command them. r Meaning Cyrus, whom he had chosen to destroy Babylon, s Since the time that I declared my selfe to your fathers,

n Meaning, of
Isaiah, and of all
true ministers,
who are defended
by his protection.
o That all things
may be restored
in heaven and
earth, Ephe. 1. 10.
p Thou hast bene
justly punished
and sufficiently,
as Chap. 40. 2. and
this punishment
in the elect is by
measure, and ac-
cording as God
giveth grace to
bear it: but in
the reprobate it
is the iust venge-
ance of God to
distinguish them
to an insensibi-
lity and mad-
ness, as Iere 25.
15, 16.

q Whereof the
one is outward,
as of the things
that come to
the body: as
warre and fa-
mine: and the
other is inward,
and appertaineth
to the minde:
that is, to be without comfort: therefore he sayth, Howe shalt thou
be comforted? **r** But with trouble and feare.

C H A P. LII.

1 A consolation to the people of God. **7** Of the
messengers thereof.

a No wicked ty-
rant, which shall
subvert Gods
true religion,
and oppresse the
consciences.
b Put off the
garments of so-
rowe and heavi-
nesse, and put on
the apparell of
ioy and gladnes.
c The Babylo-
nians payed no-
thing to me for
you: therefore I
will take you a-
gain without ran-
some.
d When Iakob
went thither in
time of famine.

e The Egyptians might pretende some cause to oppresse my people,
because they went thither and remained among them, but the Assy-
rians have no title to excuse their tyrannie by: and therefore will I
punish them more then I did the Egyptians.

in the Sea, when his waues roared: the
Lord of hostes is his Name.

16 And I have put my wordes in thy
mouth, and have defended thee in the
shadowe of mine hand, that I may plant the
peuenens, and lay the foundation of the
earth, and say vnto Zion, Thou art my
people.

17 Awake, awake, and stand vp, O Je-
rusalem, which hast drunken at the hand of
the Lord the cup of his wrath: thou hast
drunken the dregs of the cup of trembling,
and saying thou wilt not.

18 There is none to guide her among
all the sonnes, whome she hath brought
forth: there is none that taketh her by
the hand of all the sonnes that she hath
brought vp.

19 These two things are come vnto
thee: who wilt lament thee? desolation and
destruction, and famine, and the sword: by
whom shall I comfort thee?

20 Thy sonnes haue fainted, and lye at
the head of all the strettes as a wilde bull
in a net, & are full of the wrath of the Lord,
and rebuke of thy God.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

22 Thus saith the Lord God, euen God
that pleadeth the cause of his people, Be-
holde, I haue taken out of thine hand the
cup of trembling, euen the dregs of the cup
of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that
spoyle thee: which haue sayd to thy soule,
Howe dost thou, that wer may goe ouer, and
thou hast layd thy body as the ground, and
as the streete to them that went ouer.

24 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

25 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

26 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

27 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

28 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

29 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

30 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

31 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

blasphemed?

6 Therefore my people shall knowe my
Name: I therefore they shall knowe in that
day, that I am he that doe speake: behold,
it is I.

7 Howe is beautifull vpon the moun-
taines are the feete of him, that declareth
and publisheth peace: that declareth good
tidings, and publisheth saluation, saying vnto
Zion, Thy God reigneth!

8 The voyce of thy watchmen shall be
heard: they shall lift vp their voyce, & shout
together: for they shall see eye to eye, when
the Lord shall bring againe Zion.

9 Ye desolate places of Ierusalem, be
glad and reioyce together: for the Lord hath
comforted his people: hee hath redeemed
Ierusalem.

10 The Lord hath made bare his holy
arme in the sight of all the Gentiles, and all
the ends of the earth shall see the saluation
of our God.

11 Depart, depart yee: goe out from
thence, and touch no vncleane thing: go out
of the midst of her: be ye cleane, that beare
the vessels of the Lord.

12 For ye shall not goe out with halfe,
nor depart by fleeing alway: but the Lord
will goe before you, and the God of Israel
will gather you together.

13 Beholde, my seruant shall prosper:
he shall be exalted and extolled, and be very
high.

14 As many were astonied at thee (his
disage was so deformed of men, and his
forme of the sonnes of men) so shall hee
spurne like many nations: for the Kings shall
be their mouths as him: for that which
had not bene tolde them, shall they see, and
that which they had not heard, shall they
vnderstand.

15 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

16 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

17 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

18 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

19 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

20 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

22 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

f To wit, by
wicked, which
thinks that I
haue no power
to deliuer them.
g Signifying,
that the ioy and
good tidings of
their deliue-
rance should
make their af-
fliction in the
meane time
more easie: but
this is chiefly
meant of the
spirituall ioy, as
Nahum 1. 3.
rom. 1. 15.

h The Prophets
which are thy
watchmen, shall
publish this thy
deliuerance:
this was begun
vnder Zerubba-
bel, Ezra and
Nehemiah, but
was accom-
plished vnder
Christ.

i As ready to
smite his ene-
mies and to de-
liue his peo-
ple.

k He warant
the faithfull not
to pollute them-
selues with the
superstitions of
the Babylo-
nians, as Chap. 48. 10. 2. Cor. 6. 17.

l For the time is at hand, that the
Priestes and Leuites chiefly (and so by them all the people which
shall be as Leuites in this office) shall carry home the vessels of the
Temple, which Nebuchad-nezzar had taken away, in Asyours
fathers did out of Egypt.

n Meaning Christ, by whome our spiri-
tuall deliuerance shoulde bee wrought, whereof this was a figure.

o In the corruptiue of man Christ in his person was not
esteemed.

p Hee shall spread his worde through many nations,
in signe of reuerence, and as being astonied at his excellencie.

r By the preaching of the Gospel.

C H A P. LIII.

1 Of Christ and his kingdome, whose worde few
will beleue. **6** All men are sinners. **11** Christ
is our righteousnes. **12** And is dead for our sinnes.

Who will beleue our report? and
to whome is the arme of the Lord
reuelled?

2 But hee shall growe vp before him as
a branche, and as a roote out of a drie
ground: hee hath neither forme nor beau-
tie: when we shall see him, there shall be no
forme that we should desire him.

3 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

4 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

a The Prophet
sheweth that
very fewe shall
receiue this
their preaching
of Christ, and
of their deliue-
rance by him,
Iohn 12. 38.

b Meaning, that none can beleue,
but whole hearts
God touche with the vertue of his holy Spirit.

c The begin-
ning of Christs kingdome shall be small,
and contemptible in the
sight of man, but it shall growe wonderfully,
and flourish before
God. **d** Reade Chap. 11. 1.

e Which was by
Gods singular
providence for
the comfort of
sinners, Heb. 4. 15
f. That is, the pu-
nishment due to
our sinnes: for
the which he hath
both suffered, and
made satisfaction,
Matth. 8. 17.
g. We iudged eu-
ill, thinking that
he was punished
for his owne
sinnes, and not
for ours.
h. He was chastis-
ed for our recon-
ciliation, 1. Cor.
15. 3.
i. Meaning, the
punishment of
our iniquitie, and
not the fault it
selfe.
k. But willingly
and patiently o-
beyed his fathers
appoyntment,
Matth. 26. 63.
l. Actes 8. 32.
m. From the crosse,
and graue, after
that he was con-
demned.
n. Though he
died for sinne, yet
after his resur-
rection he shall
liue for euer: and
this his death is
to restore life to
his members,
Rom. 6. 9.

1. God the Father deliuered him into the hands of the wicked, & to
the powers of y world to do with him what they would, o. Christ
by offering vp himselfe shall giue life to his Church, and so caute
him to liue with him for euer. p. That is, the fruit and effect of his
labour, which is the saluation of his Church, q. Christ shall iustifie
by faith through his worde, whereas Moles could not iustifie by the
Law. r. Because he humbled himselfe, therefore he shall be exalted
to glory, Philip. 2. 7, 8. f. That is, of all that beleue in him.

CHAP. LIIII.

1. Moe of the Gentiles shall beleue the Gospell
then of the Iewes. 2. God leaueth hu for a time, to
whome afterward he sheweth mercie.

After that hee
hath declared the
teach of Christ,
he speaketh to
the Church, because
it should feele the fruit of the lame, and calleth
her barren, because that in the captiuitie there was as a widowe with-
out hope to haue any children. b. The Church in this her affliction
and captiuitie shall bring forth moe children then when she was in
libertie: or this may be spoken by admiration, considering the great
number that shoulde come of hir. Her deliuerance vnder Cyrus was
is her childhoode, and therefore this was accomplished, when shee
came to her age, which was vnder the Gospell.

ried wife, sayeth the Lord.

2. Enlarge the place of thy tents, and
let them spread out the curtains of thine ha-
bitations: spare not, stretch out thy cordes,
and make fast thy stakes.

3. For thou shalt increase on the right
hand and on the left, and thy seede shall pos-
sels the Gentiles and dwell in the desolate
cities.

4. Feare not: for thou shalt not bee asha-
med, neither shalt thou be confounded: for
thou shalt not bee put to shame: yea, thou
shalt forget the shame of thy youth, and
shalt not remember the reproche of thy
widowhood any more.

5. For hee that made thee, is thine hus-
band (Whose Name is the Lord of hostes) a
thy redeemer the holy one of Israel, shall
calles the God of the whole world.

6. For the Lord hath called thee, being as
a woman forsaken, and afflicted in spirit,
and as a yong wife when thou wast re-
fused, sayth the Lord.

7. For a little while haue I forsaken thee,
but with great compassion will I gather
thee,

8. For a moment in mine anger, I hid my
face from thee for a little season, but with
euermore mercie haue I had compassion
on thee, sayth the Lord thy redeemer.

9. For this is unto me as the waters of
Jordan: for as I haue swoyne that the wa-
ters of Jordan should no more goe ouer the
earth, so haue I swoyne that I would not
be angry with thee, nor rebuke thee.

10. For the mountains shall remooue
and the hills shall fall downe: but my mer-
cie shall not depart from thee, neither shall
the couenant of my peace fall away, sayth
the Lord, that hath compassion on thee.

11. Whou afflicted and tossed with tem-
pest, that hast no comfort, behold, I will
lay thy stones with the carbuncle, and lay
thy foundation with sapphires.

12. And I will make thy windowes of
Emeraundes, and thy gates shining stones,
and all thy borders of pleasant stones.

13. And all thy children shall be taught
of the Lord, and much peace shall be to thy
children.

14. In righteousness shalt thou be esta-
blished, and be farre from oppression: for
thou shalt not feare it: and from feare, for it
shall not come neere thee.

15. Beholde, the enemy shall gather him-
selfe, but without me: whosoever shall ga-
ther himselfe in thee, against thee, shall
fall.

16. Beholde, I haue created the smith
that bloweth the coales in the fire, and him
that bringeth forth an instrument for his
worke, and I haue created the destroyer to
destroy.

17. But all the weapons that are made
against thee, shall not prosper: and euery
tongue, that shall rise against thee in
iudgement, that shall condemne. This
is the heritage of the Lordes seruants,

God giueth power: for seeing that all are his creatures, hee must
needes gouerne and guide them,

e Signifying that
for y great num-
ber of children,
that God should
giue her, shee
should seeme to
lacke room to
lodge them.
d The afflictions
which thou suf-
ferest at the be-
ginning.

e When as thou
wast refused for
thy sinnes,
Chap. 50. 1.

f That did rege-
nerate thee by
his holy Spirit,
g His glory shall
thine through y
whole worlde,
which seemed
before to be shut
vp in Iudea.

h As a wife
which wast for-
saken in thy
youth.

i As sure as the
promise that I
made to Noah,
that the waters
should no more
overflowe the
earth.

k Hereby hee
declareth the
excellent estate
of the Church
vnder Christ,
|| Or, Iasper, or
pearle.

l By the hearing
of his word and
inward mouing
of his Spirit.

m In stabilitie
and firenesse, so
that it shall stand
for euer.

n And therefore
shall not pre-
uaile.

o Meaning, the
domesticall ene-
mies of the

Church, as are
the hypocrites.
p Signifying
hereby that man
can doe nothing
but so farre as

and thy righteousness is of mee, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the faithfull.

HD, every one that thirsteth, come ye to the waters, and yee that have no silver, come, buy and eat: come, I say, buy wine and milke without silver and without money.

2 Wherefore doe ye lay out silver and not for bread? and your labour without being satisfied? hearken diligently vnto mee, and eat that which is good, and let your soule delight in fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euertlasting covenant with you, euen the sure mercies of Dauid.

4 Beholde, I gaue him for a witness to the people, for a Prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holie one of Israel: for he hath glorified thee.

6 Seeke yee the Lord while he may be found, call ye vpon him while he is nere.

7 Let the wicked forsake his wayes, and the vniuersall his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto mee void, but it shall accomplish that which I will, and it shall prosper in the thing whereunto I sent it.

12 Therefore yee shall goe out with ioy, and be led forth with peace: the mountaine and the hils shall break forth before you into ioy, and all the trees of the fildes shall clap their hands.

13 For thornes, there shall growe firs

trees: for nettles shall growe the myrtle tree, and it shall be to the Lord for a name, and for an euertlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepherds that desoure their flocke.

Thus saith the Lord, 1 Keepe iudgement and doe iustice: for my saluation is at hand to come, and my righteousness to be reuelled.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the Sabbath and polluterch it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioyned vnto the Lord, speake and say, The Lord hath surely seperate me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto th: Eunuchs, that keep my Sabbaths, and chuse the thing that pleasest me, and take holde of my covenant,

5 Then vnto them will I giue in mine house and within my walles, a place and a name better then of the sonnes and of the daughters: I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluterch it not, and embraceth my covenant,

7 Then will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the fildes, come to deuoure, euen all ye beasts of the forest.

10 Their watchmen are all blinde: they haue no knowledge: they are all dunnie dogs: they can not barke: they lye & sleepe and delite in sleeeping.

11 And these greye dogs can neuer haue ynough: and these shepherds cannot vnderstand: for they all looke to their owne way, euery one for his advantage, and for his owne purpose.

12 Come, I will bring wine, and we wil fill our selues with strong drinke, and to morowe shall be as this day, and much more abundant.

and all that they haue as a liuely and acceptable sacrifice, b Not onely for the Iewes, but for all others, Mat. 21. 13. i Meaning the enemies of the Church, as the Babylonians, Assyrians, &c. Thus bee speake to feare the hypocrites, & to assure the faithfull, that when this commeth, they may know that it was tolde them before. k He sheweth that this affliction shall come through fault of the gouernours, prophets, & pastors, whose ignorance, negligence, avarice, and obstinacie prouoked Gods wrath against them. l We are wel yet, and to morow shall be better: therefore let vs not feare y plagues, beforre they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP.

n Christ by proposing his graces and gites to his Church, excommeneth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lustes, and so thirt not after these waters. b Signifying, that Gods benefices cannot be bought for money. c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life. d He reprooueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable. e You shall be fed abundantly. f The same covenant, which through my mercie I ratified to Dauid that it should be eternall, 2 Sam. 7. 13. a Des. 13. 34. g Meaning, Christ, of whome Dauid was a figure. h To wit, the Gentiles, which before thou diddest not receiue to be thy people. i Whē he offereth himselfe by the preaching of his word. k Hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare. l Although you are not loone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you, m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Read Chap. 44. 23. and 49. 13.

CHAP. LVII.

1 God take away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous perfithe, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

2 Peace shall come: they shall rest in their beds, every one y walketh before him.

3 But you wicked children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested: vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious childre, & a false seede?

5 Iudged with idoles vnder every greene tree: and sacrificing the children in the valleys vnder the tops of the rockes?

6 The portion is in the limoth stones of the ruler: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice, should I delite in theise?

7 Thou hast made thy bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the dooies also and postes hast thou let vp thy remembrance: for thou hast discovered thy selfe to another then me, and wentest vp, and diddest enlarge thy bedde, and make a couenant betweene thee and them, and loudest their bedde in every place where thou wastest it.

9 Thou wentest to the kings with oyle, and diddest increase thine ornaments and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneys, yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved.

11 And whom diddest thou reuerence or feare, seeing thou hast lied vnto mee, and hast not remembered mee, neither let thy minde thereon: is it not because I holde my peace, and that of long time? therefore thou fearest not me.

12 I will declare thy righteoulnesse and thy workes, and they shall not profit thee.

13 When thou creest, let them that thou

a From the plague that is at hand, and also because God will punish the wicked, b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c Hethereyth the wicked hypocrites, who vnder the pretence of the Name of Gods people, derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked meanes for succour, d Reade Leuit. 18. 21. 2 King. 23. 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they founde, they made an idole of it. f In the sacrifices which you, offering before these idoles, thought you did serue God. g To wit, thine altars, in an open place like an impudent harlot, that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes & marks of thine idolatrie in euery place. i That is, diddest increase thine idolatrie more and more. k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more diddest torment thy selfe. l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off. m He derideth their vnprofitable diligence which thought to haue made al sure, and yet were decieued. n Broken promise with me. o Meaning, that the wicked abuse Gods lenitie, and growe to further wickednesse. p That is, thy naughtinesse, idolatries, and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

hast gathered together deliuer thee: but the wicked shall take them all away: vanitie shall pull them away: but hee that trusteth in mee, shall inherite the land, and shall possesse mine holy Mountaine.

14 And hee shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus sayth he, that is his and excellent, hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to renew the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the heath.

17 For his wicked countenance I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & will heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruit of the lippes to be peace: y peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.

21 There is no peace, sayth my God, to the wicked.

conscience doth euer torment them, and therefore they can neuer haue rest, Reade Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Reade aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Jacob, their finnes.

2 Yet they seeke mee dayly, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 Wherefore haue we fasted, and thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

4 Beholde, yee fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull eue, and to lie downe in sackcloth, and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue

neither faith nor religion. e So long as ye vse contention, your fasting and prayer shall not be heard.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by countenance.

u Though they were obdurate, yet I did not withdrawe my mercy fro them.

x That is, I frame the speech and wordes of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euill

choyzen,

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and severity to rebuke the hypocrites.

b They will seeme to worship me, and haue outward holinesse.

c Hee ferreteth forth the malice and disdaigne of the hypocrites, which grudge against God, if their worke be not accepted.

d Thus he conuinceth the hypocrites by the seconde table and by their duetie towards their neighbour, that they haue

choyzen,

choyzen,

choyzen,

choyzen,

choyzen,

f That you leaue off all your ex-tortions,

g For in him shouldest thou selfe as in a glasse.

h That is, the prosperous estate, wherewith God will blesse thee.

i The testimo-nie of thy good-nesse shall ap-peare before God and man.

k Whereby is meant all manner of iniurie.

l That is, haue compassion on the miseries.

m Thine aduer-sitie shalbe turned into pro-speritie.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ieru-salem and Iu-dea: but chiefly this is meant of the spirituall Ieru-salem: whose builders were the Apostles.

o If thou re-fraine thy selfe from thy wic-ked workes.

a Reade Chap. 11. 23.

b All men wicked at the iniuries and op-pressions, and none goe about to remedie them.

c According to their wicked de-vices, they hurt their neighbours.

d Whatsoever pounseth from wilm, is poyson and bringeth death.

chosen, to loose the bandes of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from a thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall growe speedily: thy righteousnesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answere: thou shalt cry, and hee shall say, Heere I am: if thou take away from the middes of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou 1 pouste out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the 2 darkenesse, and thy darkenesse shalbe as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall see of thee, that shall build the olde 3 waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayer of the breach, and the restorer of the pathes to dwell in.

13 If thou 4 turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou desire in the Lord, and I will cause thee to mount vpon the high places of the earth, and feede thee with the heritage of Iakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their on ne iniquities. 12 The confession of sinnes. 16 God alone wil preserve his Church, though all men faile.

Behold, * the Lordes hand is not short-ened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But * your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that hee will not heare.

3 For your handes are defiled with 5 blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man talketh for iustice: no man 6 conuenieth for truth: they trust in vanti-tie, and speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch the cockatrice 7 egges, and weaue the spiders 8 webbe: hee that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

e They are profitable to no purpose.

16 Their webbes shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their handes.

7 Their feete runne to euil, & they make hast to shed innocent blood: their thoughts are wicked thoughts: desolation and de-struction is in their pathes.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked pathes: whosoever goeth therein, shall not know peace.

9 Therefore is 9 iudgement farre from vs, neither doeth 10 iustice come neere vnto vs: we waite for light, but lo, it is darknesse: for brightnesse, but we walke in darkenesse.

10 We grope for the wall like the 11 blind, and wee grope as one without eyes: wee stumble at the noone day as in 12 the twilight: we are in solitarie places, as dead men.

11 We roare all like 1 beaues, & mourne like dones: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our 13 sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and wee haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and uttering out of the heart false 1 matters.

14 Therefore 10 iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the streete, and equitie cannot enter.

15 Pea, trutheth faileth, and he that refrat-nerh from euill, maketh himselfe 11 a paye: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee sawe that there was no man, hee wondered that none would offer himselfe. 12 Therefore his arme did 13 saue it, and his righteousness it selfe did sustaine it.

17 For hee put on righteousness, as an habergion, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the furie of the aduersaries with a recom-pense to his enemies: hee will fully repay the 14 Ilands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemy shall 15 come like a flood: but the spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto 16 them that turne from iniquitie in Iakob, saith the Lord.

21 And I will make this my couenent with them, saith the Lord, My Spirit, that is vpon thee, and my wordes, which I haue put in thy mouth, 17 shall not de-

l That is, Gods vengeance to punish our ene-mies.

g Gods pro-tection to de-fend vs.

h We are alto-gether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorowe by outward signes, some more, some lesse.

k This confession is generall to the Church to ob-taine remission of sinnes, and the Prophets did not exempt them-selves from the same.

l To wit, against our neighbours.

m There is nei-ther iustice nor vprightnesse a-mong men.

n The wicked wil destroy him.

o Meaning, to doe iustice, & to remedie things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and be-yond the sea.

s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.

t Whereby he declareth that the true deliue-rance from sinne

u Because the doctrine is made profitable by the vertue of the Spirit, hee ioyneth the one with the other, and promisseth to giue them both to his Church for euer.

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part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seede of thy seed, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel, 8 They shall come to the Church in abundance, 16 They shall have abundance, though they suffer for a time.

A Rise, O Ierusalem: bee bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, & behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

5 Then thou shalt see & shine: thine heart shall be comforted and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Arabia and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the Lord.

7 All the sheepe of Arabia shall be gathered vnto thee: the rams of Arabia shall serue thee: they shall come vp to be accepted vpon mine altar: and I will beautifie the house of my glory.

8 Also are these: that flee like a cloude, and as the doves to their windowes?

9 Surely the ples shall wait for me, and the spittes of Tarshish, as at the beginning, that they may bring thee some from farre, and their silver, and their golde with them, vnto the name of the Lord thy God, and to the holy one of Israel, because hee hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall bee open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the kingdom, that will not serue thee, shall perish: and those nations shall be utterly destroyed.

13 The glory of Lebanon shall come vnto thee: the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my feete.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fall & downe at the soles of thy feete: and they shall call thee, The Citie of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Iakob.

17 For brass will I bring golde, and for yron will I bring silver, & for wood brass, and for stones yron. I will also make thy gouernement: peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call Salvation thy walles, and prayse, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the moone shine vnto thee: for the Lord shall be thine euermore light, and thy God, thy glory.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hidde: for the Lord shall be thine euermore light, and the dates of thy lowe shall be ended.

21 Thy people also shall be all righteous: they shall possesse the lande for euer, the graffe of my planting shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

that all worldly meanes should cease, and that Christ should be all in all, as Reuel. 21. 22. & 22. 5. u The children of the Church. x Meaning that the Church should be miraculously multiplied.

CHAP. LXI.

1 Hee prophesieth that Christ shall be anointed and sent to preach, 10 The ioy of the faithfull.

The Spirit of the Lord God is upon me: therefore hath the Lord anointed me: he hath sent me to preach good tidings vnto the poore, to binde vp the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison,

2 To preach the acceptable yeere of the Lord, & the day of vengeance of our God, to comfort all that mourne,

to distribute. b To them that are liuely touched with the feeling of their finnes. c Which are in the bondage of sinne. d The time when it pleased God to shewe his good fauour to man, which Saint Paul calleth the fulnesse of time, Gal. 4. 4. e For when God delineth his Church, he punisheth his enemies.

m He sheweth that God hath giuen all power and authoritie heere in earth for the vfe of his Church: and that they which will not serue and profite the same, shall be destroyed. n There is nothing lo excellent which shall not serue the necessitie of the Church. o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both he and lowe shall be ready to helpe and incoour thee. r Thy gouernours shall loue thee and seeke thy wealth and prosperitie. i Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christes kingdom. t Signifying, that Christ shall be all in all, as Reuel. 21. 22. & 22. 5. u The children of the Church. x Meaning that the Church should be miraculously multiplied. Luke 4. 18. A This apperticneth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiue according as it pleaseth him

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47. 1. b Signifying, that all men are in darkenesse till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church. c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her. d An infinite number from all countreys, as Chap. 49. 18. e For ioy, as the heart is drawn in for sorrow. f Meaning, that euery one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue. g That is, the Arabians that haue great abundance of cattell. h Because the altar was a figure of Christ, Hebr. 13. 10, hee sheweth that nothing can bee acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are lowe enemies, shall become friends and fetters forth of the Church. l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

f Which was the signe of mourning.
g Trees that bring forth good fruites, as Mat. 3. 8.

h That is, for a long time.

i They shalbe ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. reuel. 1. 6 and 5. 10.

l Read Chap. 60. 11, 16.

m Abundant recompence, as this word is vsed, Chap. 40. 2.

n That is, the Iewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them, and possesse twife so much.

q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive mee of my glorie.

r That is, of the Church. s He sheweth what shall be the affliction, when they seele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastors to preach.

a The Prophet saith that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d Hee shall esteeme thee as deare and precious as a King doth his crowne.

3 To appoynt vnto them that mourne in Zion, and to giue vnto them beautie for ashes, thy oyle of ioy for mourning, the garment of gladnesse for the spirit of heavinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall builde the olde waste places, and rayle by the former desolations, and they shall repaye the cities that were desolate and waste through many generations.

5 And the strangers shall stand & feede your sheepe, and the sonnes of the strangers shall be your plow men and deslers of your vines.

6 But ye shall be named the Priestesses of the Lord, and men shall say vnto you, The ministers of our God: Pee shall eate the riches of the Gentiles, and shall be exalted with their glorie.

7 For your shame you shall receiue a double, and for confusion they shall reioyce in their position: for in their land they shall possesse the double: everlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate a robbery: for burnt offering, and I will direct their worke in trieth, and will make an euermlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their budde among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed me with the garments of saluation, and covered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tyeth herself with her iewels.

11 For as the earth bringeth forth her budde, and as the garden causeth to growe that which is sown in it: so the Lord God wil cause righteousness to grow, and praye before all the heathen.

12 That is, of the Church. s He sheweth what shall be the affliction, when they seele this their deliuerance.

CHAP. LXIII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastors to preach.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastors to preach.

2 And the Gentiles shall see thy righteousness, and all Kings thy glorie: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diadem in the hand of thy God.

4 It shall no more be said vnto thee, Forsaken, neither shall it be said any more to the land, Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delieth in thee, and thy land shall haue an husband.

5 For as a young man marryeth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: I see that are mindefull of the Lord, keepe not silence.

7 And giue him no rest, till hee repaire, and until he be set vpon Ierusalem the praye of the world.

8 The Lord hath sworne by his right hand & by his strong arme, Surely I will no more giue thee come to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praye the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuary.

10 Go through, go through the gates: prepare you the way for y people: cast vp, cast by the way, and gather out the stones, and let vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world: tel the daughter Zion, Behold, thy Saviour cometh: beholde, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lord, and thou shalt be named, A citie sought out and not forsaken.

13 The restoration whereof of all the world shall praye him. The great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. mat. 21. 5. n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one, ouer whom God hath had a singular care to recover her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

Who is this that cometh from Bozrah? hee is glorious in his apparell, and walketh in his great strength. b I speake in righteousness, and am mighty to saue.

2 Therefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, & of all people there was none with mee: for

that hee hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kindred of Abraham, claymed to themselves the chiefe religion and hated the true worshippers, Psalm. 137. 7. b God answereth them that asked this question, Who is this? &c. and sayeth, Yee see now performed in deede the vengeance which my Prophets threatned. c Another question, to the which the Lord answereth.

e Thou shalt no more be cōdemned as a woman forsaken of her husband.

f Or, my delights in ber.

g Or, married.

h That it may be replenished with children.

i Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as

Christ maketh her plentifulfull to bring forth children vnto him.

h Prophets, pastors and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.

k For the re-

l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. mat. 21. 5. n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one, ouer whom God hath had a singular care to recover her when she was lost.

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k For the re-

a This Prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after

d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.

e God sheweth that he hath no need of mans helpe for the deliuerance of his, and though men refuse to doe their dutie through negligence and ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies. Reade Chap. 59. 16.

f I will foast in them, and make them so giddie, that they shall not know, which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles. h For I did chuse them to be mine, that they shoulde be holy, and not deceiue mine expectation.

i He bare their afflictions and griefes, as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in times past.

m Meaning, Moses, n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horie is led to his pasture. p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shall bee sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, & the day of my redemption is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giue them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that will not lie: so hee was their fauour.

9 In all their troubles hee was troubled: and the Angell of his presence saued them: in his loue and in his mercie hee redeemed them, and hee bare them and carryed them all wayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemy and he fought against them.

11 Then he I remembered the old time of Moses and his people, saying, Where is he that brought them vt out of the sea with the shepheard of his sheepe? where is he that put his holy Spirit within him?

12 We led them by the right hand of Moses with his owne glorious arme, dividing the water before them, to make himselfe an euerslaking Name.

13 We led them through the deepe, as an horse in the wilderness, that they shoulde not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 I looke downe from heauen, and beholde from the dwelling place of thine holiness, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me.

16 Doubtlesse thou art our father: though Abraham bee ignorant of vs, and Isaac knowe vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is praised in all generations.

g Thou wilt haue pitie vpon vs. h Wee are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee would excuse our selues, yet our righteoufnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potters may his pot, yet wee appeale to thy mercie vs, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doth not immediately send succour,

for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare: Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little while: for our aduersaries haue troden downe thy Sanctuary.

19 Wee haue bene as they, ouer whome thou neuer barest rule, and vpon whome thy Name was not called.

According to thy iust iudgement. u Meaning, for the conueniencie sake made to Abraham, Isaac and Iacob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand & foure hundred yere: and thus they lament, to moue God rather to remember his covenant, then to punish their finnes.

CHAP. LXIII.

1 The Prophet prayeth for the finnes of the people, 6 Mans righteoufnesse is like a filthy cloth.

O that thou wouldest breake the heauen, and come downe, and that the mountaynes might melt at thy presence!

2 As the melting fire burned, as the fire caused the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which were looked not for, thou camest downe, and the mountaynes melted at thy presence.

4 For since the beginning of the world they haue not heard nor understood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meeete him, that reioyced in thee, and did trustly: they remembered thee in thy wayes: behold, thou art angry, for we haue sinned: yet in thee is continuance, and we shall be saued.

6 But wee haue all bene as an vncleane thing, and all our righteoufnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretcheth by himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, & thou art our potter, and we al are the worke of thine hands.

9 We not angry, O Lord, about meafure, neither remember iniquitie for euer: loe, wee beseech thee, behold, we are all thy people.

g Thou wilt haue pitie vpon vs. h Wee are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee would excuse our selues, yet our righteoufnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potters may his pot, yet wee appeale to thy mercie vs, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doth not immediately send succour,

By taking away thy holy Spirit from vs by whome wee were gouerned, and so for our ingratitude diddest deliuer vs vnto our owne concupiscence, and didst punish sinne by sinne

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power, as hee did in Mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul voucheth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefites shewed to his Church by the preaching of the Gospel.

d Thou shewest fauour toward our fathers, when they trusted in thee, and walked after the commandments.

e They confessed thy great mercies.

f That is, in thy mercies, which hee calleth the wayes of the Lord.

1 Which were
dedicated to thy
service and to
call vpon thy
Name.

m Wherein we
reioyced and
worshipped thee.

n That is, at the
contempt of
thine owne glory? though our sinnes haue deserued this, yet thou
wilt not suffer thy glory thus to be diminished.

10 ¹Thine holy cities lie waste: Zion is
a wilderness, and Ierusalem a desert.

11 ¹The house of our Sanctuarie and of
our gloire, ^m where our fathers prayd
there, is burnt vp with fire, and all our plea-
sant things are wasted.

12 ¹What thou hold thy selfe still ⁿ at these
things. ¹ Lord? wilt thou holde thy peace
and afflict vs aboue measure?

CHAP. LXV.

¹ The vocation of the Gentiles and the reuelation
of the Iewes. ² The joy of the elect & the punish-
ment of the wicked.

I haue bene sought of them that ^a asked
I not: I was founde of them that sought
mee not: I sayde, Beholde me, beholde me,
vnto a nation that called not vpon my
Name.

2 I haue spread ^b out mine hands all the
day vnto a rebellious people, which waled
in a way that was not good, euen after
their owne ^c imaginations;

3 A people that prouoked me euer vnto
my face: that sacrificeth in ^d gardens, and
burneth incense vpon ^e bushes.

4 Which remaine among the ^f graues,
& lodge in the desert, which eate ^g swines
flesh, and the broth of things polluted are in
their vessels.

5 Which say, ^h Stande apart, come not
neere to mee: for I am holier then thou:
there are a smoke in my wrath and a fire that
ⁱ burneth all the day.

6 Beholde, it is ^k written before mee: I
will not keepe silence, but will render it and
recompence vnto their bolome.

7 Your iniquities and the iniquities of
your fathers shall be ^l together (sayeth the
Lorde) which haue burnt incense vpon the
mountaines, and blasphemed me vpon the
hilles: therefore will I measure their olde
worke into their bolome.

8 Thus saith the Lorde, As the wine is
found in the cluster, and one saith, Destroy
it not, for a ^m blessing is in it, so will I doe
for my seruants sakes, that ⁿ I may not
destroy them wbole.

9 But I will bring a seede out of Iaa-
kub, and out of Iudah, that shall inherite
my mountaine: & mine elect shall inherite
it, and my seruants shall dwell there.

10 And ^o Sharon shall be a sheepefold,
& the valley of Achor shall be a resting place
for the cattel of my people, that haue sought
mee.

a Meaning, the
Gentiles, which
knew not God,
should seeke af-
ter him when he
had moued their
hearts with his
holy spirit, Rom.
10. 20.

b He sheweth
the cause of the
reiection of the
Iewes, because
they would not
obey him for any
admonition of his
Prophets, by
whome he cal-
led them conti-
nually, and
stretched out his
hand to drawe
them.

c He sheweth
that to delight in
our owne fanta-
sies, is the declin-
ing from God
and the begin-
ning of all su-
perstition and i-
dolatrie.

d Which were
dedicate to
idols.

e Meaning,
their altars,
which he thus
nameth by con-
tempt.

f To consult
with spirits and
to coniure de-
uils, which was forbidden, Deut. 18. 11. g Which was contrary to
Gods commandment, Leuit. 11. 7. deu. 14. 8. h He sheweth that
hypocritie is euer ioynd with pride & contempt of others. i Their
punishment shall neuer haue end. k So that the remembrance
thereof cannot be forgotten. l Shall bee both punished together:
and this declareth howe the children are punished for their fathers
fautes: to wit, when the same fautes or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the
faithfull branches of his vineyard, when hee destroyeth the rotten
stockes, that is, the hypocrites. n Which was a plentiful place in
Iudea to feede sheepe, as Achor was for cattell.

11 But yee are they that haue forsaken
the Lorde, and forgotten mine holy Moun-
taine, and haue prepared a table for the
multitude, and furnishing the drink offe-
rings vnto the number.

12 Therefore will I ^p number you to
the wood, and all you shall bowe downe
to the slaughter, because I called, and yee did
not answer: I spake, and yee heard not,
but did euill in my sight, and did chuse that
thing which I would not.

13 Therefore thus saith the Lorde God,
Beholde, my seruants shall ^q eate, and yee
shall bee hungrie: beholde, my seruants
shall drinke, and ye shall be thirstie: beholde,
my seruants shall reioyce, and yee shall bee
ashamed.

14 Beholde, my seruants shall sing for
joy of heart, and yee shall crie for sorow of
heart, and shall howle for vexation of
minde.

15 And yee shall leaue your name as a
curse vnto my ^r chosen: for the Lorde God
shall slay you, and call his seruants by an
other name.

16 Ye that shall blesse in the ^s earth shall
blesse himselfe in the true God, and he that
sweareth in the earth, shall swear by the true
God: for the former ^t troubles are for-
gotten, and shall surely hide themselves
from mine eyes.

17 For loe, I will create ^u new heauens
and a new earth: and the former shall not
be remembred nor come into mind.

18 But be you glad and reioyce for euer
in the things that I shall create: for be-
holde, I will create Ierusalem as a reioy-
cing, and her people as a joy.

19 And I will reioyce in Ierusalem, and
for in my people, and the voyce of weeping
shall be no more heard in her, nor the voyce
of crying.

20 There shall be no more there a childe
of yeeres, nor an olde man that hath ^v not
filled his dayes: for hee that shall bee an
hundred yeeres olde, shall die as a young
man: but the sinner being ^w an hundred
yeeres olde shall be accursed.

21 And they shall ^x build houses and in-
habite them, & they shall plant vineyardes,
and eate the fruite of them.

22 They shall not build, and another in-
habite: they shall not plant, and another in-
eate: for as the dayes of the tree are the
dayes of my people, and mine elect shall en-
ioy in olde age the worke of their handes.

23 They shall not labour in vaine, nor
bring forth in feare: for they are the seede
of the blessed of the Lorde, and their budde

x I will no more suffer my Church to be desolate as in times past.
y I wil so alter and change the state of my Church, that it shall
seeme to dwell in a newe world. z Meaning, in this wonderfull
restoration of the Church, there should be no weaknesse of youth,
nor infirmities of age, but all should bee fresh and flourishing: and
that is accomplished in the heavenly Ierusalem, when all sinnes
shall cease, and the teares shall be wiped away. a Whereby hee shew-
eth that the infidels and vnrepentant sinners haue no part of this
benediction. b Hee propheseth to the faithful the blessings which
are contained in the Lawe, and so vnder temporal things compre-
hendeth the spiritual promises.

o By the multi-
tude and num-
ber he meaneth
their innumera-
ble idoles of
whome they
thought they
could neuer
haue ynough.
p Seeing you
cannot number
your gods, I will
number you with
the sword.

q By my pro-
phets whome
ye woulde not
obey.

r By these words,
Eate and drinke,
hee meaneth
the blessed life

s of the faith-
full, which haue
alwayes consol-
ation and full con-
tentment of all
things in their
God, though
sometimes

t these corporall
things lacke

u Meaning, that
he would call
the Gentiles,

v who should ab-
horre euen the
very name of
the Iewes for
their infidelities

w Then by the
name of the
Iewes,

x By blessing,
and by swearing
is meant the
praying of God

y for his benefices,
and the true
worshipping of
him, which shall

z not be onely in
Iudea, but
through all the
world.

with them.

24 *Yea, before they call, I will answer, and whilst they speake, I will heare.*

e Reade Chap. 11.6.

25 *The Wolfe and the lambe shall feede together, and the Lyon shall eate strawe like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lorde.*

CHAP. LXVI.

1 *God dwelleth not in temples made with hands.* 3 *Hee despyseth sacrifices done without mercie and faith.* 5 *God comforteth them that are troubled for his sake.* 19 *The vocation of the Gentiles.* 23 *The perpetual Sabbath.* 24 *The punishment of the wicked & everlasting.*

AR: 7.48.49. a My maiestie is so great that it filleth both heauen and earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50.10. c To him that is humble and pure in heart, which receiueh my doctrine with reuerence and feare, d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doeth no lesse detest these ceremonies, then hee doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expressly forbidden in the law. e I will discouer their wickednesse and hypocrisie, where-with they thinke to blinde mine eyes, to all the world. f He encourageth the faithfull, by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, and hated them that feared God. g The enemies shall shortly heare a more terrible voyce, even fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restauration of the Church should bee so sudden and contrary to all mens opinion, as when a woman is deliuered before shee looke for it, and that without paine in trauaile.

Thus saith the Lorde, * The * heauen is my throne, and the earth is my footstool: where is that house that yee will build vnto me? and where is that place of my rest?

2 For all these things hath mine hande made, and all these things haue bene, saith the Lorde: and to him will I looke, euen to him that is poore, and of a contrite spirite and trembleth at my wordes.

3 Hee that killeth a bullocke, is as if hee deliue a man: hee that sacrificeth a heepe, as if he cut off a dogges necke: he that offereth an oblation, as if hee offered times blood: he that remembereth incense, as if hee blessed an idole: yea, they haue chosen their owne waies, and their soule delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his worde, Your brethren that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to your ioye, and they shall be ashamed.

6 A voyce soundeth from the cite, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

7 Before I see trauailed, seee brought forth: and before her paine came, seee was deliuered of a man child.

8 Who hath heard such a thing? who

hath seene such things? shall the earth bee brought forth in one day? or shall a nation be borne at once? for as soone as Zion trauailed, she brought forth her children.

9 Shall I cause to trauaile, and not bring forth? shall I cause to bring forth and shall be barren, saith the Lord?

10 Reioyce yee with Ierusalem, and bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke and bee satisfied with the beastes of her consolation: that yee may milke out and bee delighted with the brightnesse of her gloiy.

12 For thus saith the Lorde, Behold, I will extend peace ouer her like a flood, and the gloiy of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whome his mother comforteth, so will I comfort you, and ye shall bee comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like and hearte: and the hand of the Lorde shall be known among his seruants, and his indignation against his enemies.

15 For behold, the Lorde will come with fire, and his charers like a whirling wornde, that he may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his worde all flesh, and the flame of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the middes eating swines flesh, and such abomination, euen the moule, shall be consumed together, saith the Lord.

18 For I will visite their workes, & their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my gloiy.

19 And I wil set a signe among them, and will sende those that escape of thou, vnto the nations of Tyars, ¹ Tyars, ² Iddu, and a Lib, and to them that draw the bow, to Tubal and Iauan, yles as farre off, that haue not heard my name, neither haue seene my gloiy, and they shall declare my gloiy among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all

i This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church, at his time appointed.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church, m I will giue her felicitie and prosperitie in great abundance.

n Reade Chap. 60.16.

o Ye shall be cherished, as her dearly beloued children.

p Ye shall haue newe strength and new beaurie.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall bee the accomplishment thereof.

r Meaning, the hypocrites. s Whereby are meant them that did maliciously transgresse the Lawe, by eating beastes forbidden, euen to the moule which nature abhorreth. t The Gentiles shall be partakers of that glory, which before I shewed to the Iewes. u I will make these that I chuse, that they perish not with the rest of the infidels: whereby hee alludeth to the marking of the postes of his people, whome he preferred, Exodus 12.7. x I will scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. z Meaning Africa, a To wit, Lydia, or Asia Minor. b Signifying the Pauthians, c Italia. d Grecia. e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

g Whereby he meaneth that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospell, h To wit, of the Gentiles, as he did Luke, Timothy, and Titus first, and others after, to preach his word. i Hereby he signifieth the kingdome of Christ, wherein his Church shalbe renewed: and where as before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be mere.

nations, vpon horses, and in charrets, and in horse litteres, and vpon mules, and swift beastes, to Jerusalem mine holy mountaine, saith the Lorde, as the children of Israel offer in a cleane vessel in the house of the L ord.

21 And I will take of them for priests, and for Leuites, saith the L ord.

22 For as the new heauens, & the newe earth which I will make, shall remaine before mee, sayeth the L ord, so shall your seede

and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come to worship before me, saith the L ord.

24 And they shal go forth, and looke vpon the carcasses of the me that haue transgressed against me: for their womene shall not die, neither shall their fire be quenched, and they shall bee an abhorring vnto all flesh.

k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doth

hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnawe them and neuer suffer them to bee at rest, Marke 9. 44. m This is the iust recompense for the wicked, which contemning God and his worde, shall be by Gods iust iudgement abhorred of all his creatures.

Jeremiah.

THE ARGUMENT.

THE Prophet Jeremiah borne in the cite of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophecies, so that by the commandement of the Lorde he beganne very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the laide King: and three moneths vnder Ichoahaz, and vnder Ichoiakim eleuen yeeres, and three moneths vnder Ichoiachin, & vnder Zedekiah eleuen yeeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboute fourtie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation the destruction of Jerusalem, and the captiuitie of the people, for their idolatrie, couetisenesse, subtiltie, cruelty, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church, reuileth the iust time of their deliuerance. And here chiefly are to bee considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Miniisters of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause: And thirdly, though God shewe his iust iudgement against the wicked, yet will he euer shewe himselfe a preferuer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preferring his.

CHAP. I.

1 In what time Jeremiah prophesied. 6 He acknowledged his imperfection, and is strengthened of the Lorde. 11 The Lorde sheweth him the destruction of Ierusalem. 17 He commaundeth him to preach his word without feare.



He words of Jeremiah the son of Hilkiah one of the priests that were at Anathoth in the lande of Benjamin.

2 To whome the word of the L ord came in the dayes of Iosiah the sonne of Ammon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Ichoiakim the sonne of Iosiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carrying away of Ierusalem captiue.

time in the fift moneth.

4 Then the word of the L ord came vnto me, saying,

5 Before Ie formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to bee a Prophet vnto the nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a childe.

7 But the Lorde saide vnto mee, Say thou, I am a childe: for thou shalt goe to all that I shall sende thee, and what so euer I commaunde thee, shalt thou speake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, saith the L ord.

9 Then the L ord stretched out his hand

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchad-nezzar. g The Scripture vseth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne,

as Isaiah 49. 1. galat. 1. 15. h For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Considering the great iudgements of God, which according to his threatnings shoulde come vpon the worlde, hee was moued with a certaine compassion on the one side to pitee them that shoulde thus perishe, and on the other side by the infirmities of mans nature, knowing, how hard a thing it was to enterprise such a charge, as Isaiah 6. 11. Exodus 3. 11. and 4. 1.

k Which declar-
eth, that God
maketh them
meete, and as-
sureth them, whom
he calleth to see
forth his glorie:
giving them all
meanes necessa-
rie for the same,
Exod. 4. 12.
Ila. 6. 7.
l He sheweth,
what is the au-
thoritie of Gods
true ministers,
which by his
word haue
power to beat
downe whatsoe-
uer lieth in the
vp against God:
and to plant and
assure the hum-
ble, and such as
giue themselves
to the obedience
of Gods word,
2. cor. 10. 4. heb.
4. 12. and these
are the keyes
which Christ
hath left to
loofe and binde,
Matth. 18. 18.
m He ioyneth
the signe with
the word for a
more ample
confirmation,
signifying by the
rod of the al-
monntree, which
first buddeth, the
hastie coming
of the Babylo-
nians against the
Iewes.

n Signifying,
that the Cal-
deans and Assy-
rians shoulde be as a pot to seeth the Iewes,
which boyled in their
pleasures and lustes, o Syria and Assyria were Northward in respect
of Ierusalem, which were the Caldeans dominion. p I will giue
them charge and power to execute my vengeance against the idola-
ters, which haue forsaken me for their idoles. q Wh ch declareth
that Gods vengeance is prepared against them, which dare not exe-
cute their dutie faithfully, eyther for feare of man, or for any other
cause, 1. Cor. 9. 16. r Signifying on the one part, that the more that
Satan & the world rage against Gods ministers, the more present will
he be to helpe them, Iosua. 5. Heb. 13. 5. and on the other part, that
they are vnto vnmeete to serue God, and his Church, which are a-
fraide, and doe not resist wickednesse, whatsoeuer danger depend
thereon, Ila. 50. 7. Ezek. 3. 8.

CHAP. II.

2 God reheaseth his benefites done vnto the Iewes.
8 Against the Priests and false prophets. 12 The
Iewes are destroyed, because they forsake God.

Meane while, the word of the Lorde came
vnto me, saying,

2 Go, and crie in the eares of Ierusa-

lem, saying, Thus saith the Lord, I remem-
ber thee, with the kindness of thy youth
and the loue of thy marriage, when thou
wentest after mee in the wilderness in a
land that was not sowed.

3 Israel was as a thing halowed vnto
the Lord, and his first frutes: all they that
eate it, shall offend: euill shall come vpon
them, saith the Lord.

4 Weare yet the word of the Lorde, O
house of Iakob, and all the families of
the house of Israel.

5 Thus saith the Lord, What iniquitie
haue your fathers found in mee, that they
are gone farre from me, and haue walked
after baunite, and are become baime?

6 For they sayde not, There is the Lord
that brought vs vp out of the lande of Eg-
ypte: that led vs through the wilderness,
through a desert, and waste lande, through
a drie land, and s by the shadowe of death,
by a land that no man passed through, and
where no man dwelt?

7 And I brought you into a plentifull
country, to eate the fruite thereof, and the
commodities of the same: but when yee en-
tered, yee defiled my land, and made mine
heritage an abomination.

8 The Idoles sayd not, Where is the
Lorde? and they that shoulde minister the
lawe, knewe mee not: the pastours also
offended against mee, and the Prophets
prophecied in Baal, and went after things
that did not profite.

9 Therefore I will yet pleade with
you, saith the Lord, and I will pleade with
your childrens children.

10 For goe yee to the yles of Chittim,
and behold, and send vnto Kadar, and
take diligent heede, and see whether there
be such things.

11 Hath any nation changed their gods,
which yet are no gods? but my people
haue changed their glorie, for that which
doth not profite.

12 O yee heauens, bee astonied at this:
be afraid and vnterly confounded, saith the
Lord.

13 For my people haue committed two
euils: they haue forsaken mee: the foun-
taine of liuing waters, to digge theyn

haue expounded the Lawe to the people. l Meaning, the princes
and ministers: signifying that all estates were corrupt. m That is,
spake vaine things, and brought the people from the true worshippe
of God to serue idoles: for by Baal, which was the chiefe idole of
the Moabites, are meant all idoles. n Signifying, that hee woulde
not as he might, straightway condemne them, but sheweth them by
evident example their great ingratitude, that they might bee asha-
med and repent. o Meaning, the Grecians and Italians. p Vnto
Arabia. q That is, God which is their glorie, and who maketh
them glorious aboue all other people: reproouing the Iewes, that
they were lesse diligent to serue the true God, then were the idola-
ters to honour their vanities. r Meaning, the idoles, which were
their destruction, Pal. 106. 36. s Hee sheweth that the insens-
ible creatures abhorre this vile ingratitude, and as it were, tremble
for feare of Gods great iudgements against the same. t Signify-
ing, that when men forsake Gods word, which is the fountaine
of life, they reiect God himselfe, and so fall to their owne inuenti-
ons, and vaine confidence, and procure to themselves destruction,
Ionab. 2. 8, Zech. 10. 2.

u Haue I orde-
red them like
seruants, and not
like dearely be-
loued children?

Exo 4.22. there-
fore it is their
fault onely, if
the enemy spoyle
them.

x The Babylo-
nians, Caldeans,
and Assyrians.
y Not one shall
be left to dwell
there.

z That is, the
Egyptians: for
there were two
great cities in
Egypt.

a Haue grie-
uously vexed
thee at sundry
times.

b Shewing, that
God would haue
still ledde them
aright, if they
would haue fol-
lowed him.

c To seeke helpe
of man, as though
God were not
able ynough to
defend thee,

which is to drink
of the puddles,
and to leaue the
fountain, reade
Isa. 31.1.

d To wit, Eu-
phrates.

e Meaning, that
the wicked are
insensible till the
punishment for
their sinne wa-
ken them.

f Verse 26. Isa. 3.9.

g When I deli-
uered thee out of Egypt, Exod. 1.9. deut. 5.27. iosh. 24.16. exra. 10.
3.2. nche. 8.6. y Ebr. sedes was all true. h Though thou vse all the
purifications and ceremonies of the Lawe, thou canst not escape pu-
nishment, except thou turne to me by faith and repentance. i Mean-
ing, that hypocrites denie that they worshippinge the idoles, but that
they honour God in them, and therefore they call their doings
Gods seruice. i Hee compareth the idolaters to these beasts, be-
cause they neuer cease running to and fro: for both vallies and hilles
are full of their idolatrie. k Hee compareth the idolaters to a
wild ass: for hee can neuer be tamed, nor yet wearied: for as the
sunne, hee can take her winde at every occasion. l That is,
when she is with foale, and therefore the hunters wayte their time:
so though thou canst not be returned backe nowe from thine idola-
trie, yet when thine iniquitie shall be at the full, God will meete
with thee. m Hereby hee warneth them that they should not goe into
strange countreys to seeke helpe: for they shoulde but spend their
labour, and hurt themselves, which is here meant by the bare foote
and thurst, lra. 57.10.

pittees, euen broken pittees, that can holde no
warer.

14 Is Israel a ^a seruant, or is hee borne
in the house? why then is hee peopled?

15 The ^x Lyons roared vpon him and
velled, and they haue made his land waste:
his cities are burnt without ^y an inhabi-
tant.

16 Also the children of ^z Mooph and Ca-
hapanes haue ^a broken thine head.

17 Hast not thou procured this vnto thy
selfe, because thou hast forsaken the Lorde
thy God, when hee ^b ledde thee by the
way?

18 And what hast thou nowe to doe in
the way of ^c Egypt? to drinke the water
of Shilus: or what maketh thou in the way
of Asshur: to drinke the water of the ^d Ri-
uer?

19 Thine owne wickednesse shall ^e cor-
rect thee, and thy turnings backe shall re-
prooue thee: knowe therefore and beholde,
that it is an euill thing, and bitter, that thou
hast forsaken the Lorde thy God, and that
my feare is not in thee, saith the Lord God
of hostes.

20 For of olde time I haue broken thy
yoke, and burst thy bonds, and thou saydest,
I wil no more transgresse, but like an har-
lot thou runnest about vpon all hie hilles,
and vnder all greene trees.

21 Yet I had planted thee, a noble vine,
whose ^f plants were all naturall: how then
art thou turned vnto me vnto the plants of
a strange vine?

22 Though thou wash thee with ^g nitre,
and take thee much sope, yet thine in-
quittie is marked before mee, saith the Lord
God.

23 How canst thou say, I am not pollu-
ted, neither haue I ^h followed Baalim: be-
holde thy wayes in the valley, and knowe,
what thou hast done: thou art like a swift
ⁱ dyomedact, that runneth by his wayes.

24 And as a wilde ^k ass, vnto the wil-
dernes, that smitteth by the winde by oc-
casion at her pleasure: who can turne her
backe: all they that seeke her, will not wea-
re themselves, but will find her in her ^l mo-
neth.

25 Keepe thou thy feete from ^m bare-
nesse, and thy throte from thirst: but thou

saydest desperately, No, for I haue loued
strangers, and them will I followe.

26 As the ⁿ thiefe is ashamed when hee
is found, so is the house of Israel ashamed,
they, their kings, their princes, and their
Priests, and their Prophets.

27 Saying to a tree, Thou art my ^o fa-
ther, and to a stone, Thou hast begotten
me: for they haue turned their backe vnto
mee, and not their face: but in the time of
their trouble they will say, Arise, and helpe
vs.

28 But where are thy gods, that thou
hast made thee? Let them arise, if they can
helpe thee in the time of thy trouble: for ac-
cording ^p to the number of thy cities, are
thy gods, O Iudah.

29 Wherefore wilt ^q ye pleade with mee,
yeer all haue rebelled against mee, sayeth the
Lord.

30 I haue smitten your children in vaine,
they received no correction: your ^r owne
sword hath denoured your Prophets like
a destroying Lyon.

31 O generation, take heede to the word
of the Lorde: haue I bene as a ^s wilde-
nesse vnto Israel? or a land of darkenesse?
Wherefore sayeth my people then, Wee
are lordes, wee will come no more vnto
thee.

32 Can a maide forget her ornament, or
a bride her attyre: yet my people haue for-
gotten me, dayes without number.

33 Why dost thou prepare thy way, to
^t seeke amitie: euen thereto wilt I teach
thee, that thy wayes are wickednesse.

34 Also in the ^u wings is founde the
blood of the soules of the poore innocents:
I haue not found it in holes, but vpon all
these places.

35 Yet thou sayest, Because I am guilt-
lesse, surely his wrath shall turne from mee:
beholde, I will enter with thee into iudge-
ment, because thou sayest, I haue not sin-
ned.

36 Why runnest thou about so much to
change thy wayes? for thou shalt be con-
founded of Egypt, ^v as thou art confound-
ed of Asshur.

37 For thou shalt goe forth from thence,
and thine hands vpon ^w thine head, because
the Lorde hath reiecte thy confidence, and
thou shalt not prosper thereby.

uen them abundance of all things? ^x But will trust in our owne
power and policie. u With strangers. x The Prophets and the
faithfull are slaine in every corner of your countrey. y For the
Assyrians had taken away the ten tribes out of Israel, and destroyed
Iuda, euen vnto Ierusalem: and the Egyptians slewe Iosiah, and
vexed the Iewes in sundry sortes. z In signe of lamentation, as
2. Sam. 13.19.

CHAP. III.

God calleth his people vnto repentance. 14 Hee
promiseth the restitution of Ihu Church. 20 Here-
proueth Iudah, and Israel, comparing them to a
woman disobedient to her husband.

They ^a say, If a man put away his
wife, and thence goe from him, and be-
come another mans, shall hee returne a-
gaine

n As a thiefe
will not acknow-
ledge his fault,
till he be taken
with the deede,

and ready to be
punished: so they
will not confesse
their idolatrie,
till the plagues
due to the same
light vpon them.

o Meaning, that
idolaters spoyle
God of his ho-
nour: and whereas
he hath taught
to call him the
father of all flesh,
they attribute
this title to their
idoles.

p Thou though-
test that thy gods
of blockes and
stones could haue
holpen thee, be-
cause they were
many in number
and present in
every place: but
now let vs see
whether either
the multitude, or
their presence
can deliuer thee
from my plague,
Chap. 1.1.3.

q As though I
did you iniurie
in punishing you,
seeing that your
fautes are
evident.

r That is, you
haue killed your
Prophets that
exhorted you to
repentance, as
Zechariah, I-
saiah, &c.

s Haue I not gi-
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v Meaning, that
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God of his ho-
nour: and whereas
he hath taught
to call him the
father of all flesh,
they attribute
this title to their
idoles.

b If he take such one to wife a-
gaine,
c That is, with
idols, and with
them, whome
thou hast put thy
confidence in,
d And I will not
cast thee off, but
receiue thee ac-
cording to my
mercy.
e Which dwell-
eth in tents, and
waiteth for them
that passe by to
spoyle them,
f As God threat-
ned by his lawe,
Deut. 28. 24.
g Thou woul-
dest neuer be
ashamed of thine
actes & repent:
& this impudencie
is common to
idolaters, which
will not giue off,
though they be
neuer so mani-
festly conuicted,
h He sheweth
that the wicked
in their miseries
will eise vnto
God and vfe
outward prayer,
as the godly doe,
but because they
turne not from
their euill, they
are not heard,
Ia. 58. 3. 4.
i Meaning, the
ten tribes.
k And gaue her
vnto the handes
of the Assirians.
l The Ebrewe
word may either
signifie lightnes
and wantonnes,
or noise & bruite.
m Iudah faired
for a time that
she did returne,
as vnder Iosiah
and other good
Kings, but was
neuer truly
touched, or
wholly reformed,
as appeared,
when occasion
was offered by any wicked prince. n Israel hath not declared her
selfe so wicked as Iudah, which yet hath had more admonitions and
examples to call her to repentance. o Whereas the Israelites were
now kept in captiuitie by the Assirians, to whom he promitteth mer-
cie, if they will repent. p There was no way, which thou diddest
not haunt to seeke after the idoles, and to troe a pilgrimage.

game vnto her? shall not this lande b her
polluted? but thou hast played the harlot
with many c louers; yet d turne againe to
me, saith the Lorde.

2 Lift up thine eyes vnto the hie places,
and beholde, where thou hast not played
the harlot: thou hast sit waying for them
in the wayes, as the e Arabian in the wil-
dernesse: and thou hast polluted the lande
with thy whooredomes, and with thy
malice.

3 Therefore the showres haue bene re-
strained, a the f latter raine came not, and
thou haddest a g whores forehead: thou
wouldest not be ashamed.

4 Didst thou not tilde e vnto me, Thou
art my father, and the guide of my youth?

5 Will he keepe his anger for ever? wil he
reuerie it to the end? thus hast thou spoken,
but thou doest euill, euen more and more.

6 The Lorde saide vnto me, in the
dayes of Iosiah the King, Hast thou seene
what this rebell i Israel hath done? for the
hath gone by vpon euery hie mountaine,
and vnder euery greene tree, & there played
the harlot.

7 And I saide, when shee had done all
this, Turne thou vnto me: but shee re-
turned not, as her rebellious sister Iudah
saide.

8 When I saide, how that by all occa-
sions rebellious Israel had played the har-
lot, I cast k her away, and gaue her a bill of
diuorcement: yet her rebellious sister Iu-
dah was not afraid, but she went also, and
played the harlot.

9 So that for the l lightnesse of her
whooredome shee hath euen defiled the land:
for she hath committed fornication with
stones and stockes.

10 Neuertheless for all this, her rebelli-
ous sister Iudah hath not returned vnto me
with m her whole heart, but fainedly, saith
the Lord:

11 And the Lord saide vnto me, The re-
bellious Israel hath n iustified her selfe more
then the rebellious Iudah.

12 Goe and cry these wordes towarde
o the North and say, Thou disobedient Is-
rael, returne, saith the Lord, and I will not
let my wrath fall vpon you: for I am merci-
full, saith the Lord, and I will not alway
keepe mine anger.

13 But knowe thine iniquitie: for thou
hast rebelled against the Lord thy God, and
hast p scattered thy wayes to the strange
gods vnder euery greene tree, but ye would
not obey my voyce, saith the Lord.

14 O ye disobedient children, turne a-
gaine, saith the Lord, for I am your Lord,
and I will take you one of a citie, and two
of a tribe, and will bring you to Zion,

15 And I will giue you pastors according
to mine heart, which shall feede you with

knowledge and vnderstanding.

16 Moreover, when ye be increased and
multiplied in the land, in those dayes, saith
the Lord, they shall lay no more, The q Arke
of the covenant of the Lord: for it shall come
no more to minde, neither shall they remem-
ber it, neither shall they visite it, for that
shall be no more done.

17 At that time they shall call Ierusa-
lem, r The thione of the Lorde, and all the
nations shall be gathered vnto it, euen to the
Name of the Lorde in Ierusalem: and
therefore they shall followe no more the
hardnesse of their wicked heart.

18 In those dayes the house of Iudah
shall walke with the house of Israel, and
they shall come together out of the land of
the North, into the land, that I haue gi-
uen for an inheritance vnto your fathers.

19 But I saide, How did I take thee
for children, and giue thee a pleasant land,
euen the glorious heritage of the annies of
the heathen, and saide, Thou shalt call me,
saying, My father, and shalt not turne from
me:

20 But as a woman rebelleth against
her husband: so haue ye rebelled against
me, O house of Israel, saith the Lorde.

21 A voyce was heard vpon the hie
places, weeping and supplications of the
children of Israel: for they haue peruerced
their way, and forgotten the Lorde their
God.

22 O ye disobedient children, returne
and I will heale your rebellions. s Behold,
we come vnto thee, for thou art the Lorde
our God.

23 Truly the hope of the hills is but
vaine, nor the multitude of mountaines:
but in the Lorde our God is the health of
Israel.

24 For confusion hath denoued our
fathers labour, from our youth, their
sheepe and their bullockes, their sonnes
and their daughters.

25 Allee lie downe in our confusion, and
our shame couereth vs: z for wee haue sin-
ned against the Lord our God, we and our
fathers from our youth, euen vnto this day,
and haue not obeyed the voyce of the Lorde
our God.

their fathers, but condemne their wicked doings, and desire forgie-
nesse of the same, as Ezra 9. 7. Psal. 106. 6. Ia. 64. 6.

CHAP. IIIT.

1 True repentance. 4 He exhorteth to the cir-
cumcission of the heart. 5 The destruction of Iu-
dah v prophesied for the malice of their heartes.

19 The Prophet lamenteth it.

O Israel, if thou returne, r returne vnto
me, saith the Lord: and if thou put a-
way thine abominations out of my sight,
then shalt thou not remoue.

2 And thou shalt sswaere, the Lord se-
ueth, in truth, in iudgement, and in righ-

q This is to be
vnderstood of
the coming of
Christ: for then
they shall not
seeke the Lord
by ceremonies,
and all figures
shall cease,
r Meaning the
Church, where
the Lord will be
present to the
worldes ende,
Matth. 28. 20.
s Where they
are now in cap-
tivitye.

t The Ebrewe
word signifieth,
a friend or com-
panion, and here
may be taken for
a husband, as it is
vied also, Hof. 3. a

u Signifying,
that God whome
they had forsake-
ken, would bring
their enemies vpon
them, who
should leade
them captiue and
make them to
crie and lament.

x This is spoken
in the person of
Israel to the
shame of Iudah,
which stayed to
long to turne
vnto God.

y For their ido-
latric Gods ven-
geance hath lighte
vpon them and
theirs.

z They iustifie
not themselves,
or say that they
would followe

o That is, wholly
& without hypo-
criste, Ioe. 2. 12.
not dissembling
to turne & serue
God as they doe
which serue him

by halles, as Hose. 7. 16. b Thou shalt detest the name of idoles,
Psal. 16. 4. and shalt with reuerence swaere by the liuing God, when
thine othe may aduance Gods glory, and profite others: and here by
swearing he meaneth the true religion of God.

c Hee willett
them to plucke
vp the impie
and wicked a
fection & wor
ly respects ou
of their heart
that the true
seede of God
word may be
sown there
in, Hose 10.
12, and this
is the true
circumcisi
on of the heart
Deut. 10. 16.
rom. 2. 29. col.
2. 11.

d He warneth
them of the
great dangers
that shall come
vpon them by
the Caldeans,
except they repent,
and turne to the
Lorde.

e He speaketh
this to admonish
them of the great
danger when e
uery man shall
prepare to saue
himselfe, but it
that be too late,
2. King. 25. 4.
e. Meaning Ne
buchad-nezzar
king of Babylon,

2. King. 24. 1.
g That is, the
false prophets
which still pro
phesied peace
and securitie,

h By the false
prophets, which
promised peace
and tranquillitie
and thus thou
hast punished
their rebellious
stubburnesse, by
causing them to
hearken vnto
lies which would
not beleue thy
truth, 1. King.
22. 23. Ezek. 14.
9. 2. Thel. 2. 11.

i The North
winde, whereby
he meaneth Ne
buchad-nezzar.
k But to cary away both corne & chaffe. l Mean
ing that Nebuchad-nezzar should come as suddenly as a cloud that
is caried with the winde. m This is spoken in the person of all the
people, who in their affliction should crie thus, n Which was a
citie in the utmost border of Israel Northward towards Babylon.
o Which was in the midway betwene Dan & Ierusalem, p Which
keepe the fruites so straightly, that nothing can come in nor out
so should the Babylonians compass Iudah,

teousnesse, and the nations shal be blessed in
him, and shall glory in him.

3 For thus saith the Lord to the men of
Iudah, and to Ierusalem,

4 Breake vp: your fallow ground, and
sow not among the thornes: be circumcised
of the Lord, and take away the foreskinnes
of your heartes, ye men of Iudah, and in
habitantes of Ierusalem, lest my wrath
come forth like fire, and burne, that none
can quench it, because of the wickednes of
your inuentions.

5 Declare in Iudah, and shew forth in
Ierusalem, and say, Blowe the trumpet in
the land: crie, and gather together, and say,
Assemble your selues, and let vs goe into
strong cities.

6 Set vp the standart in Zion: prepare
to flee, and stay not: for I will bring a
plague from the North, and a great de
struction.

7 The Lion is come vp from his denne,
and the destroyer of the Gentiles is depar
ted, and gone forth of his place to lay the
lande waste, and thy cities shall be destroyed
without an inhabitant.

8 Therefore gird you with sackcloth:
lament and howle, for the fierce wrath of
the Lord is not turned backe from vs.

9 And in that day, sayeth the Lord, the
heart of the king shall perishe, and the heart
of the Princes, and the Iudels shall be as
astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lorde God, surely
thou hast deceiued this people, and Ieru
salem, saying, Ye shall haue peace, and the
sword pearceeth vnto the heart.

11 At that time shall it be saide to this
people & to Ierusalem, A drie winde in the
high places of the wilderness cometh to
ward the daughter of my people, but ney
ther to fanne, nor to cleanse.

12 A nightie winde shall come vnto me
from those places, and now will I also giue
sentence vpon them.

13 Beholde, hee shall come vp as the
cloudes, and his chariots shall be as a tem
pest: his horses are lighter then eagles.
Allo vnto vs, for we are destroyed.

14 O Ierusalem, waite thine heart from
wickednesse, that thou mayest bee saued:
how long shall thy wicked thoughtes re
maine within thee?

15 For a voyce declareth from Dan, and
publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen,
and publish in Ierusalem, Behold, the skoutes
come from a farre countrey, and crie out
against the cities of Iudah.

17 They haue compassed her about as
the watchmen of the field, because it hath

prooked me to wrath, saith the Lord.

18 Thy wayes & thine inuentions haue
procured thee these things, such is thy wi
kednes: therefore it shall be bitter, therefore
it shall pearce vnto thine heart.

19 O my belly, my belly, I am pained,
euen at the very heart: my heart is trou
bled within me: I cannot be still: for my
soule hath heard the sound of the trumpet,
and the alarme of the battell.

20 Destruction vpon destruction is cry
ed, for the whole land is wasted: suddenly
are my tentes destroyed, and my curtaines
in a moment.

21 How long shall I see the standart,
and heare the sound of the trumpet?

22 For my people is foolish, they haue
not knowen me: they are foolish children,
and haue none vnderstanding: they are
wise to doe euill, but to doe well they haue
no knowledge.

23 I haue looked vpon the earth, and
loe, it was without forme and void: and
to the heauens, and they had no light.

24 I behelde the mountaines, and loe,
they trembled, and all the hilles spooke.

25 I beheld, and loe, there was no man,
and all the birdes of the heauen were de
parted.

26 I beheld, and loe, the fruitfull place
was a wilderness, and all the cities thereof
were broken downe at the presence of the
Lord, and by his fierce wrath.

27 For thus hath the Lorde saide, The
whole lande shall be desolate: yet will I not
make a full ende.

28 Therefore shall the earth mourne, and
the heauens aboue shall bee darkened, be
cause I haue pronounced it: I haue thought
it, and will not repent, neither will I turne
backe from it.

29 The whole cite shall flee, for the noise
of the horsemen and howe men: they shall
goe into thicketts, and cline vp vpon the
rockes: euery cite shall be forsaken, and not
a man dwell therein.

30 And when thou shalt bee destroyed,
what wilt thou doe? Though thou clo
thest thy selfe with scarlet, though thou
deckest thee with ornaments of golde,
though thou paintest thy face with co
lours, yet shalt thou trimme thy selfe in
vaine: for thy louers will abhorre thee and
seeke thy life.

31 For I haue heard a noyse as of a wo
man trailing, or as one labouring of her
first childe, euen the voyce of the daughter
of Zion that sigheth and stretcheth out her
handes: I doe is mee now: for my soule
faunterh because of the murderers.

deliuer thee. y As the Prophets were moued to
repentance, Isa. 23. 4. chap. 9. 1.

CHAP. V.

1 In Iudah no righteous man found neither a
mong the people nor the rulers. 15 Wherefore Iu
dah is destroyed of the Caldeans.

R Come to and fro by the streetes of Ie
rusalem, and behold now, and knowe,
and inquire in the open places thereof, if
yet

q He sheweth
that the true mi
nisters are liuely
touchied with the
calamities of the
Church, so that
all the partes of
their body feele
the griefs of their
heart, albeit with
zeale to Gods
glory they pro
noice his iudge
ments against
the people.

r Meaning the
cities, which
were as easily cast
downe as a tent.
s Their wisdom
and policie tend
to their owne
destruction and
pulleth them
from God.

t By these maner
of speeches hee
sheweth the hor
rible destruction
that should come
vpon the land,
and also conden
neth the obstina
cie of the people,
who repent not
at the feare of
these terrible ti
dings, seeing that
the insensible
creatures are mo
ued therewith, as
is the order of na
ture should be
changed, Isa. 13.

10 and 24. 23.
ezek. 32. 7.
ioel. 2. 31. and
3. 15.

u But for his
mercies sake he
will reuerse him
selfe a refiduo to
be his Church,
and to prayse
him in earth,
Isai. 2. 9.

x Neyther thy
ceremonies nor
rich gifts shall

piere the destruc
tion of their people,
so they declared it
to the people to moue them

a That is, the
citie.
b Though they
pretend religion
and holinesse, yet
all is but hypo-
cricise: for vnder
this kinde of
swearing is con-
tained the true
religion.
c Doest not thou
loue vprightnesse
and faithfull
dealing?
d Thou hast oft
times punished
them, but all is
in vaine, Isa. 9. 13.
e He speaketh
this to the re-
proch of them,
which should
gouerne and
teach others,
and yet are far-
ther out of the
way then the
simple people.
f Meaning, Ne-
buchad-nezzar
and his armie.
g He sheweth,
that to sweare
by any thing
then by God, is
to forsake him.
Exech. 22. 11.
h He comman-
deth the Baby-
lonians and ce-
nemics to de-
stroy them.
i Reade Chap.
4. 27.
k Because they
gaue no credite
to the wordes of
his Prophets, as
Ili. 28. 15.
l Their wordes
shall be of none
effect, but vaine.
m They are not
sent of the Lord,
and therefore
that which they
threaten to vs,
shall come vpon
them.
n Meaning Ie-
remiah.
o To wit, the
Babylonians and
Caldeans.
p Who shall kill
many with their
arrows.

ye can finde a man, or if there bee any that
executeth iudgement, and seeketh the truth,
and I will spare it.
2 For though they say, The Lord lieth,
yet doe they sweare falsely.
3 O Lord, are not thine eyes vpon the
earth: thou hast stricken them, but they
haue not sorrowed: thou hast couched them,
but they haue refused to receive correction:
they haue made their faces harder then a
stone, and haue refused to returne.
4 Therefore I sayde, Surely they are
poope, they are foolish, for they know not the
way of the Lord, nor the iudgement of their
God.
5 I will get me vnto the great men,
and will speake vnto them: for they haue
knowne the way of the Lord, and the iudge-
ment of their God: but these haue altoge-
ther broken the yoke, and burst the bonds.
6 Therefore I vpon out of the forest
shall slay them, and a Wolfe of the wilde-
nesse shall destroy them: a leopard shall
watch ouer their cities: every one that go-
eth out thence, shall be come in pieces, be-
cause their trespasses are many, and their re-
bellions are increased.
7 How should I spare thee for this? thy
children haue forsaken me, and I sware by
them that are no gods: though I fed them
to the full, yet they committed adulterie,
and assembled themselves by companies in
the harlots houses.
8 They rose vp in the morning like fedde
horses: for every man neryed after his
neighboures wife.
9 Shall I not visit for these things, saith
the Lord? Shall not my soule bee auenged
on such a nation as this?
10 I Cline vp vpon their wallles, and
destroy them, but make not a full end: I take
away their battlements, for they are not
the Lordes.
11 For the house of Israel, and the house
of Iudah haue grievously trespassed against
me, saith the Lord.
12 They haue denyed the Lord, and
sayd, It is not he, neither shall the plague
come vpon vs, neither shall we see sword nor
famine.
13 And the prophets shall be as a winde,
and the word is not in them: thus shall it
come vnto them.
14 Wherefore thus saith the Lord God
of hostes, Because yee speake such wordes,
beholde, I will put my wordes into a thy
mouth, like a fire, and this people shall be as
wood, and it shall deuoure them.
15 Lo, I will bring a nation vpon you
from farre, O house of Israel, saith the
Lord, which is a mightie nation, and an
ancient nation, a nation whose language
thou knowest not, neyther understandest
what they say.
16 Whose quiner is as an open sepul-
chre: they are all very strong.
17 And they shall eate thine harvest and
thy bread: they shall deuoure thy finnes,
and thy daughters: they shall eate vp thy
sheepe and thy bullockes: they shall eate
thy vines and thy figge trees: they shall

destroy with the sword thy fenced cities,
wherein thou didest trust.
18 Neuerthelesse at those dayes, saith the
Lord, I will not make a full ende of you.
19 And when yee shall say, Wherefore
doeth the Lord our God doe these things
vnto vs? then shalt thou answer them,
Like as yee haue forsaken mee and serued
strange gods in your land, so shall yee serue
strangers in a land that is not yours.
20 Declare this in the house of Iakob,
and publish it in Iudah, saying,
21 Heare now this, O foolish people, and
without understanding, which haue eyes
and see not, which haue eares & heare not.
22 Feare yee not me, saith the Lord: or
will ye not be afrayde at my pience, which
haue placed the lande for the boundes of
the sea by the perpetuall decree that it can
not passe it, and though the waues thereof
rage, yet can they not puaile, though they
roare, yet can they not passe ouer it.
23 But this people hath an unfaithfull
and rebellious heart: they are departed
and gone.
24 For they say not in their heart, Let
vs now feare the Lord our God, that gi-
ueth raine both early and late in due season:
he reserveth vnto vs the appointed weekes
of the harvest.
25 Yet your iniquities haue turned a-
way these things, and your finnes haue hin-
dered good things from you.
26 For among my people are found wic-
ked persons, that lay waite as bee that fer-
retch inhares: they haue made a pit to catch
men.
27 As a cage is full of birds, so are their
houses full of deceite: thereby they are be-
come great and wayer rich.
28 They are wayer fat and shining: they
doe ouerpasse the deedes of the wicked:
they execute no iudgement, no not the
iudgement of the fatherlesse: yet they pro-
sper, though they execute no iudgement for
the poore.
29 Shall I not visite for these things,
saith the Lord? or shall not my soule bee a-
uenged on such a nation as this?
30 An horrible and filthy thing is com-
mitted in the land.
31 The prophets prophesie lyes, and
the priests receive gifts in their hands, and
my people delight therein. What will yee
then doe in the ende thereof?
CHAP. VI.

1 The coming of the Assyrians and Caldeans.
2 He exhorreth the Iewes to repentance.

O Ye children of Benjamin, prepare to
flee out of the middes of Ierusalem,
and blowe the trumpet in Tekoa: set up
a standart vpon Beth-baccerem: for a
plague appeareth out of the North and
great destruction.

Of their tribe, which were now caried away prisoners.
was a citie in Iudah fixe miles from Beth-lehem, 2. Chron.
c Reade Nehemiah 3. 14.

q Here the Lord
declareth his vn-
speakeable fauour
towards his
Church, as Chap.
4. 27.
r Chap. 16. 10.
s Meaning the
Prophet Iere-
miah.
t Ebr. without
heart.
u Isa. 6. 9. mat. 13.
14. acts 28. 27.
rom. 11. 8.
Iob 26. 10.
f If there be any
slay, that were-
ceive not Gods
blessings in a-
bundance, we
must consider
that it is for our
owne iniquities,
Ila. 59. 1, 2.
I. 2. 23. 24.
7. 9.
t They feeble not
the plague of
God for it.
u Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons
and corrupt.
|| Or, beare rule.

a He speaketh to
them chiefly be-
cause they shoul-
d take heede by
the exampl
their bre-
the 6. 13.

d I have intreated her gently, and given her abundance of all things.

e She shall be so distressed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complain that the time faileth them before they have brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselves.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leane none.

k They delight to heare vaine things, and to stur vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked,

Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, saying that it would send people, who are not citie in the vi.

o Which was in the word of God: signifying, that there is no true rest, but which God preferibeth. p Prophets which should

2 I have compared the daughter of Zion to a beautifull and dauntie woman.

3 The pastors with their flocks shall come vnto her: they shall pitch their tents rounde about by her, and euery one shall feede in his place.

4 I prepare warre against her: arise, and let vs goe vp toward the South: we vnto vs: for the day declineth, and the shadowes of the evening are stretcht out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hosts said, Wee will downe wood, and cast a mount against Ierusalem: this citie must be destroyed: all opposition is in the midst of it.

7 As the fountaine casteth out her waters, so he casteth out her malice: a crueltie and spoyle is continually heard in her before me with sorow and strokes.

8 Be thou instructed, O Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lord of hosts. They shall gather as a vine; the residue of Israel: rurne backe thine hand as the grape gatherer vnto the baskets.

10 Vnto whom shall I speake, and aduise, that they may heare? Behold, their eares are vncircumcised, and they can not hearken: beholde, the word of the Lord is vnto them as a repproche: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the children in the streete, and likewise vpon the assembly of the young men: for the husband shall euen bee taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wines all shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto conuouerselle, and vpon the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete words, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the same: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and beholde, and aske for the olde way which is the good way, & walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set watchmen ouer you, which said, Take heed to the sound of the trumpet:

that fall. o Wherein the Patriarkes and Prophets walked by the word of God: signifying, that there is no true rest, but which God preferibeth. p Prophets which should

but they said, We will not take heede.

18 Heare therefore, ye Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my words, nor to my lawe, but cast it off.

20 To what purpose bringest thou mee from Sheba, and sweete calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the North country, and a great nation that arise from the Isles of the earth.

23 With bowe and shield they be weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands are feeble: sorowe is come vpon vs, as the sorowe of a woman in trauaile.

25 Go not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set thee for a defence and for trespasse among my people, that thou mayest knowe and trie their wayes.

28 They are all rebellious traitours, walking craftily: they are braue, and yron, they all are destroyers.

29 The bellows are burnt: the lead is consumed in the fire: the foundrie melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate sluer, because the Lord hath rejected them.

CHAP. VII.

2. Jeremiah is commanded to shew vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of their Prophets: 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his worde.

THE wordes that came to Jeremiah from the Lord, saying,

2 Stande in the gates of the Lordes house and crye this worde there, and say, Heare the worde of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, Amend your wayes and your workes, and I will let you dwell in this place.

q God taketh all the world to witnesse and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 1. 11. and Amos 5. 21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemy, he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whome God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse. x All the paine and labour that hath bene taken with them, is lost.

a Beluee not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preferre you, and so nourish you in your flane, and vaine confidence.

b God sheweth on what condition he made his promise to the Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.

c As theues hid in holes, and dennes, thinke themselves safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I can not see your wickednesse, Matt. 21. 13.

d Because they depended so much on the Temple, which was for his promise, that he would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine and the people miserably discomfited, 1. Sam. 4. 11. Chap. 26. 6. e That is, Ineuer ceased to

4 Trust not in lying wordes, saying, The Temple of the Lorde, the Temple of the Lorde: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you erect iudgement betwene a man and his neighbour,

9 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neyther walke after other gods to your destruction.

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you trust in lying wordes, that cannot profite.

9 Will you steale, murder and commit adulterie, and sweare falsely, and burne incense vnto Baal, & walke after other gods whom ye know not,

10 And come and stand before mee in this house, whereupon my name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become a denne of theues, whereupon my Name is called before your eyes? Beholde, euen I see it, saith the Lord.

12 But goe yee now vnto my palace which was in Shilo, & where I let my Name at the beginning, and beholde what I did to it for the wickednes of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lorde (and I roie vp early and spake vnto you: but when I spake, ye would not heare me, neyther when I called, would ye answer)

14 Therefore wil I do vnto this house, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither increate mee, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, & the women knead the dough to make cakes to the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith

the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine anger and my wrath shall be kindled vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, But your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: & walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came by out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, m rising by early every day, and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that braverh not the voyce of the Lorde their God, nor receiueh discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and call it away, and take by a complaint in the hie places: for the Lorde hath reiected and forlaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-hinnom, to burne their sonnes and their daughters in the fire, which I commanded them not, neyther came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lorde, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall burie in Topheth till there be no place.

33 And the carkeiles of this people shall be meate for the fowles of the heauen and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word, as seales & confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was aboute fouretee hundred yeeres.

m Reade vers. 13.

n Whereby he sheweth that the Pastors ought not to leaue their flockes in their obduracy: for the Lord wil vse the meanes of his seruants to make the wicked more faultie and to proue his.

o In signe of mourning, as Iob 1. 20.

micah 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Out of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Levitic. 18. 21, and 20. 3. & deut. 18. 10.

Ezek. 26. 13.

grome and the boyce of the hyde : for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lords mooueth the people to amendment. 10 He reprehendeth the lying doctrine and the coutetousnesse of the Prophets and Priests.

At that time, saith the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the priests, and the bones of the Prophets, & the bones of the inhabitants of Ierusalem out of their graves.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whome they haue loued, and whome they haue serued, and whome they haue followed, and whome they haue fought, and whome they haue worshipped : they shall not be gathered nor be buried, but shall bee as dung vpon the earth.

3 And death shalbe desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they fall & not arise? shall hee turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselves to deceite, and woulde not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battell.

7 When the stork in the ayre knoweth her appoynted times, and the Turtle and the crane and the swallow obserue the tyme of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Lawe of the Lord is with vs? Lo, certainly in vaine made he it, the penne of the scribes is in vaine.

9 The wise men are ashamed: they are affraid and taken, loe, they haue reiected the worde of the Lord, and what wisdom is in them?

10 Therefore wil I giue their wines vnto others, and their fildes to them that shal possesse them: for euerie one from the least euen vnto the greatest is giuen to coutetousnesse, and from the Prophet euen vnto the Priest, euerie one dealeth falsely.

11 For they haue healed the heart of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed adonination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the flaine: when I shall visite them, they shall be cast doونه, saith the Lord.

13 I wil surely consume them, saith the Lord: there shall bee no grapes on the vine, nor figges on the fig tree, and the lease shall

fade, & the things that I haue giuen them, I shall depart from them.

14 Why doe we stay? I assemblen our selues, & let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a tyme of health, and beholde troubles.

16 The neyng of his horses was heard from Dan, the whole land trembled at the noyse of the neyng of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I wil send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorow, but mine hart is heavy in me.

19 Beholde, the boyce of the crye of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why? haue they prouoked mee to anger with their graven images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended, and we are not holpen.

21 I am a sore bered for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme at Gilead? is there no Physicion there? Why then is not the health of the daughter of my people recovered?

q The Prophet speakeeth this. i Meaning, that no mans helpe or meane could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

CHAP. IX.

i The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

O that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the flaine of the daughter of my people.

2 Wh, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people and goe from them: for they bee all adulterers and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowne me, saith the Lord.

4 Let euerie one take heed of his neighbour, and trust you not in any brother: for euerie brother will beleeve deceit, and euerie friend will deale deceitfully.

b Heweth that thus were more quietnesse, and greater safety to him, to dwell among the wild beasts then among this wicked people: that God hath inioyned him this charge. c Vterly turne from God. d To belie and slander their neighbours. e Meaning that all were corrupt, and none could finde an honest man.

a The enemie for greedinesse of gaine shall rise your granes, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you. b Because of the afflictions that they shall feele through Gods iudgements. c Is there no hope that they will returne?

d They are full of hypocrisie, and euerie one followeth his owne fantasie without any consideration. e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discern the colde and heate, as Isa. 1. 3. f The Law doth not profite yeh, neither needed it to haue bin written for ought, that you haue learned by it. g They seeme wise may be ashamed of their ignorance for all wisdom consisteth in Gods worde. Isa. 56. 11. chap. 53. 1. & 6. 13. h Reade Chap. 6. 14.

i He speaketh in the person of the people, who when the enemie cometh, will runne about to hide themselves, and acknowledge that it is Gods hand. k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15. and 23. 15. Chap. 14. 19. l Reade cha. 4. 13 m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort as by no means they shall escape. n Reade Chap. 4. 19. o Thus the Lord speakeeth. p The people wonder that they haue so long time looked for succour in vaine.

f They haue so praifed deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction.

¶ *al. 28. 3. and 120. 4.*

i Signifying, that all y^e places about Ierusalem should be destroyed.

k Meaning that they are all without sense and vnderstanding, and that God hath taken his spirite from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8. 14.

n Seeing you can not lament your owne finnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorowe.

o As though they were weary of vs, because of our iniquities, *Leuit. 18. 28. and 30. 32.*

p Hee denideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they doonest taken.

5 And euery one will deceiue his friend, and wil not speake the truth: for they haue taught their tongues to speake lyes, and take great paines to doe wickedly.

6 Echine habitation is in the mids of deceiuers: because of their deceite they refuse to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I wil melt them, and trie them: for what should I else doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and I speake the deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he laueth waite for him.

9 Shall not I visit them for these things, saith the Lord? or shall not my foule bee avenge on such a nation as this?

10 Upon the mountains will I take vp a weeping, and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp: so y^e none can passe through them, neither can men heare the voyce of the flocke: both the foule of the ayre, and the beast are fled away and gone.

11 And I wil make Ierusalem an heape, and a den of dragons, & I wil make y^e cities of Iudah waste, without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord declare it. Why doeth the lande perish, and is burnt vp like a wilderness, that none passe through?

13 And the Lord saith, Because they haue forsaken my law, which I set before them, and haue not obeyed my voyce, neyther walked thereafter,

14 But haue walked after the stubbornnesse of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I wil feede this people with wormewood, and giue them waters of gall to drinke.

16 I wil scatter them also among the heathen, whome neither they nor their fathers haue knownen, and I wil send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hosts, Take heede, and call for the mourning women, that they may come, and send for skillfull women: that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast our teares, and our eye lids gully out of water.

19 For a lamentable noyse is heard out of Zion, howe we are destroyed, and brekely confounded! for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and teache your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our widdowes, and is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, Thus saith the Lord, The

carkeises of men shall lie euen as the dewing vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wife man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which shew mercy, iudgement, and righteousness in the earth: for in these things I delight saith the Lord.

25 Behold, the dayes come, saith the Lord, that I wil visite all them, which are circumcised with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vniuersall corners of them that dwell in the wilderness: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

Meaning, both Iewes and Gentiles, as in the next verse hee sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 The constellations of the stars are not to be feared. 2 The weaknesse of idoles, and of the power of God. 3 Their passions are become brute beasts.

4 Care the worde of the Lord that hee speakeeth vnto you, O house of Israel.

5 Thus saith the Lord, I earne not the way of the heathen, and bee not afraid for the signes of heauen, though the heathen be afraid of sich.

6 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

7 And another decketh it with silver, and with golde: they fasten it with nayles, and hammereth that it stand not.

8 The idoles stand by as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

9 There is none like vnto thee, O Lord: y^e great: & thy name is great in power.

10 Who would not feare thee, O king of nations: for to thee appertained the dominion: for among all the wise men of the Gentiles, and in all their kingdoomes there is none like thee.

11 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie. Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, *Deut. 12. 30.* The Prophets vie thus plainly and simply to let forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto they corrupt nature is most subiect, reade *Isa. 44. 12.* He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein hee sheweth them not onely the euill that they ought to elchew, but the good which they ought to followe, *Reuel. 15. 4.*

12 Because the people thought that to haue images was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore hee calleth them the doctrine of vanitie, the worke of errors, verse 15, and *Hab. 2. 18.* calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, *1. Cor. 1. 31. 2. Cor. 10. 17.*

These three poyntes are necessary to knowe aright his mercie, wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintayneth the faithful.

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10 Who would not feare thee, O king of nations: for to thee appertained the dominion: for among all the wise men of the Gentiles, and in all their kingdoomes there is none like thee.

F Whereas they found the best golde: shewing, that they thought nothing too deare for their idoles: some reade Ophir, as 1. King. 9. 28.

G This declareth, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one fence he instructeth them both how to protest their owne religion against the idolaters, & how to answer them to their shame which should exhort them to idolatrie, & therefore he writeth this sentence in the Caldeans tongue for a memorie, whereas all the rest of his writing is Hebrew.

h The more that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, the more doeth he proue himselfe to be a vile beast.

i By these words, portion and rod, he signifieth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helps, and succours, as of idoles, &c. Deut. 32. 9. Plal. 16. 5. **k** The Prophet willett the Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had tolde them. **l** It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God. **m** Hee sheweth how Ierusalem shall lament. **n** The gouernours & ministers. **o** Reade Chap. 4. 1. **p** He speaketh this, because that Nebuchad- nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedechias rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

9 Silver plates are brought from Tarsish, and gold from Cyprus, for the worke of the workeman, and the bandes of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods: that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 Hee hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he caueth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his owne knowledge: euery founder is confounded by his grauen image: for his melting is but falsehoode, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The portion of Iakob is not like them: for hee is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hosts is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will shew as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Woe is mee, for my destruction, and my grievous plague: but I thought, Yet it is my hope, and I will beare it.

20 My tabernacle is destroyed, and all my coardes are broken: my children are gone from mee, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the Pastours are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Beholde, the nogle of the brute is come, and a great commotion out of the North countrey to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I knowe, that the way of

man is not in himselfe, neither is it in man to walke and to direct his steppes.

24 O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Doye out thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten by Iakob, and deuoured him, and consumed him, and made his habitacion desolate.

which Isaiah calleth in measure, Chap. 27. 8. measuring his rods by their infirmities, 1. Cor. 10. 13. for heere by iudgement is meant not onely the punishment, but also the merciful moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowne and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods commandment. **10** The people of Iudah following the steps of their fathers, worship strange gods. **15** The Lord forbiddeth Jeremiah to pray for them.

The worde that came to Ieremias from the Lord, saying,

2 Heare ye the wordes of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Cursed bee the man that obeyeth not the wordes of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all the things, which I commaund you: so shall ye be my people, & I will be your God,

5 That I may confirme the othe, that I haue sware vnto your fathers, to giue them a land, which floweth with milke, and honie, as appeareth this day. Then answered I and said, So be it, O Lord.

6 Then the Lord said vnto me, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them by out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

8 Nevertheless, they would not obey, nor incline their eare: but euery one walked in stubbornnes of his wicked heart: therefore I will bring vpon them all the wordes of this covenant, which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my covenant, which I made with their fathers.

q Considering that God had reuelled vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that he would punish them with mercie,

a He calleth the Iewes to the consideration of Gods mercies, who freely choseth them, made a covenant of eternall felicitie with them, and how he neuer performed it on his behalfe, and how they euer thewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law Deut. 27. 26. **b** Thus he speaketh in the person of the people, which agreed to the covenant, **c** Reade Chap. 7. 13.

d According to his owne fantasie, and not as my word appointed him. **e** Meaning, th menaces and curses containe in the Law, Leuit. 26. 14. **f** That is, a generall consent to rebell against me **II** Therefore

Deut. 28. 16. **f** That is, a generall consent to rebell against me

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Pro. 1.28.
h Reade Chap. 3.28.
i Read Chap. 7.16, and 14.11.
k My people of Israel whom I haue hitherto fo greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & foreioyed in their wickednes.
m Of the Babylonians and Caldeans.
n Which went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine.
Some reade, Let vs corrupt his meate with wood, meaning poyson.
p Thus he spake, not for hatred, but being moued with the spirit of God, he desireth the aduancement of Gods glory and the verifying of his word which is by the destruction of his enemies.
q To wit, both he priestes and he rest of the people: for this owne was the richest, and they wept in it, reade Chap. 1.1.
r Not that they build not abide
s heare God named: (for herein they would shew themselves most ly) but because they could not abide to be sharply reprovod and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Micah. 2. 11. and not to heare vice condemned, Amos 12.

11 Therefore thus saith the Lorde, Beholde, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.
12 When shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to help them in time of their trouble.
13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.
14 Therefore thou shalt not pray for this people, neyther lift vp a cry, or prayer for them: for when they cry vnto mee in their trouble, I will not heare them.
15 What shoulde my beloved care in mine house, seeing they haue committed abomination with many: and the holy flesh goeth away from thee: yet when thou dost euill, thou reioicest.
16 The Lord called thy name, A greene olive tree, faire, and of goodly fruite: but with a noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.
17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke mee to anger in offering incense vnto Baal.
18 And the Lord hath taught me, and I know it, euen then thou shewdest me their practises.
19 But I was like a lambe, or a bullocke, that is brought to the slaughter, & I knew not that they had deuised thus against me, saying, Let vs destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may bee no more in memorie.
20 But O Lord of hostes, vindicest righteously, and triest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.
21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands)
22 Thus therefore saith the Lord of hostes, Behold, I will visite them: the yong men shall die by the sword: their sons and their daughters shall die by famine,
23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

10 *speaker against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.*
O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?
2 Thou hast planted them, and they haue taken roote: they growe, and bring forth fruite: thou art neere in their mouth, and farre from their reines.
3 But thou, Lorde, knowest mee: thou hast seene mee, and tried mine heart towarde thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.
4 How long shall the land mourne, and the heauens of euery field wither for the wickednes of them that dwell therein? the beasts are consumed and the birds, because they said, We will not be our last end.
5 If thou hast run with the footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?
6 For euen thy brethren, and the house of thy father, euen they haue dealt faithlesly with thee, and they haue cryed out altogether vpon thee: but beleue them not, though they speake faire to thee.
7 I haue forsaken a mine house: I haue left mine heritage: I haue giuen the dearely beloved of my soule into the hands of her enemies.
8 Mine heritage is vnto mee, as a lyon in the forest: it crieth out against me, therefore haue I hated it.
9 Shall mine heritage be vnto mee as a bird of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?
10 Many pastours haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.
11 They haue laid it waste, and it, being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man letteth flattered themselves as though God would euer be merciful, and not vicerly destroy them: therefore they hardened themselves in sinne, till at length the beasts and insensible creatures felt the punishment of their stubborne rebellion against God. f Some thinke that God reprooueth Ieremiah, in that he would reason with him, saying, that if he were not able to march with men, that hee were farre vnable to dispute with God. Others, by the foote men, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets. i In steade of bearing my liuery and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the soles of the ayre, shall come about them to destroy them. k He prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue reason of all his aces.
b This question hath benee alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Job 21. 7. psalm. 37. 1. and 73. 3.
c The y professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29. 13. math. 15. 8.
d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.
e Abusing Gods lenitie and his promises, they

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Lorde is forsaken of the Lord, 10 He

whom he calleth pastors.

Because no man regardeth my word, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grew worse and worse as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blasphemed his name, and whom hee would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and manner to serue God.

s Reade Chap. 4.2.

t They shall bee of the number of the faithfull, and haue a place in my Church.

his minde on 1 it.

12 The destroyers are come vpon al the high places in the wilderness: for the sword of the Lord shall denoue from the one ende of the lande, euen to the other ende of the lande: no flesh shall haue peace.

13 They haue sowne wheate, and reaped thornes: they were sick, & had no profite: they were assained of your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill neighbours, that touch the inheritance, which I haue caused my people Israel to inherit. Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe every man to his heritage, and every man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord lieth, as they taught my people to sweare by Baal) then shall they be built in the midst of my people.

17 But if they will not obey, then will I betterly plucke vp, and destroy that nation, saith the Lord.

CHAP. XIII.

1 The destruction of the Jewes prefigured. 11 Why Israel was reuered to bee the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

Thus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes,

3 And the worde of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward Derath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Derath, as the Lord had commanded me.

6 And after many dayes, the Lord saide vnto me, Arise, goe toward Derath, & take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Derath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubborne of their owne heart, & walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praye, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Every bottell shall be filled with wine, & they shall say vnto thee, Do not we know, that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this lande, euen the kings that sit vpon the throne of Dauid, and the Priestes, and the Prophets and all the inhabitants of Ierusalem with drunkennes,

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitty nor haue compassion, but destroy them.

15 Heare and giue care, be not proude: for the Lord hath spoken it.

16 Oue glory to the Lord your God before he bring darkenesse, and ouer your feete stumble in the darke mountaines, and whiles ye looke for light, he turne it into the shadow of death and make it as darkenesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, & mine eye shall weepe and droppe downe teares, because the Lordes flocke is caried away captiue.

18 Say vnto the king & to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholly caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? (For thou hast taught them to bee captiues and as chiefe over thee) shall not sorowe take thee as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered and thy heeles made bare.

23 Can the blacke Moore change his skine? or the leopard his spots? then may ye also do good, & are accustomed to do euil.

24 Therefore wil I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy meannes from me, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy neglings,

b Euery one of you shall be filled with spirituall drunkennes, and be without all knowledge to seeke howe to help your selues.

c It shall be as easie for me to destroy the greatest, & the strongest, as it is for a man to breake earthen bottels.

d That is affliction and miserie, by the Babylonians, Isa. 8. 22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection toward you, shall wepe and lament for your stubbornnesse.

g For Iehoiachin and his mother rendred themselves by Ieremiahs counsell to the king of Babylon, 2. King.

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe, thou hast made them like full to fight against thee.

l Thy eloke of hypocrisie shall pulled off, and thy shame seen.

m As shine iniquities haue be manifest to all the world: so shall thy shame and punishment.

a Because this river Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Jewes shoulde passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

a He compareth idolaters to horses inflamed after mares.
b There is no place for him nor lowe, whereas the markes and signes of thine idolatrie appeare not.

CHAP. XIII.

1 Of the death that should come. **7** The prayer of the people asking mercie of the Lord. **10** The unfaithfull people are not heard. **12** Of prayer, fasting, and false prophets that seduce the people.

The word of the Lord that came unto Jeremiah, concerning the death.

1 Judah hath mourned, and the gates thereof are desolate, they have bin brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels empyte: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Pea, the hinde also calued in the fildes, and forsook it, because there was no grasse.

6 And the wilde asses did stand in the hie places, and dewe in their twinde like dragons: their eyes did faile, because there was no grasse.

7 The Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, wee sinned against thee.

8 The hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarte for a night?

9 Where thou as a man ascribed, and as a strong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wander: they haue not refrained their feet, therefore the Lord hath no delight in them: but he will now remember their iniquitie, and visite their finnes.

11 Then said the Lord vnto me, Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say vnto them, We shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophetic lie in my name: I haue not sent them, neither did I commaund the Lord answere & that both the Prophets which decciued, and the people, which suffered themselves to be seduced, shall perish, Chap. 23. 15. and 27. 8, 9. and 29. 6. Chap. 23. 21. and 27. 10, 15. and 29. 9.

them, neither spake I vnto them, but they prophetic vnto you a false vision, and diuination, and vanitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophetic in my name, whome I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets doe prophetic, shalbe cast out in the streeces of Ierusalem, because of the famine, and the sword, and there shall bee none to burie them, both they, and their wives, and their soimes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes droppe downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a fore greiuous plague.

18 For if I goe into the fildes, beholde the flame with the sword: and if I enter into the citie, beholde them that are sicke for hunger also: moreover the papher also and the priest got a wadding into a land that they knew not.

19 Hast thou utterly rejected Judah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the vauities of the Gentiles, that can giue raine? or can the heauens giue showres: is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would haue no prayer for the Iewes, **3** But threateneth to destroy them with foure plagues.

When sayde the Lord vnto me, Though I Moses and Samuel stood before mee, yet mine affection coulde not bee towardes this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoynt ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to trace in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdoms

1 The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9. 1. Lamen. 1. 16. and 2. 18.

m Both he and lowe shalbe led captiues into Babylon.

n Though the Prophet knewe that God had cast off the multitude,

which were hypocrites and bastard children, yet hee was assured that for his promise sake hee

would haue still a Church, for the which hee praieth.

o He teacheth the Church a forme of prayer, to humble themselves to God by true repentance,

which is the only meane to auoyde this famine,

which was the beginning of Gods plagues.

p Meaning, their idoles, reade Chap. 10. 15.

a Meaning, that if there were any man liuing moued with fo great zeale toward the

people, as were these two, yet that he would not graunt this

request, forasmuch as he had determined the contrary, Ezek.

14. 14. Zach. 11. 9.

b The dogges, birds and beasts should deuoure them that were

slaine. **c** The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Cain.

1 Not that the people was punished for the Kings sinne only, but for their own sinnes also, because they consented to his wickednesse, 2. King. 21. 9. e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had laine their husbands.

h Or, mother.

Or, fearfully.

h Shee that had many, lost all her children.

i Shee was destroyed in the middes of her prosperitie.

k These are the Prophets words, complaining of the obliuiscence of the people, and that he was referred to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention & hatred.

m In this perplexitie, the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meant here, Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Jeremiah the choise either to remaine in his country, or to goe whether hee would: or by the enemy he meant the Iewes, which should afterward knowe Jeremiahs fidelitie, and therefore fauour him. n As for the people though they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde be ledd captiues.

Or, ransom.

o Hee speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom he knewe to be hardened and incorrigible. p I receiued them with as great ioy, as the that is afflicted, eateth meate. q I had nothing adoe with the wicked contempters of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth: because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Jerusalem.

Jerusalem: or who shall be sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the flame in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by mee about the land of the sea: I haue brought vpon them, and against the assembly of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the cite suddenly, and speedily.

9 She that hath borne 7 seuen, hath bene made weake: her heart hath failed: the sinne hath failed: her, whilst it was day: the hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me, a contentious man, and a man that strereth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsurie: yet euerie one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemy to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the brasie cast commeth from the North?

13 Thy substance and thy treasures will I giue to be spoiled without gainne, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy wordes were found by me, and I did reate them, and thy word was vnto mee the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lord God of hostes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled

mee with indignation.

18 Why is mine heavinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me as a leaer, and as waters that faile?

19 Therefore thus sayeth the Lord, If thou returne, then wil I bring thee againe, and thou shalt stand before mee: and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

to winne the good from the bad. u To wit, as my mouth hath pronounced, chap. 1. 18. and as here followeth verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

2 The Lord forbidding Jeremiahs to marrie, sheweth him what should be the afflictions vpon Iudah, 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

The word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall bee as dung vpon the earth, and they shall bee consumed by the sword, and by famine, and their carckes shall be meate for the foules of the heauen, and for the beastes of the earth.

5 For thus sayeth the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 Both the great, and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cuppe of consolation to drinke for their fathers: for their mother.

8 Thou shalt not also goe into the house of feasting to sitte with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.

10 And when thou shalt see this people

And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatience is oftentimes assailed, as Chap. 20. 7. If thou forget these carnall considerations, and faithfully execute thy charge, That is, seeke

a Meaning, that the affliction should bee so horrible in Jerusalem, that wife and children should but increase his sorow.

b Signifying that the affliction should be so great, that one should not haue leisure to comfort another.

c That is, should not rent their clothes, in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

Chap. 5. 19.

e Because the wicked are alwayes rebellious and dissemble their own finnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer.

Chap. 7. 26.

Chap. 23. 7.

f Signifying, the benefite of their deliuerance out of Babylon shoulde be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spiritual deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other shoulde take them.

h That is, their finnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.

k Our fathers were molt vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vicerly cast vs off.

l They shall once againe seele my power, and mercie for their deliuerance, that they may learne to worship me,

1 They shall once againe seele my power, and mercie for their deliuerance, that they may learne to worship me,

2 A Theremembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall bee manifest to men and Angels,

all these wordes, & they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lord, & haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken mee, and haue not kept my law.

12 And ye haue done worse then your fathers: for behold, you walke euery one after the stubbornesse of his wicked heart, and will not heare me.

13 Therefore will I drine you out of this land into a land that yee knowe not, neither you, nor your fathers, & there shall yee serue other Gods day and night: for I will shewe you no grace.

14 Behold therefore, sayeth the Lord, the dayes come that it shall no more bee sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt.

15 But, the Lord liueth, that brought vp the children of Israel from the land of the North, and from all the lands where hee had scattered them; and I will bring them again into their land, & I gaue vnto their fathers.

16 Behold, saith the Lord, I will sende out many fishers, and they shall fish them, and after will I sende out many hunters, and they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their wayes: they are not hid from mine eyes, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue despised my land, and haue filled mine inheritance with their filthie & carious and their abominations.

19 O Lord, thou art my fort, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee, from the endes of the world, and shall say, Surely our fathers haue inherited lies, and vanity, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

22 Our fathers were molt vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vicerly cast vs off.

23 They shall once againe seele my power, and mercie for their deliuerance, that they may learne to worship me,

24 The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall bee manifest to men and Angels,

25 The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall bee manifest to men and Angels,

ble of their heart, and vpon the hornes of your altars.

24 They remembered their altars as their children, with their grones by the greene trees vpon the hie hills.

25 My mountaine in the fildes, I will giue thy substance, and all thy treasures to be spoiled, for y mine of thy hie places throughout all thy borders.

4 And thou shalt rest, and in thee, shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withswaereth his heart from the Lord.

6 For he shalbe like y heath in y wilderness, & shall not see whe any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, & shall not feele when the heate cometh, but her lease shalbe greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.

9 The heate is deceitfull and wicked about all things, who can know it.

10 If the Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 As the partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the mids of his dayes, and at his ende shall be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heare me, O Lord, and I shall bee whole: I shall me, and I shall be saved: for thou art my people.

15 Behold, O they say vnto mee, Where is the word of the Lord? let it come now,

which is immortal, Psal. 2. 22. Chap. 48. 6. 7. h Reade Psalme. 1. 3.

i Because the wicked haue euer some excuse to defend their doings, he sheweth that their owne lowde imaginations deceiue them, and bring them to their inconueniences: but God will examine their deed by the malice of their hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 2. 0. and 20. 1. Reucla. 2. 23.

k As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them fally. l Shewing that the godly oughe to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple. m Their names shall not bee registred in the booke of life. n He desireth God to preserve him that he fall not into temptation, considering the great contempt of Gods worde, and the multitude that fall from God. o The wicked say, that his prophesies shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by mee, shall come to passe, and that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11. 20.

s Whereas thy doctrine may bee best understood both of his and lowe.

t By meaning

u he Sabbath day, hee comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, read Exod. 20. 8. and by the breaking of this one commandement, hee maketh them transgressors of the whole Lawe forasmuch as the first and second Table are contained herein, Chap. 22. 4.

16 But I have not thrust in my selfe for a pasture after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Use not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute mee, but let not me bee confounded: let them bee afraid, but let not me be afraid: bring vpon them the day of aduersitie,* and destroy them with double destruction.

19 Thus hath the Lord sayd vnto mee, Goe and stande in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And lay vnto them, Heare the worde of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burthen in the Sabbath day, nor bring in by the gates of Ierusalem,

22 Neither carrie forth burthens out of your houses in the Sabbath day: neyther doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receive correction.

24 Neuerthelesse if yee will heare mee, sayth the Lord, and beare no burthen through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein.

25 Then shall the Kings and the Princes enter in at the gates of this citie, & shall sit * vpon the thone of David and shall ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for ever.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, & shall bring sacrifice of payle into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the disposers of his word.

3 The conspiracie of the Pries against Jeremiah.

4 His prayer against his aduersaries.

T He worde which came to Jeremiah from the Lord, saying,

2 Arise and goe downe into the potters house, & there shall I shew thee my words.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheel.

4 And the vessel that hee made of clay, was broken in the hand of the potter. so hee returned, and made it an other vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, sayth the Lord: behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake ill denly against a nation, or against a kingdom to plucke it vp, and to root it out and destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdom to build it and to plant it.

10 But if it doe euill in my sight & heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, sayth the Lord, Beholde I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayde desperately, Surely we will walke after our owne imaginations, and do euery man after the stubburnesse of his wicked heart.

13 Therefore thus sayth the Lord, Aske now among the heathen, who hath heard such thinges: the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field: or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to wantie, & their prophets haue caused the to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate & a perpetuall derision, so that euery one that passeth there by, shall be astonished and wagge his head,

17 I will scatter them with an Eastwinde before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then sayd they, Come, & let vs imagine some deuile against Jeremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Ila. 45. 9.

wil. 15. 7. rom. 9. 20. 21.

b When the Scripture attribureth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secreete counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatening (which euer containeth a condition in it) taketh no places and this the Scripture callethe repentance in God, because it so appeareth to mans iudgement.

c As men that had not remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abrode to quench his thirst so they ought not to seeke for

helpe and succour at strangers and leaue God, which was present with them. e That is, the way of truth, which God had taught by his Lawe, reade Chap. 6. 16. f I will shewe mine anger and not my fauour toward them. g This argument the wicked haue eueryed against the seruants of God, The Church can not erre: we are the Church, and therefore whosoever speakech against vs, they ought to die, Kings 22. 24. chap. 7. 4. and 20. 3. malac 2. 4. and thus the false Church persecuteth the Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him and accuse him: for we shall be beleued.

him with the tongue, and let vs not gree heede to any of his wordes.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for goods? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, O deliuer by their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the drie be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pitte to take me, and hid inuares for my feete.

23 Yet O Lord thou knowest all their counsell against me tendeth to death: forgive not their iniquitie, neither put out their shame from thy sight, but let them be overthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus sayeth the Lord, God, and buy an earthen bottell of a potters, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate, and thou shalt preach there the wordes, that I shall tell thee.

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whowene heauen, his eares shall tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowne, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to naught in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeless will I giue to be meate for the fowles of the heauen, and to the beasts of the field.

8 And I will make this cite desolate and an hilling: so that euery one that passeth thereby, shall be affrighted and hiss because of all the plagues thereof.

9 And I will feede them with the flesh

of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnesse, wherewith their enemies that seeke their liues, shall holde them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee?

11 And shalt say vnto them, Thus saith the Lord of hostes, euen so will I breake this people and this cite, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this cite like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whole e rooves they haue burnt incense vnto all the hoste of heauen, and haue powped out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where their Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon this cite, and vpon al her towne, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my wordes.

CHAP. XX.

Jeremiah is smitten and cast into prison for preaching of the word of God. Hee prophesieth the captiuitie of Babylon. Hee complaineth that hee is a mocking stocke for the word of God. He is compelled by the spirit to preach the word.

When Balthur, the sonne of Nimner, the Priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Balthur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Beniamin which was by the house of the Lord.

3 And on the morning, Balthur brought Jeremiah out of the stocks. Then sayd Jeremiah vnto him, The Lord hath not called thy name Balthur, but Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the King of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreover, I wil deliuer al the substance of this cite, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah wil I giue into the hande of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Balthur, and all that dwell in thine house, shall goe into captiuite, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy friends, to whome thou hast

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters: which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Read Deut. 22.8.

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, read Chap. 18. 10. fere round about.

b Which haue suffered themselves to be abused by thy false prophecies.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profite of his Church.

For, gate of the same.

a By Kings here and in other places are meant counsellours and gouernours of the people which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. and 2. King. 23. 10. 12. 30. 33.

e Chap. 18. 16. and 49. 13. & 50. 13.

f Deut. 28. 53. laments. 4. 10.

e Herein appeareth the impatiencie which of tentimes ouercommeth the seruants of God, when they see not their labours to profite, and also feeble their owne weaknesse, reade Chap. 15. 18. d Thou diddest shrill me forth to this worke against my will. e He sheweth that he did his office in that he reprooued the people of their vices, and threatened them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto. f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29. 24. g Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength. x Sam. 16. 7. i Chre. 28. 9. psal. 7. 9. chap. 11. 20. and 17. 10. h How the children of God are out of this battell of the flesh and the spirit, and into what inconueniencies they fall till God raise them vp againe, reade Iob. 3. 1. and chap. 15. 10. i Alluding to the destruction of Sodome and Gomorah, Gen. 19. 25. k Meaning, that the fruit thereof might neuer come to profite.

prophesied lies.
 7 **W** Lord, thou hast deceived me, and I am **d** deceived: thou art stronger then I, and hast **d** prevailed: I am in derision daily: euery one mocketh me.
 8 **F**or since I spake, I cried out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.
 9 **T**hen I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, & I could not stay.
 10 **F**or I had heard the railing of many, and feare on euery side. **D**eclare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall prouaile against him, and we shall execute our vengeance vpon him.
 11 **B**ut the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done brutishly, and their euilllasting shame shall neuer be forgotten.
 12 **B**ut, **W** Lord of hostes, that erect the righteous, and leest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.
 13 **S**ing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.
 14 **C**ursed be the day wherein I was borne: and let not the day wherein my mother bare me be blessed.
 15 **C**ursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.
 16 **A**nd let that man bee as the cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide.
 17 **B**ecause hee hath not laine me, **e**uen from the wombe, or that my mother might haue leene my graue, or her wombe a perpetual conception.
 18 **W**here is it, that I came forth of the wombe, to see labour and sorowe, that my dayes shoulde be consumed with shame?

CHAP. XXII.

Hee prophesieth that Zedekiah shall bee taken, and the citie burned.

The word which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Balthur, the sonne of Balthiah, and Sephaniah, the sonne of Balthiah the Priest, saying,
 2 **I**nquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vs from vs.
 3 **T**hen sayde Ieremiah, Thus shall you say to Zedekiah,
 4 **T**hus saith the Lord God of Israel, Beholde, I will **t**urne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you selues.
 5 **A**nd I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.
 6 **A**nd I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.
 7 **A**nd after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pittie nor compassion.
 8 **A**nd vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, and the way of death.
 9 **W**ho that abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.
 10 **F**or I haue let my face against this citie, for euill & not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.
 11 **A**nd say vnto the house of the King of Iudah, Heare ye the word of the Lord.
 12 **D**house of David, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.
 13 **B**eholde, I come against thee, **d** inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?
 14 **B**ut I will visite you according to the fruit of your workes, saith the Lord, and I will kinde a fire in the forest thereof, and it shall denoure round about it.
 15 **T**hus sayde the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.
 2 **A**nd say, Heare the word of the Lord,

CHAP. XXIII.

He exhorteth the king to iudgement and righteousness. 9 Why Ierusalem is brought into captivity. 11 The death of Shallum the sonne of Josiah is prophesied.
Thus sayde the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.
 2 **A**nd say, Heare the word of the Lord,

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.
 d By resisting him.

Chap. 38. 2. e As a thing recovered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5. Chap. 22. 3. f Be diligent to doe iustice. g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountains. h That is, in the houses thereof, which stood as thicke as trees in the forest.

Chap. xxi. 13.

a This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourety yeres.

Chap. xxi. 13.

b Shewing that there is none greater then he is, Hebr. 9. 13.

c And that he will most certainly performe his oath.

e He compared Ierusalem to Gilead, which was beyond Iorden, and the beaurie of Iudea to Lebanon.

d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke.

f Is. 13. 3. Chap. 6. 4. and 12. 3.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer have come so to passe.

Deut. 29. 24. 1. King. 9. 8.

g Signifying that they should lofe their King: for Iehoiachin went forth to meeete Nebuchad-nezzar, and yielded himselfe and was carried into Babylon.

2. King. 24. 12.

h Whome some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes and extortion.

k Meaning, Iosiah, who was not giuen to ambition and superstitie, but was content with mediocritie, and did only delight setting forth Gods glory and to do iustice to all.

King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruantes, and thy people that enter in by the gates.

3 Thus sayeth the Lorde, * Execute yee iudgement and * righteousnesse, and deliuer the oppressed from the hande of the oppressour, and here not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this house, * and ride vpon chariots, and vpon horses, both he and his seruantes and his people.

5 But if yee will not heare these wordes, I sweare by my selfe sayth the Lorde, that this house shall be waste.

6 For thus hath the Lorde spoken vpon the Kings house of Iudah, Thou art * Clead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will * prepare destroyers against thee, every one with his weapons, and they shall cut downe the chiefe * cedar trees, and cast them into the fire.

8 * And many habitations shall passe by this cite, and they shall say every man to his neighbour, * Wherefore hath the Lorde done this vnto this great cite?

9 Then shall they answer, * Because they haue forsaken the covenant of the Lorde their God, and worshipped other gods and serued them.

10 * Ceepe not for the dead, and be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lorde, as touching * Shallum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 * Go vnto him * buildeth his house by * righteousnesse, & his chambers without equite: he vseth his neighbour without wages, and gueteth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and sisting with cedar, and paint them with vermilion.

15 Shalt thou reigne, * because thou lovest thy selfe in cedar: did not thy * father eate and drinke and prosper, when hee executed iudgement and Justice?

16 * When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lorde?

17 But thine eyes and thine heart are but onely for thy contumeliousnesse, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 * Wherefore thus saith the Lorde God of Iehoiakim, the sonne of Iosiah King of

Iudah, They shall not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried as an asse * is buried, euen as he and cast forth without the gates of Ierusalem.

20 * Go ye to * Lebanon, & cry: house in * Bashan and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare: this hath bene thy manner from thy youth, * thou woldest not obey my voyce.

22 The winde shall feede all thy pastors, & thy louers shall go into captiuitie: and then shalt thou bee ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the * cedars, how beautiful shalt thou be when forsores come vpon thee, as the sorowe of a woman in traualle.

24 As I live, sayeth the Lorde, though * Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to care thee away, and thy mother that bare thee, into another countrey, where yee were not borne, and there shall yee die.

27 But to * lands, wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken vessel, as a vessell, wherein is no pleasure? wherefore are they carried away, he and his seede, and cast out into a land that they know not?

29 O * earth, earth, earth, heare the wordes of the Lorde.

30 Thus sayth the Lorde, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sitte vpon the throne of Dauid, or heare rule any more in Iudah.

thought his kingdom could neuer depart from him, because he came of the stocke of Dauid, and therefore, for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the kingdom. f He sheweth that all posteritie shall be witness of this iust plague, as though it were registered for perpetuall memorie. t Not that he had no children (for after he begate Salathiel in the captiuitie, Matth. 1. 12.) but that none should raigne after him as King.

C H A P. XXIII.

1. Against false pastors. 5. A prophesie of the great Pastor Iesus Christ.

W Hee becometh the pastors that de-
stroyed and scatter * the sheepe of my
pasture, saith the Lorde.

2 Wherefore thus saith the Lorde God of Israel vnto the pastors that * feede my

I haue especiall care and haue prepared good pastures for them. c Whole charge is to feede the flocke, but they care the flocks thereof, Ezek. 34. 3.

D. iiii.

people,

2 Thus the Prophets enter vnto to mixe the promises with the threatnings, lest the godly should be: to much beaten downe, and therefore sheweth how God will gather his Church after this dispersion.

3 This propheticke is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Ma. 11. 1, and 45. 8. Chap. 33. 15. dan 9. 24. Dan. 33. 28. Chap. 33. 16. f Reade Chap. 26. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14. 13. g *Ev. passed over or troubled.*

h They runne headlong to wickednes, and seeke vaine helpe.

i Or, are hypocrites.

i My temple is full of their idolatrie and superstitions.

k They which shoulde haue profited by the rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I delect them as I did the abominable cities.

m Reade Chap. 8. 14.

l Or, by sacrifice.

n Which they haue invented of their owne braine.

o Reade, Chap. 6. 14. and 8. 11.

people, Doe haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visit you for the wickednesse of your workes, sayth the Lord.

3 And I will gather the remnant of my sheepe out of all countries, whither I haue diuised them, and will bring them againe to their foldes, & they shall grow and increase.

4 And I will set vp shepherdes over them, which shall feede them: and they shall dread no more nor be afraide, neither shall any of them be lacking, sayth the Lord.

5 Beholde, the dayes come, sayth the Lord, that I will raise vnto Dauid a righteous branch, and a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall bee saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, The Lord our righteousnesse.

7 Therefore beholde, the dayes come, sayth the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord lieth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countries where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath overcome) for the presence of the Lord, and for his holy wordes.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euil, and their force is not right.

11 For both the prophete and the priest doe wickedly: and their wickednes haue I found in mine: Woe, sayth the Lord.

12 Wherefore their way shall bee vnto them as slippery wayes in the darkenesse: they shall be diuised forth and fall therein: for I will bring a plague vpon them, even the peere of their visitation, sayth the Lord.

13 And I haue seene foolishnesse in the prophetes of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophetes of Ierusalem filthines: they commit adulterie and walke in lyes: they strengthen also the handes of the wicked, that none can returne from his wickednesse: they are all vnto me as Sodom, & the inhabitants thereof as Gomorrah.

15 Therefore thus sayeth the Lord of hostes concerning the prophetes, Beholde, I will feede them with wormewood, and make them drinke the water of gall: for from the prophetes of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Weare not the wordes of the prophetes that propheticke vnto you, and teach you vaine: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say til vnto them y despite mee, The Lord hath saide, Ye shall haue peace:

and they say vnto euery one that walketh after the stubbornesse of his owne heart, No euill shall come vpon you.

18 For y who hath stood in the counsell of the Lord that he hath perceiued & hearde his word? Who hath marked his word and heard it?

19 Behold the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall down vpon the head of the wicked.

20 The anger of y Lord shall not returne untill he haue executed, and till he haue persecuted the thoughtes of his heart: in the latter dayes ye shall vnderstand it plainly.

21 I haue not sent these prophets, sayth the Lord, yet they ran: I haue not spoken to them, yet they prophesied.

22 But if they had stood in my counsell, and had declared my wordes to my people, then they shoulde haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, sayth the Lord, and not a God farre off?

24 Can any hide himselfe in secreete places, y I shall not see him, sayth the Lord? Do not I fill heauen and earth sayth the Lord?

25 I haue heard what the prophetes said, that propheticke lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the Prophets delite to propheticke lies, euen prophesying the decreite of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet y hath a dreame, let him tel a dreame, and be that hath my word, let him speake my word faithfully: y what is the chaunce to the wheate, sayth the Lord?

29 Is not my word euen like a fire, sayth the Lord, and like an hammer, that breaketh the stone?

30 Wherefore beholde I will come against the prophetes, sayth the Lord, that steale my word euery one from his neighbour.

31 Beholde, I will come against the prophetes, sayth the Lord, which haue sweete tongues, and say, I haue said.

32 Beholde, I will come against them that propheticke false dreames, sayth the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say, I haue no burden, neither am I a prophet.

Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: so also spake Zedekiah to Michah, 1. King. 22. 24.

q Both that God hath sent me, and that my worde shall be true, Chap. 14. 13, 14. and 27. 15. and 29. 8, 9.

r He sheweth the difference between the true prophetes and the false, between the hurling and the true minister, I doe not I see your falschoode, howsoeuer you cloke it, and wherefore you commit it?

s I haue a propheticke reueiled vnto me, as Nomb. 12. 6. g *Ev. it is in the heart of the prophetes.*

u Hesheweth that Satan rayseth vp false prophetes to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alledging it, and that it may appear to be applied to the same purpose that it was spoken, Ezekiel 3. 17. 1. Corin. 2. 13. and 4. 2. 2. Timoth. 1. 15. 1. Pet. 4. 10. 11.

z Which let fourth in my Name that which I haue not commaunded, a To wit, the Lord. b The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reieced the worde of God, as a grievous burden.

say vnto them, What burden? I will euen forsake you, sayth the Lorde.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lorde, I will euen visite euery such one, and his house.

35 Thus shall ye say euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lorde spoken?

36 And the burden of the Lorde shall ye mention no more: for euery mans worde shall be his burden: for ye haue peruered the wordes of the liuing God, the Lorde of hostes our God.

37 Thus hath thou say to the prophet, What hath the Lorde answered thee? and what hath the Lorde spoken?

38 And if you say, The burden of the Lorde, Then thus sayth the Lorde, Because ye say this worde, the burden of the Lorde, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lorde.

39 Therefore, behold, I, euen I will utterly forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence.

40 And will bring an euermolting reproche vpon you, and a perpetual shame which shall neuer be forgotten.

CHAP. XXIII.

1 The vision of the baskets of figges. 5 signified that part of the people should be brought againe from captiuitie. 8 And that Zedekiah and the rest of the people should be caried away.

The Lorde shewed me, and behold, two baskets of figges were set before the Temple of the Lorde, after that Nebuchadnezzar king of Babel had caried away captiue Ieremias, the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workmen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then sayd the Lorde vnto mee, What seest thou Ieremias? And I sayd, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so euill.

4 Again the worde of the Lorde came vnto me, saying,

5 Thus sayth the Lorde, the God of Israel, like these good figges, so wil I know them that are caried away captiue of Iudah to be good, whome I haue sent out of this place, vnto the land of the Caldeans.

6 For I will let mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an heart to know mee, that I am the Lorde, and they shall be my people, and I will be their God: for they shall returne vnto mee with their whole heart.

8 And as the naughtie figges which can not bee eaten, they are so euill (wrely

thus sayth the Lorde) so wil I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a proverbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I wil send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He prophesieth that they shall be in captiuitie seuenie yeeres. 12 And that after the seuenie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

The worde that came to Ieremias, concerning all the people of Iudah in the fourth yeere of Iehoiakim the sonne of Josiah king of Iudah that was in the first yeere of Nebuchadnezzar king of Babel:

2 The which Ieremias the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Amos king of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lorde hath come vnto me, And I haue spoken vnto you, rising early and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They sayd, Turne againe now euen one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the land that the Lorde hath giuen vnto you, and to your fathers for ever and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the workes of your handes, and I will not punish you.

7 Nevertheless ye would not heare me, sayth the Lorde, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus sayth the Lorde of hostes, Because ye haue not heard my wordes,

9 Beholde, I will send and take to me all the families of the North, sayth the Lorde, and Nebuchadnezzar the King of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations I round about, and will destroy them, and make them an astonishment and an hissing, and a continual dereliction.

10 Moreover, I will take from them the voyce of mirth and the voyce of glad-

e The Chaldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because he marked them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistines, Ammonites, Egyptians and others. Chap. 16. 9. For destroy,

d Which shall thither for succour.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the fifth yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d Hee sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were contained, 2. Kings 17. 13.

chap. 18. 11. and 35. 15.

Ionah 3. 8.

f So the wicked and Satan himselfe are Gods seruants, because he marked them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others. Chap. 16. 9. For destroy,

nesse,

e Because this worde was brought to contempt and derision, hee will teach them another manner of speech, and will cause this worde burden to cease, and teach them to aske with reuerence, What sayth the Lorde? d The thing which they mocke and contemne, that come vpon them.

For, take you away.

Chap. 20. 11.

a The good figges signified them that were gone into captiuitie, and so saved their life, as Chap. 31. 8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yielding of Ieremias, and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. Chap. 31. 33. hebr. 8. 10. Chap. 29. 17.

great power, and by my outstretched arme, and haue giuen it vnto whom it pleased mee.

6 But nowe I haue giuen all these landes into the hande of Nebuchad-nezzar King of Babel my seruant, and the beasts of the felde haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your loothsayers, nor your dreamers, nor your enchanters, nor your soothsayers, which say vnto you thus, See shall not serue the King of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I I speake also to Zedekiah king of Iudah according to all these words, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, We shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, & that ye might perish, both you, and the Prophets that prophesie vnto you.

16 ¶ Also I speake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Beholde, the vessels of the house of the Lord shall nowe shortly bee brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they bee Prophets, and if the worde of the Lord be with them, let them intreate the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hostes,

concerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee carried away captive Ieconiah the sonne of Iehoiakim King of Iudah from Jerusalem to Babel, with all the nobles of Iudah and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah, 12 Jeremiah reprobeth Hananiah, and prophesieth.

And that same yeere, in the beginning of the reign of Zedekiah King of Iudah in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the prophet, which was of Gibeon, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and sayd,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 Within two yeeres (saith the Lord) I will bring into this place all the vessels of the Lordes house, that Nebuchad-nezzar King of Babel tooke away from this place, and carried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were carried away captive of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said vnto the prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 Even the Prophet Jeremiah said, So be it: the Lord do so, the Lord continue thy wordes which thou hast prophesied to restore the vessels of the Lordes house, and all that is carried captive, from Babel, into this place.

7 But heare thou nowe this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the worde of the Prophet shall come to passe, then shall the Prophet bee knowne that the Lord hath truly sent him.

10 When Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs necke, which the false prophet speaketh, to trie the faith

2.King.25.13.

2.King.24.13.

15.

h That is, for

the space of se-

cent yeeres, till

I haue caused the

Medes & Persi-

ans to ouercome

the Caldeans.

a When Iere-

miah began to

bear the bonds

and yokes.

b After that the

land had rested,

as Leuit.25.2.

c This was a cite

in Benjamin be-

longing to the

sonnes of Aaron,

Iosh.21.17.

1 Ebr. two yeeres

of dayes.

d Hee was so

esteemed, though

he was a false

prophet.

e That is, I

would wish the

same for Gods

honour, and

wealth of my

people, but hee

hath appointed

the contrary.

f Meaning, that

the Prophets

that did either

denounce warre

or peace, were

tried either true

or false by the

success of their

prophecies. Al-

beit God maketh

to come to passe

sometime that

of his, Deu.3.3.

necke,

e Reade Chap.
25.9.

d Meaning,
Eulmerodach,
and his sonne
Belshazzar.

e They shall
bring him, and
his kingdome in
subiection, as
Chap.25.14.

Chap.14.14. and
23.21. and 29.9.

Chap.28.3.

f Which were
taken when Ie-
coniah was led
captive into
Babel.

g For it was not
onely the Pro-
phets office to
shew the word
of God, but also
to pray for the
sinnes of the
people, Gene-
20.7. Which
theie could not
doe because
they had no ex-
presse worde:
for God had
pronounced the
contrary.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, & therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or howe wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruell seruitude. i Signifying, that all should be his, as Dan. 2. 38. k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the worde it selfe, except God touch the heart.

necke, and shalke it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the worde of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may seeke Nebuchad-nezzar King of Babel: for they shall serue them, and I haue giuen him the beasts of the fildes also.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Beholde, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeere in the seventh moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophesieth their returne after seuentie yeeres. 16 He prophesieth the destruction of the King and of the people that remains in Ierusalem. 21 Hee threatneth the prophets that seduce the people. 25 The death of Semaiah is prophesied.

N^{ow} these are the wordes of the booke which Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, and to the Priestes, and to the Prophets, and to all the people whome Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 ¶ After that Ieconiah the King, and the Queene, and the Euniches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elatah the sonne of Shaphan, and Gemariah the sonne of Niliak, (whome Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whome I haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, & plant you gardens, and eate the fruites of them.

6 Take you wines, and beget sonnes and daughters, and take wives for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, sayeth the Lord.

10 But thus saith the Lord, That after seuentie yeeres he accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towards you, sayth the Lord, euen the thoughtes of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you cry vnto mee, and ye shall goe and pray vnto mee, and I will heare you,

13 And yee shall seeke me, and finde me, because yee shall seeke mee with all your heart.

14 And I will be found of you, sayth the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, & from all the places, whither I haue cast you, sayth the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue sayd, The Lord hath caused vs by prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone soothly with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, & will make them like vile figges, that cannot be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, sayth the Lord, which I sent vnto them by my seruants the Prophets, rising by eary, and sending them, but yee would not heare, sayth the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I haue sent from Ierusalem to Babel.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they shoulde pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for else not only the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4. f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2. Chron. 36. 22, Ezra 1. 1. chap. 25. 12. dan. 9. 2. g As Ahab, Zedekiah, and Semaiah. h Whereby he assurth them, that there shall be no hope of returning before the time appointed. i According to

Or, let her.

a For some died in the way.

b Meaning, Ieconiahs mother. Chap. 24. 1.

c To entreate of some equal conditions.

d To wit, the Lord, whose worke this was.

the comparison, Chap. 24. 1, 2. k Reade Chap. 26. 6. l Reade Chap. 7. 13. and 25. 3. and 26. 5.

21 Thus sayth the Lorde of hostes, the God of Israel, of Ahab the sonne of Nohash, and of Zedekiah the sonne of Baasiah, which prophesie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take by this curle against them, and say, the Lorde make thee like Zedekiah and like Ahab, whome the King of Babel burnt in the fire.

23 Because they haue committed a villenie in Israel, and haue committed adulterie with their neighbours wives, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I knowe it, and testifie it, sayth the Lorde.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,
25 Thus speaketh the Lorde of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lorde hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lorde, for every man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Nowe therefore why hast not thou reprooued Jeremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the wordes of the Lorde vnto Jeremiah, saying,

31 Sende to all them of the captiuitie, saying, Thus sayth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus sayth the Lorde, Beholde, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man to dwell among this people, neither shall he beholde the good, that I will doe for my people, sayth the Lorde, because he hath spoken rebelliously against the Lorde.

CHAP. XXX.

1 The returne of the people from Babylon.
16 He menaceth the enemies, 18 And comforteth the Church.

THE worde that came to Jeremiah from the Lorde, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, sayth the Lorde, that I will bring againe the captiuitie of my people Israel and Iudah, sayth the Lorde: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the wordes that the

Lorde spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lorde, Alce haue heard a terrible voyce, of feare and not of peace.

6 Demaund nowe and beholde, if man trauaile with childre: Wherefore doe I beholde every man with his handes on all loynes as a woman in trauaile, and all faces are turned into paleness?

7 Alas, for this day is great: none hath bene liket it: it is euen the time of Iacob's trouble, yet shall he be deliuered from it.

8 For in that day, sayth the Lorde of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lorde their God, and e David their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iacob, sayth the Lorde, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Iacob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, sayth the Lorde, to saue thee: though I bitterly destroy all the nations where I haue scattered thee, yet will I not bitterly destroy thee, but I will correct thee by iudgement, and not bitterly cut thee off.

12 For thus saith the Lorde, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why criest thou for thine affliction? thy wounde is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies every one shall goe into captiuitie: and they that spoyle thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, sayth the Lorde, because they called thee, The castaway, saying, This is Sion, whome no man seeketh after.

18 Thus sayth the Lorde, Beholde, I will bring againe the captiuitie of Iacob's tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

not destroy them for their finnes, but correct and chastise them, till he haue purged and pardoned them, and to burneth the rods by which hee did punish them, Ila. 33. 1. m Meaning, that the citie and the Temple should be restored to their former state.

b He sheweth that before that this deliverance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorowe, as a woman in her trauaile, as Ila. 13. 8.

c Meaning, that the time of their captiuitie should be grievous.

d When I shall visite Babylon,

e Of the king of Babylon.

f To wit, of Iacob.

g That is, Mesiah, which

h should come of the stocke of David, according

i to the flesh, and should be the true pastor, as Ezek. 34. 23.

j who is set forth, and his kingdom

k should be everlasting in the person of David, Hea. 3. 5.

l Reade Chap. 10. 24.

m Meaning, that no man is able

n to finde out a meane to deliuer

o them, but that it must be the worke of God.

p The Assyrians and Egyptians

q whom thou didst entertaine with

r giftes, who left thee in thine affliction.

s Herein is commended

t Gods great mercy toward

u his, who doeth

m Because they gaue the people hope of speedy returning.

n Which was adulterie, and falsifying the word of God, Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit and zeale of Iehoiada to punish who soeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seede shall be destroyed, so that none of them should see the benefite of this deliverance.

a Because they should be assured and their posteritie confirmed in the hope of this deliverance promised.

He sheweth
owe the people
hall with praise
and thankſing
knowledge
in benefite.
Meaning, Ze-
bubabel, who
as the figure of
Christ, in whom
his was accom-
plished.
Signifying,
that Christ doth
all things submi-
tely to the be-
dience of
God his Father.
Left the wicked
hypocrites should
after themselves
with these promi-
ses, the Prophet
sheweth what
shall be their
portion.
When this
Iesiah and de-
querer is sent.
When this
oble governour
hall come: mean-
ing Christ, not
nely Iudah and
Israel, but the rest
of the world
shall be called.
Which were
delivered from
the crueltie of
Pharaoh.
To wit, God.
The people
his reason as
though he were
not so benefici-
al to them now,
as he had bene
of olde.
Thus the Lord
inſwereth that
his loue is not
changeable.
Thou shalt
haue full occa-
ſion to reioyce:
which is meant
by tabrets and
ſancting, as their
cuſtome was
after notable vi-
ſitories, Exodus 15. 20, iudg 5. 2. and chap. 11. 34. g Because the
Israelites, which were the renne tribes, neither returned to Samaria,
therefore this muſt be ſpiritually vnderſtood vnder the Kingdome of
Chriſt, which was the reſtauration of the true Iſrael. h That is, ſhal
beare the fruite thereof, as Leu. 19. 23 deut. 10. 6. i The miniſters of
the word. k They ſhall exhort all to the embracing of the Goſpel, as
ſa. 2. 3. l He ſheweth what ſhall be the concord and loue of all vnder
the Goſpell, where none ſhall be reſuſed for their infirmities: and
euery one ſhall exhort one another to embrace it.

19 And out of them ſhall proceede
thankſgiving, and the voyce of them that
are ioyous, and I will multiplie them, and
they ſhall not bee fewe: I will alſo gloriſie
them, and they ſhall not be diminiſhed.
20 Their children alſo ſhall bee as afore
time, and their congregation ſhall bee eſta-
bliſhed before me: and I will viſit all that
were them.
21 And their noble ruler ſhalbe of them-
ſelues, and their governour ſhall proceede
from the middes of them, and I will caule
him to draw neere, and approach vnto mee:
for who is this that directeth his heart to
come vnto me, ſaith the Lord?
22 And yee ſhalbe my people, and I will
be your God.
23 Behold, & the tempeſt of the Lord go-
eth forth with wrath: the whirlewinde that
hangeeth ouer, ſhall light vpon the head of
the wicked.
24 The fierce wrath of the Lord ſhal not
returne, vntill he haue done, and vntill he
haue perſuaded the intents of his heart:
in the latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

1 Hee rehearſeth Gods benefites after their re-
turne from Babylon, 23 And the ſpiritual ioy of
the faithfull in the Church.

A T the ſame time, ſaith the Lord, which
I be the God of all the families of Iſ-
rael, and they ſhall be my people.

2 Thus ſaith the Lord, The people which
I eſcaped the ſwoorde, found grace in the
wilderneſſe: hee walked before Iſrael to
caule him to reſt.

3 The Lord hath appeared vnto me of
olde, ſay they: Pea, I haue loned thee with
an euerlaſting loue, therefore with mercie
I haue diuinen thee.

4 Againe I will build thee, & thou ſhalt
be builded, O virgine Iſrael: thou ſhalt ſtill
be adorned with thy timbels, and ſhalt goe
forth in the daunce of them that be ioyfull.

5 Thou ſhalt yet plant vines vpon the
mountaines of Samaria, and the plan-
ters that plant them, ſhall make them com-
mon.

6 For the dayes ſhall come that the
watchmen vpon the mount of Ephraim
ſhall cry, Arile, and let vs goe vp vnto Zi-
on to the Lord our God.

7 For thus ſaith the Lord, Reioyce with
gladneſſe for Iacob, and ſhoute for ioy
among the cheefe of the Gentiles: publiſh
payre and ſay, O Lord, laue thy people, the
remnant of Iſrael.

8 Beholde, I will bring them from the
North country, and gather them from the
coaſtes of the world, with the blind and the

lame among them, with the woman with
child, and her that is deliuered alſo: a great
company ſhall returne hither.

9 They ſhall come weeping, and with
mercie will I bring them againe: I will
leade them by the riuers of a water in a
ſtraight way, wherein they ſhall not thum-
ble: for I am a father to Iſrael, and E-
phraim is my firſt borne.

10 I Heare the woide of the Lord, O ye
Gentiles, and declare in the ples a farre off,
and ſay, He that ſcattered Iſrael, will gather
him and will keepe him, as a ſhepherd do-
eth his ſheepe,

11 For the Lord hath redeemed Iacob,
and raiſoned him from the hand of him,
that was ſtronger then he.

12 Therefore ſhall come and reſeioyce
in the hight of Zion, and ſhall runne to the
bountifullneſſe of the Lord, euen for the
wheate and for the wine, and for the ople,
and for the increaſe of ſheep and bullockes;
and their ſoule ſhall bee as a watered gar-
den, and of the y ſhall haue no more thow-
row.

13 Then ſhall the virgine reioyce in the
daunce, and the yong men, & the olde men
together: for I will turne their mourning
into ioy, and will comfort them, and giue
them ioy for their ſorrowes.

14 And I will replenish the ſoule of the
Prieſts with fatnes, and my people ſhalbe
ſatiſfied with my goodneſſe, ſaith the Lord.

15 Thus ſaith the Lord, A voyce was heard
on his, a mourning & bitter weeping. Ra-
hel weeping for her childre, reſuſed to be co-
ſorted for her childre, becauſe they were not.

16 Thus ſaith the Lord, Retraine thy
voyce from weeping, and thine eyes from
teares: for thy worke ſhalbe rewarded, ſaith
the Lord, and they ſhall come againe from
the land of the enemy:

17 And there is hope in thine ende, ſaith
the Lord, that thy childre ſhall come againe
to their owne borders.

18 I haue heard Ephraim lamenting
thus, Thou haſt corrected me, and I was
chafficed as an vntamed calfe: I conuert
thou me, and I ſhalbe conuerted: for thou
art the Lord my God.

19 Surely after that I conuerted, I re-
pentend: and after that I was inſtructed, I
ſinote vpon my thigh: I was aſhamed,
yea, euen confounded, becauſe I did beare
the reproch of my youth.

20 Is Ephraim my deare ſonne, or
pleaſant child: yet ſince I ſpake vnto him,
I ſtill remembered him: therefore my bow-
els are troubled for him: I will ſurely haue
compaſſion vpon him, ſaith the Lord.

21 Set thee vp ſignes: make thee heaps:

ther of Benjamin could haue riſen againe to ſeeke for her childre,
ſhee ſhould haue found none remaining. u That is, the people
that were led captiue. x Which was wanton and could not bee
ſubiect to the yoke. y He ſheweth howe the faithfull vie to pray:
that is, deſire God to turne them, ſo ſomuch as they cannot turne
of themſelues. z In ſigne of repentance, and detestation of my
finne. a As though hee would ſay, No: for by his iniquitie hee
did what lay in him to caſt me off. b To wit, in pitying him for
my promiſe sake. c Marke by what way thou diddeſt goe into cap-
tivity, and thou ſhalt turne againe by the ſame.

m That is,
lamenting their
ſinnes, which
had not giuen
care to the Pro-
phets, and there-
fore it followeth
that God recei-
ued them to
mercie, Chap. 50.
d Some take it
that they ſhoulde
weepe for ioy.
n Where they
found no impe-
diments, but
abundance of
all things.
o That is, my
dearly beloued,
as the firſt child
is to the father.
p That is, from
the Babylonians
and other ene-
mies.
q By theſe tem-
porall benefites
he meaneth the
ſpiritual graces
which are in the
Church, and
whereof there
ſhould be eu-
pleniſh, ſa. 58.
11, 12.
r In the com-
pany of the faith-
full, which euer
praiſe God for
his benefites.
ſ Meaning, the
ſpirit of wife-
dome, know-
ledge, and zeale.
t To declare
the greatneſſe of
Gods mercie in
deliuering the
Iewes, he ſhew-
eth them that
they were like to
the Beniamites,
or Iſraelites: that
is, vtterly de-
ſtroyed, and ca-
ried away, in ſo
much that if
Rahel the mo-
ther of Benjamin

set thine heart toward the path & way, that thou hast walked: turne againe. O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created a newe thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the wearie soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweete vnto me.

27 Beholde, the dayes come, saith the Lord, that I will sowe the house of Israel, and the house of Iudah with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to root out, and to throwe downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers e haue eaten a fowle grape, and the childrens teeth shall be set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the fowle grape, his teeth shall be set on edge.

31 Behold I daies come, saith the Lord, that I will make a newe covenant with the house of Israel, & with the house of Iudah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawe in their inward partes, and will write it in their heartes, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour and euery man his brother, saying, Knowe the Lord, for they shall all knowe mee from the least of them vnto

the greatest of them, saith the Lord: for I will forgive their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth light according to the sunne for a light to the day, and the courses of the moone and of the starres, so long as a light to the night, which breaketh the sea, when the waues thereof roare; his Name is the Lord of hostes.

36 If the ordinances depart out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the citie shall be built to the Lord from the towne of Danaiel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Garb, and shall compass about to Garb.

40 And the whole valley of the dead bodies, and of the ashes, & all the fields vnto the brooke of Kidron, and vnto the corner of the hoflegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

spirituall Ierusalem, whose beautie should be incomparable.

the greatest of them, saith the Lord: for I will forgive their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth light according to the sunne for a light to the day, and the courses of the moone and of the starres, so long as a light to the night, which breaketh the sea, when the waues thereof roare; his Name is the Lord of hostes.

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38 Beholde, the dayes come, saith the Lord, that the citie shall be built to the Lord from the towne of Danaiel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Garb, and shall compass about to Garb.

40 And the whole valley of the dead bodies, and of the ashes, & all the fields vnto the brooke of Kidron, and vnto the corner of the hoflegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

spirituall Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. Hee sheweth that the people should come againe to their owne possession. The people of God are his seruants, and he is their Lord.

The worde that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels holte besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, laying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Beholde, I will giue this citie into the handes of the king of Babel, and he shall take it.

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the handes of the King of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face.

5 And he shall leade Zedekiah to Babel, and there shall hee be, untill I visite him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 And Jeremiah sayd, The worde of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shalum thine vncle, shall come vnto thee and say, Buy vnto thee my felde, that is in Anathoth: for the title by kinred appertaineth vnto thee to buy it.

8 So Hananeel, nunc vncles sonne came, and said vnto me, Buy the felde, because thou art kinred, and the land shall be restored vnto thee.

9 And I said vnto him, I will buy it, because I knowe that the land shall be restored vnto thee.

10 And I said vnto him, Give me the money. And he said vnto me, I will give thee.

11 And I weighed the money in the scales, and he weighed unto me silver.

12 And I took the silver, and I weighed it in the scales, and he weighed unto me silver.

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e Of the possession of the Levites, Reade Leviticus 25. 32. f Which mounteth to our money about ten shillings six pence, if this shekel were the common shekel, read Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of silver were half a shekel: for twentie made the shekel. g According to the custome, the instrument or evidence was sealed up with the common seale, and a copie thereof remained, which contained the same effect, but was not so authentical as the other, but was left open to be seene, if any thing should be called into doubt. h And so to hide them in the ground, that they might be preserved as a token of their delivrance, Or bid. Exod. 34. 7. deuter. 5. 9. i Because the wicked are subject to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head. k Meaning, that his miracles in delivring his people, should neuer be forgotten.

to mee in the court of the prison, according to the word of the Lord, and said vnto mee, Buy me a feld, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord. 9 And I bought the feld of Vanameel, mine vncles sonne, that was in Anathoth, and weighed him the silver, even leuen shekels, and ten pieces of silver. 10 And I wrote it in the booke, and signed it, and tooke witness, and weighed him the silver in the ballances. 11 So I tooke the booke of the possession, being sealed s according to the Lawe, and custome, with the booke that was open. 12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Vanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that late in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hostes the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time. 15 For the Lord of hostes, the God of Israel, saith thus, Houses and fieldes & vineyards shall be possessed againe in this land. 16 Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayd vnto the Lord, saying, 17 Ah Lord God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing I hard vnto thee. 18 Thou shewest mercie vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great and mightie, whose Name is the Lord of hostes, 19 Great in counsell, & mightie in work, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to every one according to his wayes, and according to the fruite of his workes) 20 Which hast let signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day, 21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour. 22 And hast given them this land; which thou diddest sweare to their fathers to giue them, even a land, that floweth with milke and honye. 23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore

thou hast caused this whole plague to come vpon them. 24 Beholde, the mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it. 25 And thou hast sayd vnto me, O Lord God, Buy vnto thee the feld for silver, and take witness: for the citie shall bee giuen into the hand of the Caldeans. 26 Then came the word of the Lord vnto Jeremiah, saying, 27 Beholde, I am the LORD GOD of all flesh: is there any thing too hard for me? 28 Therefore thus saith the Lord, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, & he shall take it. 29 And the Caldeans shall come and fight against this citie, and let fire on this citie, and burne it, with the houses, vpon whose rookes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger. 30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue lifely prouoked mee to anger with the workes of their hands, sayeth the Lord. 31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day, that they built it, euen vnto this day, that I should remooue it out of my sight. 32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitantes of Ierusalem. 33 And they haue turned vnto mee the backe & not the face: though I taught them, & rising by earely, and instructing them, yet they were not obedient to receiue doctrine. 34 But they let their abominations in the house (wherevpon my Name was called) to defile it. 35 And they built the hie places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes & their daughters to passe through the fire vnto Moloch, which I commaunded them not, neyther came it into my minde, that they shoulde doe such abomination to cause Iudah to sinne. 36 And now therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence. 37 Beholde, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word signifies any thing that is cast vp, as a mount or rampart, and is also vied for engines of warre, which were laid on an hie place to shoote into a citie, before that gunnes were in vse. m That is, of every creature: who as they are his worke, so doth he governe and guideth as pleareth him, whereby he sheweth that as he is the author of this their captivity, so will he for his mercies be their redeemer to restore them againe to liberty. n From the time that I brought them out of Egypt, and made them my people, and called them my first borne. o Reade Pro. 1. 24. isa. 65. 2. chap. 7. 13. & 25. 5. & 26. 5. & 29. 19. and 35. 14. and 44. 2. chro. 36. 15. p That is, the altars, which were made to offer sacrifice vpon to their idols. q Read Chap. 7. 31. 2. King. 21. 4. 6. r Reade 2. King. 16. 3. s Reade Chap. 30. 16. Deut. 32. 35.

Chap. 30. 12.

e One consent
and one religion,
as Ezek. 11. 19.
and 36. 27.
u Reade Chap.
31. 32, 33.

38 And they shall be * my people, and I will be their God.

39 And I will giue them * one heart and one way, that they may feare mee for euer for the wealth of them, and of their childezen after them.

40 And I wil make an euermasting couenant with them, that I wil neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Pea, I will delite in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall bee possessed in this land, whereof yee say, It is desolate without man or beast, & it shall bee giuen into the hand of the Caldeans.

44 Ven shall buy * fieldes for silver, and make wittinges, and seale them, & take wittinges in the land of Benjamin, and rounde about Ierusalem, & in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet * monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

Meouer, the woide of the Lord came vnto Ieremiah the second time (while hee was yett but in the * court of the prison) saying,

2 Thus saith the Lord, the maker * thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus sayeth the Lord God of Israel, concerning the houses of this city, and concerning the houses of the Kings of Iudah, which are destroyed by the * mountes, and by the sword,

5 They come to * fight with the Caldeans, but it is to kill themselves with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my * face from this citie, because of all their wickednesse.

6 Beholde, I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and truth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I wil * cleanse them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a * ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

10 Thus sayeth the Lord, A game there shall be heard in this place (which yee say shall be desolate, without man, & without beast, even in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, * Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus sayeth the Lord of hostes, * A game in this place, which is desolate without man, and without beast, and in all the cities thereof there shall bee dwelling for shepheards to rest their flocks.

13 In the cities of the * mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah that the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, sayeth the Lord, that I wil performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time wil I cause * the branch of righteousness to growe vp vnto Dauid, and he shall execute iudgement, and righteousness in the land.

16 In those dayes shall Iudah bee saued, & Ierusalem shall dwell safely, & he that shall call * her, & the Lord our * righteousness.

17 For thus sayth the Lord, Dauid shall neuer want a man to it vpon the throne of the house of Israel.

18 Neither shall the Priestes and Leuites want a man before me to offer * burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the * day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

22 As the armie of heauen can not be numbered, neither the land of the sea measured: so wil I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families,

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glorie, so that whosoever is enemie to it, labourerth to dishonour God, i Which was a long appoynted for the Leuites to praise God by, i. Chron. 16. 8. psal. 105. i. isa. 12. 4. psal. 106. 7. and 107. 1. & 118. 1. and 136. 1.

k Meaning, that all the country of Iudah shall be inhabited againe. l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, righteousness, sanctification, and redemption, 1. Cor. 1. 30.

o This is chiefly meant of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the euermasting Priest and the euermasting sacrifice figured by the sacrifices of the Lawe, p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels, which thought God had utterly cast off Iudah and Israel or Benjamin, because he did correct them for a time for their amendment.

z This is the declaration of that which was spoken, verſe 8.

a Which was in the kings house at Ierusalem, as chap. 31. 12.

b To wit, of Ierusalem, who as he made it, so wil he preserve it, reade Isa. 37. 26. c Reade Chap. 32. 24.

d The Iewes thinke to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings, God remembereth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we seele redemption of sinnes.

lies, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, & if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iacob & Dauid my seruant, and not take of his seede to bee rulers ouer the seede of Abraham, Ishak, and Iacob: for I will cause their captiuitie to returne, and haue to passion on them.

CHAP. XXXIIII.

1 Hee threateth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their crueltie towards their seruants.

The worde which came vnto Jeremiah from the Lord (when Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, God, and speake to Zedekiah King of Iudah, and tell him, Thus saith the Lord, Beholde, * I will giue this citie into the hands of the King of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Per heare the word of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, O he Lord: for I haue pronounced the word, saith the Lord.

6 Then Jeremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem,

7 (When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Jeremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, to procure liberty vnto them,

9 That every man should let his seruant goe free, & every man his handmaide, which was an Ebieue or an Ebieuelle, and that none should serue himselfe of them, to wit, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that every one should let his seruant goe free, and every one his handmaide, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterwarde they repented, and caused the seruants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants and handmaidens.

12 Therefore the word of the Lord came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 * At the terme of seuen yeeres let yee goe, every man his brother an Ebieue which hath bene solde vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my sight in proclaiming libertie, every man to his neighbour, and ye had made a couenant before me in the house, whereupon my Name is called.

16 But yee repented, and polluted my Name: for yee haue caused every man his seruant, and every man his handmaide, whome yee had let at libertie at their pleasure, to returne, and holde them in subiection to bee vnto you as seruants and as handmaidens.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaim a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they cut the calfe in twaine, and passed betwene the partes thereof:

19 The princes of Iudah, and the princes of Ierusalem, the Eunuchs, and the Idictees, and all the people of the land, which passed betwene the partes of the calfe,

20 I will enen giue them into the hand of their enemies, and into the handes of them that seeke their life: and their dead bodies shall be for meate vnto the fowles of the heauen, & to the beastes of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels hoste, which are gone vp from you.

22 Beholde, I will commaund, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The worde which came vnto Jeremiah from the Lord, in the daies of Iehoiakim the sonne of Iechiah King of Iudah, saying,

* Ebr, returned.

(Or, bondage. Deut. 15. 1, 12.

f Meaning, in the Temple, to declare that it was a most solemn and strait couenant, made in the Name of the Lorde.

g That is, I giue the sword libertie to destroy you.

h As touching this manner of solemn couenant which the ancient vied by passing betwene the two partes of a beast, to signify that the transgressor of the same couenant should be so deuised in pieces, reade Gene. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these propheticies, reade chap. 27. 30.

a Who commonly of Ieremias was called Nebuchad-nezzar, and of others Nebuchad-nezzar.

2. Chro. 36. 19. chap. 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lorde and King.

d When the enemy was at hand, and they saw themselves in danger, they would seeme holy and so began some kinde of reformation: but soone after they vetered their hypocrisie. e According to the Lawe, Exod. 21. 2. Deu. 15. 12.

b They came of Hobab Moles father in lawe, who was no israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

d Or, doore.

e The Prophet sayth not, The Lord sayth thus:

for then they ought to haue obeyed: but he

tendeth to another end: that is, to declare

their obedience to man, seeing y

Iewes would not obey God him-

selfe.

f Whom Iehu the king of Is-

rael fauoured for his zeale, 2. king.

10. 15.

g Teaching them hereby to flee all

occasion of intemperancie,

ambition and a-

uarice, and that they might

know that they were strangers in

the earth, and be

readie to depart at all occasions.

h Which was

now for the space of three

hundredth yeeres from Iehu to

Iehoiakim.

i Which decla-

reth that they were not so

bound to their vow, that it

could not be broken for any

necessitie: for where they

were commanded to dwell in

tents, they dwell now at Ierusa-

lem for feare of the warres,

i Whom I haue chosen to be my

children, seeing these which were

the children of an heathen man, obeyed the commandement of their father. k I

2 Goe vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Jeremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igballiah a man of God, which was by the chamber of the princes, which was aboute the chamber of Baasiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of y house of the Rechabites, pots full of wine, and cups, and I laid vnto them, Drinke wine.

6 But they said, We wil drinke no wine: For y Jonadab the sonne of Rechab our father commanded vs, saying, y Pee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sowe seede, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tentes, that yee may liue a long time in the lande where ye be strangers.

8 Thus haue wee obeyed the voyce of Jonadab the sonne of Rechab our father, in all that he hath charged vs, & we drinke no wine all our daies, neither we, our wiues, our sonnes, nor our daughters.

9 Neither builde wee houses for vs to dwell in, neither haue we vineyarde nor field, nor feede.

10 But we haue remained in tents, and haue obeyed, & done according to e all that Jonadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp vnto y land, we said, Come, and let vs goe to Ierusalem, from the holte of the Caldeans, and from the holte of A-ram: so we dwelt at Ierusalem.

12 Then came the word of the Lord vnto Jeremiah, saying,

13 Thus sayth the Lord of hostes, the God of Israel, Go, and tell the men of Iudah, and the inhabitants of Ierusalem, Will y ye not receiue doctrine to obey my wordes, saith the Lord?

14 The commandement of Jonadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding y I haue spoken vnto you, k rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending the, saying, Returne now euery man from his euill way, & amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, & to your fathers, but yee would not incline your eare, nor obey me.

16 Surely, the sonnes of Jonadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pnomined against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Jeremiah said vnto the house of the Rechabites, Thus sayth the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus sayth the Lord of hostes, the God of Israel, Jonadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah ministereth, the booke of the curses against Iudah & Israel. 9 He is sent with the booke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

And in the fourth yeeere of Ichoiakim the sonne of Iosiah King of Iudah, came this worde vnto Jeremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen y from the daies of Iosiah vnto this day.

3 It may bee that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgine their iniquitie, and their finnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Jeremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule, or booke.

5 And Jeremiah commanded Baruch, saying, I am shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, & reade the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lordes House vpon the fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will pray before the Lord, and euery one returne from his euill way, for great is the anger, and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he tenneth his ministers to speake in his Name.

m His posteritie (hal continue and be in my fauour for euer.

a Read Chap. 25. 1.

b Which were twentie & three yeres, as Cha. 25. 3. counting from the thirteenth yeeere of Iosiah reign.

c As he did indite,

d Meaning, in prison, through the malice of the Priests,

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

f He sheweth that fasting with-out prayer & repentance away-leth nothing, but is mere hypocrisie.

g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues. h Which is the East gate of the Temple.

Lords house.
9 And in the fift e yeere of Iehoiakim the sonne of Iodiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lorde to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretaire, in the hier court at the enrie of the newe gate of the Lordes house, in the hearing of all the people.

11 When Michajah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Eliham the Chancellour, & Delajah the sonne of Shemaiah, and Chitathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michajah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Netaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand y^e roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they sayd vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Nowe when they had heard all the wordes, they were afraine both one and other, and said vnto Baruch, We will certifie the king of all these wordes.

17 And they examined Baruch, saying, Tell vs now, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, Wee pronounced all these wordes vnto mee with his mouth, and I wrote them with ynke in the booke.

19 Then said the Princes vnto Baruch, Go, hide thee, thou and Ieremiah, and let no man knowe where ye be.

20 And they went in to the king to the court, but they layde by the roule in the chamber of Eliham the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Eliham the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the princes, which stood beside the king.

22 Nowe the King sate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three, or foure lires, he cut it with the penknife and cast it into the fire, that was on the hearth,

vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent their garments, neyther the king, nor any of his seruants, that heard all these wordes.

25 Neuertheless, Chitathan, and Delajah, and Gemariah had besought the king, that he would not burne the roule: but hee would not heare them.

26 But the king commaunded Ierahmeel the sonne of Hanumelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lorde hid them.

27 Then the wordes of the Lord came to Ieremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe another roule and write in it all the former wordes that were in the first roule which Iehoiakim the king of Iudah hath burnt.

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayeth the Lorde, Thou hast burnt this roule, saying, Why hast thou written therein, saying, that the king of Babel shall come and certainly destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He that haue none to sit vpon the throne of David, and his dead body shall bee cast out in the day to the beate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim the king of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succedeth Iechoniah. 3. He sendeth vnto Ieremiah to pray for him. 12. Ieremiah going in to the land of Benjamin, is taken, 15 He is beaten and put in prison.

And King Zedekiah the sonne of Ioshiah reigned for 21. moneth the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel made king in the lande of Iudah.

2 But neyther he, nor his seruants, nor the people of the land would obey y^e wordes of the Lorde, which hee spake by the ministratione of the Prophet Ieremiah.

3 And Zedekiah the king sent Jehrikal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray nowe vnto the Lord our God for vs.

4 Nowe Ieremiah went in and out among the people: for they had not put him into the prison.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, growe into further malice against him and his worde.

n Thus wee see the continuall care that God hath euer ouer his people to preferue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increaseth it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims wordes. q Though Iehoiakim his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. r Reade Chap. 22. 19.

2. King. 24. 17. 2. chron. 36. 10. chap. 52. 1. a Who was called Iehoiachin, or Iechoniah. b And called him Zedekiah, whereas before his name was Mattaniah. 2. King. 24. 17. c Because he was afraine of the Caldeans that came against him. d That is, was out of prison, and at libertie.

i The godly were afraine, seeing God so offended, and the wicked were astonished for the horror of the punishment.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues. l Which contained part of No. 1. of December.

e To helpe the
Iewes.

*Ebr. went up.

5 Then Pharaohs hoste was come out of Egypt: and when the Caldeans that belieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

9 Thus saith the Lord, Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had written the whole hoste of Caldeans that fight against you, and there remained but wounded men among them, yet shoulde every man rife vp in his tent, and burne this cite with fire.

11 When the host of the Caldeans was broken vp fro Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the lande of Benjamin, separating himselfe thence from among the people.

13 And when hee was in the gate of Benjamin, there was a chiefe officer, whose name was Irtiah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou shalt flee to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Irtiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and layde him in prison in the house of Iehonathan the scribe: for they had made that his prison.

16 When Ieremiah was entered into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and sayde, Is there any word from the Lord? And Ieremiah said, O yes: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreover Ieremiah sayde vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are nowre your prophetes, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare nowre, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commaunded that they shoulde put Ieremiah in the court of the prison, & that they shoulde giue him dayly a piece of bread out of the bakkers streets vntill all the bread in the cite

were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the king commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

Then Shephatiah the sonne of Bathan, and Gedaliah the sonne of Iahshur, and Iucal the sonne of Shelemiah, and Iahshur the sonne of Balchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this cite, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus sayeth the Lord, This cite shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Wherefore the princes sayde vnto the king, We beseech you, let this man bee put to death: for thus he shall weaken the hands of the men of warre that remaine in this cite, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can denie you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Balchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cordes: and in the dungeon there was no water but myre: so Ieremiah sticke fast in the myre.

7 Now when Ebed-melech the blacke Moore, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king late in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 O my lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where hee is: for there is no more bread in the cite.

10 Then the king commaunded Ebed-melech the black Moore, saying, Take from hence thirtie men with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasure, and tooke there old rotten ragges, and olde woyme cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayd vnto Ieremiah, Put nowre these olde rotten ragges and woyme, vnder thine arme-holes, betwene the cordes. And Ieremiah did so.

13 So they drew by Ieremiah with cordes, and tooke him vp out of the dungeon,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the country now when Nebuchad-nezzar came, as Chap.

b 1. i.

b Reade Chap.

21. 9 and 45. 5.

c Thus we see how the wicked when they can not abide to heare the truth of Gods word,

d Wherein hee grievously offended in that that he would not only hee

e To heare mat- ters and giue sentence.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

g Ebr. Under thine hand.

f As some thinke to goe to Ana- thois his owne towne.

g By the which men went into the country of Benjamin.

*Ebr. falleth.

h Because it was a vile and strect prison.

Chap. 28. 4.

i That is, so long as there was any bread in the cite:

thu. God prouideth for him, that he will cause their enemies to pre- serue them to that ende, where- vnto he hath appointed them.

g Where the king had see him before to be at more libertie, as Chap. 37. 21.

dungeon, and Jeremiah remained in the Court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet unto him, into the third entrie that is in the house of the Lord, and the king laide vnto Jeremiah, I will alke thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slaye me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then laide Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king laide vnto Jeremiah, I am careful for the Iewes that are fled vnto the Caldeans, least they deliuer me into their handes, & they mocke me.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath spewed me.

22 And beholde, all the women that are left in the king of Iudahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt bee taken by the hande of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then laide Zedekiah vnto Jeremiah, Let no man knowe of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast laide vnto the King, hide it not from vs, and we will not slay thee: also what the king laide vnto thee,

26 Then shalt thou say vnto them, I humbly besought the king that hee would not cause me to returne to Jehonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And he tolde them according to all these wordes that the king had commaunded: so they left off spea-

king with him, for the matter was not per- ceived.

28 So Jeremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is deliuered from captiuitie.

1 ¶ The ninth yeere of Zedekiah king of Iudah, in the tenth moneth, came Nebuchad-nezzar King of Babel and all his host against Ierusalem, and they besieged it.

2 And in the eleventh yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken * vp.

3 And all the princes of the king of Babel came in, and late in the middle gate, euen Neregal, Sharezer, Sangaar-nebo, Sarlechim, Rab-laris, Neregal, Sharezer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, and all the men of warre, then they fled, and went out of the citie by night, thowhe the kings garden, and by the gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the lande of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew þ sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the Nobles of Iudah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nabuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nabuzar-adan the chiefe steward left the poore that had nothing, in the lande of Iudah, and gaue them vineyardes and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah vnto Nabuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him and doe him no harme, but doe vnto him * euen as he shall lay vnto thee.

13 So Nabuzar-adan the chiefe steward sent, and Nabuzazban, Rab-laris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was a posterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

¶ Or, captaine of the g. rde.

d For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

¶ Ebr. by the hand of.

¶ Ebr. for thine eyes vpon him.

e Thus God preserved his Prophet by his meanes, whome he made the scourge to punish the king, and them that were his enemies.

b And yeelede thy selfe vnto them.

i Which declareth that hee more feared the reproch of men, then the threatenings of God.

k When Jeconiah and his mother with others were caried away, these women of the kings house were left: which shal be taken, saith the Prophet, and tell the king of Babel howe Zedekiah hath bene seduced by his familiars friends and false Prophets, which haue left him in the mire.

l Herein appeareth the infirmite of the Prophet, who did dissemble to saue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

f Whome the King of Babel had now appointed gouernour o- uer the rest of the Iewes that he left behinde,

14 Then they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carie him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, which hee was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Doe, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a praye vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

4 Jeremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

The worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and laide vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath said: because yee haue sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now beholde, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will loose thee well vnto thee: but if it please thee not to come with me into Babel, I tarie still: behold, all the land is before thee: whether it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore he saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitayles and a rewarde and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the Captaynes of the hoste, which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had

committed vnto him, men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ithmael the sonne of Nethaniah, and Iohanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Eypai, the Bethpathite, and Jezaniah the sonne of Balaiah, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, came vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the lande, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Doon, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were diuen, & came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites, very much.

13 Whereouer Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And said vnto him, knowest thou not that Baalis the king of the Ammonites, hath sent Ithmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleened them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah at Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ithmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perished?

16 But Gedaliah the sonne of Ahikam saide vnto Iohanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsly of Ithmael.

CHAP. XLII.

2 Ithmael killeth Gedaliah guilefully, & many o- ther with him. 11 Iohanan followeth after Ithmael.

But in the seventh moneth came Ithmael the sonne of Nethaniah, the sonne of Elthama of the seede royal, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did cate bread together in Mizpah.

2 Then arose Ithmael the sonne of Nethaniah with these tenne men that were

e Who was of the kings blood, and after slew him, Chap. 41. 2.

2 King. 25. 24.

Or, so receiue them, or to in- treat them for you.

Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ithmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such a conspirer their destruction.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

a From this second verse, vnto chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was, b God moued this infidell to speake thus, to declare the great blindness and obstinacie of the Iewes, which could not feele that which this heathen man confessed,

4 Ebr. ead. 5 Or, at thy com- mandement.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

daliah slaine. b Meaning, Zedekiah. c They did cate together as familiar friendes,

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slewe him, whom the King of Babel had made gouernour ouer the land.

3 Ithmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldians that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knewe it.

5 There came men from Shechem, from Shiloh, and from Samaria, euenscore men, hauing their beards shauen, and their clothes rent and cut, with offerings and incense in their handes to offer in the house of the Lorde.

6 And Ithmael the sonne of Nethaniah went south from Mizpah to meete them, weeping as he went: & when he met them, he sayd vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ithmael the sonne of Nethaniah slewe them, and cast them into the middes of the pit, hee and the men that were with him.

8 But tenne men were found among them, that sayde vnto Ithmael, Slay vs not: for wee haue treasures in the fieldes, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slewe them not among their brethren.

9 Nowe the pit wherein Ithmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Ala the king had made because of Baasba King of Israel, and Ithmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ithmael caried away captiue all the residue of the people that were in Mizpah, euenscore daughters, and all the people that remained in Mizpah, whom Nebuzaradan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, heard of all the euill that Ithmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ithmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Nowe when all the people whome Ithmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captiues of the hoste, that were with him, they were glad.

14 So all the people, that Ithmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ithmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, & all the captiues of the hoste that were with him, all the remnant of the

people, whom Ithmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euenscore men of warre, and the women, and the children, and the eunuches, whome hee had broughte againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldians: for they feared them, because Ithmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captiues aske counsell of Ieremias what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

When all the captiues of the hoste, and Iohanan the sonne of Kareah, and Ieremias the sonne of Hosaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremias the Prophet, & heare our prayer, wee beseech thee, and pray for vs vnto the Lorde thy God, euenscore for all this remnant (for wee are left, but a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may shewe vs the way wherein wee may walke, and the thing that we may doe.

4 Then Ieremias the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lorde your God, according to your words, and whatsoever thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they saide to Ieremias, The Lorde be a witness of truth, and faith betweene vs, if wee doe not, euenscore according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 And so after ten dayes came the worde of the Lord vnto Ieremias.

8 Then called hee Iohanan the sonne of Kareah, and all the captiues of the hoste, which were with him, and all the people from the least to the most,

9 And sayde vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: hee nor afraid of him, saith the Lorde: for I am with you to saue you, and to deliuer you from his hand,

12 And I will graunt you mercy that he may haue compassion vpon you, and he shall caule you to dwell in your owne land.

13 But if ye say, Wee will not dwell in this land, neither heare the voyce of the Lorde

i Which place David of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2 Sam. 19. 38.

& Ebr. let vs pray before thee, as chap. 36. 7
a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood vlie without all reuerence, and make it a means for them to deceiue the simple and the godly.

c Here is declared the vision & the occasion thereof, whereof mention was made, chap. 40. 1. d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Proue b. 21. 1. f For returns.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorowe,

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slewe them when they seemed to fauour Gedaliah.

f Ala fortified Mizpah for feare of the enemy, and cast ditches and trenches, 2. King. 15. 22.

g Which had bene captiues vader Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.

Lord be your God.

14 Saying, Nay, but we will goe into the lande of Egypt, where wee shall see no warre, nor heare the sounde of the trumpet, nor haue hunger of bread, and there will we dwell.

15 (And now therefore heare the worde of the Lord, yee remnant of Iudah, thus saith the Lord of hostes, the God of Israel, If yee let your faces to enter into Egypt, and goe to dwell there)

16 Then the sword that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall yee die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene poured forth vpon the inhabitants of Ierusalem: so shall my wrath bee poured forth vpon you, when yee shall enter into Egypt, and ye shall bee a dereliction, and an astonishment, and a curse, and a reproch, and yee shall see this place no more.

19 Yee remnant of Iudah, the Lord hath sayde concerning you, Goe not into Egypt: knowe certainly that I haue admoyned then vpon this day.

20 Surely ye haue disobeyed in your hearts when yee sent me vnto the Lord your God, saying, I pray for vs vnto the Lord our God, and declare vnto vs euery according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, knowe certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

Now when Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euery all these wordes,

2 Then spake Azariah the sonne of Iohashah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Ieremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Goe not into

Egypt to dwell there.

3 But Baruch the sonne of Neriah prouoketh thee against vs, for to deliuer vs into the hande of the Chaldeans, that they might slay vs, and cary vs alway captiuities into Babel.

4 So Iohanan the sonne of Kareah, and all the captiuities of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captiuities of the hoste, tooke all the remnant of Iudah, that were returned from all nations, whither they had bene driven, to dwell in the land of Iudah:

6 Even men and women, and children, and the Kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

8 Then came the worde of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in y^e bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will sende and bring Nebuchad-nezzar the king of Babel y^e seruant, and will set his throne vpon these stones that I haue hidde, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, and he shall aray himselfe with the lande of Egypt, as a shepheard putteth on his garment, and shall depart from thence in peace.

13 Yee shall breake also the images of Beth-shemesh, that is in the lande of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIII.

Hee reprehendeth the people for their idolatrie. 15 They that sit light by the threatening of the Lords, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophesied.

The worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at Tahpanhes, and at Psof, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

e Thus the wicked doe not only contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25. 9.

l Euery one shall be slaine by that means that God hath appointed, Chap. 15. 2.

m Meaning, most easily, and suddenly (shall he cary the Egyptians away. Or, the house of the sunne.

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declared that there is no holde so strong, that can preserve them from Gods vengeance. 3 Because

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, and there Nebuchad-nezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6. & 44. 12. theuing that this should come vpon them for their infidelitie and stubbornnesse. h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

a Who was also called Iezaniah, Chap. 42. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flatteries, reade Ila. 30. 10. d He sheweth what is the nature of the hypocrites: to wit, to saie that they would obey God and embrace his worde, if they were assured that his messengers spake truth: though in deed they be most farr from all obedience.

3 Because of their wickednesse which they haue committed, to prouoke me to anger, in that they went to burne incense, and to serue other gods, whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets ^a rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Therefore my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and wastefull, as appeareth this day.

7 Therefore now thus saith the Lorde of hostes the God of Israel, Therefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto a wrath with the workes of your handes, burning incense vnto other gods in the lande of Egypt whither ye be gone to dwell: that yee might bring destruction vnto your selues, and that ye might bee a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I will set my face against you ^a to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that I haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation and an astonishment and a curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but as such as shall escape.

15 Then all the men which knewe that their wives had burne incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell

in the lande of Egypt in Pathos, and we red Jeremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, wee will not heare it of thee,

17 But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to potyre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then I had much plentie of vitalles and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to potyre out drinke offerings vnto her, wee haue had I scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and potyred out drinke offerings vnto her, did wee make her cakes to make her glad, & potyre out drinke offerings vnto her without our husbands?

20 Then said I Jeremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lorde remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and I hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inventions, and because of the abominations, which yee haue committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Wherefore Ieremiah layde vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wives haue both spoken by your mouthes, and fulfilled with your handes, saying, Wee will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to potyre out drinke offerings to her: yee will performe your vowes, and doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue become by my great Name, sayeth the Lorde, that my Name wines any thing whereof they be not assured by whereby they take an occasion to iustifie their doings, and their husbands shall giue an accompt thereof before God, ^a *Ebr. It is not come vnto his heare* in You haue committed double euill in making wicked vowes, and in performing the same.

This declareth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Satan euert sollicitud, and doth not leaue them till he haue brought them to extreme impudencie and madness, euen to iustifie their wickednes against God and his Prophets.

ⁱ Reade Chap. 7. 18. It seemeth that the Papistes gathered of this place, their *Saluo Regina, & Regina celi latere*, calling the virgin Mary Queene of heauen, and so of the blessed virgine, and mother of our Saviour Christ made an idole for here the Prophet condemneth their idolatrie. ⁴ *Ebr. We were satiate with bread.* ^k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plentie and dearth, health and sicknesse, they attribute it to their idoles, and so dishonour God. ^l *Or, saue.* ^m *Or, want.* ⁿ *Or, to appease her.* ^o This teacheth vs how great danger it is for the husbands to permit their Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an accompt thereof before God, ³ *Ebr. It is not come vnto his heare* in You haue committed double euill in making wicked vowes, and in performing the same.

^b Reade Chap. 7. 25. and 25. 3. and 26. 5. and 29. 19. and 32. 33. ^c He seteth before their eyes Gods judgments against Iudah & Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they should be double punished. ^d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering the, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours. ^l *Or, beaten downe.* ^m *Amos 9. 4.* ⁿ Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them. ^f Reade Chap. 26. 6. & 42. 18. ^g *Ebr. Lift up their soules.* ^h Meaning, but a few.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetual care ouer his, whereof they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to

assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiqu. cap. 11. writeth, that five yeere after the taking of Ierusalem, Nebuchadnezzar the yonger, hauing overcome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought thence Iewes, and other into Babylon.

shall no more be called upon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God lieth.

27 Behold, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall bee consumed by the sword, and by the famine, vntill they be utterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose words shall stand, mine of theirs.

29 And this shall bee a signe vnto you, sayeth the Lorde, when I visite you in this place, that yee may knowe that my wordes shall surely stand against you for euil.

30 Thus saith the Lord, Behold, I will giue Pharaoh Nophra king of Egypt into the hande of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemy, who also sought his life.

CHAP. XLV.

a Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

The wordes that Jeremiah the Prophet spake vnto Baruch the sonne of Neriah, when hee had written these wordes in a booke at the mouth of Jeremiah, in the fourth yeere of Iehoiakim the sonne of Josiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath laide sorowe vnto my sorowe: I am faint in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lorde saith thus, Beholde, that which I haue built, will I destroy, & that which I haue planned, will I plucke vp, even this whole land.

5 And seekest thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, sayeth the Lorde: but thy life will I giue thee for a praye in all places, whither thou goest.

CHAP. XLVI.

a He prophesieth the destruction of Egypt. 27 Deliueraunce is promised to Israel.

The wordes of the Lord, which came to Jeremiah the Prophet against the Gentiles,

2 As against Egypt, against the armie of Pharaoh Necho king of Egypt, which was by the river Berach in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim

the sonne of Josiah King of Iudah.

3 Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your speares, furbish the speares, and put on the brigandines.

5 Wherefore haue I seene them afraid, and drunken backe? for their nightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the river Berach.

7 Who is this, that cometh vp as a flood, whose waters are mooued like the reuers?

8 Egypt riseth by like the flood, and his waters are mooued like the rivers, and hee saith, I will go vp, and will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp, yee horses, and rage ye chariots, and let the valiant men come forth, the blacke Mores, and the Libyans that beare the shield, and the Egyptians that handle and bend the bowe.

10 For this is the day of the Lorde God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shall denoue, and it shall be satiate, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North countrey: by the river Berach.

11 Goe vp vnto Gilead, & take balme, O virgin, the daughter of Egypt: in balme shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crye hath filled the lande: for the strong hath stumbled against the strong, and they are fallen both together.

13 The wordes that the Lorde spake to Jeremiah the Prophet, howe Nebuchadnezzar King of Babel shoulde come and smite the land of Egypt.

14 Publish in Egypt, and declare in Heliopol, and proclaim in Moph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall denoue round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lorde did drinke them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our owne people, & to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, and of a great multitude, hath passed the time appointed.

18 As I live, saith the king, whose Name is the Lorde of hostes, Surely as Tabor is in the mountains, and as Carmel is in the sea: so shall I come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Moph shall be waste and desolate, without an inhabitant.

Gods iust iudgement. p To wit, that the Egyptians shall be destroyed.

c He warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall despoile them at the river Euphrates.

f He desireth the boasting of the Egyptians, who thought by their riches and power to haue overcome all the world, alluding to the river Nilus, which at certaine times overfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him,

lla. 34. 6.

i That is, at Carchemish.

k For at Gilead did growe most soveraigne balme for wounds.

l So called, because Egypt had not yet bene overcome by the enemy.

m He sheweth that no false or medicine can preuaile whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He desireth them which shall impute their overthrow to lacke of counsell and policie, or to fortune, and not offering of time: not considering that it is

a Which was Jeremiahs disciple, and wrote his prophesies vnder him.

b Whereof reade Chap. 36. 10.

c Baruch mooued with an inconsiderate zeale

d Jeremiah imprisoned

e chiefly for the destruction of the people and the Temple

f maketh this lamentation, as psalme 6. 6.

g Meaning, that God might destroy this people

h because he had planted them,

i Thinkest thou to haue honour

and credit? wherein he sheweth his infirmities.

f Reade Chap. 21. 9.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23. 29. & 24. 7.

c 2d 2. Chron. 35. 20.

q They haue abundance of all things, and therefore are disobedient and proud. r As verse 9. s They shall be scarce able to speake for feare of the Caldeans. t Meaning Egypt.

u That is, they shall slay the great and mighty men of power. x To wit, Nebuchad-nezzars armie. y Some take the Ebrewe worde Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of fourtie yeeres, Egypt should be restored, Isa. 19. 23. ezek. 29. 13.

a God comforteth all his that were in captiuitie, but especially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remayned among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2. chap. 30. 10.

b Reade Chap. 10. 24.

a Which was also called Gaza, a citie of the Philistims.

b He meaneth his armie of the Caldeans, Isa. 8. 7. 8.

c The great feare shall take away their naturall affection. d Their heart shall so faile them.

e For the Captorims, which are also called Capadocians, had destroyed in olde time the Philistims and dwelt in their lande, euen to Gaza, Deut. 3. 23.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men are in the mids of her like fatte calves: they are also turned backe and fled away together: they coulde not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall go forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot bee counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Beholde, I will visite the y common people of Moab, and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruantes, and afterward shall he dwell as in the olde time, saith the Lord.

27 But feare not thou, O my seruant Jaakob, and bee not thou afraid, O Israel: for behold, I will deliuer thee from a farre country, and thy led from the land of their captiuitie, and Jaakob shall returne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Jaakob my seruant, saith the Lord: for I am with thee, and I will utterly destroy all the nations, whither I shall diuine thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote Azah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shall bee as a swelling flood, and shall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horkes, at the noise of his charrets, and at the rumbing of his wheeles: the fathers shall not looke backe to their children, for feeblenesse of hands.

4 Because of the day that cometh to destroy all the Philistims, and to destroy Tyus, and Sidon, and all the rest that take their part: for the Lord wil destroy the Philistims, the remnant of the ple of Caphtor.

5 Baldonelle is come vpon Azah: Ashkelon is cut vp with the rust of their vallets. How long wilt thou cut thy selfe?

6 Thou wast of the Lord, how long will it bee or thou cease? turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke: euen there hath he appointed it.

it is not possible that the wicked shoulde by any meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites,

Because of their pride and crueltie.

Concerning Moab, thus saith the Lord of hostes, the God of Israel, Woe vnto Moab: for it is wasted: Kirithaim is confounded and taken: Dibgab is confounded and afraid.

2 Moab shall boast no more of Destruction: for they haue deuised euill against it. Come, and let vs destroy it, that it bee no more a nation: also thou shalt bee destroyed, O Madmen, and the word shall pursue thee.

3 A voyce of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee, and save your liues, and bee like vnto the heath in the wilderness.

7 For because thou hast trusted in thy workes and in thy treasures, thou shalt also be taken, and Chemoth shall goe forth into captiuitie with his priests & his princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Give wings vnto Moab, that it may flee and get away: for the cities thereof shall bee desolate, without any to dwell therein.

10 Cursed be hee that doeth the worke of the Lord negligently, and cursed be hee that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath rested on his lees, and hath not bene powred from vessell to vessell, neyther hath hee gone into captiuitie: therefore his taste remayned in him and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will sende vnto him such as shall carie him away, and shall empty his vessels, and breake their bottles.

that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10. 12. For, desertfully. Hath not bene remoued as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

f They haue pulled off their haire for sorowe and heauinesse. g As the heathen vied in their mourning, which the Lord forbade his people to do, Deut. 14. 1.

h Meaning, that

meanes escape or stay the Lord, when he will take vengeance.

a These were citie of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians encourage one another. c Reade Isa. 25. 10.

d Horonaim and Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.

e Hide your selues in barren places, where the enemy will not pursue after you, Chap. 17. 6.

f That is, the idoles which are

the workes of thine hands. Some reade, in thy possessions, for so the word may signifie, as 1. Sam. 25. 2.

g Both thy great idole, and his maineiners shall be ledde away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.

h Hee sheweth

i Hath not bene

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites, & *Ebr. gone up, or destroyed.*

l How are they destroyed that put their trust in their strength and riches,

m Thus they that see, shall answere.

n That is, his power and strength,

o He willed the Caldeans to lay afflictions ynowe vpon them, till they bee like drunken men that fall downe to their shame and are derided of all.

p *Or, shalbe full, or clap his hands.*

q Thou reioycest to heare of his miserie.

r *Isa. 16. 6.*

s He shall not execute his malice against his neighbours.

t *Reade Isa. 16. 7.*

f Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroyed, & his citie burnt vp, & his cholen yong men are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hath fast.

17 All ye that are about him, moune for him, and all yee that knowe his name, say, How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from thy glorie, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and beholde: ake him that fleeth and that escapeth, and say, What is done?

20 Moab is cried: for it is destroyed: howle, and crie, tell ye it in Arnon, thus Moab is made waste.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Jahaz, and vpon Dephaath,

22 And vpon Dibon, and vpon Bebo, and vpon the house of Diblahaim,

23 And vpon Kirathaim, and vpon Beth-gannul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bosrah, and vpon all the citie of the lande of Moab saue orneere.

25 The house of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for he magnified himselfe against the Lord: Moab shall wallowe in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though he had bin found among theeues? for when thou speakest of him, thou art pmooued.

28 Wee that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue, that maketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moab (hee is exceeding proude) his skoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I knowe his wrath, saith the Lord, but it shall not bee so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall moune for the men of Kir-heres.

32 Wine of Sibnah, I will weepe for thee, as I weep for Fazer: thy plants are gone ouer the sea, they are come to the sea of Fazer: the destroyer is fallen vpon thy summer fruites, and vpon thy vintage,

33 And now, and gladnesse is taken from the plentifull field & from the lande of Moab: and I haue caused wine to faile from the wine press: none shall tread with shovelling: their shovelling shall be no shovelling.

34 From the cry of Heshbon vnto Ela-

leh, and vnto Jahaz haue they made their noyle: from Zoar vnto Horonaim, the helper of thire yeere olde shall go lowing: for the waters alio of Ammin shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offered in the hie places, & him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shaine, and mine heart shall sound like a shaine for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 For euery head shall be balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall bee vpon all the house toppes of Moab & in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, sayeth the Lord.

39 They shall howle, saying, How is hee destroyed? How hath Moab turned the backe with shame? so shall Moab be a derision, and a teare to all them about him.

40 For thus saith the Lord, Behold, he shall flie as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wome, and the mightie mens hearts in Moab at that day shall bee as the heart of a woman in trauell.

42 And Moab shall bee destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 Feare, and pit and snare shall vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, and hee that getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, even vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled stood vnder the shadowe of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the toppes of the seditious children.

46 We be vnto thee, O Moab: the people of Chemosh perisheth: for thy finnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the Lord of the iudgement of Moab.

CHAP. XLIX.

1 The words of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus saith the Lord, What Israel no lonnes? or hath hee none heire? Why then hath their king possessed Gad? and his people dwelt in his cities?

2 Therefore beholde, the dayes come, saith the Lord, that I will cause a noyle of

uiritie, they inuaded the countrey of Gad. b Towit, of the Ammonites. c Meaning, of the Israelites.

t *Reade Isa. 15. 5.*

u Their custome was to play on flutes or instruments, heaue and graue tunes at burials and in the time of mourning, as Matth. 9. 23.

Isa. 15. 2. 3. Ezek. 7. 18. Ior. shauen.

x That is, Nebuchad-nezzar, as Chap. 49. 22.

y He that escapeth one danger, shall be taken of another, *Isa. 24.*

z They fled thither, thinking to haue succour of the Ammonites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vaunted themselves of their idole, as though he could haue delended them.

c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the river Arnon, and after that the renne tribes were caried away into capti-

warre

d Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

e In thy plentiful country, f Signifying that power and riches when not prevaile as God wil execute his iudgements.

g That is, without looking backe, & as every one can finde a way to escape. h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shal turne backe, and invade your land, & possesse it.

l Meaning, that God would venterly destroy them, and not spare one, though y grape gatherers leaue some grapes, and theeuces seeke but till they haue enough, Oba. 1. 5.

m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pities thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q Towr, Nebuchad-nezzar, after he hath overcome Iudah which is meant by the swelling of Iordan, that come against mount Seir and Edom.

r That is, the Israelites, whose the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, y Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shalbe burnt with fire: then shall Israel possesse thole that possessed him, saith the Lord.

3 Howbe, D Heshbon, for Ai is wasted: erie ye daughters of Rabbah: girde you with sackcloth: mourne and cunne to and fro by the hedges: for their king shall goe into captiuitie, and his Priestes, and his Princes likewise.

4 Therefore gloriest thou in the valleys: thy valley floweth away, O rebellious daughter: thee trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring a feare vpon thee, layeth the Lord God of hostes, of all chole that be about thee, and ye shalbe scattered euery man & right forth, and none shall gather him that fleeth.

6 And Afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wilddome no more in Teman: Is counsell perished from their children: Is their wilddome banished?

8 Flee, ye inhabitants of Dedan (k) they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation,

9 If the grape gatherers come to thee, would not they not leaue some grapes? if theeuces come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 I sawe thy fatherlesse children, and I will preserue them aloue, and let thy widowes trust in mee.

12 For thus saith the Lord, Beholde, they whole iudgement was not to dunke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely dunke of it.

13 For I haue sowne by my selfe, layeth the Lord, that O Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against y her, and rise vp to the battel.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepst y height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, & shall hiss at all the plagues thereof,

18 As in the overthrow of Sodome, & of Gomorah, and the places thereof neere a-

bout, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, he shall come vp like a Lyon from the swelling of Iordan vnto the strong dwelling place: for I will make Israel to rest, euen I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that hee hath conceived against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and sic as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 ¶ Vnto Damascus he saith, Hamath is contoured and Arpad, for they haue heard euill tidings, & they are faint hearted as one on the fearefull sea that cannot rest. Damascus is discouraged, and turneth herselfe to flight, and feare hath leasened her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious citie not reuered, the citie of my toy?

26 Therefore her yong men shall fall in her streetes, and al her men of warre shalbe cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 ¶ Vnto Kedar, and to the kingdoms of Hazor, which Nebuchad-nezzar King of Babel shall linte, thus layeth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tentes and their flockes shall they take away: yea, they shall take to them selues their curtains, and al their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (e) they haue consulted to dwell) O ye inhabitants of Hazor, layeth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ¶ Arise, and get you vp vnto the wealtie nation, that dwelleth without care, layeth the Lord, which haue neyther gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, and the multitude of their cattell a spoyle, and I will scatter them vnto all windes, and to the vmost corners, and I will bring their destruction from all the sides thereof, layeth the Lord.

will dwell in your places. f Hee sheweth that they of Hazor will see to the Arabians for succour, but that shall not auail them.

q Towr, Nebuchad-nezzar, after he hath overcome Iudah which is meant by the swelling of Iordan, that come against mount Seir and Edom.

r That is, the Israelites, whose the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, y Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemy.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole country.

z When these heard the sudden comming of the enemy.

a He speaketh this in the person of the King and of them of the country, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, i. King.

c Meaning, the Arabians, and their borderers.

d Because they wiled to dwell in tents, he nameth the things that pertain thereunto.

e The enemies

f Hee sheweth that they of Hazor will see to the Arabians for succour, but that shall not auail them.

g That is Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, hee sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad nezzar there. And in these propheties Jeremiah speaketh of those countries, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazer shall bee a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 The words of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hostes, Wehold, I wil breake the bow of Elam, even the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & wil scatter them towards all these windes, and there shalbe no nation, whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will let my thyrone in Elam, and I will destroy both the king and the princes from thence, sayeth the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministerie of Jeremiah the Prophet.

2 Declare among the nations, and publish it, & set vp a standard, proclaime it, and conceale it not: say, Babel is taken, Bel is confounded, Berothach is broken downe: her idoles are confounded, and their images are burst in peeces.

3 For out of the North there cometh vpon a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall covenant that shall not be forgotten.

6 For people hath bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from a mountaine to hill, and forgotten their resting place.

7 All that founde them, haue denoured them, and their enemies laide, & did offend not, because they haue sinned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.

8 Iflee from the middes of Babel, and

depart out of the land of the Caldeans, and be ye as the hee goates before the flocke.

9 For so, I will raise, & cause to come vpon against Babel a multitude of mightie nations from the North country, and they shall fight themselves in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a people: all that spoyle her, shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calves in the grass, and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and shee that bare you, shall be ashamed: beholde, the vttermost of the nations shalbe a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euer one that goeth by Babel, shall be astonied, and shall at all her plagues.

14 Put your selues in aray against Babel round about: all ye that bende the bowe, shooete at her, spare no arrowes: for she hath sinned against the Lord.

15 Crie against her round about: shee hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him, that handeth the sieche in the time of haruest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the Lyons haue dispersed them: first the King of Asshur hath deuoured him, and last this Nebuchad nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the King of Babel, and his lande, as I haue visited the king of Asshur.

19 And I wil bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, & they shall not bee found: for I will be mercifull vnto them, whome I reſerue.

21 Goe vpon against the lande of the rebeles, euen against it, and against the inhabitants of it: Dekod: destroy, and lay it waste after them, sayeth the Lord, and doe according to all that I haue commaunded thee.

22 A crie of battell is in the lande, and of great destruction.

23 How is the hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I haue

k That is, most forward & without feare.

l Shall be made rich thereby.

m For ioy of the victorie, that yee had against my people.

n In signe of contempt and disdain.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, & their worke, his worke, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselves, it is here called sinne.

q Or, yeelded, or made peace.

q Destroy her so that none bee left to labour the ground, or to take the fruite thereof.

r Meaning, Tiglath pelezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Benjamin.

t That is, Babylon: thus the Lord sayeth vpon Cyrus.

u Nebuchad nezzar, who had smitten downe

all the princes, and the people of the world.

¶ Ebr. hand.

a After that God hath vied the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel

e Reade Chap. 31. 9.

f Their gouernours & ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies. i When God shall deliuer you by Cyrus.

24 I haue feared thee, and thou art taken, O Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her & from the utmost border: open her store houses: treade on her as on the heaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullocks: let them go downe to the slaughter. Vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call by the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: recompence her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene psonde against the Lord, euen against the holy one of Israel.

30 Therefore shall her strong men fall in the streetes, and alther men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O psonde man, saith the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the psonde shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hostes. The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeemer, whose name is the Lord of hostes, he shall auenge their cause, that he may giue rest to the lande, & disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the soothsayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their chariots, and vpon all the multitude that are in the middes of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they dote vpon their idols.

39 Therefore the Zimms with the Zimms shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorrah with the places thereof neere about,

saith the Lord: so shall no man dwell there, neither shall the sonne of man remayne therein.

41 Beholde, a people shall come from the North, and a great nation, and many kings shall be rapled vp from the coasts of the earth.

42 They shall holde the bowe and the buckler: they are cruell and vniuersall: their voice shall roare like the sea, and they shall ride vpon horses, and be put in array like men to battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes waxed feeble: for he came vpon him, euen sorow as of a woman in trauaile.

44 Beholde, he shall come vp like a lyon from the dwelling of Jordan vnto the strong habitation: for I will make Israel to rest, and I will make them to haue away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that he hath deuised against Babel, and his purpose that he hath conceived against the land of the Caldeans: surely the least of the flocks shall draw them out: surely hee shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, & the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed, 41 The vaine confidence of the Babylonians, 43 The vanity of idolaters, 59 Jeremiah giueth his booke to Sheraiah.

Thus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants I that lift vp their heart against me, a destroying wind.

2 And will send vnto Babel fanners that shall make her, and shall empty her lande: for in day of trouble they shall be against her on every side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his hyganbme, will I say, Spare not her strong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 Flee out of the mids of Babel, and deliver every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if Babylonians, she may be healed.

9 The wound haue cured Babel, but the

c Meaning, that the Persians should gather their armie of many nations,

d Which is meant of Belshazzar, Dan.

5. 6. Chap. 49. 19.

e Reade Chap. 49. 19.

|| Or, of the lande that rise vp,

a The Medes and Persians, that shall destroy them as the winde doth the chaffe.

b Though they were forsaken for a time, yet they were not utterly cast off as though their husband were dead.

c He sheweth y there remaineth nothing for them that abide in Babylon, but destruction, Chap.

17. 6. & 48. 6.

d By whom the Lord poured out the drinke of his vengeance to whom it pleased him.

e For the great afflictions & they haue felt by the Lord, if Babylonians, shall 21. 9.

the reuel. 14. 8.

Ebr. from the ende.

x Her princes and mightie men.

y Of the Iewes which should be delivered by Cyrus.

Reuel. 18. 6.

z Me sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

a Ebr. Iyers, a For Cyrus did cut the river Euphrates and deuised the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who conspired against him, because he had gilded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13.

21. Ebr. formes of the ostriches, or yong Gen. 19. 24. 39. 13. 19.

f Thus people of God exhort one another to go to Zion and praise God, g In approving our cause and punishing our enemies. || Or, fill, multiply. h For the wrong done to his people, & to his Temple, chap. 50, 28.

could not be healed: forsake her, and let vs grieve every one vnto his owne countrey: for her iniquities is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows: gather the shields: the Lord hath rapted by the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set by the standard vpon the walles of Babel, make the watch strong: set by the watchmen: prepare the shouters: for the Lord hath both denied, and done that which hee spake against the inhabitants of Babel.

13 When I dwelled vpon many waters, abundant in treasures, thine ende is come, even the ende of thy countynesse.

14 The Lord of hostes hath sworn by him selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giveth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascende from the endes of the earth: he turneth lightnings to rapine, and bringeth forth the winde out of his treasures.

17 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

18 They are vaine, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdoms.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and pong, and by thee will I breake the pong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oren, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldees, as theyr euill, that they haue done in Zion, even in pourt light, saith the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which despoilest all the earth: and I will stretch out mine hand vpon thee, and will thee downe

from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set by a standard in the laide: blowe the trumpets among the nations: prepare the nations against her: call by the kingdoms of Astarat, Minni, and Ashchenaz against her: appoint the yince against her: cause horses to come by as the rough caterpillers.

28 Prepare against her p nations with the kings of the Medes, the dukes thereof, and the yinces thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the denice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remaigne in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall rume to meete the poste, and a messenger to meete the messenger, to shew the king of Babel, that his cite is taken on a sbe thereof.

32 And that the passages are stopped, & the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel is like a threshing flooe: the time of her threshing is come: yet a litle while, and the time of her harvest shall come.

34 Nabuchad-nazzar the king of Babel hath deuoured me, and destroyed me: he hath made me an empye vessel: he swalloweth me vp like a dragon, and filled his bels with my delicates, and hath cast me out.

35 The spoile of me, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, that Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will dye by the sea, and die by her springs.

37 And Babel shall be as sheepes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelpes.

39 In their heate I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goates.

41 How is y Schelech taken? and how is the glorie of the whole earth taken? how is Babel become an astonishment among the nations?

42 The sea is come vpon Babel: there is couer with the multitude of the waves thereof.

p From thy strong holdes and fortresses.

q By these three nations hemmed Armenia the hier, & Armenia the slowen, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria & Gabatha Belhazzars captaines.

s When she shall become vpon and threshed.

t This is spoken in the person of the Jewes, bewailing their state and the crueltye of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his. v When they are inflamed with surfeiting, and drinking, I will feast with them, alluding to Belhazzars banquet, Dan. 5. 2. Meaning Babel, as chap. 5. 2. z The great armie of the Medes, Persians.

i For the land of Caldea was full of rivers which ranne into Euphrates. || Or, measure. x Ebr. his soule. Amos 6. 3. Chap. 10. 2.

k Read Chap. 10. 14.

l When God shall execute his vengeance, m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate. n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50, 23.

o Not that Babylon stood on a mountaine, but because it was strong, and seemed invincible.

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countries.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the sixth yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged thee thousand gentlemen besides the common people.

c All creatures in heaven & earth shall reioyce and praye God for the destruction of Babylon the great enemy of his Church. d Babylon did not onely destroy Israel, but many other nations. e Yet that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foor high.

h I will so astonish them by afflictions, that they shall not knowe which way to turne them.

43 Her cities are desolate: the lande is drye and a wilderness, a lande wherein no man dwelleth, neither doth the soune of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall runne no more vnto him, and þ wall of Babel shall fall.

45 Opp people, go out of the mids of her, and deliuer þe enery man his soule from the ferce wrath of the Lord,

46 Least your heart turne faint, and ye feare the ruinour, that haue heard in the land: the ruinour shall come this peece, and after that in the other þ peece shall come a ruinour, and cruell in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her name shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers that come vnto her from the North, sayth the Lord.

49 As Babel caused the flapping of Israels sail, so by Babel the name of all the earth did fall.

50 Ye that haue escaped the sword, goe away, stand not still: remember the Lorde a fauour off, and let Ierusalem come vnto your minde.

51 We are confounded because we haue heard reproche: thame hath covered our faces, for strangers are come into þ Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, sayth the Lord, that I will visite her grauen images, & though all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though she should defend her strength on high, yet from me shall her destroyers come, sayth the Lord.

54 A found of aerie cometh from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath lapd Babel waste, & destroyed from her the great voice, and her waioies shall roare like great waters, & a found was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will make drinke her princes, and her wise men, her dukes, & her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayth the King, whose name is the Lord of hostes.

58 Thus sayth the Lord of hostes, The thick wall of Babel shall be broken, and her high gates shall be burnt with fire, & the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremiah þ Prophet

prophet commaunded Sheraiah the sonne of Neriah, the sonne of Shaalchiah, when hee went with Zedekiah the king of Iudah into Babel, in the fourth yere of his reigne; & this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euil that should come vpon Babel: euen all these things, þ are written against Babel.

61 And Ieremiah sayde to Sheraiah, When thou comest vnto Babel, & shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt bind a stone to it, and cast it in the mids of Euphrates.

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the dust, that I will bring vpon her: and they shall be wearie. Thus saie the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and led like a king.

Zedekiah was one and twentie peece of age when he began to reigne, & he reigned eleven yeres in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against þ King of Babel.

4 But in the ninth peece of his reigne, in the tenth moneth, the tenth day of the moneth came Iechuchad-nezar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built forties against it round about.

5 So the citie was besieged vnto the eleventh peece of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bycade for the people of the land.

7 Then the citie was broken by and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wilderness.

8 But the arme of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his hoste was scattered from him.

9 Then they tooke the King and carried him by vnto the King of Babel to Riblah in the land of Hamath, where hee gaue iudgement vpon him.

10 And þ King of Babel slew the sonnes of Zedekiah, before his eyes: he slawe also all the princes of Iudah in Riblah.

11 Then he put out þ eyes of Zedekiah, and

This was not in the time of his captiuitie, but before, when he went either to Granulace Nebuchad-nezar, or to intreate of some matters, I. S. Iohn in his rendition alludeth to this place when he sayeth that the Angel tooke a stone and cast it into the sea, saying thus: thus doo I doo the thing which thou hast said, that the destruction of Babylon, Re 18. 21. They shall not be able to resist, but shall labour in vaine.

2. King. 24. 18. 2. Cor. 11.

a So the Lorde punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemy vpon him to leade him away and his people.

2. King. 25. 1. and chap. 39. 1.

b Reade Chap. 39. 4.

c Read 2. King. 25. 6. and Chap. 39. 5.

d In the 3. kin. 25.8. it is called the seueneth day, because the fire began then, and so continued to the tenth.
e That is, which was his seruant, as 2. King 25.8.

and h king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the tenth day of the moneth (which was the nineteenth peere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Jerusalem.

13 And burnt the house of the Lord, and the kings house, & all the houses of Jerusalem, & all h great houses burnt he w fire.

14 And all the armie of the Caldians h were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the cite, and those that were seld, & fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan h chiefe steward left certaine of the poore of the land, to disse the vines, and to till the land.

17 Also the pillars of brasie that were in the house of the Lord, and the bales, and the brasen Sea, that was in the House of the Lord, the Caldians brake, & caried all the brasie of them to Babel.

18 The pots also, & the s beforems, and the instruments of musicke, & the basins, & the incense dishes, and all the vessels of brasie wherwith they ministered, tooke they away.

19 And the bowles, & the Alhyans, and the basins, & the pots, & the candlestickes, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bales, which king Salomon had made in the House of the Lord: the brasie of all these vessels was without h weight.

21 And concerning the pillars, h height of one pillar was eightene cubites, and a thicke of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was holowe.

22 And a chapter of brasie was vpon it, and the height of one chapter was fve cubites with networke, and pomegranates vpon the chapters round about, all of brasie: the second pillar also, and the pome-

granates were like vnto these.

23 And there were ninete & fve pomes granates on a side: and all the pomegranates vpon the networke were an hundredth round about.

24 And h chiefe steward tooke Sheraiah the chiefe Priest, & Zephaniah h the second Priest, and the three keepers of the doore.

25 He tooke also out of the cite an Euznuch, which had the ouersight of the men of warre, and seven men that were in the kings presence, which were founde in the cite, & Sopher capitaine of the poste who mastered the people of the land, and threescore men of the people of the land, h were found in the mids of the cite.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and sowe them in Riblah, in the lande of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the seventh peere, euen thre thousand Iewes, and thre and twentie.

29 In the eighteenth peere of Nebuchad-nezzar he caried away captiue fro Jerusalem, eight hundredth, thirtie & two persons.

30 In the thre & twentieth peere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seven hundredth fourtie and fve persons: all the persons were foure thousande and fve hundredth.

31 And in the seuen & thirtieth peere of the captiuitie of Jehoiachim king of Iudah, in h twelft moneth, in the fve & twentieth day of h moneth, Evil-merodach king of Babel, in the first peere of his reigne, lift h head by the head of Jehoiachim king of Iudah, and brought him out of prison.

32 And spake kinde vnto him, & set his throne about the throne of the kings, that were with him in Babel.

33 And changed his prison p garments, and hee did continually eate bready before him all the daies of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euer day a certaine, all the daies of his life vntill he died.

i But because of the roundnes more could bee scene but ninete, and fixe.
k Which serued in the hie Priests stead, if hee had any necessary impediment.

l In the 2. king. 25.19. is read but of fve: those were the most excellent, & the other two, which were not so noble, are not there mentioned with them.

m Which was the latter ende of the twentieth yeere of his reigne, and the beginning of the eight.

n In the latter ende also of that yeere, & the beginning of the nineteenth.

o That is, restored him to libertie and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length hee had rest and quietnes because he obeyed Ieremiah the Prophet, where, as the other were cruelly ordered, that would not obey him.

f Of these pillars, read 1. King. 7.15.

g Which were also made of brasie, as 1. king. 7.45.

h It was so much in quantitie.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to bee now desolate. b Which had chiefe rule ouer many prouinces & countries.

1 The Prophet bewaileth the miserable estate of Ierusalem, & sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the E-brew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.



Howe doeth the cite remaine solitarie that was full of people: shee is as a Widow: shee that was great among the nations, and p prince

Lamentations.

CHAP. I.

among the prouinces, is made tributarie.

2 She weepeth continually in h night, and her teares runne downe by her cheekes: among all her 4 loners, shee hath none to comfort her: all her friendes haue dealt unfaithfully with her, and are her enemies.

3 Iudah is caried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the straites.

4 The wayes of Zion lament, because

c So that shee can keeth no rest.
d Meaning, the Egyptians and Assyrians, which promised helpe.

e For her cruelty toward the poore, & oppression of seruants, Iere. 34.11.

f As they vfed to come vp with mirth and ioy, *Plal. 42. 4.*

g *Ebr. biterneffe.* But it is, haue rule ouer her, *Deut. 28. 44.*

h As men pined away with sorrow and that haue no courage,

i In her miserie she considered the great benefits and commodities that she had lost.

k At her religion and seruing of God, which was the greatest grief to the godly.

10 Or, driven away. l She is not ashamed of her sinne, although it be manifest.

g Ebr. hath magnified himselfe. m God forbid that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, *Deut. 23. 3.*

n Thus Ierusalem lamenteth, mouing others to pittie her and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions,

p To the intent that we might seeke vnto him for remedie,

q Mine heauie finnes are continually before his eyes, as he chargeth a thing to his hand for a remembrance,

r He hath troden them vnder foote, as they that tread grapes in the winepresse.

Ier. 14. 17. *chap. 2. 18.*

no man commeth to the solemne feastes: all her gates are desolate: her priests sigh: her virgines are desolified, and shee is in heaviness.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like hartes that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and al her pleasant things, that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersaries saw her, and did mocke at her. *Sab-*

baths.

8 Ierusalem hath grievously sinned, therefore shee is in derision: all that haue honoured her, despise her, because they haue seene her filthynesse: yea, shee sigheth and turneth backeward.

9 Her filthynesse is in her skirts: she remembered not her last end, therefore shee came downe wonderfully: shee had no comforter: *o Lord,* behold mine affliction: for the enemy it is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for shee hath seene the Heathen enter into her Sanctuary, whome thou biddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their heads: they haue giuen their pleasant things for meate to refresh the soule: see, *o Lord,* and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way: behold, and see, if there be any sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath hee sent fire into my bones, which preuaile against me: he hath spread a net for my feete, and turned me backe: he hath made me desolate, and daily in heauiness.

14 The yoke of my transgressions is bounde vpon his hand: they are wayped, and come by vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee: hee hath called an assemblie against mee to destroy my yong men: the Lord hath troden a winepresse vpon the begin of the daughter of Iudah.

16 For these things I weepe: mine eye, mine eye callesth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuaile.

17 Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round

about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, but they deceived me: my priests and mine elders perished in the cite while they sought their meate to refresh their soules.

20 Beholde, *o Lord,* howe I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heauiness: the sword spyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednesse come before thee: *o Lord,* vnto them, as thou hast done vnto me, for al my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

Howe hath the Lord darkened the daughter of Zion in his wrath: and hath cast downe from heauen vnto the earth the beautie of Israel, and remembered not his footstool in the day of his wrath.

2 The Lord hath destroyed all the habitations of Iakob, and not spared: hee hath throwne downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: hee hath pollard the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the house of Israel: he hath drawn backe his right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about.

4 Hee hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Irael, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his tabernacle, as a garden, hee hath destroyed his congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuary: he hath giuen it to the hand of the enemy the wallis of her palaces: they haue made a noise in the house of the Lord, as in the day of solennitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn

Which because of her pollution was separated from her husband, *Leuit. 15. 19.* and was abhorred for the time. *g Ebr. mouth.* f That is, they died for hunger.

t Of desiring vengeance against the enemy, *reade Ier. 17. 20. and 18. 21.* *10 Or, gather them like grapes.*

a That is, brought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple, or to the Arke of the couenant, which was called the footstool

of the Lord, because they should not set their mindes so lowe,

but lift vp their hearts toward the heauens,

d Meaning, the glory & strength, as *1. Sam. 2. 1.*

e That is, his favour which hee was wont to send vs, when our enemies oppressed vs.

f Shewing that there is no remedie but destruction, where God is the enemy.

g As the people were accustomed to praise God in the solemne feasts with a loude voyce: so now the enemies blaspheme him with showing and crying.

h This is a figurative speech, as that was, when he said the wees did lament, Chap. 3. 4. meaning, that his sorowe was so great, that the insensible things had their part thereof. *Or, finde.*

his hand from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are linke to the ground: hee hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets receive any vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground, and keepe silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is pained upon the earth, for the destruction of the daughter of my people, because the children and sucklings *Or, swaine* in the streets of the citie.

12 They have layde to their mothers, *Or, faine.* Where is bread and drinke? when they swooned, as the wounded in the streets of the citie, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem: what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophesies, and causes of banishment.

15 All that passe by the way, clap their handes at thee: they hisse and gnash their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the top of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs denoue it: certainly this is the day that wee looked for: we haue found and seene it.

17 The Lord hath done that which he had purposed: hee hath fulfilled his word that he had determined of old time: hee hath shewen done, and not spared: hee hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, erie in the night: in the beginning of the watches pwayne out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of the yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruite, and children of a spanne long shall the Priest and the Prophet bee slaine in the Sanctuary of the Lord?

21 The yong & the olde lie on the ground

in the streets: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of the wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

Or, enemies whom I feared.

CHAP. III.

I Am the man that hath seene affliction in the roo of his indignation.

2 Hee hath led me, and brought mee into darkenesse, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath he caused to waie older, and he hath broken my bones.

5 He hath builded against mee, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about mee, that I can not get out: hee hath made my chaines heauie.

8 Also when I erie and shoute, he shutteth out my prayer.

9 He hath stopped by my wayes with hewen stone, and turned away my paths.

10 Hee was into mee as a beare lying in waite, and as a lyon in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made mee a marke for the arrowe.

13 He caused the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me drunken with wormewood.

16 Hee hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I saide, My strength and mine hope is perished from the Lord,

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed every morning: great is thy faithfulness.

24 The Lord is my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20. 3. b Hee speaketh this as one that felt Gods heauie iudgements, which hee greatly feared, and therefore fettereth them out with this diuertise of words. c This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner. d And keepeth me in holde, as a prisoner. e He hath no pite on mee. f Hebr. finnes. g With great anguish and sorowe he hath made me to lose my sense. h Thus with paine he was driven to and fro betwene hope and despair, as the godly oft times are, yet in the end the Spirit getteth the victorie. i Hee sheweth that God thus vseth to exercise his, to the intent, that hereby they may know themselves and feele his mercies. i Considering the wickednesse of man, it is maruail that any remaineth alieue: but onely that God for his owne mercies sake, and for his promise, will euer haue his Church to remaine, though they be neuer so fewe in number. Is. 1. 9. k We feele thy benefites dayly. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16. 5.

Or, faine.

Or, wheate and risme.

Or, powred out the soule.

i Meaning, that her calamitie was so euident, that it needed no witness.

k Because the false prophets called themselves Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reprove the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction. *Or, burdens.* *Leu. 26. 15, 25. deu. 28. 15, 25.*

Ier. 14. 17. chap. 1. 16.

Or, brought up in their owne hands.

in him, and to the soule that seeketh him.

26 It is good both to trust and to waite for the saluation of the Lord.

27 It is good for a man that hee beare the yoke in his youth.

28 He sturth alone, and keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord wil not forsake for euer.

32 But though he send affliction, yet wil he haue compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men.

34 In stamping vnder his feete all the prisoners of the earth.

35 In ouerthrowing the right of a man before the face of the most High.

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is hee then that saith, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the lining man sorrowfull: man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe vnto the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast flaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer shoulde not passe through.

45 Thou hast made vs as the offscouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth our riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased mee loze like a bird, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lower dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.

57 Thou diestest nere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redeemed my life.

59 O Lord, thou hast seen my wrong, iudge thou my cause.

60 Thou hast scene all their vengeance, and all their deuiles against me.

61 Thou hast heard their reproch, O Lord, & all their imaginations against me:

62 The lips also of thole that rose against me, and their whispering against mee continually.

63 Beholde, their sitting downe and their rising vp, how I am their song.

64 Give them a recompense, O Lord, according to the worke of their handes.

65 Give them ill sorow of heart, euen thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. II.

Howe is the golde become so dimme: the most fine golde is changed, and the stones of the Sanctuarie are scattered in the corner of euery streete.

2 The noble men of Zion comparable to fine golde, how are they esteemed as earthen pitchers, euen the worke of the hands of the potter.

3 Euen the Dragons drabe out the beasts, and giue sucke to their yong, but the daughter of my people is become cruell like the ostriches in the wilderness.

4 The tongue of the sucking childe cleueth to the roote of his mouth for thirst: the yong children aske bread, but no man vnderstandeth it vnto them.

5 They that did feede delicately, perish in the streets: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was destroyed as in a moment, and I none pitched camps against her.

7 Her Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished sapphire.

8 Nowe their bilage is blacker then a cole: they cannot knowe them in the streets: their skane cleaueh to their bones: it is withered, like a stocke.

9 They that be flaine with the sword are better, then they that are killed with hunger: for they fade away as they were stricken though for the fruites of the field.

10 The handes of the pitifull women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleued that the aduersary and the enemy should haue entred into the gates of Ierusalem:

13 For the sines of her prophets, and the iniquities of her priests, that haue shed the blood of the iust in the middes of her.

Dauid.

14

By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests, *Psalm. 28. 4*

For, an obstinate heart.

For, which are of small estimation, and haue none honour.

Though the dragons be cruell, yet they pitty their yong and nourish them, which thing Ierusalem doth not.

The women forsake their children as the Ostrich doth her eggs, *Iob. 39. 17*

Genes. 19. 33. *For, no strenght was against her.*

Numb. 6. 2.

They that were before most in Gods fauour are now in g. carcest abomination vnto him.

For lacke of fooode they pine away and consume.

He meaneth that these things are come to passe therefore, contrary to all mens expectation.

m He sheweth that we can neuer beginne too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience wayteth for succour.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore.

q He doeth not delight therein.

r He sheweth that nothing is done without Gods providence.

s That is, aduersitie, and prosperitie, *Amos 3. 6*

t When God afflicteth him.

u That is, both hearts and hands: for els to lift vp the hands is but hypocrisy.

x I am overcome with fore weeping for all my people.

y Reade Ierem. 37. 16. how he was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the citie was full. i Meaning, the heathen which came to destroy them, could not abide them. || *Or, face.*

k That is, the enemies. l He sheweth two principall causes of their destruction: their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians. m Our king Iosiah, in whome stood our hope of Gods fauour, and on whome depended our state and life, was slaine, whom he callethe anointed, because he was a figure of Christ. n This is spoken by derision. || *Or, shew thy nakednes.* o He comforteth the Church by that after seuerie yeeres their sorowes shall haue an end, where-as the wicked should bee tormented for ever.

a This prayer as is thought, was made when some of the people were caried away captiue others, as the poorest, remained, and some went into Egypt and other places for succour, albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

14 They haue wandred as blinde men in the streetes, and they were polluted with blood, so that i they woulde not touch their garments.

15 But they cryed vnto them, Depart ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue layd among the heathen, They shal no more dwell there.

16 The anger of the Lord hath scattered them, hee will no more regard them: k they reuerenced not the face of the Princes, nor had compassion of the Elders,

17 Whyles wee wayted for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our aide is come.

19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and layde waite for vs in the wildernesse.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome we sayde, Under his shadowe we shall be preferred alure among the heathen.

21 Reioyce and bee glad, o Daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunken i and vomit.

22 The punishment is accomplished, Daughter Zion: he o will no more cary thee away vnto captiuitie, but he will visite thine iniquitie, o Daughter Edom, he will discouer thy finnes.

n This is spoken by derision. || *Or, shew thy nakednes.* o He comforteth the Church by that after seuerie yeeres their sorowes shall haue an end, where-as the wicked should bee tormented for ever.

CHAP. V.

The prayer of Ieremiah.

R Emember, O Lord, what is come vpon vs: a consider, and beholde our reproch.

2 Our inheritance is turned to the strangers, and the poorest, remained, and some went into Egypt and other places for succour, albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

gers, our houses to the aliens.

3 Wee are fatherlesse, euen without father, and our mothers are as widowers.

4 We haue drunken our b waters for money, and our wood is sold vnto vs.

5 Our neckes are vnder persecution: we are wearie, and haue no rest.

6 We haue giuen our c hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their d iniquities.

8 Seruants haue ruled ouer vs, and none woulde deliuer vs out of their handes.

9 Wee gate our bread with the perill of our liues, because of the sword e of the wildernes.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They desiled the women in Zion, and the maidens in the citie of Iudah.

12 The princes are hanged by b f their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder a the wood.

14 The Elders haue ceased from the h gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart was heauie for these thinges, our i eyes are dimme.

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lorde, remainest for k euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lorde, and we shal be turned: renew our dayes as of olde.

22 But thou hast utterly reiected vs: thou art exceeding angrie against vs.

nant and mercies can neuer faile. l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before we can turne to him. Irem 31.18.

b Meaning, their extreme seruitude and bondage. c We are ioynd in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bene punished for their finnes, so we that are culpable of the same finnes, are punished. e Because of the enemye that came from the wilderness, and would not suffer vs to go and seeke out necessarie foode.

f That is, by the enemies hand.

g Their slaerie was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore they coulde not.

Ezekiel.

THE ARGVMENT.

AFTER that Iehoiachin by the counsell of Ieremiah and Ezekiel had yellected himselfe to Nebuchad-Nezzar, and so went into captiuitie with his mother and diuers of his Princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainly bee destroyed, and the people greuously tormented by Gods plagues, in so much that they that remained, should bee brought into cruell bondage. And lest the godly shoulde despaire in these great troubles, hee assured them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioycied in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this Booke are many notable promises, and in whom the glory of the newe Temple shoulde perfectly bee restored. Hee prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudea, and there began in the fifth yere of Iehoiachins captiuitie.

C H A P. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His kindred. 5 The vision of the four beasts. 26 The vision of the throne.

I Came to passe in the thirtieth yeere in the fourth moneth, and in the first day of the moneth (as I was among the captiues by the river Chebar) that the heavens were opened, and I sawe visions of God.

2 In the first day of the moneth (which was the first yeere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was vpon him.

4 And I looked, and behold, a whirlewinde came out of the North, a great cloud and a fire wayped about it, and a brightnesse was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of Amber.

5 Also out of the mids thereof came the likenesse of foure beasts, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

8 And the handes of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were soyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as the face of a man: and they foure had the face of a lion on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out about: two wings of euery one were soyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire rann among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and returned like vnto lightning.

15 I Knew as I behelde the beasts, behelde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles and their

wooke was like vnto a chrysolite: and they k The Ebrewe foure had one forme, and their facion, and their woorde was, as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also bringes, and height, and were fearful to behold, and their rings were full of eyes, round about them foure.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto chrysell, spread ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, and as the voyce of the Almighty, even the voyce of speech, as the noyse of an hoste: and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the facion of a thronelike vnto a sapphire stone, and vpon the similitude of the thronelike was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of Amber, and as the similitude of fire round about within it to looke to, even from his loynes upward: and to looke to, even from his loynes downward, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

C H A P. II.

The Prophet is sent to call the people from their error.

And he sayd vnto me, Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

The Ebrewe word is, rarshishy meaning, that the colour was like the Cilician sea, or a precious stone so called.

Or, the trane.

Which declared the swiftness, and the fearfulness of Gods iudgements.

Which signified that they had no power of themselves, but onely waited to execute Gods commandment.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakness of flesh.

a That is, the Lord.

b Meaning man, which is

c So that hee could not abide Gods presence till Gods Spirit did enter into him.

† Ebr. hard of face. d This declareth on the one part Gods great affection towards his people, that notwithstanding their rebellion, yet he will send his Prophet among them, and admonisheth his ministers on the other part that they cease not to doe their dutie, though the people be never so obdurate: for the worde of God shall bee either to their salvation or greater condemnation.

e Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to doe their duties. f He doeth not onely exhort him to his dutie, but also giueth him 7 meanes where-with he may be able to execute it. g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 And the Spirit entered into me, when he had spoken vnto mee, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are impudent children, and stiffhearted: I doe send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraide of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor be afraide at their looks, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he layed it before me, and it was written within and without, and there was written therein, Lamentations, & mourning, and woe.

CHAP. III.

1 The Prophet beinge fidele with the worde of God, and with the constant boldnesse of the Spirit, sent vnto the people that were in captiuitie, 17 The office of true ministers.

Mouer hee sayd vnto mee, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as hony.

4 And he sayd vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknoen tongue, or of an hard language, but to the house of Israel.

6 Not to many people of vnknoen tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiffhearted.

8 Behold, I haue made thy face strong against their faces, and thy forehead hard against their foreheades.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraide at their looks: for they are a rebellious house.

10 He sayd moreover vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And go and enter to them that are led away captiues vnto the children of my people, and speake vnto them, and tell them, Thus sayeth the Lord God: but surely they will not heare, neither will they in deede cease.

12 Then the Spirit tooke me vp, and I heard behinde mee a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that toucheth one another, and the rattling of the wheeles that were by them, euen a noyse of great rushing.

14 So the Spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them 7 seuen dayes.

16 And at the ende of seuen dayes, the wordes of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Perif thou waerne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou shalt deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness and commit iniquitie, I will lay a stumbling blocke before him, and he shall die, because thou hast not giuen him warning: hee shall die in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Acquittethesse, if thou admonish that righteous man, that the righteous sinne not, and that he deeth not sinne, he shall liue because he is admonished: alio thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he sayd vnto me, Arise, and

Rom. 1. 28. 1 Which seemed to haue bene done in faith, and were not. m That is, the Spirit of prophesie.

b God promisseth his assistance to his ministers, and that he will giue them boldnesse and confidence in their vocation, Isa. 50. 7. Iere. 1. 18. micah 3. 8.

c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie should not bee diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious afflictions.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduermiration vnder his iudgements.

h Of this, reade Chap. 33. 2.

i I he that hath bene instructed in the right way turne backe.

k I will giue him vp into reprobat minde,

for valley.

goe into the fieldes, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fieldes, beholde, the * gloire of the Lord stood there, as the gloire which I sawe by the river Euphrat, and I fell downe vpon my face.

24 Then the spirit entred into me, which * let me vp vpon my feete, and spake vnto me, and said to me, Come, and I shal the selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue a cleaue to the roofof of thy mouth, that thou shalt bee dumme, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. III.

1 The besieging of the cite of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

Thou also sonne of man, take thee a twicke, and lay it before thee, and portray vpon it the cite, euen Ierusalem,

2 And lay siege against it, and bulwre a fort against it, and cast a mount against it: see the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an * vpon payne, and set it for a wall of vpon betwene thee and the cite, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the * house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layd vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundredth and threetye dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy * right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine * arme shall bee vncircled, and thou shalt prophesie against it.

8 And behold, I will lay * bands vpon thee, and thou shalt not turne thee from one side to an other, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lenties, & millet, and * fitches, and put them in one vessel,

and make thee breade thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen * three hundredth & nineety dayes shalt thou eate thereof.

10 And the meate whereof thou shalt eate, shall be by weight, euen * thwenty shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an * hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it * in the dough that cometh out of man in thy fight.

13 And the Lord sayd, So shall the children of Israel eate their desired bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in peces, neither came there any * vncleane fleshy in my mouth.

15 Then hee sayd vnto mee, Lo, I haue giuen thee bullocks * doving for mans doving, and thou shalt prepare thy bread therewith.

16 Moreover, hee sayd vnto me, Sonne of man, beholde, I will breake * the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and with shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor, and caule it to * passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the thirde part in the middes of * the cite, when the dayes of the siege are fulfilled, & thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 Thou shalt also take thereof a fetue in number, and binde them in thy * clappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: * for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, that are round about her.

6 And she hath changed my * indgements

scattering into the winde, those that fledde into Egypt and into other partes after the cite was taken. c Meaning, that a very few shoulde bee left, which the Lords would preferre among all these stormes, but not without troubles, and triall. d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. e My wordes and lawe into idolatrie and superstitions.

Which were fourteen moneths that the cite was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it shoulde nourish,

IIa. 3. 1. Chap. 5. 17. & 14. 13.

a To shew thine head and thy beard.

b To wit, of that cite which hee had pourtrayed vpon the bricke,

Chap. 4. 1. By the fire and pestilence he meaneth the famine,

wherewith one part perished, during the siege of Nebuchad-nazar. By the sword

those that were slaine when Zedekiah fled, and those that were caried away captiue, And by the

n Meaning, the vision of the Cherubims, and the wheeles.

o Read Cha. 2. 2.

p Signifying, that not onely he should not profice, but they

should grieuouly trouble and afflict him.

q Which declarerh the terrible plague of the Lord, when God stoppeth the

mouthes of his ministers, and that all such are the rods of his vengeance that doe it.

Regel. 22. 11.

s Which signified the stubburnesse and hardnesse of their heart.

t Hereby here-presented the idolatry and sinne of the ten tribes

for Samaria was on his left hand from Babylon)

and howe they had remained therein three hundred and ninety yeeres.

c Which declared Iudah, who had now from the time of Iosiah

slept in their finnes fourtie yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they shoulde not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoever they could get,

into wickedness more then the nations, and my statutes more then the countries that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and yet haue not walked in my statutes, neither haue ye kept my iudgements: no, yet haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers shall eate their sones, and the sones shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Therefore, as I live, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitty.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall knowe, that I the Lord haue spoken it in my seale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastiment and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall sende vpon them the euill^b arrowes of famine, which shall bee for their destruction, and which I will sende to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall poye thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

2 Sonne of man, Set thy face towards the^a mountaines of Israel, and prophetic against them.

3 And say, Pee mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the^a mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the^b sunne shall bee broken: and I will cast downe your staine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their^c idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be layde waste, so that your altars shall bee made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in peeces, and your workes shall be abolished.

7 And the staine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant,^d that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you shall remember mee among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they^e shall be displeased in themselves for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, I^f smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye shall knowe, that I am the Lord, when their staine men shall among their idoles round about their altars, vpon every hie hill in all the tops of the mountaines, and vnder every greene tree, and vnder euery thicke oake, which is the place where they did offer sweete sauer to all their idoles.

14 So will I^g stretch mine hand vpon them, and make the land waste, and desolate^h from the wilderness vnto Diblah in all their habitations, and they shall knowe, that I am the Lord.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction.

b Read 2. King, 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King, 23. 20.

d He sheweth that in al dangers God will preferre a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be alhamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements.

h Chap. 5. 14.

i Some read, more desolate then the wilderness of Diblah, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblah, which was North, meaning the whole countrey.

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatria. 3 He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gain the word of the Lord came vnto me, saying,

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

M Deceuer the worde of the Lord came vnto me, saying,

f Because your idoles are in great number, and your superstitions more then among the professed idolaters, read Isa. 65. 11: or he condemneth their ingratitude in respect of his benefices.

Letai. 26. 29. deu. 28. 53. 2. king. 6. 29. iamen. 4. 10. baruch 3. 3.

g That is, I will not be pacified, will I be reuenged, Isa. 1. 24.

h Or, dangerous. h Which were the grasshoppers, mildew, and whatsoeuer were occasions of famine.

Chap. 14. 13.

a I will punish thee as thou hast defouled for thine idolatrie. **Or,** behold, euill cometh after euill. **b** He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance. **c** The beginning of his punishments is already come. **d** Which was a voyce of euoy and mirth. **e** The scourge is in a readinesse. **f** That is, the proude tyrant Nebuchad-nazar hath gathered his force and is ready. **g** This cruel enemy shall be a sharpe scourge for their wickednesse. **h** Their owne affliction shall be so great, that they shall haue no regard to lament for others. **i** For the present profite. **k** For he shall loofe nothing. **l** In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, **Leuit. 25. 13.** for they should all be caried away captiues. **m** This vision signified, that all should be caried away, and none should retorne for the Iubile. **n** No man for all this endeou- reth himselfe, or taketh heart to repent for his euill life. Some reade, for none shall be strengthened in his iniquitie of his life; meaning, that they should gaine nothing by flattering themselves in euill. **o** The Israelites made a brag, but their hearts failed them. **Isa. 13. 7. iere. 6. 24. I. 4. 1. 3. iere. 48. 37.**

2 **Allo** thou forme of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the four corners of the land. **3** Nowe is the ende come vpon thee, and I will send my wrath vpon thee, and will lay thee according to thy wapes, and will lay vpon thee all thine abominations. **4** Neither shall mine eye spare thee, neither will I haue pity: but I will lay thy wapes vpon thee: and thine abomination shall be in the middes of thee, and pre shall knowe that I am the Lord. **5** Thus saith the Lord God, Behold, one euill, euen one euill is come, the morning is come vnto thee, that diuilest in the lande: the time is come, the day of trouble is neere, and not the founding againe of the mountaines. **6** Nowe I will shortly poure out my wrath vpon thee, and will mine anger vpon thee: I will indge thee according to thy wapes, and will lay vpon thee all thine abominations. **7** Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wapes, and thine abominations shall be in the middes of thee, and pre shall knowe that I am the Lord that smiteth. **8** Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budde. **9** Crueltie is risen vp into a rodde of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them. **10** The time is come, the day diuileth neere: let not the buper reioyce, nor let him that selseth, mourn: for the wrath is vpon all the multitude thereof. **11** For he that selseth, shall not retorne to that which is solde, although they were per alius: for the vision was vnto all the multitude thereof, and they returned not, neither doeth any encourage him selfe in the punishment of his life. **12** They haue blowne the trumpet, and prepared altho none goeth to the battell: for my wrath is vpon all the multitude thereof. **13** The sword is without, and the pestilence and the famine within: he that is in the fildes, shall die with the sword, and he that is in the city, famine and pestilence shall deuoure him. **14** But they that flee away from them, shall escape, and shall be in the mountaines, like the doones of the valleys: all they shall moune, euerie one for his iniquitie. **15** All handes shall be weake, and all knees shall fall alway as water. **16** They shall also gird the them selves with sackcloth, and feare shall couer them,

and shame shall be vpon all faces, and baldnesse vpon their heads. **17** They shall call their fliter in the streets, and their gold shall eat farre off: their fliter and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not sanke their soules, neither fill their bowels, for this ruine is for their iniquitie. **18** He had also set the beauntie of his ornaments in his heart: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them. **19** I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it. **20** I will turne also from them, and they shall pollute my secreete place: for the destroyers shall enter into it, and despoile it. **21** I make a chaine: for the land is full of the iudgement of blood, and the cite is full of oseruelie. **22** Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the poynne of the mightie to cease, and their holp places shall be despoiled. **23** When destruction cometh, they shall seeke peace, and shall not haue it. **24** Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the lawe shall perish from the Priest, and counsell from the Ancient. **25** The king shall mourne, & the prince shall bee clothed with desolation, and the handes of the people in the lande shall bee troubled: I will doe vnto them according to their wapes, and according to their iudgements will I iudge them, and they shall knowe that I am the Lord.

CHAP. VIII.

An appearance of the similitude of God, which was brought to Ierusalem by the Spirit. The Lord sheweth the Prophet the idolatries of the house of Israel. **1** And in the first pee, in the first moneth, and in the fifth day of the moneth, as I sat in mine house, and the Elders of Iudah sat before mee, the hande of the Lord God fell there vpon me. **2** Then I behelde, and loe, there was a likenesse, as the appearance of fire to looker, from his loynes downeward, and from his loynes upward, as the appearance of brightnesse, and like vnto auiber. **3** And hee stretched out the likenesse of an hande, & tooke me by an haire locke of mine head, and the Spirit lift mee by be- twene the earth, & the heauen, & brought mee to a vision to Ierusalem, into the entrie of the inner gate that lieth towards the north, where remained the idole of indignation, which prouoked indignation. **4** And behelde, the glorie of the God of Israel was there according to the vision, that I sawe in the fildes,

p Meaning, the sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, wherinto none might enter but the high Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserve death.

u Which was the Temple, that was deuoted into three partes, **Psal. 68. 35.**

a Of the captiuitie of Iecooniah.

b Which concei- ned part of August, and part of September.

c As Chap. 1. 27. **28.** in the visions of God.

d Meaning, that he was thus caried, in spirit, and not in bodie.

e Which was the porch of the court where the people assembled.

f So called because it prouoked Gods indignation, which was the idole. **Baal.**

g Read Chap. 1. 22

CHAP. IX.

h That is, in the court, where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law, Levit. 11. 4.

l Thus they that should have kept althert in the feare & true service of God, were the ringleaders to all abomination, and by their example pulled others from God. m It was in such abundance. n For besides their common idolatry, they had particular service, which they had in secret chambers. o The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings, and s ruice of the idolaters are but infection and villinie before God. Pro. 1. 28. i. 34. 46. 2. ier. 11. 11. micah. 3. 4.

5 Then said he unto me, Some of man, lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation was in the entre.

6 He said furthermore unto me, Some of man, feele thou not what they doe? even the great abominations that the house of Israel committeth here to cause mee to despayre from my Sanctuary: but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he unto me, Some of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he sayde unto me, See in, and behold the wicked abominations that they doe here.

10 So I went in, and laye, and behold, there was euery similitude of creeping things and abominable beasts and all the idoles of the house of Israel panned upon the wall round about.

11 And there stood before them sennetie men of the Ancients of the house of Israel, and in the middes of them stood Jaazaniah, the sonne of Shaphan, with euery man his censur in his hand, and the vapour of the incense went by like a cloude.

12 Then said he unto me, Some of man, hast thou seene what the Ancients of the house of Israel do in the darke, euery one in the chamber of his inagerie? for they say, The Loyde seeth vs not, the Loyd hath forsaken the earth.

13 Again he said also unto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entre of the gate of the Loyses house, which was toward the North: and behold there were women mourning for Tammuz.

15 Then said he unto me, Hast thou seene this, O some of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Loyses house, and behold, at the doore of the Temple of the Loyd, betwene the porch and the altar were about fife and twentie men with their backs toward the Temple of the Loyd, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said unto me, Hast thou seene this, O some of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to provoke mee: and loe, they haue cast out s sinke before their noses.

18 Therefore will I also excrete my wrath: mine eyes shall not spare them, neither will I haue pittie, and though they cry in mine eares with a loude voyce, yet will I not heare them.

a The destruction of the citie. 4 They that shal be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

He cried also with a loud voyce in mine eares, saying, The visitations of the citie shall be uere, and euery man shall haue a weapon in his hand to destroy it.

2 And behold, fire came by the way of the he gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a pikehome by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the Cherub, whereupon hee was, and stood on the poynt of the house, and hee called to the man clothed with linen, which had the pikes pikehome by his side.

4 And the Loyde sayde unto him, Goe through the middes of the citie, even through the middes of Ierusalem: and see a marke vpon the foreheads of them that mourne, and cry for all the abominations that be done in the middes thereof.

5 And to the other he sayd, that I might heare, Goe pee after him through the citie, and saye: let your eyes spare none, neither haue pittie.

6 Destroy utterly the olde, and the pong, and the mapdes, and the children, and the women, but touch no man, vpon whom is the e marke, and beginne at my Sanctuaries. Then they began at the e Ancient men, which were before the house.

7 And hee sayde unto them, Defile the house, and all the courtes with the flanie, then go forth: and they went out, and floued them in the citie.

8 Now when they had flaine them, and I had escaped, I fell downe vpon my face, and cried, saying, Oh Loyd God, wilt thou destroy all the residue of Israel, in powling out thy wrath vpon Ierusalem?

9 Then sayde he unto me, The iniquity of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of cruelty: iudgement: for they say, The Loyd hath forsaken the earth, and the Loyd seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pittie, but will recompense their wages vpon their heads.

11 And behold, the man clothed with linen which had the pikehome by his side, made report, and said, Lord, I haue done as thou hast commanded me.

the heart is scaled vp to life everlasting. h Which were the chief occasion of all these evils, as Chap. 8. 11. i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed. k That is, with all kinde of wickednesse, reade Isa. 1. 15.

CHAP. X.

1 Of the man that took those burning coales out of the middle of the wheeles of the Cherubims, 8 Archerall of the vision of the wheeles, of the beasts, and of the Cherubims.

Chap. i. 22.

a Which in the first chap. vers. 5. he called the four beasts.

b This signified that the citie should be burnt.

c Meaning, that the glorie of God should depart from the Temple.

d Reade Chap. i. 24.

And as I looked, behold, in the firmament that was above the heads of the Cherubims, there appeared upon them like unto the similitude of a chione, as is written a sapphire stone.

2 And hee spake unto the man clothed with liuen, and saide, Go in betweene the wheeles, even vnder the Cherub, & sit thine handes with coales of fire from betweene the Cherubims, and scatter them ouer the citie. And he went in my sight.

3 Nowe the Cherubims stood vpon the right side of the house when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord went vpon from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glorie.

5 And the sound of the Cherubims wings was heard into the utter court, as the voyce of the Almighty God, when he spake.

6 And when hee had commanded the man clothed with liuen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with liuen: who rooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hande vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a chione.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned wher they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole bodie, and their wings, and their hands, and their wheels, and the wheeles were full of eyes rounde about, even in the same foure wheeles.

13 And the cherub cryed to these wheeles in mine hearing, saying, Go wheele.

14 And enery beate had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a leon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: this is the beate that I sawe at the river Chebar.

16 And when the Cherubims went, the wheeles went vnder them, and when the Cherubims lift vp their wings to mount vpon the earth, the same wheeles also were lifted from beside the wheeles.

17 And when the Cherubims stood, the wheeles also stood: and when they were lifted vp, they lifted

themselves vp also: for the spirit of the Lord was in them.

18 Then the glorie of the Lord departed from above the doore of the house, & stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vpon from the earth in my sight: when they went out, the wheeles also were beside them, and every one stood at the entrie of the gate of the Lords house at the East side, and the glorie of the God of Israel was vpon them on high.

20 This is the beate that I sawe vnder the God of Israel by the river Chebar, and I knewe that they were the Cherubims.

21 Enery one had foure faces, and enery one foure wings, and the likenesse of mans handes was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went enery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 2 Against these be prophesies, shewing them how they shalbe dispersed abroad. 3 The renewing of the heart commeth of God. 4 Hee threatneth them that leaue vnto their owne counsels.

Whereover, the Spirit lift mee vp, and brought mee into the East gate of the Lords house, which is in the Eastward, and behold, at the entrie of the gate were five and twentie men: among whome I sawe Jaazaniah the sonne of Azur, and Delaiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Some of man, these are the men that imagine mischief, and desire wicked counsell in this time.

3 For they say, It is not neere, let vs build houses: this citie is the Caldion, and we be the flesh.

4 Therefore prophesie against them, some of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, thus saith the Lord, O ye house of Israel, this haue ye sayde, and I knowe that which riseth by of your mundes.

6 Many haue pee murdered in this citie, and prehaue filled the streets thereof with the same.

7 Therefore thus saith the Lord God, They that haue slaine, and haue layd in the middes of it, they are the flesh, and this citie is the Caldion, but I wil bring you forth of the middes of it.

8 Ye haue feared the sword, and I wil bring a sword vpon you, sayth the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into the handes of strangers, and will execute iudgements among you.

10 Ye shal fall by the sword, and I wil iudge you in the border of Israel, and pee shall knowe that I am the Lord.

11 This citie shall not bee poor Caldion, neither shal pee be the flesh in hands thereof, but I wil iudge you in the border of Israel, 2. King. 25. 6.

g There was one consent betwene the Cherubims and the wheeles h Reade Chap. 9. 3.

Chap. i. 15. i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gate themselves still to their pleasures.

b We shal not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the Caldion till it be sod.

c Contrary to their vaine confidence he sheweth in what sense this citie is the Caldion: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the Caldion.

d That is, of the Caldeans.

e That is, in Riblah, Reade

2. King. 25. 6.

12 And

e Reade Chap. 1. 16.

f Until they had executed Gods iudgements. || Or, iudgements.

Chap. i. 5.

12 And ye shall know that I am ^h Lord: for ye have not walked in my statutes, neither executed my judgements, but have done after the manners of the heathen that are round about you.

13 And when I prophesied, Pelatiah the sonne of ^h Benaiah dyed: then fell I downe upon my face, and cryed with a loud voice, and sayde, Oh Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Some of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholy are they unto whom the inhabitants of Jerusalem haue sayde, Depart ye far from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sapeyth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little ^h Sanctuary in the countreys where they shall come.

17 Therefore say, Thus sapeyth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my judgements, and execute them: and they shall be my people, and I will be their God.

21 But upon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way upon their owne heades, sapeyth the Lord God.

22 And then did ^h Cherebims lift by their wings, and the wheelles besides them, and the glory of the God of Israel was upon them on his.

23 And the glory of the Lord went by from the middes of the citie, & stood upon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me by, and brought me in a vision by ^h Spirit of God into Caldea to them that were led away captiues: so the vision that I had scene, writ by from me.

25 Then I declared unto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie, 18 Another parable whereby the distress of hunger & thirst is signified. The worde of the Lord also came unto me, saying,

2 Some of man, thou dwellest in the middes of a rebellious house; which haue eyes to see, and see: nor they haue eares to

heare, and heare not: for they are a rebellious house.

3 Therefore thou some of man, & prepare thy selfe to go into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy selfe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euery in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carpe out thereby.

6 In their sight shalt thou beare it upon thy shoulder, & carpe it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a ^h signe unto the house of Israel.

7 And as I was commanded, so I brought forth my selfe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hande, and brought it forth in the darke, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Some of man, hath not the house of Israel, the rebellious house, saide unto thee, What doest thou?

10 But say thou unto them, Thus sapeyth the Lord God, This is burden concerneth the chiefe in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done unto them: they shall goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare upon his shoulder in the darke, and shall goe forth: they shall digge through the wall, to carpe out thereby: he shall couer his face, that he see not the ground with his eyes.

13 Thy net also will I spread upon him, and hee shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter towardes euerie winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen: where they come, and they shall know, that I am the Lord.

17 Moreover, the worde of the Lord came unto me, saying,

18 Some of man, eate thy bread with trembling, and drinke thy water with trouble and with carefulnesse.

19 And say unto the people of the land, Thus sapeyth the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eate their bread with care

^h Ebr. make these vessels to goe into captiuitie.

^b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

^c Do not they denie thy doings? ^h Or, prophesie.

^d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

^e Which should beare his name, and should be his Church, reade Chap. 11. 16.

^f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towards the rest of the people.

^g They that remained still at Jerusalem, thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God. ^h They shall bee yet a little church, shewing that the Lord will euer haue some to call upon his Name, whom hee will preserve and restore, though they be for a time afflicted.

ⁱ Meaning, the heart, whereunto nothing can enter, and regenerate them a newe, so that their heart may be soft, and ready to receiue my graces.

^k When Iecorah was led away captiue.

^a That is, they receiue not the fruit of that which they see and heare.

carefulness, and drinke their water with desolation: for the land shall be desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left voyde, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Some of man, what is that prouerbe that pou haue in the land of Israel, saying, The daies are prolonged and all visions faile?

23 Tell them therefore, Thus sayeth the Lord God, I will make this prouerbe to cease, and they shall no more ble it as a prouerbe in Israel: but say vnto them, The daies are at hand & the effect of euery vision.

24 For no vision shall bee any more in baine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, & that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your daies, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Some of man, beholde, they of the house of Israel say, The vision that he seeth, is for many daies to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The words of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Some of man, prophetic against the prophets of Israel, that prophetic and say thou vnto them, that prophetic out of their owne hearts. Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like foxes in the waste places.

5 ¶ Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophetic.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? ¶ ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanity, and haue seene lyes, therefore beholde, I am against you, saith the Lord God.

9 And mine hand shall be vpon the prophets that see vanity, and diuine lyes:

they shall not be in þ assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall knowe that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: and one built vp a wall, and beholde, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great howle, and I will send hailestones, which shall cause it to fall, and a storme winde shall breake it.

12 Lo, when the wall is fallen, shall it not be layde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a storme winde to breake forth in my wrath, and a great howle shall bee in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the middest thereof, and ye shall knowe, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophetic vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou some of man, set thy face against the daughters of thy people, which prophetic out of their owne heart: and prophetic thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all armeholes, and make bailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handiwork of bawle, and for pieces of bread to slay the soules of them that shoulde not dye, and to giue life to the soules that shoulde not liue, in lying to my people, that feare your lyes?

20 Wherefore thus saith the Lord God, Behold, I will haue to do w your pillows, wherewith ye hunt the soules to make them to fie, and I will reare them frō your armes, and will let the soules goe, euen the soules, that ye hunt to make them to fie.

21 Your bailes also will I reare, & deliuer my people out of your hand, & they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies ye haue made the heart of the righteous sad, whome I cause one according as they prophetic. That is, to cause them to perish, and that they shoulde depart from the body. n By threatning them that were godly, and vpholding the wicked.

e That is, in the booke of life, wherein the true Israelites are written. f Reade Iere.

g 6. 14. g Whereas the true Prophets prophetic the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet sayde, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him, h Whereby is meant whatsoever man of himselfe stretch forth vnder the authoritie of Gods worde.

i These superstitious women for lucre would prophetic and tell euery man his fortune, giuing them pillows to leane vpon, and kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my worde to serue your bellies?

l These force-repers made the people beleue that they could be preserved life or destroy it, and that it shoulde come to euery one according as they prophetic. m That is, to cause them to perish, and that they shoulde depart from the body. n By threatning them that were godly, and vpholding the wicked.

f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. || Or, take none effect.

g That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ierem.

b 23. 16. b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

haue not made lab, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore pee shall see no more banishment, nor diuine punishments: for I will deliuer my people out of your hand, and pee shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 Hereafter shall a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and saide before me.

2 And the woide of the Lord came vnto me, saying,

3 Some of man, these men haue set by their idoles in their heart, & put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth by his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answere him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, I returne, and withdraue your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth by his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him for my selfe,

8 And I will set my face against him, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and pee shall knowe that I am the Lord.

9 And if the prophet be deceived, when he hath spoken a thing, I the Lord haue decreed that prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And then shall beate their punishment: the punishment of the prophet shall be euen as the punishment of him that asketh.

11 That the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The woide of the Lord came againe vnto me, saying,

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the woide of the Lord came vnto me, saying,

2 Some of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe as my worke? or will men take a pinne of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?

5 Beholde, when it was whole, it was meete

vnto me, saying,

13 Some of man, when the lande sinneth against me by committing a treypasse, then will I stretch out mine hand vpon it, and hand will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men Noah, Daniel, & Job were among them, they should deliuer but their owne soules by their righteousness, saith the Lord God.

15 If I bring no some beastes into the lande, and they spoile it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the middes thereof, As I live, saith the Lord God, they shall haue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 ¶ If I bring a sword vpon this land, & say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I live, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 ¶ If I sende a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Job were in the middes of it, As I live, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I sende my fource foue iudgements vpon Ierusalem, euen sword, and famine, and the noysome beast & pestilence, to destroy man and beast out of it?

22 ¶ Behold, therein shall be left a remnant of them that shall be caried away both sonnes and daughters: beholde, they shall come forth vnto you, and pee shall see their way, and their enterpises: and pee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when pee see their way and their enterpises: and pee shall knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the woide of the Lord came vnto me, saying,

2 Some of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe as my worke? or will men take a pinne of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?

5 Beholde, when it was whole, it was meete

b Reade Chap. 4. 16. & 5. 17. Iai. 3. 1.

i Though Noah and Job were now alieue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Ier. 5. 1.

k Meaning, that a very fewe (which he calleth the remnant, verse 22.) should escape these plagues, whome God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake.

Chap. 5. 17. l Reade Chap. 5. 3.

a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

a He sheweth the hypocisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing else then their admonitions, and also how by one meane or other, God doth discouer them. b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 10. 15. c To inquire of things which the Lord hath appointed to come to passe, d As his abomination hath defiled: that is, he shall be filled with lies, according as he deliued therein, 2. Thes. 2. 10. e That is, continue them by their owne conscience. f Or, by my selfe. g The Prophet declareth that God for mans ingratitude rayseth vp false prophets to seduce them that delight in lies rather then in the truerh of God, and thus he punisheth sinne by sinne, 1. Kin. 22. 20, 22. and destroyeth all those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselves with like abominations.

meete for no worke: how much lesse shal it be meete for any worke, when the fire hath con yured it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and pee shall know, that I am the Lord, when I set my face against them.

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefices of God toward Ierusalem. 15 Their unkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

Came, the word of the Lord came vnto A me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the land of Canaan: thy father was an Amorite, & thy mother an Hittite.

4 And in thy naturitie when thou wast borne, thy name was not cut: thou wast not washed in water to fosen thee: thou wast not salted with salt, nor swadled in cloutes.

5 None eue pitied thee to doe any of these vnto thee, for to haue compassion vpo thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, whe thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as a budde of the field, and thou hast increased: and waren great, and thou hast gotten excellent ornaments: thy breastes are facioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy mine was as the time of loue, and I spread my skirtes ouer thee, and covered thy filthinesse: yea, I swore vnto thee, & entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, & I anointed thee with oyle.

10 I clothed thee also with broyded worke, and God thee with badgers skaine: and I girded thee about with fine linnen, and I couered thee with silke.

g I sanctified thee with mine holy spirit.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and eareings in thine eares, & a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silke, and broyded worke: thou diddest eate fine flour, and honny and oyle, & thou wast very beautiful, and thou diddest grow vp into a kingdom.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my beautie which I had set vpon thee, saith the Lord God.

15 Nowe thou diddest trust in thine owne beautie, and playedst the harlot, because of thy renowne, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine hie places with diuers colours, and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them.

18 And tookest thy broyded garments, and coueredst them: and thou hast set in mine oyle and my perfume before them.

19 My incense also, which I gaue thee, as fine flour, oyle and honny, wherewith I fedde thee, thou hast euen set it before them for a sweet saour: thus it was, saith the Lord God.

20 Forouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, & deliuered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the bapes of thy yowth, when thou wast naked, and bare, & wast polluted in thy blood.

23 And beside all thy wickednesse, (wo, wo vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery corner of the wap, and hast made thy beautie to be abhorred: thou hast opened thy fete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, & will diminish thine ordinarie, and deliuer thee vnto the wild of them that hate thee, euen to the daughters of the Philistines, which are allied of thy wicked way.

28 Thou hast played thy whore also with

h Hereby he sheweth how he saved his church, enriched it, and gaue it power & dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lorde gaue them of his beautie and excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie to vie, wherewith thou diddest not pollute thy selfe.

m This declarer howe the idolaters put their chiefe desire in those things, which please the eyes and outward senses.

n Thou hast conuerted my vessels & instruments, which I gaue thee to serue mee with, to the vse of thine idoles.

o Meaning, by fire, reade Levit. 13 21 2, King.

23 10.

p He noteth the great impietie of this people, who first falling from God to seeke

help at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amitie more strong.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

|| Or, vnto.

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.
29 Thou hast multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weakie is thine heart, saith the Lord God, seeing thou doest all these things, even the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery wap, & makest thine hie place in euery streete, and hast not bene as an harlot that despieth a rewarde,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whorers, but thou giuest gifts vnto all thy louers, and rewardest them, that they map come vnto thee on euery side for thy fornication.

34 And the contrarye is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a rewarde, and no rewarde is giuen vnto thee, therefore thou art contrarye.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy shame was powled out, and thy filchinesse discovered through the fornications with thy louers, and with all the doles of thy abominations, and by the blood of thy children, which thou biddest offer vnto them,

37 Beholde, therefore I will gather all thy louers, with whome thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will euery gather them rounde about against thee, and will discover thy filchinesse vnto them, that they map see all thy filchinesse.

38 And I will iudge thee after the manner of them that are harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring by a companie against thee, and they shall done thee with stones, and thrust thee through with their swordes.

41 And they shall burne vp thine houses with fire, & errecte iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no rewarde any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked mee with all these thinges, beholde, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast

not thou had consideration of all thine abominations.

44 Behold, all that be prouerbes, shall be this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, & her daughters, dwell at thy left hand, & thy yong sister, that dwelleth at thy right hand, is Sodome, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a verie little thing, thou wast corrupted more then they in all thy wayes.

48 As I tyme, saith the Lord God, Sodome thy sister hath not done, neither the nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodome, Pride, fulnes of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were haughty, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie with the captiuitie of Sodome, & her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them.

54 That thou maiest beare thine owne shame, and maiest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodome & her daughters shall retorne to their former state: Samaria also and her daughters shall retorne to their former state, when thou and thy daughters shall retorne to your former state.

56 For thy sister Sodome was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in that same time of the reproche of the daughters of Avram, and of all daughters of the Philistines round about her, which despieth thee on all sides.

x As were the Canaanites, and the Hittites and others your predecessours, so are you their successours. y That is, of Samaria and Sodome.

z That is, her cities. i Ebr. thy sister yonger then thou.

a But done fatte worle. b He alledgeth these foure vices, pride, ex-

cesse, idleness, and contempe of the poore, as foure principall causes of such abomination,

wherefore they were so horribly punished, Gen. 9. 24.

c Which worl. shipped the calves in Beth-el and Dan.

d Thou art so wicked, that in respect of thee, Sodome and Samaria were iust.

e This he speake in comparison, saying, that he would restore Ierusalem when So-

dome should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it shoulde neuer come to passe.

i Ebr. was not a rumour in thy mouth.

h Thou wouldest not call her punishment to

minde when thou wast aloft, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians and Philistines, 2 Chron. 28. 19.

k Which ioyned with the Syrians, or compalled about Ierusalem.

Or, that will beare rule.

q Meaning, that some harlots contemne small rewardes, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestowe all their substance, which they receiue of God for his glorie, to serue their vile abominations.

Or, nether parts.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee. Chap. 23. 9.

f I will iudge thee to death, as the adulterers and murderers.

2. King. 25. 9.

c I will utterly destroy thee, and so my ielousie shall cease, u I haue punished thy faultes, but thou wouldest not repent,

l When thou brakest the covenant, which was made betwene thee and me, as verse 8.

m That is, of mercie and loue I will pierce thee, and so stand to my covenant, though thou hast defered the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth howe hee will call the Gentiles. o But of my free mercie.

p This declareth what fruites Gods mercie worke in his, to wit, lowe, and repentance for their former life.

a That is, Nebuchad-nezzar, who hath great power, riches, and many countries vnder him, shall come to Ierusalem, and take a way Iecooniah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in steade of Iecooniah, 2. King. 24. 17. iere. 37. r.

d This was Zedekiahs kingdom.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moistened by the waters of Nilus. h Shall not Nebuchad-nezzar destroy it?

58 Thou hast borne therefore thy wickednesse, & thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the othe, in breaking the covenant.

60 Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confine vnto thee an everlasting covenant.

61 Then thou shalt remember thy waies, and be ashamed, when thou shalt receiue thy sisters, both thy elder and thy younger, and I will giue them vnto thee for daughters, but not o by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

64 And I will call the Gentiles. o But of my free mercie.

CHAP. XVII.

The parable of the two Eagles.

A And the word of the Lord came vnto Aime, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, & long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the best branch of the cedar,

4 And brake off the toppe of his twigge, and caried it into the land of marchants, and set it in a citie of merchants.

5 He tooke also of the feede of the land, and planted it in a fruitful ground: he placed it by great waters, and let it as a willow tree.

6 And it budded vp, & was like a spreading vine of lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, & shot forth buds.

7 There was also another great eagle with great wings and many feathers, and behold, this vine did turne her rootes toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? Shall it be not pulled by the rootes thereof, and destitute the fruite thereof, and canst thou to die? all the leaues of her bud shall wither without great power, or many people, to pluck it by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried by, and wither?

ther? When the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Wherefore, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, know ye not, what these things mean? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken the King thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken one of the kings seed, and made a covenant with him, and hath taken an othe of him: hee hath also taken the princes of the land.

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their covenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall he escape, that doth such things? or shall he breake the covenant, and be deliuered?

16 As I live, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose covenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast by mounts, and builded ramparts to destitute many persons.

18 For he hath despised the othe, & broken the covenant (yet soe, he had giuen his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I live, I will surely bring mine othe that he hath despised, and my covenant that he hath broken, vpon his owne head.

20 * And I will spread my nette vpon him, and he shall be taken in my nette, and I will bring him to Babel, and wil enter into iudgement with him there for his trespass: that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and ye shall knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the toppe of this hie cedar, and wil set it, and cut off the toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel wil I plant it: it shall bring forth boughs and beare fruite, and be an excellent cedar, and vnder it shall remaine all byrds, and euery one shall dwell in the shadow of the branches thereof.

24 And all the trees of the felde shall know that I the Lord haue brought downe the hie tree, and exalted the lowe tree: that I haue dried up the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

a He sheweth that euery man shall beare his owne

i By this drie winde, he meaneth the Babylonians.

k That is, Iecooniah, 2. King. 24. 15.

l For his subiection & obedience.

m Because he tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. Chap. 12. 13. and 32. 3.

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree. o I will trimme it and dress it.

p Both the Iewes and Gentiles shall be gathered into it.

q All the worlde shall knowe that I haue plucked downe the proud enemies, and set vp my Church which was low and contemned.

sinne. 21 To him that amendeth, is salvation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

The worde of the Lord came vnto me againe, saying,

2 What meane pee that pee speake this pwoer, concerning the land of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I live, saith the Lord God, ye shall die this yowere no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 And hath not eaten ^{upon} the mountaynes, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath ^{with} a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his dettoure: hee that hath spoiled none by violence, * but hath giuen his bread to the hungry, and hath covered the naked with a garment,

8 And hath not giuen forth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust: he shal surely live, saith the Lord God.

10 ¶ If hee beget a sonne, that is ¶ a thiefe, or a sheader of blood, if he doe any one of these things,

11 Though he do not all these things, but either hath eaten vpon the mountaynes, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abominations,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee live? hee shal not live: seeing he hath done all these abominations, & hee shal die the death, and his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that feeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaynes, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath witholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shal not die in the iniquitie of his father, but he shal surely live.

18 His father, because he cruelly oppressed

sed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say pee, wherefore shall not the sonne beare the iniquitie of the father? hee d cause the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shal surely live.

20 * The same soule that sinneth, shal die: the sonne shal not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shal surely live, and shal not die.

22 All his transgressions that hee hath committed, they shal not bee * mentioned vnto him, but in his * righteousness that he hath done, he shal live.

23 ¶ Yane I any desire that the wicked should die, saith the Lord God: ¶ or shall hee not live, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to al the abominations, that the wicked man doeth, shall hee live? all his * righteousness that hee hath eternall counsell done, shal not bee mentioned: but in his appointed the transgression that hee hath committed, and death and dam- in his iniquitie that hee hath sinned, in them shal he die.

25 Yet ye say, The way of the Lord is not equal: heare now, & house of Israel. Is not my way equal? or are not your wayes unequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, hee shall euen die for the same, he shal euen die for his iniquitie, that he hath done.

27 Again, when the wicked turneth away from his wickednesse that hee hath committed, and doeth that which is lawfull and right, he shal save his soule alive.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shal surely live and shal not die.

29 Yet saith ¶ house of Israel, The way of the Lord is not equal. & house of Israel, are not my wayes equal? or are not your wayes unequal?

30 Therefore I will iudge you, & house of Israel, eery one according to his wayes saith the Lord God: returne therefore & cause others to turne away from all your transgressions: so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions, wherewith pee haue transgressed, and make: you a newe heart & a newe spirit: for why wil pee die, & house of Israel?

32 For I desire not ¶ death of him that dieth, saith the Lord God: cause therefore one another to returne, and live ye.

CHAP. XIX.

a The captiuitie of the Kings of Iudab signified by the

Deut. 24. 16.

2. king. 14. 6.

2. chro. 35. 4.

He ioyneth

the obseruation

of the comman-

dements with re-

pentance: for

none can repent

indeede except

he labour to

keepe the lawe,

Or, not laydeto

his charge.

That is, in the

fruits of his

faith, which de-

clareth that God

doth accept him.

He speaketh

this to commend

Gods mercie to

poore sinners,

who rather is re-

ady to pardon

then to punish,

as his long suffer-

ing declareth,

Chap. 33. 11.

Albeit God in his

eternall counsell

death and dam-

nation of the re-

probate, yet the

ende of his coun-

sell was not their

death onely, but

chiefly his owne

glorie. And also

because he doeth

not approve

sinne, therefore it

is here said that he

would haue them

to turne away

from it, that they

might live.

Or, rather shal

he may returne

from his wayes

and live.

That is, the

false opinion that

the hypocrites

haue of their

righteousnesse,

in punishing

the father with

the children,

He sheweth

that man cannot

forfake his wic-

kednesse till his

heart be changed

which is only the

worke of God.

a The people

measured at the

chastities of the

Lord, and there-

forested this pro-

ducer, meaning

that their fathers

had sinned and

their children

were punished

for their trans-

gressions, reade

Iere. 31. 29.

b If hee hath not

eaten of the flesh

that hath bene

offered vp to i-

dols, to honour

them thereby.

Leuit. 11. 20.

¶ Ebr. Come

neere.

Leuit. 20. 18.

Isa. 58. 7.

mat. 23. 35.

Exod. 22. 25.

Leuit. 25. 37.

Deut. 23. 19.

psal. 5. 5.

¶ Or, a cruel

man.

He sheweth

how the sonne

is punished for

his fathers fault:

that is, if he be

wicked as his fa-

ther was, & doth

not repent, he

shalbe punished

as his father was,

or els not.

the lions whelps, and by the lyon, 20 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

Thou also, take vp a lamentation for the princes of Irael,

2 And say, Wherefore say thy mother as a lioness among the lions? she nourished her pong ones among the lions whelpes,

3 And she brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, & he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when the law, that he had wasited and her hope was lost, she tooke another of her whelpes, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.

7 And he knewe their widowes, and he destroyed their cities, and the lande was wasted, and all that was therein by the nople of his roaring.

8 Then the nations set against him on euery side of the countries, and laide their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines and brought him to the King of Babel, and they put him in holbes, that his hope should be no more be heard vpon the monnraunes of Irael.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, & her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But shee was plucked by in wrath: she was cast downe to the ground, and the Eastwinde dried vp her fruite: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thirle ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation and shal bee for a lamentation.

CHAP. XX.

3 The Lord denieth that hee will answere them when they pray, because of their unkindnes. **33** He promisieth that his people shall returne from captiuitie. **40** By the foresight shal Ioue be burnt, is signified the burning of Ierusalem.

Ad in the seventhy pere, in the fift moneth, the tenth day of the moneth came certaine of the Elders of Irael to enquire of the Lord, and late before me.

2 Then came the word of the Lord vnto me, saying,

3 Some of man, speake vnto the Elders of Irael, and say vnto them, Thus saith the Lord God, Here pe come to enquire of me.

15 I have bin with the Lord God, when I shal speake vnto him. I will not answere you.

16 Thou indige them, sonne of man?

will thou iudge them? cause the to understand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Irael, and lift vp mine hand vnto the seede of the house of Iakob, & made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayde, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and honie, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, and desile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: the I thought to powre out mine indignation vpon the, and to accomplysh my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shoulde not bee polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, & brought the into the wilderness.

11 And I gaue them my statutes, & declared my iudgements vnto them, which if a man doe, he shall liue in them.

12 Moreover I gaue the also my Sabbaths to be a signe betwene me and them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Irael rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them in the wilderness to consume them.

14 But I had respect to my Name, that it shoulde not be polluted before the heathen, then, in whose sight I brought them out.

15 Yet neuerthelesse, I lift vp mine hand vnto them in the wilderness that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for they heart went after their idoles.

17 Neuerthelesse mine eye spared the, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinance of

g Who might thereby take an occasion to blaspheme my Name & to accuse me of lacke of abilitie, or els y I had sought a meanes to destroy them more commodiously. h That is, my true religion, which I had commanded them, and gaue themselves to serue me according to their owne fantasies.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them. c I sware that I would be their God, which manner of othe was observed from antiquitie, where they tied to lift vp their hands toward the heauen, acknowledging God to bee the author of truth, and the defender thereof, and also the iudge of hearts, wishing that he should take vengeance, if they concealed any thing which they knew to be true.

d God had forbidden them to make mention of the idoles, Exod. 23. 13. psal. 164.

e Which thing declareth the wickednes of mans heart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glorie, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly euer prayed, as Exod. 32. 12. Nomb. 14. 13.

g Lewis. 1. 8. 5. rom. 10. 5. gal. 3. 12. Ex. 4. 20. 8. 21. 13. deui. 1. 12. Nomb. 24. 28. 29. and 26. 65.

a Of the captiuitie of Leconiah.

nere I mean mans eye that it should utterly perish. **m** That is, in courage the sword.

Whereby the holy Ghost con-
fesseth them that
say that they will
followe the religion
& example
of their fathers,
and not measure
their doings by
Gods word,
whether they be
approvable,
thereby or no.

k Meaning, that
they set their de-
lite vpon them.
1 Because they
would not obey
my lawes, I gaue
them vp to them-
selves that they
should obey their
owne fantasies, as
uerse 39. Rom. 1.
21, 24.
m I condemned
those things,
and counted
them as abomi-
nable which
they thought
had bene excel-
lent, and to haue
declared most
reale, Luke 16.
15 for that
which God re-
quired as most
excellent, that
gaue they to
their idoles.
n Not onely in
the wilderness,
when I brought
them out of E-
gypt, but since I
placed them in
this land: which
declareth howe
prompt mans
heart is to idola-
trie, seeing that
by no admoni-
tions he can be
drawen backe.
o Which signi-
fieth an hie
place, declaring
that they vau-
ted themselves
of their idolatrie,
and were not ashamed thereof, though God had commanded them
expresly, that they should haue no altar lifted vp on hie by stayres,
Exod. 20. 26. & Ebr. in the way. p He sheweth, that the ingratitude
of the people deserueth that God should cut them off, and that they
should not haue the comfort of his worde.

of your fathers, neither obserue their man-
ners, nor desire your felices to their idoles.
19 I am the Lord your God: walke in
my statutes, and keepe my iudgements
and doe them,
20 And sanctifie my Sabbaths, & they
shalbe a signe betwene me and you, that ye
may know that I am the Lord your God.
21 Notwithstanding the children rebel-
led against me: they walked not in my sta-
tutes, nor kept my iudgements to do them,
which if a man doe, he shall liue in them,
but they polluted my Sabbaths: then I
thought to poure out mine indignation
vpon them, and to accomplish my wrath
against them in the wilderness.
22 Nevertheless I withheld mine
hand, and had respect to my Name, that it
should not be polluted before the heathen,
in whose sight I brought them forth.
23 Yet I lift vp mine hand vnto them in
the wilderness, that I would scatter them
among the heathen, and disperse them
through the countries,
24 Because they had not executed my
iudgements, but had cast away my statutes
and had polluted my Sabbaths, and their
eyes were after their fathers idoles.
25 Wherefore I gaue them also sta-
tutes that were not good, and iudgements,
wherem they should not liue.
26 And I polluted them in their owne
giftes, in that they caused to passe by the
fire all that first openeth the wombe, that I
might destroy them to the ende that they
might knowe that I am the Lord.
27 Therefore, sonne of man, speake vnto
the house of Israel, & say vnto them, Thus
saith the Lord God, Per in this your fa-
thers haue blasphemed mee, though they
had before grievously transgressed against
me.
28 For when I had brought them in-
to the land, for the which I lifted vp mine
hand to giue it to them, then they sawe eu-
ery hie hill, and all the thicke trees, and they
offered there their sacrifices, and there they
presented their offering of prostitution:
there also they made their sweete savour,
& poured out there their drinke offerings.
29 Then I said vnto them, What is the
hie place wheremuto ye go? And the name
thereof was called Baniath vnto this day.
30 Wherefore, say vnto the house of Is-
rael, Thus saith the Lord God, Are ye not
polluted after the manner of your fathers?
and commit ye not whoredome after their
abominations?
31 For when you offer your gifts, and
make your sonnes to passe through the
fire, you pollute your felices with all your
idols vnto this day: shall I answere you
when I am asked, O house of Israel? As I
liue, saith the Lord God, I will not an-
swere you when I am asked.

Neither shall that be done that com-
meth into your minde: for ye say, We will
be as the heathen, and as the families of
the countries, and serue wood, and a stone.
33 As I liue, saith the Lord God, I will
surely rule you with a mighty hand, and
with a stretched out arme, and in my wrath
poured out,
34 And will bring you from the people,
and will gather you out of the countries,
wherem ye are scattered, with a mighty
hand, and with a stretched out arme and in
my wrath poured out.
35 And I will bring you into the wild-
ernes of the people, & there will I pleade
with you face to face.
36 Like as I pleaded with your fathers
in the wilderness of the lande of Egypt, so
will I pleade with you, saith the Lord God.
37 And I will cause you to passe vnder
the rod, and will bring you into the bond of
the covenant.
38 And I will chuse out from among
you the rebels, and them that transgresse
against mee: I will bring them out of the
lande where they dwell, and they shall not
enter into the lande of Israel, and you shall
know that I am the Lord.
39 As for you, O house of Israel, Thus
saith the Lord God, Go ye, and serue
euery one his idole, seeing that ye will not
obey me, and pollute mine holy Name no
more with your gifts & with your idoles.
40 For in mine holy mountaine, even in
the hie mountaine of Israel, saith the Lord
God, there shall all the house of Israel, and
all in the land, serue me: there will I accept
them, and there will I require your of-
frings, and the first fruits of your oblati-
ons, with all your holy things.
41 I will accept your sweete savour,
when I bring you from the people, and
gather you out of the countries, wherem
ye haue bin scattered, that I may be sanc-
tified in you before the heathen.
42 And ye shall knowe that I am the
Lord, when I shall bring you into the land
of Israel, into the land, for the which I lift-
ed vp mine hand to giue it to your fathers.
43 And there shall ye remember your
wages, and all your workes, wherem ye
haue bene defiled, and ye shall iudge your
felices worthe to be cut off, for all your
wages, that ye haue committed.
44 And ye shall knowe that I am the Lord,
when I haue respect vnto you for my
names sake, & not after your wicked wages,
nor according to your corrupt workes, O
house of Israel, saith the Lord God.
45 I spake, the worde of the Lord
came vnto me, saying,
46 Some of man set thy face towarde
the way of Teman, and droppe thy worde
toward the South, and prophesie toward
the forest of the field of the South,
47 And say to the forest of the South,
Heare the worde of the Lord: thus saith the
Lord God, Beholde, I will kindle a
fire, and it shall deuoure all the
wood in thee, and all the designed by
the continuall flame shall not
be

He declareth
that man of na-
ture is wholly e-
nemie vnto God
and to his owne
saluation, and
therefore God
calleth him to
right way, partly
by chastising, but
chiefly by his
mercie in forgi-
uing his rebelli-
on & wickednes.
r I will bring you
among strange
nations, as into a
wildernes, and
there will visite
you, and so call
you to repen-
tance, and then
bring the godly
home againe.
Isa 65. 9.
s Signifying, that
he wil not burne
the corne with
the chaffe, but
chuse out the
wicked to punish
them when he
wil spare his.
t This is spoken
to the hypocrites.

u Your owne
consciencs shall
conuict you after
that you haue tele
my mercies.

x For Iudah
stoode Southward
which is only the
worke of God.

1 The people said that the Prophet spake darkly: therefore he desired the Lord to give them a plaine declaration hereof,

ched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, My Lord God, they say of me, Woe'st not hee speake a parabole?

CHAP. XXI.

1 He threatneth the sworde, and destruction to Ierusalem. **25** He sheweth the fall of King Zedekiah. **28** He commaunded to prophesie the destruction of the children of Ammon. **30** The Lord threatneth to destroy Nebuchad-nazzar.

The worde of the Lorde came to me as game, laping,

2 Sonne of man, set thy face toward Ierusalem, and droppe thy worde toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may knowe that I the Lorde haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And it they say vnto thee, Wherefore mournest thou? then answer, Because of the bruite: for it cometh, and euery heart shall melt, and all hands shall be weak, and all mindes shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

8 I sawe, the word of the Lorde came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus saith the Lord God, say, A sword, a sword both sharpe, and fourbished.

10 It is sharpened to make a foye slaughter, and it is fourbished that it may glitter: how shall we reioyce? for it containeth the rodde of my sinne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that he may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the Princes of Israel: the terrors of the sword shall be vpon my people: smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword containe euen the rodde? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite hand to hand, and let the sword be doubled: let the sword that hath killed, reurne the third time: it is the sword of the great slaughter entring into their priue chambers.

15 I haue brought the feare of the sword into all their gates, to make their heart to faint, and to multiply their finnes. Whi

is made bright, and it is dyed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whither thou wilt: turne thy face thither.

17 I will also smite mine handes together, and wil caule my wrath to reale, I the Lord haue said it.

18 The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come: both rwayne shall come out of one land, and chuse a place, and chuse it in the corner of the way of the cite.

20 Appoint a way, that the sword may come to Rabbar of the Ammonites, and to Iudah in Ierusalem the strong cite.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by divination, and made his arrowes bright: hee consulted with idoles, and looked in the liver.

22 At his right hand was the divination for Ierusalem to appoint capitaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them as a false divination in their sight for the othes made vnto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in discovering your rebellion, that in all your workes your finnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with your hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an ende,

26 Thus sayeth the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will eate the humble, and will abate him that is high.

27 I will ouerturne, ouerturne, ouerturne it, & it shall be no more vntill he come, whose right it is, and I will giue it him.

28 And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The twoorde, the sword is drawn forth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see a banitie vnto thee,

hie, and able to resist the Babylonians. **x** Some refferre this to the priestes satire: for Ichozadek the priest went into captiuitie with the King. **y** That is, vnto the coming of the Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greeks, and Romanes, yet this restitution was not till Christes coming, and at length should be accomplished, as was promised, Genes. 49. 10. **z** Though the Iewes and Ammonites would not beleue, that thou, to wit, the sworde, shouldst come vpon them, and said that the Prophets, which threatned, spake lyes, yet thou shalt as surely come, as though thou werst already vpon their neckes.

n Provide for thy selfe: for thou shalt see Gods plague of all parts on this country.

o This was spoken because that when Nebuchad-nazzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah, that kept them selues in Ierusalem.

q To knowe whether hee should goe against the Ammonites or them of Ierusalem.

r He ved consulting & sorcerie.

s Because there was a league between the Iewes, and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchad-nazzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shewe of righteousness, by obseruation of the ceremonies of the Lawe.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noise of the armie of the Caldeans.

f And so cause a feare.

g Meaning, the scepter: shewing, that it will not spare the King who should beas the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Iere. 31. 19.

l Ezekiel moued with compassion, thus complained, fearing the destruction of the kingdom, which God had confirmed to David and his posterie by promise: which promise God performed, although here it seemed to mans eye that it should vterly perish.

m That is, in courage the

n sword.

and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheathe? I will iudge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprobred for crueltie. 25 Of the wicked doctrine of the false prophets & priests, and of their vnfaustable counsauesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

Moreouer, the word of the Lord came vnto me, saying,

2 Nowe thou sonne of man, wilt thou iudge, wilt thou iudge this bloodie citie? wilt thou shewe her al her abominations?

3 Then say, Thus sayth the Lord God, The cite headeth blood in the mids of it, that her time may come, & maketh idoles against her selfe to pollute her selfe.

4 Thou hast offered in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, & thou hast caused thy dares to dyauie neere, and art come vnto thy terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which are vile in of name and foie in affliction.

6 Beholde, the princes of Israel enter one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they vered the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carrie tales to shed blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vered her that was polluted in her floures.

11 And euery one hath committed a homination with his neighbours wife, and euery one hath wickedly defiled his bawghter in lawe, and in thee hath euery man forced his owne sister, even his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, sayth the Lord God.

13 Beholde, therefore I haue smitten mine handes vpon thy countenancesse, that

thou hast shed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dares that I shall haue to do with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Some of man, The house of Israel is vnto me as drosse: all they are drosse, and tyme, and prou, and lead in the middes of the fornace: they are euen the drosse of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, beholde, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and drosse, and prou, and lead, and tyme into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blowe the fire of my wrath vpon you, & you shall be melted in the middes thereof.

22 As siluer is melted in the middes of the fornace, so shall ye be melted in the mids thereof, and ye shall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Some of man, say vnto her, Thou art the laide, that is vncleane, and not rained vpon in the day of wrath.

25 There is a conspiracie of her prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the middes thereof.

26 Her priests haue broken my lawe, and haue defiled mine holy things: they haue put no difference betwene the holy and prophane, neyther discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her prophets haue dabbled them with vntempered mortar, seeing vntures, and diminishing lies vnto them, saying, Thus saith the Lord God, when the Lord be had not spoken.

29 The people of the land haue violently oppressed by spooping and robbing, and haue vered the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make up the hedge, and stand

That is, able to defend thy selfe?

I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lorde, but forsaken.

k Which before was most precious,

1 Meaning hereby, that the godly should be tried and the wicked destroyed.

m Thou art like a barren land: the Lord plaguesh with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

Mich. 3. 11, 2epb. 3. 3.

p They which should haue reprooued them, flattered them in their vices, and couered their doings with lies, Chap. 13. 10.

q Which would shewe himselfe zealous in my cause by resisting vice, 16. 59. 16. and 63. 5. and also pr vnto me to withhold me from plagues, 24. 106. 23.

a Art thou ready to execute that charge, which I commit vnto thee against Ierusalem, that

murdereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her, Lewi. 20. 17, 18, Iere. 5. 8.

f In token of my wrath and vengeance.

in the gap before mee for the lande, that I should not destroy it, but I found none.

31 Therefore haue I poured out mine indignation vpon them, & consumed them with the fire of my wrath: their olme waues haue I rendred vpon their heads, such the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two woemen, the daughters of one mother.

3 And they committed fornication ^b in Egypt, they committed fornication in their pouth: there were their breasts pressed, and there they bruiſed the teates of their virginitee.

4 And the names of them were Aholah, the elder, and Aholibah her ſiſter: they were mine, and they bare ſonnes & daughters: thus were their names. Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot & when I ſee was mine, and ſhee was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

6 Which were clothed with blew ſilke, both captaynes and princes: they were all pleaſant young men, and horſemen riding vpon horſes.

7 Thus he committed her whooredome with them, euen with all them that were the choſen men of Aſſhur, and with all on whome ſhee doted, and deſiled her ſelfe with all their idoles.

8 Neither left ſhee her fornications, learned of the Egyptians: for in her pouth they lap with her, and they bruiſed the breasts of her virginitee, and powdered their whooredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Aſſyrians, vpon whom the doted.

10 Theſe diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlew her with the ſword, and ſhe had an euill name among women: for they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhee married her ſelfe with inordinate loue, more then ſhe, & with her fornications more then her ſiſter with her fornications.

12 Shee doted vpon the Aſſyrians her neighbours, both captaynes and princes clothed with diuers ſutes, horſemen riding vpon horſes: they were all pleaſant young men.

13 Then I ſawe that ſhe was deſiled, & that they were both after one ſort.

14 And that they encreaſed her fornications: for when the law men painted vpon the wall, the images of the Chaldeans painted with vermilion,

15 And girded with girdles vpon their loynes, & with diademes vpon their heads (looking all like princes after the manner of the Babylonians in Chaldea, the lande of their natiuitie.)

after whom they luſt.

16 Alſoone, I ſay, as ſhe ſawe them, ſhe doted vpon them, and ſent meſſengers vnto them in to Chaldea.

17 Now when the Babylonians came to her into the bed of loue, they deſiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them.

18 So ſhee diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhee encreaſed her whooredome more, and called to remembrance the daies of her pouth, wherein ſhee had played the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruantes, whoſe members are as the members of aſſes, & whoſe iſſue is like the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſſe of thy pouth, when thy teares were bruiſed by the Egyptians: therefore the pappes of thy pouth are thus.

22 Therefore, O Aholibah, thus ſaith the Lord God, Beholde, I will raiſe vp thy louers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on euery ſide.

23 To wit, the Babylonians, and all the Chaldeans, ^h Peked, and Shoah, and Moa, and all the Aſſyrians with them: they were all pleaſant young men, captaynes and princes: all they were valiant and renowned, riding vpon horſes.

24 Euen theſe ſhall come againſt thee, with charrets, wagons, and wheeles, and with a multitude of people, which ſhall ſet againſt thee, buckler and ſhield, and helmet round about: and I will leaue the punishment vnto them, and they ſhall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee: and they ſhall deale cruelly with thee: they ſhall cut off thy noſe and thine eares, and thy remnant ſhall fall by the ſword: they ſhall carue away thy ſonnes and thy daughters, and thy residue ſhall be denoured by the fire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus wil I make thy wickedneſſe to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not liſt by thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliuer thee into the hande of them, whom thou hateſt: euen into the handes of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, & ſhall take away all thy labour, & ſhall leaue thee naked & bare, and the ſhame of thy fornications ſhall be diſcouered, both thy wickedneſſe, and thy whooredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whooring after the heathen, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore wil I giue her a cup into thine hand,

^h Theſe were the names of certaine Princes and captaynes vnder Nebuchad-nezzar.

ⁱ Ebr. I will giue iudgement before them.

^j Or, lawes.

ⁱ They ſhall deſtroy thy princes and priests with the reſt of thy people.

^k All thy treasures and riches which thou haſt gotten by labour.

^l All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles.

^m I will execute the ſame iudgements & vengeance againſt thee, and that with greater ſeueritie.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorn and had in derision, because it containeth much.

33 Thou shalt bee filled with drunkenness and sorrowe, even with the cup of destruction, and delolation, with the cuppe of thy sister Samaria.

34 Thou shalt euen drinke it, and wyng it out to the dregges, and thou shalt breake the heards thereof, and teare thine owne breastes: for I haue spoken it, sayeth the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord saith moreover vnto me; Some of man, wilt thou iudge Aholah, & Aholibah? and wilt thou declare to them their abominations?

37 For they haue plaid the whoredome, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sounes, whome they bare vnto me, to passe by the fire to be their meate.

38 Moreover thus haue they done vnto mee: they haue defiled my sanctuary in the same day, and haue prophaned my Sabbaths.

39 For wher they had slaine their childre to their idoles, they came the same day in to my Sanctuary to defile it: and loe, thus haue they done in the middes of mine house.

40 And howe much more is it that they sent for men to come from farre, vnto whonia messenger was sent, and loe, they came: for whome thou diddest walke thy selfe, and paintedst thine eyes, and deckedst thy with ornaments,

41 And latest vpon a costly bed, and a table prepared before it, wherupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make þ company great were brought men of Saba from the wilderness, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

43 Then I said vnto her that was elde in adulteries, How shall she and her sounations come to an ende.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the manner of harlots, and after the manner of murderers: for they are harlots, & blood is in their handes.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, & will giue them vnto the sword, & to the spoile.

47 And the multitude that stone the with stones, and cut them with their swordes: they shall slap their sounes, and their daughters, and burne by their houses with fire.

48 Thus wil I cause wickednes to cease out of the land, that all women may bee taught, not to doe after your wickednesse;

49 And they shall lay your wickednesse vpon you, and pee shall beare the finnes of your idoles, and ye shall knowe that I am the Lord God.

CHAP. XXIIII.

¶ He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

¶ Came in the xth ninth yeere, in the tenth Amoneth, in the tenth day of the month came the wordes of the Lord vnto me, saying,

2 Some of man, write ther the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, euen enter good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seethe the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloodie cite, euen to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out a piece by piece: let no lot fall vpon it.

7 For her blood is in the middes of her: shee set it vpon an high rocke, and polluted it not vpon ground to coner it with dust.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be conered.

9 Therefore thus saith the Lord God, * Woe to the bloodie cite, for I will make it the burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then let it emprise vpon the coales thereof, that the hyale of it may be hotte, and may burne, & that the filthinesse of it may be molten in it, and that the skomme of it may be consumed.

12 Shee hath wearied her selfe with lyes, and her great skomme went not out of her: therefore her skomme shalbe consumed with fire.

13 Thou remainest in thy filthinesse & wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I wil not goe backe, neither wil I spare, neither wil I repent: according to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

a Of Rechoniah captiuite, and of the reigne of Zedekiah, 2.

b Called Tebeth, which containeth part of December and part of Ianuarie: in the which month and day Nebuchad-nazzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

¶ Or, heape.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed, all at once, but by litle and litle.

h Spare none estate or condition.

i The cite shewed her crueltye to all the worlde, and was not ashamed thereof, neither yet hid it.

Nabum, 3. 1. babilay, 2. 12.

¶ Or, an heape of wood.

k Meaning, that the cite shoulde bee vtterly destroyed.

lroyed, and that hee would giue the enemies an appetite thereunto, ¶ Or, bottom. 1 The cite hath scattered her selfe in wayne. m Laboured by sending my Prophetes to call thee to repentance, but thou wouldst not. n That is, the Babylonians.

n Meaning, that the afflictions shoulde be so great, that they shoulde cause them to losetheir senses, & reason.

o That is, to be sacrifices to their idoles, Reade Chap. 16. 20.

p They sent into other countries, to haue such as shoulde teach the seruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

r Which shoulde teach the manner of worshipping their gods.

f That is, worthy death, re. de Chap. 16. 38.

s Meaning, all other cities, and countries.

o Meaning, his wife in whom he delighted, as verse 18.

p For in mourning, they went bare headed and barefooted, and also couered their lips,

q That is, which the neighbours sent to them that mourned,

r Meaning, the morning following.

s By sending the Caldeans to destroy it, as Chap. 7.22.

t Wherein you boast and delice,

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, & put on thy shooes vpon thy feete, and couer not thy lips, and eate & not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people sayde vnto me, Wilt thou not tell vs what these things meane toward vs, that thou doest to?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, euen the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whome ye haue left, shall fall by the sword.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that yee hath done, ye shall doe: and when this cometh, ye shall knowe that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, let thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ya, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and

they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah an dwelling place for camels, and the Ammonites a shepercote, and yett shall knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the handes, and stampt with the feete, and reioyced in heart with all thy despite against the lande of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the ciues of his ciues, I will lay in his frontiers with the pleasant countrey, Berh-jethumoth, Baal-meon, and Kirjathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, & reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teiman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hande of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be overthrowen because it reioyced at the destruction of Ierusalem.

15 The wondrous and astonishment of the merchants for the destruction of Tyrus.

c They shall chafe thee away and take thy gorgeous houles to dwell in.

d Called also Philadelphia, which was the chiefe cite of the Ammonites and full of conduites, 2. Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of the Philistims, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

+Ebr. lifting vp of their voices.

a Because ye reioyced when the enemy destroyed my cite and Temple. b That is, to the Babylonians.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, wherunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, and by labor of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glorie and renoume.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countreys that dwell by the sea shall be come downe from their thrones: they shall lay away their robes, and put off their signefith that her destruction should be so horrible, that all the world should heare thereof and be affraide.

And in the eleventh pere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Some of man, because that Tyus hath laid against Ierusalem, that the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyus, and I will bring by many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyus and breake downe her towres: I will also scape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, saith the Lord God, and it shall be a spote to the nations.

6 And her daughters which are in the field, shall bee flame by the sword, and they shall knowe that I am the Lord.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyus Nebuchad nezar King of Babel, a King of Kings, from the North, with hoies and with charrets, and with horsemen, with a multitude and much people.

8 Hee shall lay with the sword thy daughters in the fildes, and hee shall make a foite against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his hoies shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoones of his hoies shall he treade downe all thy streets: he shall slap thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, & they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus will I cause the sound of thy songs to cease, & the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyus, Shall not the ples tremble at the sounde of thy fall? and at the crie of the wounded, when they shall be slaine and murdered in the middes of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their

biopied garments, and shall clothe themselves with assestment: they shall sit vpon the grounde and bee assestment at every mount, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein?

18 Nowe shall the ples be assestment in the day of thy fall: pea, the ples that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of olde time, and shall set thee in the lowe parts of the earth, like the old runnes, with them, I say, which goe downe to the pit, so that thou shalt not bee inhabited, and I shall helpe my glorie in the lande of the living,

21 I will bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and auctoritie thereof in time past.

The word of the Lord came againe vnto me, saying,

2 Some of man, take vp a lamentation for Tyus,

3 And say vnto Tyus, that is situate at the entrie of the sea, which is the mart of the people for many ples. Thus saith the Lord God, O Tyus, thou hast said, I am the citie of perfect beaurie.

4 Thy borders are in the middes of the sea, and thy builders haue made thee of perfect beaurie.

5 They haue made all thy ship boards of fire trees of Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the Oakes of Bashan haue they made thine oes: the companie of the Assyrians haue made thy banks of pique, brought out of the ples of Chittim.

7 Fine linnen with broyded worke, brought from Egypt, was spread ouer thee to be thy saile, blew like and purple, brought from the ples of Cush, was thy couersing.

8 The inhabitants of Zidon and Arnad were thy mariners, O Tyus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, & of Ind & of Phat

h Meaning, merchants, which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shall be restored. Or, make thee a sorrow.

a Which serueth al the world with thy marchandise.

t Ebr, heart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3-9.

c Which is taken for Grecia and Italie.

Or, shipmasters.

d Meaning, that they built the walles of the citie, which is here meant by the

Ship: and of these were the builders of Salomons Temple, i. Kin. 5. 18.

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Arvad with thine armie were upon thy walles rounde about, and the ^e Cananiads were in thy towres: they hanged their shields upon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for silver, pyon, tinne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy marchants, concerning the lues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the merchandise of many ples were in thine hands: they brought thee for a present: honyes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires with iemerandes, purple, and dyed woike, and fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy merchandise wheate of ^k Aminich, and Damag, and honie and ople, and balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: pyon woike, cassia and calamus were among thy merchandise.

20 They of Dedan were thy marchants in picious clothes for the charers.

21 They of Arabia, and all the princes of Redar ^y occupied with thee, in laines, and rainnes and goates: in these were they thy marchants.

22 The marchants of Sheba, and Raas mah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all picious stones and gold.

23 They of Haran and Carmel and Eden, the marchants of Sheba, Ashur and Chilmad were thy marchants.

24 These were thy marchants in all sortes of things, in rayment of blewes like, and of dyed woike, and in coffers for the rich apparell, which were bound with cordes: charmes also were among thy merchandise.

25 The shippes of Tarshish were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the middes of the sea.

26 Thy ^y robbers haue brought thee in to great waters: the East wind hath broken thee in the middes of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy talkers, and the occupiers of thy marchants

wise, and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea, in the day of thy ruine.

28 The ^m suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oxe, the mariners and all the pilots of the sea shall come downe from their shippes, and shall stand upon the land,

30 And shall cause their voyce to bee heard against thee, and shall cry bitterly, and shall cast dust upon their heades, and wallowe themselves in the ashes.

31 They shall plucke off their haire for thee and girde them with a sackcloth, and they shall weepe for thee, with sorrowe of heart and bitter mourning.

32 And in their mourning they shall take by a lamentation for thee, saying, What cite is like Tyus, so destroyed in the middes of the sea!

33 When thy wares went forth of the seas, thou filledst many people and thou biddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt bee broken by the seas in the depths of the waters, thy merchandise and all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the ples shall be astonied at thee, and al their kings shall be fore afraide and troubled in their countenance.

36 The marchants among the people shall hiss at thee: thou shalt bee a terror, and neuer shalt bee any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 31 The worde of the Lorde against Zidon. 35 The Lorde promifeth that he will gather together the children of Israel.

The word of the Lord came againe unto me, saying,

2 Soime of man, say unto the Prince of Tyus, Thus saith the Lord God, Because thine heart is raised, and thou hast sayde, I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man and not God, and I though thou diddest thinke in thine heart, that thou wast equal with God,

3 Beholde, thou art wiser then ^b Daniel: there is no secrete, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten golde and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equal with God,

7 Beholde, therefore I will bring strangers upon thee, even the terrible nations: and they shall drawe their swords against

m That is, the cities neere about thee, as was Zidon, Arvad and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but fewe hundred yeeres, as I say 23. 15.

a I am safe that none can come to hurt me, as God is in the heaven.

b Ezechiel though thou set thine heart as the heart of God,

b Thus he speaketh by derision for Daniel had declared notable signes of his wisdom in Babylon, when Ezechiel wrote this,

e That is, they of Cappadocia, or Pigmaies and dwarfs, which were so called, because that out of the hie towres they seemed litle.

f Of Grecia, Italie, and Cap-padocia.

g By selling slaves.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

Or, workes.

Or, carbuncle.

Or, filke.

k Where the best wheate growed.

Or, surpentine, or, strickle.

Or, were marchants whose merchandise passed through thine hands.

Or, came in companies toward thee.

Or, powers.

That is, Nebuchad-nazzar.

against the beautie of thy wisdom, and
they shall desire thy brightnesse.

8 They shall cast thee downe to the pit,
and thou shalt die the death of them, that
are slaine in the muddes of the sea.

9 Wilt thou say then before him, that
slapeth thee, I am a god? but thou shalt be
a man, and no God, in the handes of him
that slapeth thee.

10 Thou shalt die the death of the vn-
circumcised by the hands of strangers: for
I haue spoken it, saith the Lord God.

11 I will pouer the word of the Lord
came vnto me, saying,

12 Some of man, take by a lamentati-
on vpon the King of Tyrus, and say vnto
him, Thus sayth the Lord God, Thou
sealest vp the summe, and art full of wis-
dome and perfect in beautie.

13 Thou hast bene in Eden the garden
of God: euery precious stone was in thy
garment, the rubie, the topaze, and the dia-
mond, the chrysolite, the onix, and the ias-
per, the saphir, jasper, and the carbuncle
and golde: the workmanship of thy time-
bels, and of thy pipes was prepared in
thee in the day that thou wast created.

14 Thou art the anointed Cherub, that
couereth, and I haue set thee in honour:
thou wast vpon the holy mountaine of God:
thou hast walked in the muddes of the
stones of fire.

15 Thou wast perfect in thy wayes from
the day that thou wast created, til iniqui-
tie was found in thee.

16 By the multitude of thy marchan-
dise, they haue filled the mids of thee with
crueltye, and thou hast sinned: therefore I
will cast thee as prophane out of the mo-
untain of God: and I will destroy thee, O
covering Cherub, from the muddes of the
stones of fire.

17 Thine heart was lifted vp because of
thy beautie, and thou hast corrupted thy
wisdom by reason of thy brightnesse: I
will cast thee to the ground: I will lay thee
before kings that they may behold thee.

18 Thou hast defiled thy sanctification
by the multitude of thine iniquities, & by
the iniquity of thy marchandise: therefore
will I bring forth a fire from the mids of
thee, which shall deuoure thee: and I will
bring thee to ashes vpon the earth, in the
sight of all them that behold thee.

19 All they that know thee among the
people, shall be astonished at thee: thou shalt
be a terror, and neuer shalt thou be any
more.

20 I againe, the word of the Lord came
vnto me, saying,

21 Some of man, set thy face against
Zidon, and prophesie against it.

22 And say, thus saith the Lord God,
Beholde, I come against thee, O Zidon, &
I will be glorified in the mids of thee: & they
shall know that I am the Lord, when I shall
haue executed iudgements in her, and shall
be sanctified in her.

23 For I will send into her pestilence, &
blood into her streetes, & the flame shall fall
in the mids of her: the enimie shall come

against her with the sword on euery side,
and they shall know that I am the Lord.

24 And they shall be no more a picking
thorne vnto the house of Israel, nor any
griuous thorne of al that are round about
them, and despised them, and they shall
know that I am the Lord God.

25 Thus saith the Lord God, when I
shall haue gathered the house of Israel
from the people where they are scattered,
and haue sanctified in them in the sight
of the heathen, then shall they dwell in the
lande, that I haue giuen to thy seruant
Jaakob.

26 And they shall dwell safely therein, &
shall build houses, and plant vineyards: for
they shall dwell safely, when I haue
executed iudgements vpon all round about
them that despise them, and they shall know
that I am the Lord their God.

CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13
The Lord promiset that he will restore Egypt after
fourty yeeres. 18 Egypt is the reward of King
Nebuchad-nezzar for the labour which hee took
against Tyrus.

1 In the tenth peere, and in the tenth mo-
neth, in the twelfth day of the moneth, the
word of the Lord came vnto me, saying,

2 Some of man, set thy face against
Pharaoh the King of Egypt, and prophesie
against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord
God, Beholde, I come against thee, Pha-
raoh King of Egypt, the great dragon,
that lieth in the mids of his riuers, which
hath sayde, The river is mine, and I haue
made it for my selfe.

4 But I will put hooks in thy chawes,
and I will cause the fish of thy riuers to
sticke vnto thy scales, and I will drawe
thee out of the muddes of the riuers, and
all the fish of thy riuers shall sticke vnto thy
scales.

5 And I will leane thee in the wilderness,
both thee and all the fish of thy riuers: thou
shalt fall vpon the open felde: thou shalt
not be brought together, nor gathered: for
I haue giuen thee for meate to the beastes
of the felde, and to the foules of the hea-
uen.

6 And all the inhabitants of Egypt shall
knowe that I am the Lord, because they
haue bene a staffe of reede to the house of
Israel.

7 When they tooke holde of thee with
their hand, thou diddest breake, and rent
all their shoulder: and when they leane
vpon thee, thou brakest and madest all their
loynes to stand vpright.

8 Therefore thus sayeth the Lord God,
Beholde, I will bring a sword vpon thee,
and destroy man and beast out of thee.

9 And the land of Egypt shall be deso-
late, and waste, and they shall know that I
am the Lord: because hee hath sayd, The
river is mine, and I haue made it.

10 Beholde, therefore I come vpon thee,
and vpon thy riuers, and I will make the
land of Egypt vtterly waste and desolate
from

e Like the rest
of the heathen
and infidels,
which are Gods
enemies,

d He derideth
the vaine opi-
nion and confi-
dence that the
Tyrians had in
their riches,
strength and
pleasures.

||Or, iasper,

||Or, carbuncle.

e He meaneth
the royall state
of Tyrus, which
for the excel-
lencie and glorie
thereof he
compareth to
the Cherubims
which couered
the Arke: and
by this worde

Anyoned he sig-
nifieth the same.

f I did thee this
honour to make
thee one of the
builders of my
Temple, which
was when Hir-
am sent vnto
Salomon things
necessary for
the worke.

g To wit, among
my people Isra-
el, which shined
as precious
stones,

h Which was
when I first cal-
led thee to this
dignitie.

i Thou shalt
haue no part a-
mong my peo-
ple,

k That is, the
honour, where-
unto I called
them.

||Or, brought to
nothing.

l By executing
my iudgements
against thy wic-
kednesse,

m That is, Ne-
buchad-nez-
zar.

n He sheweth
for what cause
God will assem-
ble his Church,
and preferue it
still though he
destroy his ene-
mies: to wit, that
they should
praise him, and
giue thanks for
his great mercies

a To wit, of the
captiuitie of Je-
coniah or of the
reigne of Zede-
kiah. Of the or-
der of these pro-
phesies, and how
the former some-
time standeth af-
ter the later, see
Jerem. 27. 1.

b He compareth
Pharaoh to a
dragon, which
hideth himselfe
in the river Ni-
lus, as Isa. 51. 9.

c I will send ene-
mies against thee,
which shall plucke
thee, and thy
people, which
trust in thee, out
of thy fure places

d Reade. 2. King
18. 21. Isa. 36. 6.

||Or, shake. e When they
felt their hurt,
they woulde stay
no more vpon
thee, but stood
vpon their feet
and put their
trust in others.

f Thus God can
not suffer that
man should ar-
rogate any thing
to himselfe, or
put his trust in
any thing saue
in him alone.

4 Ebr. Cush, or,
Ethiopia.

from the towne of Seneneth, euen vnto the borders of the 4 blacke shooes.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for fortye yeeres: and I will scatter the Egyptians among the nations, and will disperse them throught the countreys.

Iere. 46. 26.

13 Per thus saith the Lord God, * At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, & will cause them to returne into the land of Pathros, into the lande of their habitation, and they shall be there a small kingdome.

15 It shall be the smallest of 5 kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

17 ¶ In the seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the woide of the Lord vnto me, saying,

18 Some of man, Nebuchad-nezzar king of Babel caused his arme to serue a great service against Tyrys: enery head was made halfe, and enery shoulder was made bare: per had he no wages, nor his arme for Tyrys, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and hee shall take her multitude, and spoile her spoile, and take her pray, and it shall be the wages for his arme.

20 I haue giuen him the land of Egypt for his labor, & he serued I against it, because they wrought I for me, saith the Lord God.

21 In that day will I cause the home of the house of Israel to growe, & I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof. The woide of the Lord came againe vnto me, saying,

2 Some of man, prophete, & say, Thus saith the Lord God, Howle and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, & it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flame shall fall in Egypt, when they shall take away her multitude, & when her foundations shall be broken downe.

5 Ethiopia, and Phur, and Lub, and al the common people, and Cub, and the men

of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the towne of Seneneth shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers go forth from mee in shippes, to make the careless shooes afraid, and feare shall come vpon them as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall drave their swordes against Egypt, and fill the lande with the flame.

12 And I will make the riuers drie, and sell the land into the handes of the wicked, and I will make the lande waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Egypt, and there shall be no more a prince of the land of Egypt, and I will send a feare in 5 land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in 6o.

15 And I will pollue my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of 7o.

16 And I will set fire in Egypt: Sin shall haue great sorowe, & 8o shall be destroyed, and 9o shall haue sorowes dayly.

17 The pong men of 10o, & of 11o which beest shall fall by the sword: and these cities shall goe into captiuitie.

18 At Tephaphyes the day shall cease his light, when I shall breake there the barres of Egypt: and when the poume of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the woide of the Lord came vnto me, saying,

21 Some of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound by to be healed, neyther shall they put a roue to linde it, and so make it strong, to holde the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme, that

b Which was a strong cite of Egypt, chap. 29. 10.

¶ Or, Memphis or Akkair.

¶ Or, Tanis.

¶ Or, Pelusium. ¶ Or, Alexandria.

¶ Or, Heliopolis. ¶ Or, Tushastum.

c Meaning, that there shall be great sorow and affliction. d That is, the strength and force.

e Of the captiuitie of Iecooniah, or of Zedekiahs reigne. f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 26. g His force and power.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romans, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

h Left I should by this meanes punish their sinnes.

i Counting from the captiuitie of Iecooniah.

k He tooke great paines at the siege of Tyrys, & his arme was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profite by the taking of Tyrys. ¶ Or, in it. ¶ Or, euil against me.

a By Phur and Lud are meant Aphrica and Lybia.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sword in the hand of the king of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, & disperse them among the countries, and they shall know, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

As in the eleventh pere, in the third moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Some of man, speake unto Pharaoh king of Egypt, & to his multitude, Whom art thou like in thy greatness?

3 Behold, Althurs was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot up very hie, & his top was among the thicke boughes.

4 The waters nourished him, and the deepe created him on his with her rivers running round about his plantes, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was created above all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nestes in his boughs, and vnder his branches did all the beastes of the feld bring forth their young, and vnder his shadowe dwelt all mightie nations.

7 Thus was he faire in his greatness, and in the length of his branches: for his roote was nere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the cheffennut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him fayre by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God, Because I see his life by on high, & hath God by his top among the thicke boughes, and his heart is lift vp in his height.

11 I haue therefore deliuered him into the handes of the mightiest among the heathen: he shall handle him, for I haue said

him alway for his wickednesse.

12 And strangers haue destroyed him, even the terrible nations, and they haue left him vpon the mountaynes, and in all the balles his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shall all the fowles of the heauen reuiue, and all the beastes of the feld shall be vpon his branches.

14 So that none of all the trees by the waters shall be created by their height, neyther shall shoote by their top among the thicke boughes, neyther shall their leaues stand by in their height, which drinke so much water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hel, I caused them to mourne, & I covered the deepe for him, and I did restraime the floods thereof, & the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the feld fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hel, with them that descended vnto the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether partes of the earth.

17 They also will come downe to hel with him vnto them that be slaine by the sword, and his arme, and they that dwell vnder his shadowe in the mids of the heathen.

18 To whom yet thou thus like in glory and in greatness among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the mids of the uncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the king of Babylon.

As in the twelfth pere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Some of man, take by a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou hast distroyed thy rivers, and troubledst the waters with thy feet, and stampedst in their rivers.

3 Thus saith the Lord God, I will therefore spread my nette ouer thee vnto a great multitude of people, and they shall make thee come vp into my net.

4 Then will I lead thee vpon the land, and I will cast thee vpon the open feld, and I will cause all the fowles of the heauen to remaine vpon thee, and I will fill

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters caused him to mount to hie (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth. h To cause this destruction of the king of Assyria, to seeme more horrible, he stretcheth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant. i Meaning, that Pharaohs power was nothing so great as his. k Reade Chap. 28. 10.

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiahs reigne, or of Leconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion. [Or, country.

d Signifying, that there was no greater power in the world then his was.

[Or, thou wast lifted up.

e That is, of Nebuchad nezzar, who afterward was the monarch and onely ruler of the world.

a Which was the first yere of the generall captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they.

c & such as they may ouercome. [Or, whale.

d Thou preparest great armies.

Chap. 12. 13 and all 17. 20.

d With heapes
of the carkeles
of thine armie.
e As Nilus ouer-
floweth Egypt,
so will I make
the blood of
thine hoste to
ouerflowe it.
f The word sig-
nified to be put
out as a candle
is put out.

Isa. 13. 10. isel. 2.
31. & 3. 15. mar.
24. 29.

g By this maner
of speech is
meant the great
sorrow that shall
be for the slaugh-
ter of the king
and his people.

h This came to
passe in lesse
then foure yeres
after this pro-
phecie.

i To wit, of the
Caldeans thine
enemies, which
shall quietly en-
ioy all thy com-
modities.

k That is, pro-
phecie that
they shall be cast
downe: thus the
Lord giuech his
Prophets power
both to plant &
to destroy by
his word, reade
Iere. 1. 10.

l Haue not o-
ther kingdomes,
more beautifull
then thou, pe-
riched in
Thatis,
Egypt.
n To make the
matter more
sensible, hee
bringeth in
Pharaoh, whome
the dead shall
meete and mar-
uaile at him,
reade Isa. 14. 9.

all the beastes of the field with thee.

5 And I will lap the fish upon y^e monu-
taines, & fill the valleys with thine height.

6 I will also water with thy blood the
land wherem thou comminest, euen to the
mountaines, and the riuers shall be full of
thee.

7 And when I shall put thee out, I will
couer the heauen, and make the starres
thereof darke: I will couer the sunne with
a cloude, and the moone shall not giue her
light.

8 All the lightes of heauen will I make
darke for thee, and bring a darkenesse vpon
thy land, saith the Lord God.

9 I will also trouble the hearts of many
people, when I shall bring thy destruction
among the nations, and vpon the coun-
tries which thou hast not known.

10 Yea, I will make many people ama-
zed at thee, & their kings shall be astonied
with feare for thee, when I shall make my
sword to glitter against their faces, & they
shall be afraide at euery woman: euery
man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The
sword of the king of Babel shall come vpon
thee.

12 By the swordes of the mightie wil I
cause thy multitude to fall: they all shall
be terrible nations, and they shall destroy
the pompe of Egypt, & all the multitude
thereof shall be consumed.

13 I wil destroy also all the beastes ther-
of from the great water sides, neither shall
the foote of man trouble them any more,
nor the hooues of beast trouble them.

14 Then will I make their waters
deepe, and cause their riuers to runne like
oyle, saith the Lord God.

15 When I shall make the land of Egypt
desolate, and the countrey with all that is
therein, shall be layde waste: when I shall
smite all them, which dwell therein, then
shall they knowe, that I am the Lord.

16 This is the mourning wherewith
they shall lament her: the daughters of the
nations shall lament her: they shall lament
for Egypt, and for all her multitude, saith
the Lord God.

17 I In the twelfth yeere, also in the fif-
teenth day of the moneth, came the woide
of the Lord vnto me, saying,

18 Sonne of man, lament for the multi-
tude of Egypt, & call them downe, euen
them and the daughters of the mightie na-
tions vnto the nether partes of the earth,
with them that go downe into the pit.

19 Whom dost thou passe in beautie:
go downe a sleepe with the vncircumcised.

20 They shall fall in the muddes of them
that are slaine by the sword: there is deli-
uered to the sword: drawe her downe, and
all her multitude.

21 The most mightie and strong shall
weake to him out of the mids of hel with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that bee
slaine by the sword.

22 What is there and all his companion:
their graues are about him: all they are

slaine and fallen by the sword.

23 Whose graues are made in the side of
the pit, and his multitude are round about
his graue: all they are slaine and fallen by
the sword, which caused feare to be in the
land of the liuing.

24 There is a clamor all his multitude
round about his graue: all they are slaine
and fallen by the sword, which are gone
downe with the vncircumcised into the ne-
ther partes of y^e earth, which caused them
selues to bee feared in the lande of the li-
uing, yet haue they borne their shame with
them that are gone downe to the pit.

25 They haue made his bed in the mids
of the flame with all his multitude: their
grauies are round about him: all these vnc-
circumcised are slaine by the sword: though
they haue caused their feare in the lande
of the liuing, yet haue they borne their
shame with them that go downe to the pit:
they are laid in the muddes of them that be
slaine.

26 There is a speech, Tubal, and all
their multitude: their graues are round as-
bout them: all these vncircumcised were
slaine by the sword, though they caused
their feare to be in the land of the liuing.

27 And they shall not lie with y^e valiant
of the vncircumcised, that are fallen, which
are gone downe to the graue, with their
weapons of warre, and haue laped their
swordes vnder their heades, but their van-
quie shall be vpon their bones: because
they were the feare of the mightie in the
land of the liuing.

28 Yea, thou shalt be broken in the mids
of the vncircumcised, & lie with them that
are slaine by the sword.

29 There is Edom, his kings, & all his
princes, which with their strength are laide
by them that were slaine by the sword:
they shall sleepe with the vncircumcised, and
with them that goe downe to the pit.

30 There be all y^e princes of the north,
with all the Zidonians, which are gone
downe with the flame, with their feare:
they are ashamed of their strength, and the
vncircumcised sleepe with them that bee
slaine by the sword, and beare their shame
with them that goe downe to the pit.

31 Pharaoh shall see them, and he shall be
comforted ouer all his multitude: Phara-
oh, and all his armie shall be slaine by the
sword, saith the Lord God.

32 For I haue caused my feare to bee
in the land of the liuing: and hee shall be laide
in the muddes of the vncircumcised with
them, that are slaine by the sword, euen
Pharaoh and all his multitude, saith the
Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers.
14 He strengtheneth them that despaire, and bold-
neth the with the promise of mercie. 30 The word
of the Lord against the mockers of the Prophet.

A Came the word of the Lord came vnto
me, saying,

2 Sonne of man, speake to the children
of the people, and say vnto them, When
I bring

o Meaning, the
Persians.

p Whome in the
life all the world
feared,

q That is, the
Cappadocians &
Italians, or Span-
iards, as Iose-
phus writeth.

r Which died
not by cruell
death, but by
the course of
nature, and are
honourably bu-
ried with their
coate armour
and signes of
honour.

s The kings of
Babylon.

t As the wicked
reioyce when
they see others
partakers of
their miseries,
u I will make
the Egyptians
afraide of me,
as they caused
others to feare
them,

For, of their
crafts,

a He sheweth
that the people
ought to haue
continually go-
uernours and
teachers which
may haue a care
ouer them, and
to warne them
euer of the dan-
gers which are
at hand.

b Signifying,
that the wicked
shall not escape
punishment
though y watch-
man be negli-
gent: but if the
watchman blow
the trumpet, and
then be will not
obey, he shall de-
serue double
punishment,
Chap. 3. 17.

c Which teach-
eth that hee
that receiue
not his charge
at the Lordes
mouth, as a spie,
and not a true
watchman,
d The watchman
must answer
for the blood of
all that perish
through his ne-
gligence.

e Thus the wic-
ked when they
heare Gods
iudgements for
their sinnes, de-
spaire of his
mercies and
murmure.

f Reade Chap.
18. 23.

g Reade of this
righteousnesse,
Chap. 18. 22, 24.

h Hereby hee
denunceth them
of hypocrisie,
which pretend
to forsake wic-
kednesse, and yet
declare not them
selues such by
their suites,
that is, in obey-
ing Gods com-
mandements and
by godly life.

I bring the sword vpon a land, if the peo-
ple of the land take a man y from among
them, and make them their watchman,

3 If when he seeth the sword come vpon
the land, he blow the trumpet, & warne
the people,

4 Then he that heareth the sound of the
trumpet, and will not be warned, if the
sword come, and take him away, his blood
shall be vpon his owne head.

5 For he heard the sound of y trumpet,
and would not bee admonished: therefore
his blood shall be vpon him: but he that re-
ceiueth warning, shall saue his life.

6 But if the watchman see the sword
come, and blowe not the trumpet, and the
people be not warned: if the sword come,
and take any person from among them, he
is taken away for his iniquitie, but his
blood will I require at the watchmans
hande.

7 * So thou, O sonne of man, I haue
made thee a watchman vnto y house of Is-
rael: therefore thou shalt heare the word at
my commaundment, and admonish them from me.

8 When I shall say vnto the wicked, O
wicked man, thou shalt die the death, if
thou dost not speake, and admonish the
wicked of his way, that wicked man shall
die for his iniquitie, but his blood will I
require at thine hand.

9 Nevertheless, if thou warne the wic-
ked of his way, to turne from it, if he doe
not turne from his way, he shall die for his
iniquitie, but thou shalt deliuered thy soule.

10 Therefore, O thou sonne of man,
speake vnto the house of Israel, Thus see
I saye and say, For our transgressions & our
sinnes be vpon vs, & we are consumed be-
cause of them, how should we then liue?

11 Say vnto them, As I liue, saith the
Lord God, I desire not the death of the
wicked, but that the wicked turne from his
way and liue: turne you, turne you from
your euill wayes, for why will ye die, O ye
house of Israel?

12 Therefore thus saith the Lord God, I
will be to the children of the people, The right-
eousnesse of the righteous shall not deliuer
him in the day of his transgression, nor the
wickednesse of the wicked shall cause him to
fall therein, in the day that hee receiueth
from his wickednesse, neither shall the right-
eous liue for his righteousness in the day
that hee dieth.

13 When I shall say vnto the righteous,
that he shall liue, if hee trust to his
owne righteousness, and commit iniquitie,
all his righteousnesses shall be no more re-
spected, but for his iniquitie that hee hath
committed, he shall die for the same.

14 Again when I shall say vnto the
wicked, Thou shalt die the death, if hee
turne from his sinne, and do that which is
lawfull and right,

15 To wit, if the wicked restore the pledge,
& giue againe that he had robbed, & walke
in the statutes of life, without committing
iniquitie, he shall surely liue, and not die.

16 None of his sins that he hath com-
mitted, shall be mentioned vnto him: be-

cause he hath done that, which is lawfull
and right, he shall surely liue.

17 Per the children of the people say,
* The way of the Lord is not equall: but
their owne way is unequal.

18 When the righteous turneth from
his righteousness, and committeth iniqui-
tie, he shall enie die thereby.

19 But if the wicked turne from his
wickednesse, and do that which is lawfull,
and right, he shall liue thereby.

20 Per ye say, the way of the Lord is not
equall. O ye house of Israel, I will iudge
you euery one after his wayes.

21 Also in the twelfth yeere of our cap-
tinitie, in the tenth moneth, and in the fift day
of the moneth, one that had escaped out of
Ierusalem, came vnto me, and saide, The
citie is shurten.

22 Nowe the hands of the Lord had
bene vpon me in the evening afore hee that
had escaped, came, and had opened my
mouth, until he came to me in y morning:
and when he had opened my mouth, I
was no more dumb.

23 Againe the word of the Lord came
vnto me, and said,

24 Some of man, these that dwell in y
desolate places of the land of Israel, talke
and say, Abraham was but one, and hee
possessed the land: but we are many, there-
fore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith
the Lord God, Pee eate with the blood,
and lift vp your eyes toward your idoles,
and shed blood: should ye then possesse
the land?

26 Pe leane vpon your swordes: pee
worke abomination, & ye desire euery one
his neighbours wife: should ye then pos-
seste the land?

27 Say thus vnto them, Thus saith the
Lord God, As I liue, so surely they that
are in the desolate places, shall fall by the
sword: and him that is in the open field,
will I giue vnto the beasts to be deuoured:
and they that bee in the fortres and in the
carnes, shall die of the pestilence.

28 For I will lay the land desolate and
waste, and the pompe of her strength shall
cease: and the mountaines of Israel shall
be desolate, and none shall passe through.

29 Then shall they know that I am the
Lord, when I haue layde the land desolate
and waste, because of all their abomina-
tions, that they haue committed.

30 Also thou sonne of man, the children
of the people that I talke of thee by the
walles and in the doores of houses, and
speake one to another, euery one to his bro-
ther, saying, Come, I pray you, and heare
what is y word y cometh from the Lord.

31 For they come vnto thee, as the peo-
ple vnto come: and my people sit before
thee, and heare thy wordes, but they will
not do them: for with their mouthes they
make y iestes, and their heart goeth after
their concupiscences.

32 And loe, thou art vnto them, as a
iesting song of one y hath a pleasant voice,
& can sing well: for they heare thy wordes,
but

Chap. 18. 25.

i When the
Prophet was led
away captiue
with Ieoniah,
k I was indued
with the spirite
of prophesie,
Chap. 8. 2.

l Whereby is
signified that the
ministers of
God cannot
speake till God
giue them cou-
rage and open
their mouthes,
Chap. 24. 27. and
29. 21. Eph. 6. 19.

m Thus the wic-
ked thinke them-
selues more
worthy to en-
ioy Gods pro-
mise then the
Saints of God,
and whome they
were made: and
would binde
God to be sub-
iect to them,
though they
would not be
bound to him.

n Contrarie to
the Law, Leuit.
17. 14.

o As they that
are ready still
to shed blood,

Chap. 7. 24. & 24.
21. & 30. 6. 7.

p In derision.

q This decla-
reth that wee
ought to heare
Gods word with
such zeale and
affection that
we should in all
pointes obey it,
else we abuse the
wordes to our
owne condem-
nation, and make
of his ministers
as though they
were iestes to
serue mens foo-
lish fantasies.

r Or, pleasant, and
lowe song.

but they doe them not.

33 And when this cometh to passe (for so, it will come) then shall they knowe, that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promyseth the true shepheard Christ, and with him peace.

And the worde of the Lord came vnto Aime, saying,

2 Some of man, prophetic against the shepheards of Israel, prophetic & say vnto them, Thus saith the Lord God vnto the shepheards, * Who be vnto the shepheards of Israel, that feede themselves: shoulde not the shepheards feede the flockes?

3 Pe eate the fatte, and pee clothe you with the wooll: pe hit them that are fed, but pe feede not the sheepe.

4 The weakke haue pee not strengthened: the sicke haue pee not healed, neyther haue pee bound vp the broken, nor brought againe that which was broken away, neyther haue pee sought that which was lost, but with crueltie, and with rigour haue pe ruled them.

5 And they were scattered vnto a shepheard: and when they were dispersed, they were deuoured of al the beasts of the field.

6 App sheepe wandred throug all the mountaines, and vpon euery hie hill: pea, my flocke was scattered throug all the earth, & none did seeke or search after them.

7 Therefore pe shepheards, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselves, and fed not my sheepe.

9 Therefore, heare pe the worde of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, I come against the shepheards, and will requite my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, & seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreies, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, & vpon the hie mountaines of Israel shall they folde be: there shall they lie in a good

solde, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was broken away, and will binde vp that which was broken, and will strengthen the weakke, but I will destroy the fatte and the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus saith the Lord God, Beholde, I iudge betwene sheepe, and sheepe, betwene the rannines and the goates.

18 Seemeth it a small thing vnto you to haue eaten by the good pasture, but pee must trade downe with your fete the residue of your pasture: and to haue drunk of the deepe waters, but pee must trouble the residue with your fete?

19 And my sheepe eate that which pee haue troden with your fete, and drinke that which pee haue troubled with your fete.

20 Therefore thus saith the Lord God vnto them, Behold, I, even I will iudge betwene the fat sheepe and the leane sheepe.

21 Because pee haue thrust with side and with shoulde, and pusht all the weakke with your hornes, till pee haue scattered the abroade.

22 Therefore wil I helpe my sheepe, and they shall no more be spoyled, & I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, even my seruant David, he shall feede them, and hee shall be their shepheard.

24 And I the Lord will be their God, and my seruant David shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I wil set them, as a blessing, euery round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall giue her fruite, and they shall be safe in their land, and shall knowe that I am the Lord, when I haue broken the cordes of their yoke, & deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more be spoyled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely and none shall make them afraide.

29 And I will raise vp for them a plant of renouew, & they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstande, that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And pee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

g Meaning, such as lift vp them selves aboue their brethrena, and thinke they haue no neede to be gouerned by me.

That is, by being difference betweene the good & the bad, and to giue to eyther as they deserue. i By good pasture and deepe waters, is meant the pure worde of God, and the administration of iustice, which they did not distribute to the poore till they had corrupt it.

k Meaning, Christ, of whom David was a figure, Iere. 30.9. hose. 3.5.

l This declareth ynder Christ the flocke should be truly deliuered from sinne, & hel, and to be safely preferred in the Church where they should neuer perish. m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the seed that shall come out of the roote of David, Isa. 11.1.

Jer. 23.1.

a By the shepheards he meane the king, the magistrates, Priests, and Prophets.

b Ye seeke to enriche your selues by their commodities, & so spoyle their riches and substance.

c He describeth the office and due of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

d Forlacke of good gouernement and doctrine they perished.

e By destroying the cunctious hirelings, and restoring true shepheards:

whereof we haue a signe fo oft as God sedeth true preachers, who both by doctrine & life, labour to feede his sheepe in the pleasant pastures of his worde.

f In the day of their affliction & miserie: and this promise is to comfort the Church in all dangers.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

Moreover the word of the Lord came unto me, saying,

2 Some of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, I mount Seir, I come against thee, & I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamities, when their iniquity had an end,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountings with his (stone) men: in thine hills, and in thy valleys, and in all thy rivers shall they fall, that are at one with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countries shall be mine, and we will possess them (seeing the Lord was there)

11 Therefore as I live, saith the Lord God, I will enquire according to thy wrath, and according to thine indignation which thou hast used in thine hatred against thee: and I will make my self known among them when I have indged thee.

12 And thou shalt know, that I the Lord have heard all the blasphemies which thou hast spoken against the mountings of Israel, saying, They lie waste, they are given us to be devoured.

13 Thus with your mouths ye have boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, So shall all the world rejoice, when I shall make thee desolate.

15 As thou diddest rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, I mount Seir, and all Idumea whole, and they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promises to deliver Israel from the Gentiles. 22 The benefits done unto the Jews, are to be ascribed to the mercy of God, and not unto their desertings. 26 God reneweth our hearts, that we may walk in his commandments.

Also thou some of man, prophesy unto the mountings of Israel, and say, Ye mountings of Israel, heare the word of

the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Behold, even the places of the world are ours in possession,

3 Therefore prophesy, & say, Thus saith the Lord God, Because that they have made you desolate, & swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are come unto the lippes and tongues of men, and unto the reproch of the people,

4 Therefore see mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation have I spoken against the residue of the heathen, and against all Idumea, which have taken up lands for their possession, in the top of all their heart, and with despiseful minds to cast it out for a yrap.

6 Prophesy therefore upon the land of Israel, and say unto the mountaines, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, and in my wrath, because ye have suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, shall bear their shame.

8 But you, O mountaines of Israel, ye shall be shoores for your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come unto you, and I will turne unto you, and ye shall be riden and sown.

10 And I will multiply the men upon you, even all the house of Israel whole, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring forth fruit, and I will cause you to dwell after your old estate, and I will bestow benefits upon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke upon you, even my people Israel, and they shall possess you, and ye shall be their inheritance, and ye shall no more henceforth despise them of men.

13 Thus saith the Lord God, Because they say unto you, Thou art land devoured of men, and hast bene a waste of thy people,

14 Therefore thou shalt denoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy people to fall any more, saith the Lord God.

a That is, the Idumean.

b That is, Jerusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talk and derision to all the world.

d They appointed with themselves to have it, and therefore came with Nebuchad-nezzar against Jerusalem for this purpose.

e Because you have bene a laughing stocke unto them.

f By making a solemn othe, read Chap. 20.5.

g God declareth his mercies and goodnesse towards his Church, who still preferreth his, even when he destroyeth his enemies.

h Which was accomplished under Christ, to whom all these temporall delivrance did direct them.

i That is, upon the mountaines of Jerusalem.

Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the finnes of the people according to his iudgements.

a Where the Idumeans dwell.

b Whē by their punishment I called them from their iniquity.

c Except thou repent thy former cruelty.

d To wit, to their former estate.

e Meaning, Israel and Idumea.

f And so by fighting against God's people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Showing, that when God punisheth the enemies, the godly ought to consider that he hath a care over them and so praise his Name: and also that the wicked rage as though there were no God, till they see his hand to their destruction.

16 ¶ Moreover the worde of the Lorde came vnto me, saying,

17 Some of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, & by their deedes: their way was before me as the filthynesse of the menstruous.

18 Wherefore I polluted my wrath byson them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were disperced through the countreis: for according to their wayes, and according to their deedes, I iudged them.

20 ¶ And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lorde, and are gone out of his land.

21 But I favoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lorde God, I do not thinke for your sakes, O house of Israel, but for mine: I holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen shall know that I am the Lorde, saith the Lorde God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, & gather you out of all countreys, and will bring you into your owne land.

25 Then will I poure cleane water vpon you, and ye shall be cleane: yea, from all your filthynesse, and from all your idoles will I cleanse you.

26 ¶ A new heart also will I giue you, and a new spirit will I put within you, & I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, & cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the land, that I gaue to your fathers, & ye shall be my people, and I will be your God.

29 I will also cleanse you from all your filthynesse, & I will call for come, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the felde, that ye shall beare no more the reproche of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthy to haue bene destroyed for your iniquities, and for your abominations.

32 As it is known vnto you that I doe not this for your sakes, saith the Lorde God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, What time as I shall haue cleansed you fro all your

iniquities, I will cause you to dwell in the cities, & the desolate places shall be builded,

34 And the desolate lande shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they sayd, This waste land was like the garden of Eden, & these waste and desolate & ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall know that I the Lorde build the ruinous places, and plant the desolate places: I the Lorde haue spoken it, and will doe it.

37 Thus saith the Lorde God, I will per forme it for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as a flocke of Jerusalem in their iolenne feastes, so shall the desolate cities be filled with flockes of men, and they shall know, that I am the Lorde.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

The hand of the Lorde was vpon me, and carried me out in the spirit of the Lorde, and set me downe in the mids of the flde, which was full of bones.

2 And he led me round about by them, and beholde, there were very many in the open felde, and lo, they were verie drye.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, O Lorde God, thou knowest.

4 Again he sayde vnto me, Prophecye vpon these bones and say vnto them, O ye drie bones, heare the word of the Lorde.

5 Thus saith the Lorde God vnto these bones, Beholde, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and coner you with skin, & put breath in you, that ye may liue, and ye shall know that I am the Lorde.

7 So I prophesied, as I was commanded: & as I prophesied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, and the flesh grew vpon them, and abone, the skin couered them, but there was no breath in them.

9 Then said he vnto me, Prophecye vnto the wind: prophecye, sonne of man, and say to the wind, Thus saith the Lorde God, Come from the four winds, O breath, and breathe vpon these same, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecye, & say vnto them, Thus saith the Lorde God, Beholde, I will open your graues, and cause you

q He declareth that it ought not to be referred to the foyle or plentifulnes of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues and curses declare when he maketh it barren,

For valley, a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

b Signifying, all partes wheras the Israelites were scattered: that is, the faithfull shall be brought to the same vnite of spirit, and doctrine, wherfore they are scattered thorough the world.

I. a. 3. 5. rom. 3. 24.

1 And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to deserve any thing by, seeing that God reftreth the whole to himselfe, and that onely for the glory of his holy Name.

For your. n That is, his Spirit whereby he reformeth the heart and regenerateth his. Isa. 44. 3. Zere. 32. 39. chap. 11. 19.

o Vnder the abundance of temporall benefits he concludeth the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

S. l. iii.

you

The vniue of the tribes.

pou to come by out of pou sepulchres, and bring you into the land of Israel,

13 And pee shall know that I am the Lord, when I haue opened your graues, & my people, and brought you by out of your sepulchres,

14 And shall put my Spirit in you, and pe shall liue, and I shall place you in your owne land: then pe shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Whereouer, thou some of man, take thee a peece of wood, & write vpon it, Vnto Iudah, and to the children of Israel his companions: then take ^d another peece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioine them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, & the tribes of Israel his fellows, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the peece of wood whereon thou hast written, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I wil take the children of Israel from among the heathen, whither they be gone, and wil gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my * seruant shall be king ouer them, and they all shall haue one they heard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, euen they, & their sonnes, and their sonnes sonnes for ever, and my seruant David shall be their prince for ever.

26 Whereouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for euermore.

27 My Tabernacle also shall be with them: yea, I will be their God, and they

shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

2 He prophesieth that Gog and Magog shall fight with great power against the people of God.

21 Their destruction.

And the word of the Lord came vnto me, saying,

2 Some of man, let thy face against ^a Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, & put hooks in thy chawes, and I will bring thee forth, and all thine hoste both horses, and horses men, all clothed with all sortes of armour, euen a great multitude with bucklers, and shields, all handling swords.

5 They of ^c Paras, of Cush, and Phut with them, euen all they that beare shields and helmet.

6 ^d Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and ^e make thee ready, both thou, & all thy multitude, that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter peeres thou shalt come into the land, that hath bin destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long ben wast: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascende and come by like a tempest, and shalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke I euill thoughts.

11 And thou shalt say, I wil go by to the land that hath no walles towne: I will go to them that are at rest, & dwell in safety, which dwell all without walles, & haue neither barres nor gates,

12 Thinking to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, & the merchants of Tarshish with all the ypons thereof shall say vnto thee, ^b Wilt thou come to

not yet built againe: declaring hereby the simplicie of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the prouidence and goodnes of God. h One enemy shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

a Which was a people that came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifyeth a certaine countrey, so that by these two countreys, which had the gouernement of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20. 8.

b He sheweth that the enemies shoulde benede themselves against ^f Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Africa.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

e Signifying, that all the people of the world should assemble themselves against ^f Church and Christ their head.

f Or, it meaning, the land of Israel. f That is, to molest and destroy the Church.

g Meaning, Israel, which had now bene destroyed, and was

e That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifyeth the ioyning together of the two houses of Israel, & Iudah.

e That is, the house of Israel.

Iohn 10. 16.

Isa. 40. 11. Iere. 23. 5. chap. 34. 23. dan. 9. 24.

f Meaning, that I elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan. Tsal. 109. 4. and 116. 2.

people the pray: hast thou gathered thy multitude to take a bootie: to carie away silver and golde, to take away cattell and goods, and to spoyle a great pray?

14 Therefore sonne of man, prophetic, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwell safely, shalt thou not know it?

15 And come from thy place out of the North parts, thou and many people with thee: all shall ride upon hories, even a great multitude and a mighty armie.

16 And thou shalt come up against my people of Israel, as a cloude to cover the land: thou shalt be in the latter dayes, and I will bring thee upon my lande that the heathen may knowe mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou hee, of whome I have spoken in olde time, by the hande of my servants the Prophets of Israel which prophesied in those dayes and peeres, that I would bring thee upon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowles of the heauen, and the beasts of the felds and all that mooue and creepe upon the earth, and all the men that are upon the earth, shall tremble at my presence, and the mountaines shall be overthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him: throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will please against him with pestilence, and with blood, and I will cause to raine upon him and upon his bandes, and upon the great people, that are with him, a sore raine, and hailestones, fire, and burnings.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11 The granes of Gog and his hosts. 17 They shall be deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

Therefore, thou sonne of man, prophetic against Gog, and say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee and leane but the skirt part of thee, and will cause thee to come by from the North parts, and will bring thee upon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hande, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall upon the mountaines of Israel, and all the bandes, and the people, that is with thee: for I will give thee vnto the birds and to euery feathered foule and beast of the felds to be deuoured.

5 Thou shalt fall upon the open felds: for I have spoken it, saith the Lord God.

6 And I will send a fire on spagag, and among them that dwell safely in the ples, and they shall knowe that I am the Lord.

7 So will I make mine holp shame known in the mids of my people Israel, and I will not suffer them to pollute mine holp shame any more, and the heathen shall knowe that I am the Lord, the holp one of Israel.

8 Beholde, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel, shall goe forth, and shall burne and let fire vpon the weapons, and on the shields, and bucklers, upon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire inen peeres.

10 So that they shall bring no wood out of the felds, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I give buriall to Gog: a place there for buriall in Israel, even the valley whereby men goe toward the East part of the Sea: and it shall cause them that passe by, to stoppe their noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of Hamon-gog.

12 And seven moneths long shall the house of Israel bee burying of them; that they may cleanse the land.

13 Yea, all the people of the land shall bury them, & they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the land with them that trauaile, to burie those that remaine vpon the ground, and cleanse it: they shall search to the ende of seven moneths.

15 And the traualers that passe through the land, if any see a mans bone, then shall he set by a signe by it, till the burners haue buried it, in the valley of Hamon-Gog.

16 And also the name of the cite shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the felds, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh and drinke blood.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, and of bullockes, euen of all fat beasts of Bashan.

19 And ye shall eat fat till you bee full, and

b Meaning, that by the vertue of Gods word the enemye shall be destroyed where-soeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell, and cannot be changed.

e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemye: and this is chiefly meant of the accomplishment of Christes kingdom, when by their head Christ all enemies shall be overcome.

f Which declarereth that the enemyes shall haue an horrible fall.

g For the sinke of the carkeles.

h Or, of the multitude of Gog.

i Meaning, a long time.

j Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

k Or, multitude.

l Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

i Shalt not thou spe thine occasions to come against my Church, when they suspect nothing?

k Meaning, in the last age, and from the coming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his

Church, and destroying his enemies, as chap. 36. 23, and 37. 28.

m Hereby he declarereth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, & the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

Chap. 36. 23, and 37. 28.

a Or, destroy thee with fixe plagues, as Chap. 38. 12.

and drinke blood, till he be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against mee: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, & hid my face from them.

25 Therefore thus saith the Lord God, I will I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and will be zealous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lands, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

I In the five and twentieth yeere of our being in captiuitie in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was shurten, in the selfe same day, the hande of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by a dunnie vision, and set me vpon a very high mountaine, whereupon was as the building of a citie, toward the South.

3 And hee brought me thither, and beholde, there was a man, whose countenance was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stood at the gate.

4 And the man layd vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might see shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reed, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went by the staires thereof, and measured the poole of the gate, which was one reede broad, and the other poole of the gate, which was one reede broad.

7 And every chamber was one reede long, and one reede broad, and betweene the chambers were five cubites: and the poole of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the poole of the gate of eight cubites, and the postes thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: the porch thereof was of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on his side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, & sixe cubites on that side.

13 Hee measured then the gate from the roote of a chamber to the toppe of the gate: the breadth was five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within in the gate round about, and likewise to the arches: and the windowes went round as house within: & vpon the postes were palme trees.

17 I Then brought he me into the outward court, and loe, there were chambers, and a pavement made for the court rounde about, and thirtie chambers were vpon the pavement.

18 And the pavement was by the side of the gates ouer against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the South, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof

|| Or, threshold.

|| Or, upper posts.

|| Or, pennisles.

The heathen shall knowe that they overcame not my people by their strength, neither yet by the weaknesse of mine arme, but that this was for my peoples finnes.

Ezekiel. 36. 23.

The Iewes counted the beginning of the yeere after two seares: for their seastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

|| Or, visions of God.

|| Which was an Angel in forme of a man, that came to measure out this building.

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fine and twentieth cubites.

22 And their windowes, & their arches by their palme trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steppes, and the arches thereof were before them.

23 And the gate of the inner court floode over against the gate towards the North, and towards the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fine and twentieth cubites.

26 And there were seven steps to goe up to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side upon the post thereof.

27 And there was a gate in the inner court toward the South, and he measured from gate to gate towards the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures; and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long and fine and twentieth cubites broad.

30 And the arches round about were fine and twentieth cubites long, and fine cubites broad.

31 And the arches thereof were towards the bitter court, and palme trees were upon the postes thereof, and the going up to it had eight steppes.

32 And againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fine and twentieth cubites broad.

34 And the arches thereof were toward the bitter court, and palme trees were upon the postes thereof, on this side and on that side, and the going up to it had eight steps.

35 After, he brought me to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fine and twentieth cubites.

37 And the postes thereof were towards the bitter court, and palme trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the curie

thereof was under the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate floode two tables on this side, and two tables on that side, upon the which they slew the burnt offering, and the lime offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate floode two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, even eight tables whereupon they slew their sacrifice.

42 And the four tables were of heben stone for the burnt offering of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hande broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was towards the South, and one was at the side of the East gate, having the prospect toward the North.

45 And he said unto me, This chamber whose prospect is toward the South, is for the priests that have charge to keepe the house.

46 And the chamber whose prospect is towards the North, is for the Priests that have the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Levi which may come heere to the Lord to minister unto him.

47 So hee measured the court, an hundred cubites long, and an hundred cubites broad even four square: likewise the altar that was before the house.

48 And hee brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentieth cubites, and the breadth eleven cubites, and he brought me by the steppes wherby they went up to it, and there were pillars by the postes, one on this side, and an another on that side.

CHAP. XLII.

The disposition and order of the building of the Temple and the other things thereto belonging.

Afterward, he brought me to the Temple, and measured the postes, five cubites broad on the one side, and five cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentieth cubites.

3 Then went he in, and measured the postes

poſtes of the entrie two cubites, and the entrie ſix cubites, and the breadth of the entrie ſeven cubites.

4 So hee meaſured the length thereof twenty cubites, and the breadth twenty cubites before the Temple. And he ſaid unto me, This is the moſt holy place.

5 After, he meaſured the wall of the houſe, ſix cubites, and the breadth of every chamber four cubites round about the houſe on every ſide.

6 And the chambers were chamber upon chamber, three and thirtie foote high, & they entered into the wall made for the chambers which was round about the houſe, that the poſtes might be faſtened therein, and not be faſtened in the wall of the houſe.

7 And it was large, twenty round mountings upward to the chambers: for the ſtaire of the houſe was mounting upward, round about the houſe: therefore the houſe was larger upward: ſo they went up from the loweſt chamber to the higheſt by the ſtaires.

8 I ſaw alſo the houſe hie round about: the foundations of the chambers were a full reede of the great cubites.

9 The thickneſſe of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was the wideſſe of twenty cubites round about the Houſe on every ſide.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, was ſeventie cubites broad, and the wall of the building was five cubites thicke, round about, and the length ſixtie cubites.

13 So he meaſured the houſe an hundred cubites long, and the ſeparate place and the building with the walles thereof were an hundred cubites long.

14 Alſo the breadth of the forefront of the houſe and of the ſeparate place toward the Eaſt, was an hundred cubites.

15 And he meaſured the length of the building, over againſt the ſeparate place, which was behinde it, and the chambers on the one ſide and on the other ſide an hundred cubites with the Temple within, and the arches of the court.

16 The poſtes and the narrowe windows, and the chambers round about, on theſe ſides over againſt the poſtes, ſieled with cedar wood round about, and from the ground up to the windows, and the windows were ſieled.

17 And from above the doore unto the inner houſe without, and by all the wall round about within and without it was ſieled according to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one ſide, and the face of a lion toward the palme tree on the other ſide: thus was it made through all the houſe round about.

20 From the ground unto above the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The poſtes of the Temple were ſquare red, and thus was looke unto was the ſimilitude and ſoyne of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the ſides thereof were of wood. And he ſaid unto mee, This is the table that ſhall be before the Lord.

23 And the temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims and palme trees, like as was made upon the walles, and there were thicke plaukes upon the ſoyes front of the porch without.

26 And there were narrowe windows and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and upon the ſides of the houſe, and thicke plaukes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he me into the utter court by the way toward the North, and he brought mee into the chamber that was over againſt the ſeparate place, and which was before the building toward the North.

2 Before the length of an hundred cubites, was the North doore, and it was ſixtie cubites broad.

3 Over againſt the twenty cubites which were for the inner court, and over againſt the panement, which was for the utter court, was chamber againſt chamber in three rows.

4 And before the chambers was a gallery of nine cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Nowe the chambers above were narrower: for thoſe chambers ſeemed to eate up theſe, to wit, the lower, and thoſe that were in the middes of the building.

6 For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, even from the ground.

7 And the wall that was without over againſt the chambers, toward the utter court on the forefront of the chambers, was ſixtie cubites long.

8 For the length of the chambers that were in the utter court, was ſixtie cubites: and loe, before the Temple were an hundred cubites.

9 And under these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, one against the separate place, and ouer against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directip before the wall toward the East, as one entreteth.

13 Then sayde he vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the treipasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the hter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, he brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 He measured the East side with the measuring rod, five hundred reedes, even with the measuring reede round about.

17 He measured also the North side, five hundred reedes, even with the measuring reede round about.

18 And he measured the South side five hundred reedes with the measuring reede.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reede.

20 He measured it by the four sides: it had a wall round about, five hundred reedes long, & five hundred bypode to make a separation betwene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 Hee seeth the glorie of God going into the Temple, from whence it had before departed. 7. He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

Afterward hee brought me to the gate, each the gate that turneth toward the East.

2 And beholde, the glorie of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was * like the vision, even as the vision that I saw when I came to destroy the citie: and the

visions were like the vision that I saw by the river Chebar: and I fell vpon my face.

4 And the glorie of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me by & brought mee into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeles of their Kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their pases by my postes (for there was but a wall betwene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Nowe therefore let them put away their fornication, and the carkeles of their Kings farre from me, and I will dwell among them for ever.

10 If Thou sonne of man, shewe this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they bee ashamed of all that they haue done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole faction thereof, and all the ordinances thereof, and al the figures thereof, and al the lawes thereof: and write it in their sight, that they may keepe the whole faction thereof, and al the ordinances thereof, and doe them.

12 This is the description of the house, It shall be vpon the toppe of the mount: all the limites thereof round about shall bee most holy. Beholde, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euen the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shall be a spaine: and this shall be the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the litle piece to the great piece shall be four cubites, and the breadth one cubite.

15 So the altar shall be four cubites, and from the altar vpward shall be four homes.

16 And the altar shall be twelve cubites long, and twelve broad, and four square in the four corners thereof.

17 And the frame shall be fourteene cubites long, and fourteene broad in the four square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 I And

b Which was departed afore, Chap. 10. 4. and 11. 31.

c By their idolatries,

d He alludeth to Ammon and Manasch, who were buried in their gardens neere the Temple, and there had erected vp mountaines to their idoles.

* Ebr. laze.

For, vnde.

Chap. 9. 3. a When I prophesied the destruction of the citie by the Caldeans.

18 ¶ And hee sayde vnto mee, Some of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Levites, that be of the seed of Zadok, which appoach vnto mee, to minister vnto mee, saith the Lord God, a pong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hoines of it, and on the foure corners of the frame, and vpon the boyder round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou shalt make an end of cleansing it, thou shalt offer a pong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them befoze the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euer day an hee goat for a sinne offering: they shall also prepare a pong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and it shall be consecrated.

27 And when these dayes are expired, vpon the eyght day & so forth, the Priests shall make pour burnt offerings vpon the altar, and pour peace offerings, and I will accept you, saith the Lord God.

CHAPTER XLIII.

He reprooueth the people for their offense. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

¶ Then he brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then saide the Lord vnto mee, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It apperaineth to the prince: the prince himselfe shall sit in it to eate breade befoze the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he me toward the South gate befoze the House: and when I looked, beholde, the glory of the Lord filled the house of the Lord, & I fell vpon my face.

5 And the Lord said vnto mee, Some of man, & marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entering in of the house with euery going forth

of the Sanctuary.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saith the Lord God, O house of Israel, pee haue pnnough of all pour abominations,

7 Seeing, that ye haue brought into my Sanctuary Strangers, vncircumcised in heart, and vncircumcised in flesh, to bee in my Sanctuary, to pollute mine House, when pee offer my bread, euen fat, & blood: and they haue broken my couenant, because of all pour abominations.

8 For ye haue not kept the ordinances of mine holy things: but you pour selues haue set other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the Levites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the house, and minister in the House: they shall also the burnt offering and the sacrifice for the people: and they shall stande befoze them to serue them.

12 Because they serued befoze their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie.

13 And they shall not come nere vnto me to doe the office of the Priest vnto me, neither shall they come nere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for al the seruice thereof, for all that shall be done therein.

15 But the Priestesses of the Levites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come nere to me to serue me, and they shall stand befoze me to offer me the fat and the blood, saith the Lord God.

16 Then shall enter into my Sanctuary, and shall come nere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wool shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen boners vpon their heads, and shall haue linnen breeches vpon their loines: they shall not gird themselues in the wearing places.

19 But when they go forth into the better court, euen to the better court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie

b For they had brought idolaters, which were of other countries, to teach them their idolatrie, Chap. 23. 40.
c Ye haue not offered vnto me according to my Lawe,

d The Levites which had committed idolatrie, were put from their dignitie, and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

e Which obserued the Lawe of God, and fell not to idolatrie.

¶ Ebr. fill his hand,

a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8, 9.

¶ Ebr. set thine heart.

f As did the infidels and heathens.

Leuit. 10. 9.

Leuit. 21. 13, 14.

Leuit. 21. 1, 2, 11

g They may be at their buriall, which was a defiling.

Deut. 18. 1.
nom. 18. 20.

Exod. 13. 2. & 22.
29. & 34. 19.
nom. 3. 13.

Exod. 23. 31.
leuit. 22. 8.

a Of all the land of Israel the Lord onely requirerh this portion for the Temple and for the Priests, for the citie and for the Prince,

tise the people with their garments.

20 They shall not also haue their heads, nor suffer their lockes to grow long, but round their heads.

21 * Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discern betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother, or sister, that hath had yet none husbands: in these may they be defiled.

26 And when he is cleansed, they shall receiue him into him seuen daies.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offering, saith the Lord God.

28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and euery dedicate thing in Israel shall be theirs.

30 * And all the first of all the first borne, and euery oblation, euery offering, and euery oblation, euery offering, and euery oblation, shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is dead, or rogne, whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate four portions, of which the first is giue to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOREouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lord an holy portion of the land, five & twentie thousand reedes long, and ten thousand broad: this shall be holp in all the borders thereof round about.

2 Of this there shall be for the Sanctuarie five hundredth in length with five hundredth in breadth, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand and the breadth of ten thousand: and in it shall be the Sanctuarie, & the most holy place.

4 The holy portion of the land shall bee the priests, which minister in the Sanctuarie, which came neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuarie.

5 And in the five and twentie thousand of length, & the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, and five and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euery before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it be sufficient vnto the princes of Israel: leave off cruelty and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shall haue iust ballances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall bee equall: a Bath shall contene the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall bee after the Homer.

12 * And the shekel shall bee twentie gerahs, and twentie shekels, and a fine and twentie shekels and fiftene shekels shall be your Maneh.

13 This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheat, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oile, euery of the Bath of orle, ye shall offer the tenth part of a Bath out of the Oyle (tenne Baths are an Homer: for tenne Baths fill an Homer)

15 And one Lambe of two hundredth sheepe out of the fatte pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solempne feastes and in the new moones, and in the Sabbaths, and in all the iust feastes of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first moneth, in the first day of the moneth, thou shalt

b The Prophet

sheweth that the heads must be first reformed, afore any good order can be established among the people.

c Ephah and

Bath were both of one quantitie, saue that Ephah contened in dry things, that which Bath did in liquor, Leuit. 5. 11. 1. King. 5. 11.

Exod. 30. 13. leuit. 27. 25.

nom. 3. 47.

d That is, three-score shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

e Which was Nisan, containing part of March and part of April,

thalt take a pong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the four corners of the frame of the altar, and upon the postes of the gate of the inner court.

20 And so shalt thou doe the seventh day of the moneth, for every one that hath erred, and for him that is decemned: so shall pou reconcile the house.

21 In the first moneth in the fourteenth day of the moneth, ye shall haue the Pasche euer, a feast of seven dayes, and ye shall eate unleavened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast, he shall make a burnt offering to the Lord, euen of seven bullocks, & seven rammes without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, & an Hin of oyle for an Ephah.

25 In the seventh moneth, in the fiftieth day of the moneth, shall he do the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, & according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the five woorking dayes: but on the Sabbath it shall be opened, and in the day of the newe moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stande by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbath, and in the newe moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be five lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes: a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the newe moone it shall be a pong bullocke without blemish, and five lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, euen as Ephah for a bullocke, and an Ephah for a ramme, and for the lambs: according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the soleinne feastes, he that entereth in by the way of the north gate to worship, shall goe out by the way of the South gate: & he that entereth by the way of the South gate, shall go forth by the way of the north gate: hee shall not reuerne by the way of the gate wherby hee came in, but they shall goe forth ouer against it.

10 And the prince shall be in the mids of them: he shall go in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering of peace offerings freely vnto the Lord, one shall then open him the gate that turneth toward the East, and hee shall make his burnt offering and his peace offerings as hee did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the first part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euery morning, for a continuall burnt offering.

16 Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the peere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for euer.

18 Whosoener the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After, hee brought me through the entrie, which was at the side of the gate, into the holy chambers of the priests, which stood toward the North: and behold, there was a place at the west side of them.

20 Then sayde he vnto me, This is the place where the Priests shall seeke the trespass offering, and the sinne offering, where they shall bake the meate offering, that they shoulde not beare them into the utter court, to sanctifie the people.

21 Then hee brought me forth into the utter court, and caused me to goe by the four corner

c Which was at the Iubile, Levitic.

25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

e That the people should not haue to doe with those things which appertaineto the Lord, and thinke it lawfull for them to eate them.

Dr. court.

Exod. 12. 18.

Leuit. 23. 5.

f Reade Exod.

32. 40.

a That is, as much as he will.

b Meaning, as hee shall thinke good,

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioynd of fourty cubites long, and thurte broader: these foure corners were of one measure.

23 And there went a wall about them, even about these foure, and kitchens were made vnder the walles round about.

24 Then sayde he vnto mee, This is the kitchen where þe ministers of the house shall see the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coastes of the land of promise, & the diuision thereof by tribes.

Afterwarde hee brought mee vnto the doore of the house: and beholde, waters issued out from vnder the thresholde of the house Eastwarde: for the forefront of the house stode toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the Northgate, and led mee about by the way without vnto the utter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and hee brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought mee through: the waters were to the topnes.

5 Afterward he measured a thousand, & it was a river that I could not passe ouer: for the waters were risen, and the waters did flowe, as a river that could not be passed ouer.

6 And he saide vnto me, Sonne of man, halt thou seme this? Then he brought me, and caused mee to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke of the river were very many trees on the one side, and on the other.

8 Then saide he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, & shall go me to one sea: they shall runne into another sea, and the waters shall be wholesome.

9 And euery thing that liueth, which moueth, wheresoener the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the river cometh.

10 And then the fishers shall stand by the side, & from En-gedi euen vnto En-eglon, they shall spread out their nettes: for their fish shall be according to their kindes, as þe fish of the maine sea, exceeding many.

11 But the vnripe places thereof, and the marishes thereof shall not bee wholesome: they shall be made salt pias.

12 And by this river vpon the brinke thereof, on this side, and on that side shall grow all fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth newe fruite according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meate, and the lease thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shall be the border, whereby þe shall inherite the land according to the twelue tribes of Israel: Joseph shall haue two portions.

14 And þe shall inherite it, one as well as another: concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall bee the border of the land toward the Northside, from þe maine sea toward Bethio as men go to Zebadab:

16 Hamath, Berothah, Sibbaim, which is betwene the border of Damascus, and the border of Hamath, and Hazer, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazer, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall bee measure from Hauran, and from Damascus, and from Gilead, and from the lande of Israel by Jordan, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall be toward Teman from Cairar to the waters of Epherboth in Kadesh, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, til a man come ouer against Hamath: this shall be the West part.

21 So shall þee diuide this lande vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel: they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall þe giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the cite and of the Princes are rehearsed.

Now these are the names of the tribes, from the Northside, to the coast toward Bethlon, as one goeth to Hamath, Hazer, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shall be a portion for Dan.

2 And by þe border of Dan fro the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

¶ Or, for braised and fores.

Gen. 48. 22.

Gen. 12. 7. & 13.

25. & 15. 18. &

26. 4. deu. 34. 4.

k By the land of

promes he signifieth

the spirituall

all land whereof

and this was a figure,

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the Kingdome of Christ. b Signifying, that the graces of God should neuer decrease, but euer abound in his Church. c Meaning, the multitude of the that should be refreshed by the spirituall waters. d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by þe Persian sea or Euxine, & the sea called Mediterraneanum, zec. 1. 4. 8. e The waters which of nature are salt & vnwholesome, shall be made sweete and comfortable. f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many. g Which were cities at the corners of the salt or dead sea. h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred. i That is, the wicked & reprobate.

¶ Meaning, that in this spirituall kingdome there should be no difference betweene Jew nor Gentile, but all should be partakers of this inheritance in their head Christ.

a The tribes after they entred into the land vnder Ioshua, diuided the land somewhat otherwise then is here set forth by this vision.

4 And by the border of Naphtali from the East quarter unto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part shall be the offering which they shall offer of fine and twentie thousande reedes broad, and of length as one of the other parties, from the East side, unto the West side, and the Sanctuary shall be in the middes of it.

9 The oblation that yee shall offer unto the Lord, shall be of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests shall be this holy oblation, toward the North side five and twentie thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuary of the Lord shall be in the middes thereof.

11 It shall be for the Priests that are sanctified of the houses of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the lande that is offered, shall bee theirs, as a thing most holy by the border of the Levites.

13 And over against the border of the Priests, the Levites shall have fine and twentie thousand long, and ten thousand broad: all the length shall be fine and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neyther change it, nor abanerate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the fine and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part five hundred and foure thousand, and the South part five hundred and foure thousand, and the East part five hundred and foure thousand, and the West part five hundred and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the citie.

19 And they that serve in the citie, shall be of all the tribes of Israel that shall serve therein.

20 All the oblation shall be fine and twentie thousand with a fine and twentie thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, over against the fine and twentie thousand of the oblation toward the East border, and Westward over against the fine and twentie thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the middes thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the middes shall be the princes: betweene the border of Judah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward the East, the border shall be even from the Tamar unto the waters of Peribath in Rabbeth, and to the river, that runneth into the maine sea.

29 This is the land, which yee shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundred, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was rounde about eighteen thousand measures, and the name of the citie from that day shall be, The Lord is there.

d Every way it shall be five and twentie thousand.

e So that Judah was on the North side of the princes and Levites portions, and Benjamin on the South side.

f Which is here taken for Idumea.

g Which was Jericho the citie of Palme trees.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

i Meaning, Nilus, that runneth into the sea called Mediterraneum.

j Meaning, Nilus, that runneth into the sea called Mediterraneum.

k Meaning, Nilus, that runneth into the sea called Mediterraneum.

l Meaning, Nilus, that runneth into the sea called Mediterraneum.

m Meaning, Nilus, that runneth into the sea called Mediterraneum.

n Meaning, Nilus, that runneth into the sea called Mediterraneum.

o Meaning, Nilus, that runneth into the sea called Mediterraneum.

p Meaning, Nilus, that runneth into the sea called Mediterraneum.

q Meaning, Nilus, that runneth into the sea called Mediterraneum.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts, for the Priests, for the prince, and for the citie.

c Chap. 44. 15.

c Meaning, that it should be square.

ebr. Ichusab

Shammah.

Daniel.

Daniel.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most liuely heere set forth, who neuer leaueh his destitute, but nowe in their greatest miseries and afflictions giueh them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most special reuelations of such thinges as should come to the Church, euermore from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of al the worlde, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euermore vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermore lasting life. And as from the beginning God euermore exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah, 4 The king chuseth certaine yong men of the Iewes to learne his luyce. 5 They haue the kings ordinary appointed. 8 But they abstaine from it.

In the third yere of the reigne of Iehoiakim King of Iudah, came Ierubabab-neszar King of Babel vnto Ierusalem, and besieged it.

2 And the Lorde gaue Iehoiakim, King of Iudah vnto his hande, with part of the vessels of the House of God, which hee caried into the lande of Shinar, to the house of his God, and he brought the vessels into his gods treasure.

3 And the King spake vnto eunuchez, the master of his eunuchez, that hee should bring certaine of the children of Israel, of the Kings seede, and of the princes.

4 Children in whome was no blemish, but well fauoured, and instructed in all wisedome, and well scine in knowledge, & able to utter knowledge, and such as were able to stand in the kings palace, and whome they might teache the learning, and the tongue of the Chaldeans.

5 And a King appointed them poyson, euery day of a poyson of the kings meate, and of the wine which hee dranke, so mou-

ishing them three yere, that at the ende thereof, they might stand before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whome the chiefe of the Eunuchez gaue other names: for he called Daniel, Belshazzar, and Hananiah, Shadrach, and Mishael, Sadrach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he woulde not defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore he required a chiefe of the Eunuchez that he might not defile himselfe.

9 ¶ Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuchez.

10 And the chiefe of the Eunuchez said vnto Daniel, I feare vnto the King, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the King.

11 Then said Daniel to Mishael, whome the chiefe of the Eunuchez had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Vpon the seruants: I beseech thee, resist ten dayes, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of drinke (for as

did eate) but because the King shoulde not enuise him by this sweete poyson, to forget his religion and accustomed sobriety, and that in his meate and drinke hee might dayly remember of what people he was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit; and at length called him to be a Prophet. ¶ Hee supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them which are of no religion: for neither he woulde condemne theirs nor maintaine his owne. ¶ Meaning, that within this space hee might haue the triall, and that no man shoulde be able to discern it: and thus he spake, being moued by the Spirit of God. ¶ Not that it was a thing abominable to eate delectable meates and to drinke wine, as both before and after they did, but if they shoulde haue hereby becme wonne to the King and haue refused their owne religion, that meate and drinke

i To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue, k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euermore put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude which they were not able to

m Not that he thought any religion to be in the meate or the drinke (for as

terwards hee did eate) but because the King shoulde not enuise him by this sweete poyson, to forget his religion and accustomed sobriety, and that in his meate and drinke hee might dayly remember of what people he was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit; and at length called him to be a Prophet. ¶ Hee supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them which are of no religion: for neither he woulde condemne theirs nor maintaine his owne. ¶ Meaning, that within this space hee might haue the triall, and that no man shoulde be able to discern it: and thus he spake, being moued by the Spirit of God. ¶ Not that it was a thing abominable to eate delectable meates and to drinke wine, as both before and after they did, but if they shoulde haue hereby becme wonne to the King and haue refused their owne religion, that meate and drinke

a Reade 2. King. 24. 1. and iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great God, and is here taken for Babylon.

c Who was as master of the wardes,

d He calleth them Eunuchez whome the King nourished and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he might shewe

himselfe victorious, and also by their good intreacie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their lande: moreover by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men. f The King required three thinges, that they shoulde be of noble birth, that they shoulde be wittie and learned, and that they shoulde be of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberality: yet in this hee is worthy praise, that hee esteemed learning, and knew that it was a necessarie meane to gouerne by. g That they might forget their owne religion and countrey facions, to serue him the better to his purpose: yet is it not to be thought that Daniel did learne any knowledge that was not godly: in all pointes he refused the abuse of thinges and superstition, in so much that he woulde not eate the meate which the King appointed him, but was content to learne the knowledge of naturall thinges. h That by their good entertainment they might learne to forget the mediocrity of their owne people,

This bare feeling and that also of Moses, when he fledde from the court of Egypt, declareth that wee must liue in such sobriety as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all deities: for his blessing onely sufficeth.

¶ *Ebr. faster in flesh.*

Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18.

¶ *So that hee*

onely was a prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nom. 12. 6. Of the three yeeres aboue mentioned, verse 5. u. That is, hee was esteemed in Babylon as a Prophet, so long as that common wealth stood.

the kings meate: and as thou seest, deale with thy seruants.

14 So he contented to them in this matter, and prouided them ten dayes.

15 And at the ende of tenne dayes, their countenances appeared fairer, & in better liking then all the childrens, which did cate the portion of the kings meate.

16 Thus Belshazzar tooke alway the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and understanding in all learning: and wisdom: also hee gaue Daniel understanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and understanding that the king enquired of them, he found them ten times better then all the magicians and astrologians, that were in all his realme.

21 And Daniel was vnto the first pere of King Cyrus.

we shall shewe the interpretation.

¶ And the king answered and saide to the Caldians, The thing is gone from me. If ye will not make me vnderstand y^e dreame with^ye interpretation thereof, pee shalbe drawen in peeces, and your houses shall be made a iakes.

¶ But if pee declare the dreame and the interpretation thereof, pee shall receiue of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

¶ They answered againe, and saide, Let the king thew y^e his seruantes the dreame, and wee will declare the interpretation thereof.

¶ Then the king answered, and saide, I knowe certainly that pee & woulde gaue the time, because pee see the thing is gone from me.

¶ But if pee will not declare mee the dreame, there is but one iudgement for you: for pee haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may knowe, if pee can declare me the interpretation thereof.

¶ Then the king answered before the king, and saide, There is no man vpon earth that can declare the kings matter: yea, there is neither king, nor prince, nor lord that asked such things at an inchanter or astrologian of Caldean.

¶ For it is a rare thing that the king requiereth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

¶ For this cause the king was angry & in great furie, and commaunded to destroy all the wise men of Babel.

¶ And when sentence was giuen, the wise men were slaine: & they sought Daniel and his fellows to be put to death.

¶ Then Daniel answered with counsel and wisdom to Arioch the kings chiefe steward, which was gone forth to put to death the wise men of Babel.

¶ Yea, he answered and saide vnto Arioch the kings captain, Why is sentence so hastie from the king? Then Arioch declared the thing to Daniel.

¶ So Daniel went and desired the king that he woulde giue him leasure, and that he woulde shewe the king the interpretation thereof.

¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

¶ That they should beseech the God of heauen for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

¶ Then was the secreete reucaled vnto Daniel in a vision by night: therefore Daniel prayed the God of heauen.

¶ And Daniel answered and said, The Name of God be praised for ever & euer: for wisdom and strength are his,

¶ And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdom vnto the wise, and

¶ This is a iust reward of their arrogancie

(which vaunted of themselves that they had the knowledge of all things)

that they should be proued fooles, and that to their perpetuall shame and confusion.

¶ Herein appeared their ignorance, that notwithstanding their brags, yet

were they not able to tell the dreame, except

he entered them into the matter, and therefore they would pre-

tende knowledge where was but mere ignorance, and so as

deluders of the people, they were worthe

to die.

¶ *Ebr. redeeme the time.*

¶ Which declareth, that God would not haue his seruant

toyne in the company of these

forerers and astrologers, whose

artes were wicked, and therefore iustly ought

to die, though the king did it

vpon a rage, and no zeale.

¶ *Or, the captain of the garde.*

CHAP. II.

The dreame of Nebuchad-nezzar. 13 The king commaundeth all the wise men of Babylon to bee slaine, because they could not interpret his dreame.

16 Daniel requiereth time to solute the question.

24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44. Of the everlasting kingdome of Christ.

¶ And the second peere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed y^e dreames wherewith his spirit was troubled, and his sleep was vpon him.

¶ Then the king commaunded to call the magicians, and the astrologians and the forerers, and the Caldians for to shewe the king his dreames: so they came and stood before the king.

¶ And the king sayd vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame.

¶ Then spake the Caldians to the king in the Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and

¶ The father and the sonne were both called by this name: so that this is meant of the sonne, when hee reigned alone: for he reigned also after a sort with his father, b Not that he had many dreames, but because many matters were contained in this dreame, c Because it was so rare and strange a dreame that hee had not had the like, d He was so heauie with sleepe that hee began to sleepe againe, Some reade, & his sleepe was broken from him, e For all these astrologers and forerers called themselves by this name of honour, as though all the wisdom and knowledge of the country depended vpon them, & that all other countreys were void of the same, f That is, in the Syrian tongue which differed not much from the Caldians, saue it seemed to be more eloquent, and therefore he learned vsed to speake it: as the Iewish writers do to this day.

¶ *Psalme 113. 2. and 115. 18.*

K He sheweth that man hath neither wisdom nor knowledge, but very darke blindness, and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

L To whom thou madest thy promise, and who lived in thy feare: whereby he excludeth all other gods.

M Meaning, power to interpret it.

N Whereby appeareth that many were slaine, as verse 13. and therest at Daniels offer were preferred on condition: not that Daniel fauoured their wicked profession, but that he had respect to equite, because the king proceeded according to his wicked affection, and not considering, if their science were lawfull or no.

O He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he finisheth the King & a certaine feare and reuerence of God, that he

and vnderstanding to those that vnderstand.

22 He discovereth the deepe and secreete things: he knoweth what is in the darkestnes, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 Therefore Daniel went vnto Arioch, whome the king had ordained to destroy the wise men of Babel: he went and said thus vnto him, Destroy not the wise men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and saide vnto Daniel, whose name was Belshazzar, Art thou able to shew me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and saide, The secreete which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heaven that revealeth secrets, and sheweth the king Belshazzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy mind, what thou shouldst come to passe hereafter, and he that receiveth secrets, telleth thee, what shall come.

30 As for me, this secret is not shewed me for any wisdom that I haue, more then any other living, but onely to shewe the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his bellie and his thighs of bras, and his legs of iron, and his feet of clay.

33 His legges of piron, and his feete were part of piron, and part of clay.

34 Thou beheldest it till a stone was cut

without handes, which smote the image vpon his feete, that were of piron and clay, and brake them to pieces.

35 Then was piron, the clay, the bras, the silver and the golde broken all together, and became like the chaffe of the summer flowers, and the wind carried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the king the interpretation thereof.

37 I O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the fowles of the heauen hath hee giuen into their handes, and hath made the ruler over them all: thou art this head of gold.

39 And after thee shall rise another kingdom, inferior to thee, of silver, and another, third kingdom shall bee of bras, which shall beare rule over all the earth.

40 And the fourth kingdom shall bee strong as piron: for as piron breaketh in pieces, and subdueth all things, and as piron bruise all these things, so shall it breake in pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of porters clay, and part of piron: the kingdom shall be divided, but there shall bee in it of the strength of the piron, as thou sawest the piron mixt with the clay, and earth.

42 And as the toes of the feete were part of piron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest piron mixt with clay and earth, they shall mingle themselves with the seede of men: but they shall not be one with another, as piron can not be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdom, which shall neuer be destroyed: and this kingdom shall not be giuen to another people, but it shall breake, and destroy all these kingdoms, and it shall stand for euer.

45 Whereas thou sawest, that the stone was cutte of the mountaine without handes, and that it brake in pieces the piron, the bras, the clay, the silver and the

Daniel lea-
ueth out the
kingdome of the
Assyrians, which
was before the
Babylonian,
both because it
was not a Mo-
narchie and ge-
nerall empire, &
also because he
would declare
the things that
were to come,
to the coming
of Christ, for the
comfort of the
elect among the
wonderfull alte-
rations: and he
callecth the Ba-
bylonian king-
dome the golden
head, because in
respect of the
other three, it
was the best, and
yet was of it selfe
wicked & cruell.
Meaning, the
Persians, which
were not inferi-
our in dignitie,
power, and ri-
ches, but were
worse touching
ambition, cruel-
tie, & all kind of
vice: shewing,
that the world
should growe
worse and worse,
till it was resto-
red by Christ.
That is, of the
Macedonians
shall bee of
bras, not allu-
ding to the
hardnes thereof,
but to the vilen-
esse in respect
of silver.

u That is, the
Romane empire
shall subdue all

might be the more apt to receiue his mysteries, should be reueiled.

P Because hee had sayde that God onely must reueile the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth, that hee was but Gods minister, and had no gifts, but such as God had giuen him: to set forth his glory.

Q By golde, silver, bras, and piron, are meant the Caldean, Persian, Macedonian and Romane kingdomes, which should successiually rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

these other aforementioned, which after Alexander were deuised into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill warres, & continual discords among themselves.

y They shall by mariages, and affinities thinke to make themselves strong: yet that they neuer be ioyned in hearts.

z His purpose is to shew, that all the kingdomes of the world are transitorie, and that the kingdom of Christ shall onely remaine for euer.

A Meaning, Christ, who was sent of God, and not set vp by man, whose kingdom at the beginning should bee small and without beautie to mans iudgement, but shoulde at length growe and fill the whole earth, which he callecth a great mountaine, as verse 35. And this kingdom which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8. 10.

b Though this humbling of the king seemed to the king seemed to defende commendation, yet because he joynd Gods honour with the Prophets, it is to be reprov'd, and Daniel herein cried it he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it. c This confession was but a sudden motion, as it was alfin Pharaoh, Exod. 9. 27, 28, but his heart was not

golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell upon his face, and bowed himselfe unto Daniel, and commanded that they should offer incense offerings, and sweete odours unto him.

47 Also the king answered unto Daniel, and sayde, I knowe of a tructh, that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 ¶ Then Daniel made request to the king, and he let Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: But Daniel sate in the gate of the king.

Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also he receyued them, least hee should offende in this cruell king, which willingly gaue them. c He did not this for their private profite, but that the whole Church which was then there in affliction, might haue some releafe and ease, by this benefite. f Meaning, that eyther he was a iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. IIL

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandment, and are put into a burning oven.

25 By belife in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the king made an image of golde, whose height was three score cubits, and the breadth thereof six cubites: he set it vp in the plaines of Shinar, in the prouince of Babel.

2 ¶ Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiueurs, the counsellors, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiueurs, the counsellors, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set vp. 3 So the nobles, princes and dukes, the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiueurs, the counsellors, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set vp. b Showing that the idole is not knownen for an idole so long as hee is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods worde did permit.

iudges, the receiueurs, the counsellors, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 ¶ Then an heralde cried aloude, See it knowne to you, O people, O nations, and languages,

5 That when pee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe and worshippeth, shall the same howe bee cast into the middes of an hote fierie foyraine.

7 Therefore as soon as all the people heard the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whercof at that same time came men of the Chaldeans, and grieuously accused the Jewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, lue for euer.

10 ¶ Thou, O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the middes of an hote fierie foyraine.

12 There are certaine Jewes whome thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandment, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger & wrath commanded that they should bring Shadrach, Meshach, and Abednego: so to these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worshippe the golden image, that I haue set vp?

15 ¶ Now therefore are pee readie when pee heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, and worship the image, which I haue made: for if pee worship it not, ye shall be cast immediately into the middes of an hote fierie foyraine: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the king, O Nebuchad-nezzar, wee are not carefull to answer thee in this matter.

17 Behold, our God whom we serue, is able

d These are the two dangerous weapons wherewith Satan victeth to fight against the Children of God, the consent of the multitude, and the crueltie of punishment: for though some feared God, yet the multitude, which consented to the wickednes, astonished them: and here the king required not an inward consent, but an outward gesture, that the Jewes might, by little and little learneto forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declared that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Jewes, whome they accused of rebellion and ingratitude. f Signifying, that he would receiue them to grace, if they would nowe at the length obey his decree. g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

a Vnder pretence of religion and holines, in making an image to his idoll Bel, he sought his owne ambition and vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome by the greatness of his workes. The Greeke interpreters write, that this was done eightene yeeres after the Idume, and as may appeare, the King feared least the Jewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glory.

b Showing that the idole is not knownen for an idole so long as hee is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods worde did permit.

h They ground on two points, first on y power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the refusing of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that the more y tyrants rage, and the more wittie they shew themselves in immenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishment: for either hee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellencie: therefore the king called this Angel, whome God sent to comfort his in these great ornaments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

m He was moued by the greatnesse of the miracle to prayse God, but his heart was not troubled, And here we see that miracles are not sufficient to conuert men to God, but this doctrine must chiefly be adioyned, without the which there can be no faith.

h able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, & King.

18 But if not, be it knownen to thee, O King, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the foume of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commaunded that they should breake the furnace at once seuen times more then it was wont to be heat.

20 And he charged y most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fierie fornace.

22 Therefore, because the kings commaundement was straite, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the middes of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied & rose vp in haste, and spake, & sayde vnto his counsellers, Did not we cast these men bound into the middes of the fire? Who answered, and sayde vnto the King, It is true, O King.

25 And he answered, and sayde, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the foume of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hote fierie fornace, & spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth and come hither: for Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake & sayde, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angell, and deliuered his seruants, that put their trust in him, & haue changed the Kings commaundement, and peeled their bodies rather then they would serue any other God, save their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake

any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a lake, because there is no God that can deliuer after this sort.

30 ¶ Then the King promoted Shadrach, Meshach, and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare y signes and wonders, that the High God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders: y his kingdome is an euerming kingdome, and his dominion is from generation to generation.

o Meaning, so farre as his dominion extended, p Reade Chap. 2. 44.

CHAP. xiiii.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth, 29 The Prophet declareth how of a proude King hee should become as a beast, 31 After, he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Sawe a dreame, which made me as fraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto mee the interpretation of the dreame.

4 So came the mechanicks, y astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shewe me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belshazzar, a chiefe of the mechanicks, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I sawe a tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the eides of all the earth.

9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder y tree for the beasts of the fildes, and the then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which this Nebuchad-nezzar did, to make him forget the true religion of God, e Which also was a great griefe to the Prophet to be abused among the forerriers, and men whose prauises were wicke and contrarie to Gods worde, f By the tree, is signified the dignitie of a King, whome God ordaineth to be a defence for all kinde of men and whose state is profitable for mankind.

g Meaning, the Angel of God, which neither eateth nor sleepe, but is euer ready to doe Gods will, and is not infected with mans corruption, but is euer holy: & in that that hee commandeth to cut downe this tree, he knowe it should not be cut downe by man, but by God.

h Hereby hee meaneth y Nebuchad-nezzar should not only for a time lose his kingdome, but be like a beast.

i God hath decreed his judgement, & y whole armie of heauen have as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God.

k He was troubled for y great iudgement of God which he sawe ordeined against the king: and so the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon mā, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitié.

l Wherof he meaneth a long space, as seuen yeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth hee meant of yeres.

foules of the heauen dwelt in the boughes thereof, and all flesh fedde of it.

10 I sawe the visions of mine head, upon my bed, and behold, a watchman, & an holp one came downe from heauen,

11 And cryed aloud, & said thus, Hewe downe the tree, and beake all his branches: shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the foules from his branches.

12 Nevertheless leaue the stumpe of his rootes in the earth, and with a bande of pyon and bryasse binde it among the grasse of the feld, and let it be wet with the dewe of heauen, and let his portion be with the beasts among the grasse of the feld.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, & let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the woode of the holp ones: the demand was answered, to the intent that iuning men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiect among men.

15 This is the dream, that y King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holp gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, & his thoughts troubled him, and the king spake and sayde, Belteshazzar, let neither the dream, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof throught all the world,

18 Whose leaues were faire and the fruit thereof much, and in it was meate for all, vnder the which the beasts of the feld dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holp one, that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, & with a bande of pyon & bryasse binde it among the grasse of the feld, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the feld, I tell seuen times passe ouer him,

21 This is the interpretation, O king, & it is the decree of the most High, which is come vpon my lord the king,

22 That they shall dye thee from men, and thy dwelling shall be with the beasts of

the field: they shall make thee to eate grasse as the oxen, & they shall weete thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that the most High beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe that the heauens haue the rule.

24 Wherefore, O king, let my counsel be acceptable vnto thee, & beake off thy times by righteousness, and thine iniquities by mercie towards the poore: loe, let there be an healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the toppall pallace of Babel,

27 And the king spake and sayde, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the woode was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall dye thee from men, and thy dwelling shall be with the beasts of the feld: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, till thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was daunced from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haire was growen as eagles feathers, & his nayles like birds claws.

31 And at the end of these dayes y Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine understanding was restored vnto me, & I gaue thanks vnto the most High, and I praised and honoured him that lieth for euer, whose power is an everlasting power, & his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor lap vnto him, What doest thou?

33 At the same time was mine understanding restored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was restored vnto mee, and my counsellors & my princes fought vnto me, and my power was established in my kingdome, and my glorie was augmented toward me.

34 Now therefore, I Nebuchad-nezzar stand content therewith and giue him the glory, & seemeth that he had bene put from his kingdome before.

m Not that his shape or forme was changed into a beast, but y he was either stricken mad, and so auoyded mans company, or was cast out for his tyrannie, and so wandered among the beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Ceale from prouoking God to anger any longer by thy finnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision & this his pride declared that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatenings could not moue him to repent.

r When y terme of these leuen yeres was accomplished.

Chap. 7. 14. micah. 4. 7. Luke 1. 33.

s He confesseth Gods will to be the rule of all iustice, and a most perfect law where by he gouerneth both man & Angels and deuiis, so that none ought to murmur, or aske a reason of his doings, but only to be contented.

t By whome it

a He doeth not onely praise God for his deliuerance, but also confesseeth his fault, that God may onely haue the glorie and man the shame, and that he may be exalted and man cast downe.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writt on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

King Belshazzar made a great feast to a thousand of his princes, and drank wine before the thousand.

2 And Belshazzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the King and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lordes house at Jerusalem, and the King and his princes, his wives, and his concubines drank in them.

4 They dranke wine and payed the gods of golde, and of silver, of brasse, of pyron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

6 Then the kings countenance was changed, & his thoughts troubled him, so that the topknots of his lockes were loosed, and his knees smote one against the other.

7 Wherefore the King cryed loude, that they shoulde bring the Astrologians, the Chaldeans & the soothsayers. And the king spake, and sayde to the wise men of Babel, Whosoener can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wise men, but they coude neither reade the writing, nor shewe the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the Queene by reason of the talke of the King and his Princes, came in to the banquet house, and the Queene spake, and sayd, O King, liue for ever: let not thy

thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the daies of thy father, light & vnderstanding and wisdom like the wisdom of the gods, was found in him: whome the King Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubtes) were found in him, even in Daniel, whome the king named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake, and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome thy father the King brought out of Iewrie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisdom is found in thee.

15 Nowe therefore, wise men, and astrologians haue bene brought before mee, that they shoulde reade this writing, and shewe mee the interpretation thereof: but they coude not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubtes: now if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewardes to thy selfe, and giue thy giftes to another: yet I will reade the writing vnto the King, and shewe him the interpretation.

18 O King, heare thou. The most High God gave vnto Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

19 And for the maiestie that he gaue him, all people, nations & languages trembled, and feared before him: hee put to death whome hee woulde: hee smote whome hee woulde: whome hee woulde hee set by, and whome hee woulde hee put downe.

20 But when his heart was puffed by, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was diuyn from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knewe that the most High God bare rule ouer the kingdome of men, and that hee appoynted ouer it, whome hee pleased.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

Read Chap 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vie these vile practises, because hee was not among them when all were called.

For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

Before he read the writing, he declareth to the King his great ingratitude toward God, who coulde not be moued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth, that he doeth not the sinne of ignorance, but of malice.

a Daniel reciteth this historie of king Belshazzar. Euilmerodachs sonne, that shewe Gods iudgements against the wicked for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

b The kings of the East parts then vied to sit alone commonly, and did dayed that any should sit in their company: and now to shewe his power, and how little he set by his enemies, which then besieged Babylon, he made a solemne banquet, and vied excessiue in their company, which is meant here by drinking wine: thus the wicked are most disolute and negligent when their destruction is at hand.

¶ Ouercome with wine.

c Meaning, his grandfather.

d In contempt

of the true God they praised their idols, not that they thought that the gold or silver were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters. e That it might be better seene. f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many means, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when he heard of these strange newes.

23 But hast lift thy selfe by against the
 Lords of heauen, and they haue brought the
 vessels of his house before thee, and thou
 and thy princes, thy wines and thy concu-
 bines haue drunke wine in them, and thou
 hast praised the gods of silver and golde, of
 brasse, piron, wood and stone, which neither
 see, neither heare, nor understand: and the
 God in whose hand thy breath is and all
 thy waies, humbly thou not glorified.

24 Then was the name of the hande
 sent from him, & hath written this writing.
 25 and this is the writing that he hath
 written, **MENE, MENE, TEKEL**
VPHARSIN.

26 This is the interpretation of the
 rhym, **MENE**, God hath nombred thy
 kingdome, and hath finished it.

27 **TEKEL**, thou art waped in the ba-
 lance, and art founde || too light.

28 **PERES**, thy kingdome is deuised,
 and giuen to the Medes and Persians.

29 Then at the commaundement of
 Belshazzar, they clothed Daniel with pur-
 ple, and put a chaine of golde about his
 necke, and made a proclamation concer-
 ning him that he should be the third ruler
 in the kingdome.

30 The same night was Belshazzar the
 king of the Caldeans slaine.

31 And Darius of the Medes tooke
 the kingdome, being threescore and two
 yeere olde.

m After that
 God had, so long
 time deferred his
 anger, and pati-
 ently waited for
 thine amende-
 ment.

n This word is
 twice written for
 the certaintie of
 the thing: shew-
 ing that God had
 most surely
 counted: signify-
 ing also that God
 hath appointed
 a terme for all
 kingdomes, and
 that a miserable
 ende shall come
 on all that raise
 themselves a-
 gainst him.

o Or, wanting.

p Cyrus his sonne in lawe gaue him this title of honour although
 Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours.
 2 An assaignt Daniel. 16 He is put into a den
 of Lyons by the commaundement of the King. 23 He
 is deliuered by faith in God. 24 Daniels accusers
 are put vnto the Lyons. 25 Darius by a decree
 magnifyeth the God of Daniel.

¶ Pleased Darius to set ouer the kings
 domes a hundred and twentie gouer-
 nours, which should be ouer the whole
 kingdome.

2 And ouer these, three rulers (of whom
 Daniel was one) that the gouernours might
 giue accompts vnto them, and the King
 should haue no damage.

3 Now this Daniel was preferred as
 boue the rulers and gouernours, because
 the spirite was excellent in him, and the
 King thought to set him ouer the whole
 realme.

4 ¶ Wherefore the rulers and gouer-
 nours sought an occasion against Daniel
 concerning the kingdome: but they coulde
 finde none occasion nor fault: for hee was
 so faithfull that there was no blame nor
 fault found in him.

5 Then sayde these men, Wee shall not
 finde an occasion against this Daniel, ex-
 cept we finde it against him concerning the
 lawe of his God.

6 Therefore the rulers and these gouer-
 nours went together to the King, and

a Reade Esther
 Chap. i. 1.

b Or, not be
 troubled.

c This heathen
 King preferred
 Daniel a stranger
 to all his nobles
 and familiars, be-
 cause the graces
 of God were
 more excellent
 in him than in
 others.

d Thus the wic-
 ked cannot abide
 the graces of
 God in others,
 but seeke by all
 occasions to de-
 face them: there-
 fore against such
 as rule there is
 no better remedy
 then to walke
 vigily in the feare of God, and to haue a good conscience,

sayde thus vnto him, King Darius, liue for-
 euer.

7 All the rulers of thy kingdome, the of-
 ficers & gouernours, the counsellors, and
 dukes haue consulted together to make a
 decree for the King, & to establish a statute,
 that whosoever shall aske a petition of any
 god or man for thirtie dayes saue of thee, O
 King, he shall be cast into the denne of Lyons.

8 Now, O King, confirme the decree, and
 seale the writing, that it be not changed, ac-
 cording to the lawe of the Medes and Per-
 sians, which altereth not.

9 Wherefore King Darius sealed the
 writing and the decree.

10 ¶ Nowe when Daniel vnderstoode
 that he had sealed the writing, hee went in-
 to the house, and his window being ope-
 n in his chamber toward Jerusalem, he
 kneeled vpon his knees three times a day,
 and prayed, and praised his God, as he did
 aforetime.

11 Then these men assembled, and found
 Daniel praying, and making supplication
 vnto his God.

12 So they came, and spake vnto the
 King concerning the Kings decree, Hast
 thou not sealed the decree, that euery man
 that shall make request to any god or man
 within thirtie dayes, saue to thee, O King,
 shall be cast into the denne of Lyons? The
 King answered, and said, The thing is true,
 according to the lawe of the Medes and
 Persians, which altereth not.

13 Then answered they, and sayde vnto
 the King, This Daniel which is of the chil-
 dren of the captiuitie of Iudah, regardeth
 not thee, O King, nor the decree, that thou
 hast sealed, but maketh his petition three
 times a day.

14 When the King heard these wordes,
 hee was sore displeased with him selfe, and
 set his heart on Daniel, to deliuer him: and
 hee laboured till the sunne went downe, to
 deliuer him.

15 Then these men assembled vnto the
 King, and said vnto the King, Vnderstand,
 O King, that the lawe of the Medes and
 Persians is, that no decree nor statute
 which the King confirmeth, may be al-
 tered.

16 ¶ Then the King commaunded, and
 they brought Daniel, and cast him into the
 denne of Lyons: nowe the King spake, and
 sayde vnto Daniel, Thy God, whom thou
 alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde
 vpon the mouth of the denne, and the King
 sealed it with his owne signet, and with
 the signet of his princes, that the pur-
 pose might not be changed, concerning
 Daniel.

18 Then the King went vnto his palace,
 and remained fasting, neither were the in-
 struments of musike brought before him,
 and his sleepe went from him.

19 ¶ Then the King arose early in the
 morning, and went in all haste vnto the
 denne of Lyons.

20 And when hee came to the denne, he
 cried with a lamentable voice vnto Daniel:

d Herein is con-
 demned the wic-
 kednesse of the
 king, who would
 be let vp as a
 god, and passed
 not what wicked
 lawes he appro-
 ved for the main-
 tenance of the
 same.

e Because he
 would not by his
 silence shew that
 he consented to
 this wicked de-
 cree, hee set open
 his windowes
 toward Ierusa-
 lem, when he
 prayed: both to
 stirre vp himselfe
 with the remem-
 brance of Gods
 promises to his
 people when they
 should pray to-
 ward that Tem-
 ple, and also that
 others might see,
 that he would
 neither consent
 in heart nor deed
 for those fewe
 dayes to any
 thing that was
 contrary to Gods
 glory.

f Thus the wic-
 ked maintaine
 euill lawes by
 constancie and
 authoritie, which
 is oft times either
 lightnesse, or
 stubbornnesse,
 when as the in-
 nocents thereby
 perishe: and there-
 fore gouernours
 neither ought to
 feare nor be aha-
 med to breake
 such.

g Thus the wic-
 ked maintaine
 euill lawes by
 constancie and
 authoritie, which
 is oft times either
 lightnesse, or
 stubbornnesse,
 when as the in-
 nocents thereby
 perishe: and there-
 fore gouernours
 neither ought to
 feare nor be aha-
 med to breake
 such.

h Thus the wic-
 ked maintaine
 euill lawes by
 constancie and
 authoritie, which
 is oft times either
 lightnesse, or
 stubbornnesse,
 when as the in-
 nocents thereby
 perishe: and there-
 fore gouernours
 neither ought to
 feare nor be aha-
 med to breake
 such.

i Thus the wic-
 ked maintaine
 euill lawes by
 constancie and
 authoritie, which
 is oft times either
 lightnesse, or
 stubbornnesse,
 when as the in-
 nocents thereby
 perishe: and there-
 fore gouernours
 neither ought to
 feare nor be aha-
 med to breake
 such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnesse in this thing, wherein I was charged, is approved of God. **i** For he did disobey the kings wicked commandment to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he commited himself wholly vnto God whose cause he did defend, he was assured, that nothing but good coule come vnto him: wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example against all such wicked, which doe

against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes howe to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them. **m** This proueth not that Darius did worship God aright, or else was conuerted: for then he would haue destroyed all superstition & idolatrie, and not onely giuen God the chiefe place, but also haue let him vp, & caused him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. **n** Which hath not onely life in him selfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. **8** The tenne hornes of the fourth beast. **27** Of the euerlasting kingdome of Christ.

a Whereas the people of Israel looked for a continuall quietnes after these fewen yeeres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vetered and reuiled, by whom they should haue a spiriual deliuerance, and all the promises fulfilled: whereof they shoulde haue a certaine token in the destruction of the Babylonicall kingdome,

and the king spake, and sayde to Daniel, the seruant of the liuing God, is not thy God (whome thou alway serueth) is able to deliuer thee from the lions?

21 Then saide Daniel vnto the king, O King, line for euer.

22 App God hath sent his Angel & hath spirt the lions mouthes, that they haue not hurt me: for by his iustice was founde out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they shoulde take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he ^cbelieued in his God.

24 And by the commandment of the king these men which had accused Daniel, were bought, and were cast into the denne of lions, euen they, their children, and their wiues: and the lions had the maiestie of them, and brake all their bones a peeces, or euer they came at the grounde of the denne.

25 Afterwarde King Darius wrote, vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare ^e before the God of Daniel: for he is the liuing God, & remaineth for euer: and his kingdome shall not perishe, and his dominion shall be euerlasting.

27 Ye reserue and deliuereth, and hee worketh signes and wonders in heaue and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

the summe of the matter.

2 Daniel spake and saide, I saue in my vision by night, and beholde, the foure winges of the heauen stroue vpon ^b the great sea:

3 And foure great beasts came by from the sea one diuers from another.

4 The first was as a ^c lion, & had eagles wings: I behelde, till the wings thereof were pluckt off, and it was lifted by from the earth, & set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the seconde, was like a ^d beare and stode vpon the one side: and he had three ribs in his mouth betweene his teeth, & and they spake thus vnto him, Wile and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a ^e leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and ^f dominion was giuen him.

7 After this I saw in ^g visions by night, and beholde, the fourth beast was fearefull, and terrible, and very strong. It had great wings vpon it: it deuoured, & brake in peeces and stamped ^h the residue vnder his fete: and it was unlike to the beastes that were before it: for it had ⁱ tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little ^j home, before whome there were ^k three of the first hornes pluckt away: and beholde,

and cruell, ^l they were small in the beginning, and were shutte vp in the mountaines and had no bruite. ^m That is, destroyed many kingdomes, and was insatiable. ⁿ To wit, the Angels by Gods commandment, who by this meanes punished the ingratitude of the worlde. ^o Meaning, Alexander the King of Macedonie. ^p That is, his foure chiefe captaynes, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was King of Macedonie, and Ptolemeus had Egypt. ^q It was not of himselfe nor of his owne power that hee gate all these countreys: for his armie contained but thirtie thousand men, and hee ouercame in one battell Darius, which had tenne hundred thousand, when he was so heauie with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. ^r That is, the Romane Empire which was as a monster and could not be compared to any beast, because the nature of none was able to expresse it. ^s Signifying the tyrannie and greedinesse of the Romanes. ^t That which the Romanes could not quietly enioy in other countreys, they would giue it to other Kings and Rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete.

^u That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a king. ^v Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they coule not rule, but by the consent of the Senate, their power is compared to a liue home. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them. And also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist, ^w Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was plucked away. For Augustus tooke from the Senate the libertie of choosing the deputies to sende into the prouinces, and tooke the gouernement of certaine countreys to himselfe.

These Romans
Emperours at
the first vsed a
certaine huma-
nicie and gentle-
nesse, and were
content that o-
thers, as the Con-
suls and Senate
should beare the
name of dignitie,
so that they
might haue the
profiite, & there-
fore in elections
and counsels
would behaue
themselves
according as did
other Senators:
yet against their
enemies & those
that would resist
them, they were
ferocious and cruel,
which is here
meant by the
proude mouth.

in this house were eyes like the eyes of
man, and a mouth speaking presumptuous
things.

9 I beheld, till the thrones were set up,
and the v^{er}ballicient of dapes did sit, whose
garment was white as snow, and the
haire of his head like the pure wololl: his
throne was like the fire flame, & his wheelles
as burning fire.

10 A fierie flame issued, and came
forth from before him: thousande thou-
sands ministed vnto him, and came thou-
sande thousands stood before him: the
iudgement was set, and the bookes open-
ed.

11 Then I beheld, & because of the voyce
of the presumptuous wordes, which the
horne spake: I behelde, euen till the beast
was slaine, and his body destroyed, and gi-
uen to the burning fire.

12 As concerning the other beastes,
they had taken away their dominion: yet
their liues were prolonged for a certaine
time and season.

13 I behelde in visions by night,
beholde, one like the sonne of man came in
the cloudes of heauen, and approached vnto
the Ancient of dapes, and they brought
him before him.

14 And he gaue him dominion, and ho-
nour, and a kingdom, that all people, na-
tions, and languages should serue him: his
dominion is an everlasting dominion, which
shall neuer be taken away: and his king-
dome shall neuer be destroyed.

15 I Daniel was troubled in my spi-
rite, in the middes of my bodie, and the
visions of mine head made mee as
fraide.

16 Therefore I came vnto one of
them that stood by, and asked him the
truth of all this: so hee tolde mee, and
shewed mee the interpretation of these
things.

17 These great beastes which are foure,
are foure kings, which shall arise out of
the earth,

That is, an infinite number of Angels; which were ready to exe-
cute his commandment. x This is meant of the first coming
of Christ, when as the will of God was plainly reueiled by his Gos-
pell. y Meaning, that he was astonished, when hee sawe these Em-
perours in such dignitie, and pride, and so suddenly destroyed at
the coming of Christ, when this fourth Monarchie was subiect
to men at other nations. z As the three former Monarchies had
an ende of the time that GOD appointed, although they flour-
ished for a time, so shall this fourth haue, and they that patient-
ly abide Gods appointment, shall enioy the promises. a Which
is meant of Christ, who had not yet taken vpon him mans nature,
neither was the sonne of David according to the flesh, as hee was
afterwarde: but appeared then in a figure, and that in the cloudes:
that is, being separate from the common sorte of men by manifest
signes of his diuinitie. b To wit, when hee ascended into the
heauens, and his diuine maiestie appeared, and all power was giuen
vnto him in respect of that that hee was our Mediatour. c This
is meant of the beginning of Christes kingdom when GOD the
Father gaue vnto him all dominion, as to the Mediatour, to the
intent that hee should gouerne here his Church in earth continu-
ally till the time that he brought them to eternall life. d Through
the strangenesse of the vision. e Meaning, of the Angels, as
verse 10.

18 And they shall take the kingdom of
the Saints of the most High, & possesse the
kingdome for ever, euen for euer and euer.

19 After this, I would know truly
of the fourth beast, which was so unlike
to all the others, very fearefull, whose teeth
were of iron, and his nailes of brasse: which
denoured, brake in pieces, and stamped the
residue vnder his feete.

20 Wist I to knowe of the ten hornes that
were in his head, and of the other which
came vp, before whom they sel, and of the
horne that had eyes, and of the mouth that
spake presumptuous things, whose lookes
was more stout then his fellows.

21 I beheld, and the same horne made
battell against the Samis, peo, and preua-
led against them,

22 Until the Ancient of dapes came,
and iudgement was giuen to the Saints
of the most High: and the time approached,
that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be
the fourth kingdom in the earth, which
shall be unlike to all the kingdoms, and shall
denoure the whole earth, and shall treade it
downe and brake it in pieces.

24 And the ten hornes out of this king-
dome are ten kings that shall rise: another
shall rise after them, and hee shall be unlike to
the first, and hee shall subdue three kings,

25 And shall speake words against the
most High, and shall consume the Saintes
of the most High, and thinke that hee may
change times and lawes, and they shall
be giuen into his hand, vntill a time, and
times, and the deuiding of time.

26 But the iudgement shall sit, and they
shall take away his dominion, to consume
and destroy it vnto the ende.

27 And the kingdom, and dominion,

yeerely, and the other Monarchies retained them for terme of life:
also the Romanes were the strongest of all the other, and were ne-
uer quiet among themselves. i Reade verse 7. k This is meant of
the fourth beast, which was more terrible then the other. l Mean-
ing, the Roman Emperours, who were most cruell against the
Church of God both of the Iewes & of the Gentiles. m Till God
shewed his power in the person of Christ, and by the preaching of
the Gospell gaue vnto his some rest, and so obtained a famous name
in the world, and were called the Church of God, or the kingdom
of God. n Reade the exposition hereof, verse 8. o That is, shall
make wicked decrees and proclamations, against Gods worde, and
send throughout all their dominion, to destroy all that did professe
it. p These Emperours shall not consider that they haue their
power of God, but thinke it is in their owne power to change Gods
lawes and mans and as it were the order of nature, as appeareth by
Octavian, Tiberius, Caligula, Nero, Domitianus, &c. q God shall
suffer them thus to rage against his Saints for a long time, which is
meant by the time and times. but at length hee will affwage their
troubles and shorten the times for his elects sake. Math. 24. 29.
which is here meant by the deuiding of time. r God by his power
shall restore things that were out of order, and so destroy this last
horne, that it shall neuer rise vp againe. s Hee sheweth wherefore
the beast should be destroyed, to wit, that his Church might haue
rest and quietnesse, which though they doe not fully enioy here, yet
they haue it in hope, and by the preaching of the Gospell enioy that
beginning thereof, which is meant by these words, under the beastes
and therefore hee here speaketh of the beginning of Christes king-
dome in this world, which kingdom the faithful haue by the par-
ticipation that they haue with Christ their head.

t That is, some of euery sort that beare rule.
u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reuelled, and kepe it in memorie, and wrote it for the vse of the Church.

and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdome is an enuerlasting kingdome, and all powers shall serue and obey him.
28 *¶* **E**uen this is the end of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The understanding of the vision.

I *¶* **A**fter the third peere of the reigne of King Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, after that which appeared vnto me at the first.

2 *¶* **A**nd I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the pynne of Elam, and in a vision me thought I was by the riuer of Blai.

3 *¶* **T**hen I looked by and saw, and beholds, there stood before the riuer a ramme, which had two hornes: and these two hornes were hie: but one was 4 tier higher than the other, and the hiest came vp last.

4 *¶* **I** sawe the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor coulde deliuer out of his hand, but he did what he listed, and became great.

5 *¶* **A**nd as I considered, beholds, a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an horne that appeared betweene his eyes.

6 *¶* **A**nd he came vnto the ramme that had the two hornes, whome I had seene standing by the riuer, and ramme vnto him in his fierce rage.

7 *¶* **I** saw him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that coulde deliuer the ramme out of his power.

8 *¶* **T**herefore the goate waxed exceeding great, and when hee was at the strongest, his great horne was broken: and for it came vp foure that appeared toward the foure winde of the heauen.

9 *¶* **A**nd out of one of the came forth a litle strength was attributed to him, which is meant by this horne. **h** Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes & Persians. **i** Alexanders great power was broken: for when he had ouercome at the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way. **k** That is, which were famous: for almost in the space of fiftene yere there were fiftene diuers successors before this monarchie was deuised to these foure, wherof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt. **l** Which was Antiochus Epiphanes, who was of a feeble and flattering nature, and also there were others betwene him & the kingdome, & therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

horne, which waxed very great toward the South, and toward the East, & toward the pleasant land.

10 *¶* **P**lea, it grew by vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trod vpon them.

11 *¶* **A**nd trobled him selfe against the opinion of the hoste from whome the dayly sacrifice was taken away, and the place of his sanctuarie was cast downe.

12 *¶* **A**nd a time shall bee giuen him ouer the dayly sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 *¶* **T**hen I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquitie of the desolation to tread both the Sanctuarie and theyr armie vnder foote?

14 *¶* **A**nd hee answered mee, vnto the evening, and the morning, two thousande and three hundredeth: then shall the Sanctuarie be cleansed.

15 *¶* **I** Aske when I Daniel had seene the vision, and sought for the meaning, beholds, there stood before mee like the similitude of a man.

16 *¶* **A**nd I heard a mans voice betweene the bankes of Blai, which called and spake, Gabriel, make this man to vnderstand the vision.

17 *¶* **S**o he came where I stood: and when he came, I was afraid, & fell vpon my face: but he sayd vnto me, vnderstand, & sonne of man: for in the last time shalbe the vision.

18 *¶* **N**ow as he was speaking vnto me, I being a sleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 *¶* **A**nd he said, Behold, I will shew thee what shall be in the last watch: for in the end of the time appoynted it shall come.

20 *¶* **T**he ramme which thou sawest having two hornes, are the kings of the Medes and Persians.

21 *¶* **A**nd the goate is the King of Grecia, and the great horne that is betwene his eyes, is the first King.

22 *¶* **A**nd that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand by of that nation, but not s in his strength.

23 *¶* **A**nd in the ende of theyr kingdome, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding

one, or a secrete one, or a marueilous one. **x** That is, the Iewes sinnes, which were cause of this destruction. **y** That is, which suppresseth Gods religion, and his people. **z** Christ answered me for the comfort of the Church. **a** That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. **b** Which was Christ, who in this maner declared himselfe to the old fathers how he would be God manifested in flesh. **c** This power to command the Angel, declared that he was God. **d** The effect of this vision shall not yett appeare, but a long time after. **e** Meaning that great rage which Antiochus shoulde shewe against the Church. **f** That is, out of Grecia. **g** They shall not haue like power as had Alexander. **h** Noting that this Antiochus was impudent, and cruel, and also craftie that he could not be decieued.

That is, not like
Alexanders
strength,
k But the Gen-
tiles that dwell
about him, and
also the Lewes.
l Whatsoever
he goeth about
by his craft, he
shall bring it to
passe.
m That is, vnder
pretence of
peace, or as it
were in sport.
n Meaning,
against God.
o For God
would destroy
him with a nota-
ble plague, and so comfort his Church, 2. Mac. 9. 9.

darke sentences, shall stand by.
24 And his power shall be mightie, but
not in his strength: and hee shall destroy
wonderfully, and shall prosper, and pre-
cise, and shall destroy the mightie, and the
holp people.

25 And through his policie also, hee
shall cause craft to prosper in his hand, and
he shall exalt himselfe in his heart, and by
peace shall destroy many: hee shall also
stand vp against the Prince of princes, but
he shall be broken downe without hand.

26 And the vision of the evening and
the morning, which is declared, is true:
therefore seale thou by the vision, for it shall
be after many dayes.

27 And I Daniel was stricken and sicke
9 certaine dayes: but when I rose vp, I did
the kings businesse: and I was astonished
at the vision, but none understood it.

CHAP. IX.

3 Daniel desireth to haue that performed of
God, which he had promised concerning the returne
of the people from their banishment in Babylon.

5 A true confession. 20 Daniels prayer is heard.

21 Gabriel the Angell expoundeth vnto him the
vision of the seuen weeks. 24 The anoynting
of Christ. 25 The building againe of Ierusalem.

26 The death of Christ.

1 In the first peece of Darins the sonne of
Ahasuerus, of the seede of the egiptes,
which was made king ouer the realme of
the Caldeans,

2 Euen in the first peece of his reigne, I
Daniel understood by books the number
of the peeres whereof the Lord had spoken
vnto Ieremias the Prophet, that he would
accomplish seauentie peeres in the desolation
of Ierusalem.

3 And I turned my face vnto the Lord
God, and I sought by prayer and supplica-
tions with fasting and sackcloth & ashes.

4 And I prayed vnto the Lord my God,
and made my confession, saying, O Lord
God, which art great and fearfull, and kee-
pest covenant and mercie towards them
which loue thee, and towards them that
keepe thy commandments,

5 We haue sinned, and haue committed
iniquitie and haue done wickedly, yea, we
haue rebelled, and haue departed from thy
precepts, and from thy iudgements.

6 For we would not obey thy seruantes
the Prophets, which spake in thy name
to our kings, to our princes, and to our fa-
thers, and to all the people of the land.

7 O Lord, righteousness belongeth vnto
thee, and vnto vs: open haire, as appea-

reck this day vnto every man of Iudah,
and to the inhabitants of Ierusalem: yea,
vnto all Israel, both nere and farre off,
through all the countreys, whither thou
hast driven them, because of their offences,
that they haue committed against thee.

8 O Lord, vnto vs appertaineth open
shame, to our kings, to our princes, and
to our fathers, because we haue sinned a-
gainst thee.

9 Yet compassion and forgiveness is in
the Lord our God, albeit wee haue rebelled
against him.

10 For we haue not obeyed the voyce
of the Lord our God, to walke in his lawes,
which he had laide before vs by the mini-
sterie of his seruantes the Prophets.

11 Yea, all Israel haue transgressed thy
lawe, and are turned backe, and haue not
heard thy voyce: therefore the curse is
poured vpon vs, and the othe that is writ-
ten in the lawe of Moses the seruant
of God, because we haue sinned against him.

12 And hee hath confirmed his wordes,
which he spake against vs, and against our
iudges that iudged vs, by bringing vpon
vs a great plague: for vnder the whole hea-
uen hath not bene the like, as hath bene
brought vpon Ierusalem.

13 All this plague is come vpon vs, as
it is written in the lawe of Moses: yet
made wee not our prayer before the Lord
our God, that we might turne from our
iniquities and vnderstand thy truth.

14 Therefore hath the Lord made read-
dy the plague, and brought it vpon vs: for
the Lord our God is righteous in all his
workes which he doeth: for we would not
heare his voyce.

15 And now, O Lord our God, that
hast brought thy people out of the lande of
Egypt with a mighty hand, and hast got-
ten thee reuolunt, as appeareth this day, we
haue sinned, we haue done wickedly.

16 O Lord, according to all thy righte-
ousnesse, I beseech thee, let thine anger
and thy wrath bee turned away from thy
cite Ierusalem thine holp mountaine:
for because of our finnes, and for the ini-
quities of our fathers, Ierusalem and thy
people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare
the prayer of thy seruante, and his suppli-
cations, and cause thy face to shine vpon
thy Sanctuary, that lieth waste for the
Lords sake.

18 O my God, incline thine eare, and
heare: open thine eyes, and behold our
desolations, and the cite wherupon thy
name is called: for wee doe not present
our supplications before thee for our owne
righteousnesse, but for thy great tender
mercies.

19 O Lord, heare, O Lord forgive, O Lord
consider, and doe it: deferre not, for thine
owne sake, O my God: for thy name is
called vpon thy cite, and vpon thy people.

20 And whiles I was speaking and
praying, and confessing my sinne, and the
sinne of my people Israel, I did present my
supplication before the Lord my God, for

Hee doeth not
excuse the Kings
because of their
authoritie, but
prayeth chiefly
for them as the
chiefe occasions
of these great
plagues,
He sheweth
that they rebell
against God,
which serue him
not according to
his commande-
ment and word.
As Deut. 27. 15
or the curse con-
firmed by an
othe,
Or, governed vs.

Exbr. matched vpon
the euill.
Exod. 14. 28.

Exod. 14. 28.

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Chap. 8. 16.

p He alleudeth to Ieremiahs prophecies, who prophesied hat their captiuitie should be seuen yeeres: but now Gods mercy should exceede his iudgement, which should be some hundred & ninetie yeeres, euen to the coming of Christ, and so then it should continue for euer.

q Meaning, Daniels nation, o uer whom hee was carefull. r To shew mercie and to put sinne out of remembrance. s That is, from the time that Cyrus gauethem leave to depart. t These weekes make 49. yeeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the sixt yeere of Darius who gaue the second commandment for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehende the time from the building of the Temple, vnto the Baptisme of Christ. s Ebr. In streights of time. x In this last weeke of the seuentie shall Christ come and prech and suffer death. y He shall seme to haue no beauty, not to be of any estimation, as Isa 53. 2. z Meaning, Titus, Vespasian sonne, who should come and destroy both the Temple and the people without all hope of recouerie. a By the preaching of the Gospell he confirmed his promise, first to the Iewes, and after to the Gentiles, b Christ accomplished this by his death and resurrection, c Meaning that Ierusalem and the sanctuary should be utterly destroyed for their rebellion against God & their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be afonied at them.

a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great leaue to Daniel, b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

the holy Mountaine of my God,

21 Pea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And hee inſourined mee, and talked with mee, and gaue, O Daniel, I am now come forth to giue thee knowledge and vnderſtanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to ſhew thee, for thou art greatly beloved: therefore vnderſtand the matter and conſider the viſion.

24 Seuentie & weekes are determined vpon thy people, and vpon thine holy citie, to finiſh the wickedneſſe, and to ſeale vp the ſinnes, & to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, and to ſeal vp the viſion and prophecie, and to anoint the moſt holy.

25 Know therefore and vnderſtand, that ſcain ſh' going forth of the commandement to bring againe the people, and to build Ieruſalem, vnto ſeuentie the prince, ſhall be ſcain & weekes, and & therefore and two weekes, and the ſtreete ſhall be built againe; and the wall euen in a & troublous time.

26 And after theſe ſcain & two & weekes, ſhall ſeuentie be ſcain, and ſhal' haue no thing, and the people of & the prince that ſhall come, ſhall deſtroy the citie and the Sanctuary, and the ende thereof ſhall be with a flood: and vnto the ende of the baſes tell it ſhall be deſtroyed by deſolations.

27 And he ſhall & confirme the covenant with many for one weeke: and in the mids of the weeke he ſhall cauſe the ſacrifice & the oblation to & ceaſe, & and for the overſpreading of the abominations, hee ſhall make it deſolate, euen vntill the conſummation be terminated ſhalbe powred vpon the deſolate.

THESE APPARETH VNTO DANIEL A MAN CLOTHED IN LINNEN. 1 VVhich ſheweth him wherefore he is ſent. In the third yeere of Cyrus king of Perſia, a thing was reucaled vnto Daniel (whoſe name was called Belſheſazzar) and the word was true, but the time appointed was & long, and he vnderſtood the thing, and had vnderſtanding of the viſion.

CHAP. X.

1 These appeared vnto Daniel a man clothed in linnen, 1 VVhich sheweth him wherefore he is sent. In the third yeere of Cyrus king of Persia, a thing was reucaled vnto Daniel (whose name was called Belſheſazzar) and the word was true, but the time appointed was & long, and he vnderſtood the thing, and had vnderſtanding of the viſion.

2 At the ſame time, I Daniel was in heauenneſſe for three weekes of dayes.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint my ſelfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentie day of the & fiſt moneth, as I & was by the ſide of that great river, euen Euphrate,

5 And I liſt vp mine eyes, and looked, and beholde, there was a man & clothed in linnen, whoſe loynes were girded with ſine golde of & Baphas.

6 His body alſo was like the Chryſolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his feete were like in colour to poliſhed baſe, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone ſawe the viſion: for the men that were with me, ſaw not the viſion: but a great feare fell vpon them, ſo that they ſeb away and hid themſelues.

8 Therefore I was left alone, & ſaw this great viſion, and there remained no ſtrength in me: for my & ſtrength was turned into corruption, and I remained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I ſlept on my face: and my face was toward the ground.

10 And behold, an hand & touched mee, which ſet me vp vpon my knees and vpon the palmes of mine handes,

11 And he ſaid vnto me, O Daniel, a man greatly beloved, vnderſtand the wordes that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſood trembling.

12 Then ſaid he vnto me, Feare not, Daniel: for from the fiſt day that thou diddeſt ſet thine heart to vnderſtand, and to humble thy ſelfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the & prince of the kingdome of Perſia withſtoode mee one and twentie dayes: but loe, & Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Perſia.

14 Now I am come to ſhew thee what ſhall come to thy people in the latter dayes: for per the & viſion is for many dayes.

15 And when he ſpake theſe wordes vnto me, I ſet my face towarde the grounde, and held my tongue.

16 And behold, one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, and ſpake, and ſayd vnto him that ſtood before me, O my Lord, & by the & viſion my ſtrengthes are returned vpon me, and I haue retained no ſtrength.

17 For ſo ſhall the ſeruant of this thy Lord ſpeake with my Lord being ſuch one: for as for mee, ſtraightway there remained no ſtrength in mee, neither is there breath left in mee.

comming of Chriſt for the comfort of his Church. 1 This was the ſame Angell that ſpake with him before in the ſimilitude of a man. m I was overcome with feare and ſorrowe when I ſawe the viſion.

c Called Abih, which coinceth part of March, & part of April. d Being called by the ſpirit of prophecie to haue the ſight of this ruer Tygris. e This was the Angel of God, which was ſent to aſſure Daniel in this prophecie that ſolloweth. fere. 10. 9. The word alſo ſignifieth comelines, or beauty, ſo that for feare he was like a dead man for deformitie. g Which declareth that when we are ſtricken downe with the maieſtie of God, we cannot riſe, except hee alſo liſt vs vp with his hand, which is his power. h Meaning, Cambyses, who reigned in his fathers abſence, and did not come ly for this ſpace hinder the building of the Temple, but would haue farther ragged, if God had not ſent me to reſiſt him, and therefore haue I ſtayed for the profite of the Church. i Though God could by one Angell deſtroy all the world: yet to aſſure his children of his loue, he ſendeth forth double power, euen Michael, that is, Chriſt Ieſus the head of Angels. k For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the

15 He declareth hereby that God would be merciful vnto the people of Israel.

16 Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for now the Angel, had touched him twise) but by little and little.

17 Meaning, that he would not onely himselfe bridle the rage of Cambyfes, but also the other Kings of Persia by Alexander the king of Macedonia.

18 For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

19 The Angell as- sureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when hee ouercame the Caldeans.

20 Whereof Cambyfes that now reigned, was the first, the second, Smerdes, the third Darius the Sonne of Hytaspis, and the fourth Xerxes, whichall were enemies to the people of God, and stood against them.

21 For he raised vp all the East countreyes to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure batells he was discomfited and fled away with shame, d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fell into a disease: or as some wric, was poisoned by Cassander. f For his twelue chiefe princes first deuided his kingdom among themselves. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and cruelty in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shall be able to bee compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptolemeus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall bee more mightie: for he should haue both Asia and Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shall bee giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me.

19 And sayde, O man, greatly beloued, feare not: a peace be vnto thee: be strong & of good courage. And when hee had spoken vnto me, O I was strengthened, and sayde, Let my lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the prince of Grecia shall come.

21 But I will helpe thee that which is decreed in the Scripture of truth: & there is none that holpeth with mee in these things, but Michael your prince.

22 And now will I shew thee the truth. Beholde, there shall stande by pet b three Kings in Persia, and the fourth shall bee farre richer then they all: & by his strength, and by his riches hee shall thirre vp c all against the realme of Grecia.

23 But a d mightie king shall stande by, that shall rule with great dominion, and doe according to his pleasure.

24 And when hee shall stande by, e his kingdom shall be broken, f and shall be diuided toward the s foure vmbes of heauen: & not to his g posteritie, nor according to his dominion, which he ruled: for his kingdom shall be plucked by, euen to be for others beside h thole.

25 And the i King of the South shall bee mightie, & one of his princes, and shall presse aile against him, and beare rule: his dominion shall be a great dominion.

26 And in the ende of peeres they shall be ioyned together: for the kings n daughters

ter of the South shall come to the king of the North to make an agreement, but the shall not retaine the power of the o arme, neither shall p he continue, nor his q arme: but thee shall be deliuered to death, and they that brought her, and he r that begate her, and he that comforted her in these times.

27 But out of the budde of her r rootes shall one stande by in his steade, t which shall come with an arme, and shall enter into the fortresse of the king of the North, and doe with them as he list, and shall presse vnto the.

28 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of golde, and he shall continue u moe peeres then the king of the North.

29 So the king of the South shall come into his kingdom, and shall retaine vnto his owne land.

30 Wherefore his s sounes shall be stirred by, and shall assemble a mightie great armie: and one v shall come, and ouerflowe, and passe through: then shall z he returne, and be stirred by at his fortresse.

31 And the king of the South shall bee angrie, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great a multitude, and the multitude shall bee giuen vnto his hande.

32 Then the multitude shall be proude, and their heart shall bee lifted by: for hee shall call downe thousand: but hee shall not fill preuaile.

33 For the king of the North b shall retorne, and shall set forth a greater multitude then afore, and shall come forth (after certaine peeres) with a mightie arme, and great riches.

34 And at the same time there shall c many stande by against the king of the South: also the rebellious children of the d people shall erake themselves to establish the vison, but they shall fall.

35 So the king of the North shall come, and cast by a mount, and take the strong citie: and the armies of the South t shall not resist, neither his chosen people, neither shall there bee any strength to withstand.

36 But he that shall come, shall bee vnto him as hee list, and none shall stande as

o That force shall not continue: for soone after Berenice and her young sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus nor Antiochus.

q Some reade, seed, meaning the childe begotten of Berenice.

r Some reade, the that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed.

s Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, should succede in the kingdom, being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned

sixe and fourtie yeeres, x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt. a For Antiochus had sixe thousand horsemen and threecore thousand footmen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philippe King of Macedonia, and these two brought great power with them. d For vnder Onias which falsly alledge that place of Isa. 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophetic: also the Angell sheweth that all these troubles which are in the Church, are by the providence and counsell of God. e The Egyptians were not able to resist Stropas Antiochus capitaine.

f He sheweth
he shall not only
afflict the Egiptians,
but also the Iewes,
and shall enter into
their country,
whereof he ad-
monisheth them
before, that they
may know that
all these things
come by Gods
providence.
g This was the
second battell
that Antiochus
fought against
Ptolomeus Epi-
phanes.
h To wit, a
beautiful woman,
which was
Cleopatra Antiochus
daughter.
i For he regarded
not the life
of his daughter
in respect of the
kingdome of
Egypt.
k Shee shall not
agree to his
wicked counsell,
but shall loue
her husband,
as her dutie re-
quireth, and not
seeke his de-
struction.
l That is, toward
Asia, Grecia,
and those yles
which are in the
sea called Me-
diterranean: for the Iewes called al countreyes yles which were de-
duited from them by sea. m For whereas Antiochus was wont
to contemne the Romanes, and put their ambassadours to shame
in all places, Atrilius the Consul, or Lucius Scipio put him to
fright and caused his shame to turne on his owne head. n By his
wicked life and obeying of foolish counsell. o For feare of the
Romanes hee shall feete his holdes. p For when as vnder the
pretence of pouertie he would haue rebbed the Temple of Iupiter
Dodoneus, the countrey men slewe him. q That is, Seleucus
shall succede his father Antiochus. r Not by foraine enemies, or
battell, but by treason. s Which was Antiochus Epiphanes,
who as is thought, was the occasion of Seleucus his brothers death,
and was of a vile, cruell and flattering nature, and defrauded his
brothers sonne of the kingdome, and vsurped the kingdome with-
out the consent of the people. t He sheweth that great foraine
powers shall come to helpe the young sonne of Seleucus against
his vnkle Antiochus, and yet shall bee ouerthrowen. u Mean-
ing, Ptolomeus Philometor Philopatens sonne, who was this childes
cousin germane, and is here called the prince of the covenant,
because he was the chiefe, and all other followed his conduct. x
For after the battell Philometor and his vnkle Antiochus made a league.
y For he came vpon him at vnwares, and when he suspected his
vnkle Antiochus nothing. z Meaning, in Egypt. a Hee will
content himselfe with the small holdes for a time, but euer labour
by craft to attaine to the chiefe. b Hee shall be ouercome with
reason.

against him: & he shall stand in the pleasant
land, which by his hand shalbe consumed.
17 Again he shall set his face to enter
with the power of his whole kingdome, &
his confederates with him: thus shall hee
doe, and he shall giue him the daughter of
women, to despoile her: but this shall not
stand on his side, neither be for him.
18 After this shall he turne his face into
the pleasures, & shall take many, but a prince
shall cause his shame to light vpon him,
beside that he shall cause his owne shame to
turne vpon himselfe.
19 For he shall turne his face toward the
fortes of his owne land: but he shalbe ou-
erthrowen & fall, and be no more found.
20 Then shall stand by in his place in
p glory of the kingdome, one that shall raise
taxes: but after fewe dayes he shall be de-
stroyed, neither in wrath, nor in battell.
21 And in his place shall stand by a vile
person, to whom they shall not giue the ho-
nour of the kingdome: but he shall come in
peaceably, and obtrape the kingdome by
flatteries.
22 And the armies shalbe ouerthrowen
with a flood before him, and shalbe broken:
and also the prince of the covenant.
23 And after league made with him, he
shall worke deceitfully: for hee shall come
by, and overcome with a small people.
24 He shall enter into the quiet & plenti-
full prouince, and he shall do that which his
fathers haue not done, nor his fathers fa-
thers: he shall deuide among them the pray
and the spoile, and the substance, yea, and he
shall forsaek his deuices against the strong
holdes, euen for a time.
25 Also he shall stirre by his power and
his courage against the king of the South
with a great armie, and the king of the
South shall bee stirred by to battell with a
verie great and mightie armie: but he shall
not stand: for they shall forsaek and praye

tile against him.

26 Yea, they that feede of the portion of
his meate, shall despoile him: and his armie
shall ouerflowe: and many shall fall, and be
name.
27 And both these kings hearts shall bee
to do mischief, and they shall talke of de-
ceite at one table: but it shall not auail: for
yet the ende shall be at the time appointed.
28 Then shall hee returne into his land
with great substance: for his heart shalbe
against the holy covenant: so shall hee doe
and returne to his owne land.
29 At the time appointed hee shall re-
turne, and come toward the South: but the
last shall not be as the first.
30 For the ships of Chittim shall come
against him: therefore he shall be sore and
returne, and feare against the holy cove-
nant: so shall hee doe, he shall euen returne
and haue intelligence with them that for-
saek the holy covenant.
31 And armies shall stand on his part,
and they shall pollute the Sanctuary of
strength, and shall take away the daily sa-
crifice, and they shall set by the abominable
desolation.
32 And such as wickedly beake the
covenant, shall bee cause to sinne by flatter-
ie: but the people that doe knowe their
God, shall preuaile and prosper.
33 And they that understand among the
people, shall instruct many: yet they shall
fall by sword, and by flame, by captiuitie
and by people many dayes.
34 Nowe when they shall fall, they shall
be holpen with a little helpe: but many shall
cleaue vnto them & faile by.
35 And some of them of vnderstanding
shall fall to trie them, and to purge, and to
make them white, till the time be out: for
there is a time appointed.

c Signifying his
princes and the
chiefe about
him.
d Declaring
that his fould-
ers shall braue
out and venture
their life to slay
and to be slaine
for the safegard
of their prince.
e The vnkle and
the nephewe
shall take truce,
and banquet to-
gether, yet in
their hearts they
shall imagine
mischief one a-
gainst another.
f Signifying,
that it is ender
not in the coun-
sell of men to
bring things to
passe, but in the
providence of
God who ruleth
the kings by a
secret bridle,
that they can
not doe what
they list them-
selves.
g Which he
shall take of the
Iewes in spoy-
ling Terulalem
and the Tem-
ple, and this is
told them be-
fore, to moue
them to patience,
knowing that all things are done by Gods pro-
vidence. h That is, the Romane power shall come against him: for
P. Popilius the ambassadour appoynted him to depart in the Ro-
manes name, to which thing he obeyed, although with griefe,
and to reuenge his rage hee came against the people of God the
second time. i With the Iewes which shall forsake the cove-
nant of the Lorde: for first hee was called against the Iewes by
Iason the high Priest, and this seconde time by Menelaus. k A
great faction of the wicked Iewes shall holde with Antiochus.
l So called, because the power of God was nothing dimini-
shed, although this tyrant set vp in the Temple the image of Iupit-
er Olympius, and so beganne to corrupt the pure seruice of God.
m Meaning, such as bare the name of Iewes, but in deede
were no thing Iesse: for they solde their soules, and betrayed
their brethren for gaine. n They that remaine constant among the
people, shall teach others by their example, and edifie manie in
the true religion. o Whereby he exhortheth the godly to constan-
cie, although they should perishe a thousande times, and though
their miseries endure neuer so long. p As God will not leaue his
Church destitute, yet will hee not deliuer it all at once, but so
helpe, as they may still seeme to fight vnder the crosse, as he did in
the time of the Maccabees, whereof he here prophesie. q That
is, there shall be euen of this small number many hypocrites. r To
writte, of them that feare God and will lose their life for the de-
fence of true religion, signifying also, that the Church must con-
tinually be tried and purged, and ought to looke for one persecuti-
on after another: for God hath appoynted the time: therefore wee
must obey.

Because the Angels purpose is to ſhew the whole courſe of the perſecutions of the Iewes vnto the coming of Chriſt, he now ſpeaketh of the monarchie of the Romans, which he noteth by the name of a King, who were without all religion and contemned the true God. ſo long the tyrants ſhall prevaile as God hath appointed to puniſh his people: but he ſheweth that it is but for a time. u The Romans ſhall obſcure no certaine forme of religion as other nations, but ſhall change their gods at their pleaſures, yet content themſelves and preferre themſelves to their gods. x Signifying, that they ſhould be without all humane: for the loue of women is taken for ſingular or great loue, as 2. Sam. 1. 26. y That is, the god of power and riches: they ſhall eſteeme their own power aboue all their gods, and worſhip it. z Under pretence of worſhipping the gods, they ſhall enrich their cite with the moſt precious iewels of all the worlde, becauſe that hereby all men ſhould haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods & worſhipped them in their temples, leaſt they ſhould haue bene deſpised as Atheiſts: but this was to increaſe their fame and riches: and when they gate any country, they ſo made others the rulers thereof, that the profit euer came to the Romans. b That is, both the Egyptians and Syrians ſhall at length fight againſt the Romans, but they ſhall be overcome. c The Angel forewarneth the Iewes, that when they ſhould ſee the Romans invade them, & that the wicked ſhould eſcape their hands, that then they ſhould not thinke but that all this was done by Gods providence, for as much as he warned them of it ſo long afore, and therefore he would ſtill preferre them. d Hearing that Crefſus was ſlaine and Antonius diſcomfited. e For Auguſtus overcame the Parthians, and recovered that which Antonius had loſt. f The Romans after this reigned quietly through all countreyes, and from ſea to ſea, and in Iudea: but at length for their crueltie God ſhall deſtroy them.

36 And the King ſhall do what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt al, that is God, and ſhall ſpeake many vniuersall things againſt the God of gods, & ſhall prosper till his wrath be accompliſhed: for the determination is made.

37 Neither ſhall he regard the God of his fathers, nor the beſtes of women, nor care for any god: for he ſhall magnifie himſelfe aboue all.

38 But in his place ſhall he honour the god of ſpaſſum, and the god whome his fathers knewe not, ſhall hee honour with golde and with ſiluer, and with precious ſtones, and with pleaſant things.

39 Thus ſhall hee doe in the holdes of ſpaſſum with a ſtrange god whome he ſhall acknowledge: he ſhall increaſe his glory, and ſhall cauſe them to rule ouer many, and ſhall deuſe the land for gaue.

40 And at the end of time ſhall the king of the South riſe at him, and the king of the North ſhall come againſt him like a whirlwinde with charers, and with hoſtes men, and with many ſhippes, and he ſhall enter into the countries, and ſhall overflowe and paſſe through.

41 He ſhall enter alſo into the pleaſant lande, and many countreys ſhall be ouerthrowen: but theſe ſhall eſcape out of his hand, even Egipt and Arabia, and the chiefe of the children of Ammon.

42 He ſhall ſtretch forth his hands alſo vpon the countries, and the land of Egypt ſhall not eſcape.

43 But hee ſhall haue power ouer the treasures of golde and ſiluer, and ouer all the precious things of Egypt, and of the Libians, and of the blacke ſpozes where he ſhall paſſe.

44 But the ſpydings out of the Eaſt and the North ſhall trouble him: therefore ſhall hee goe forth with great wrath to deſtroy and roote out many.

45 And he ſhall plant the tabernacles of his palace betwene the ſeas in the glorious and holie mountaine, yet he ſhall come to his ende, and none ſhall helpe him.

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100 But the ſpydings out of the Eaſt and the North ſhall trouble him: therefore ſhall hee goe forth with great wrath to deſtroy and roote out many.

And at that time ſhall Michael ſtande vpon the great pynce, which ſtanderth for the children of thy people, and there ſhall be a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: and at that time the people ſhall be deliuered, euerie one that ſhall be found written in the booke.

2 And many of them ſhall ſleepe in the diſt of the earth, ſhall awake, ſome to euertlaſting life, ſome to ſhaue & perpetual contempt.

3 And they that be wiſe, ſhall ſhine, as the brightnes of the firmament: and they that be turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer.

4 But thou, O Daniel, ſhut vp the words, and ſeale the booke: til the end of the time: many ſhall come to and fro, & knowledge ſhall be increaſed.

5 Then I Daniel looked, and beholde, there ſtoode other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And one ſaid vnto the man clothed in linne, which was vpon the waters of the river, when he held by his right hand, & his left hand vnto heauen, and ſware by him that liueth for euer, þat it ſhall tary for a time, two times & an halfe: and when he ſhall haue accompliſhed to ſcatter the powder of the hoſie people, all theſe things ſhall be finiſhed.

8 Then I heard it, but I vnderſtoode it not: then ſaide I, O my lord, what ſhall be the end of theſe things?

9 And he ſaid, See thy way, Daniel: for the wordes are cloſed vp, and ſealed, till the end of the time.

10 Many ſhall be purified, made white, and tried: but the wicked that doe wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the daily ſacrifice ſhall be taken away, & the abominable deſolation ſet vp, there ſhall be a thouſand, two hundred and ninetie daies.

12 Bleſſed is he that waiteth and cometh to the thouſand, three hundred and ſixty and ſixty daies.

13 But goe: thou thy way till the ende bee: for thou ſhalt reſt and ſtand vp in thy lot, at the end of the daies.

14 And I ſaw ſeuen ſmall ſcales, which ſignified the full reuelation of theſe things: & then many ſhall runne to and fro to ſearch the knowledge of theſe myſteries, which things they obtaine now by the light of the Goſpel.

15 Which was Tygris, h Which was as it were a double oath, & did the more confirme the thing. i Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an end. k When the Church ſhall be ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

1 From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice & ceremonies of the Law. m Signifying that the time ſhall be long of Chriſts ſecond coming, & yet the children of God ought not to be diſcouraged, though it be deferred. n In this number he addeth a moneth & a halfe to ſome number, ſignifying y it is not in mā to appointe y time of Chriſts coming, but y they are bleſſed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till y time appointed come, ſignifying y he ſhoulde depart this life, & riſe againe with y ſame, when God had ſufficiently humbled and purged his Church.

The Angell here noteth two things: firſt that the Church ſhall be in great affliction and trouble at Chriſtes coming, and next y God will fend his Angell to deliuerie, whom here he calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the Goſpel.

b Meaning, all ſhall riſe at the generall reſurrection, which thing he here nameth, becauſe the faithfull ſhould haue euer their reſpect to that: for in the earth there ſhall be no ſure comfort.

c Who haue kept the true feare of God and his religion.

d Hee chiefly meaneth the miniſters of Gods word, and next, all the faithfull which inſtruct the ignorant, and bring them to the true knowledge of God.

e Though y moſt part deſpiſe this prophetic, yet keepe thou it ſure & eſteeme it as a treaſure.

f Till the time that God hath appointed for the full reuelation of theſe myſteries, which things they obtaine now by the light of the Goſpel.

g Which was Tygris, h Which was as it were a double oath, & did the more confirme the thing. i Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an end. k When the Church ſhall be ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

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Hosea.

THE ARGUMENT.

After that the tenne tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance; but they grew euer worse and worse, & still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioath, God sent Hosea and Amos to the Israelites (as he did at the same time Iahai and Micah to them of Iudah) to condemne them of their ingratitude; and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, & giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seauente yeeres, though they remayned still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principal partes of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, he vseth threatnings & menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, eyther by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two poynts, yet the Prophets moreover note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

a Called also Azariah, who being a leper, was depozed from his kingdome.

b So that it may be gathered by the reignes of these foure Kings, that he preached about three score yeere.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect; but he saue this in a vision, or else was commaunded by God to set forth vnder this parable or figure the

idolatrie of the Synagogue, and of the people her children.

d Gomor signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.

e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of tenne tribes vnder Ahab, where Iehu shed so much blood, 2 King. 10. 8, 11.

f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the ende declared: for he built vp that idolatrie, which he had destroyed.

g When the measure of their iniquitie is full, and they shall take vengeance, and destroy all their policie and force.



He woide of the Lorde that came vnto Hosea the sonne of Beeri, in the daies of Oziah, Jotham, Ahaz, and Hezekiah Kings of Iudah, and in the daies of Ieroboam the sonne of Ioath king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing fro the Lorde.

3 So he went, and tooke **d** Gomor, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name **e** Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the balley of Izreel.

6 Shee conceived yet againe, and bare a daughter, and God said vnto him, Call her

name **h** Lo-ruhamah: for I will no more haue pittie vpon the house of Israel: but I will bitterly take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bowe, nor by sworde, nor by battell, by horses, nor by holmen.

8 Now when she had weined Lo-ruhamah, the conceived, and bare a sonne.

9 Then said God, Call his name **i** Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the **m** children of Israel shall be as the sand of the sea, which cannot be measured, nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the living God.

11 Then shall the children of Iudah, & the children of Israel bee **n** gathered together, and appoint themselves one head, and they shall come vp out of the land: for great is the day of Izreel.

cept he had preferred them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes and the Gentiles, Rom 9. **n** To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles. **o** The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 2 He sheweth their idolatrie & threatneth the except they repent.

Say vnto you **a** heathen, Kumi, and to **a** seeing that I spour sifters Kumi, have promised

2 Pleade with your **b** mother: pleade you deliuerance, it remaineth that

you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie **b** God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50. 1.

e. Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and downie and certaine signes of his fauour, but if they continued still, he would vterly destroy them. c When I brought her out of Egypt, Ezek. 16. 4. f That is, bastards and begotten in adulterie. g Meaning, the idoles which they serued and by whome they thought they had wealth and abundance, h I will punish thee that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such straightnes, that thou shalt haue no lust to play the wanton. i This he speaketh of the faithfull which are truly conuerted, and also sheweth the vie and profite of Gods rods. k This declar-eth that idolaters defraud God of his honour, when they attribute his benefites when man by his ingratitude doth abuse them. m That is, all her seruice, ceremonies, and inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing howe harlots trimme themselves to please others, he declareth howe the superstitious idolaters fee a great part of their religion in decking themselves on their holy dayes. p By my benefites in offering her grace and mercie, euē in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ioshua 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r Shee shall then prayse God as she did when shee was deliuered out of Egypt.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries: from betweene her breasts, 3 d Least I strip her naked, and let her as in the day that she was a boyne, & make her as a wilderness, and leaue her like a dy land, and slay her for this. 4 And I will haue no pittie vpon her children: for they be the childre of fornications, 5 For their mother hath played the harlot: she that conceived them, hath done thames filth: for she said, I will goe after my seru-ers: & giue me my bread & my water, my wooll & my flaxe, mine oyle & my drinke, 6 Therefore beholde, I will stoppe the way with thornes, & make an hedge, that she shall not find her pathys. 7 Though she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now. 8 Howe she did not know that I gaue her come, and wine, and oyle, and multiplied her silver and golde, which they bestowed vpon Baal. 9 Therefore will I returne, and take away my come in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lene, to couer her shame. 10 And now will I discouer her lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand. 11 I will also cause al her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feastes. 12 And I will destroy her vines and her fig trees, whereof she hath saide, These are my rewardes that my louers haue giuen me: and I will make them as a forest, and the wilde beastes shall eate them. 13 And I will visite vpon her the dayes of Baalim, wherein she burnt incense to them: & she decked her selfe with her earrings and her iuwels, and she followed her louers, and forgaue me, sayeth the Lord. 14 Therefore behold, I will allure her, and bring her into the wilderness, & speake friendship vnto her. 15 And I will giue her her vineyardes from thence, & the valley of Achor for the doore of hope, and she shall sing there as in

the dayes of her youth, and as in the day when she came vp out of the land of Egypt. 16 And at that day, sayeth the Lord, thou shalt call me Ishi, and shalt call mee no more Baal. 17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names. 18 And in that day will I make a coven- nant for them, with the wilde beastes, and with the foules of the heauen, & with that that creepeth vpon the earth: and I will breake the bowe, and the woode and the battell out of the earth, and will make them to sleepe safely. 19 And I will marrie thee vnto me for euer: pea, I will marrie thee vnto mee in righteousness, and in iudgement, and in mercie and in compassion. 20 I will euen marrie thee vnto mee in faithfulness, & thou shalt know the Lord. 21 And in that day I will heare, sayeth the Lord, I will euen heare the heauens, and they shall heare the earth, 22 And the earth shall heare the come, and the wine, and the oyle, and they shall heare Israel. 23 And I will sowe her vnto me in the earth, & I will haue mercie vpon her, that was not pittied, & I will lay vnto the which were not my people, Thou art my people. And they shall say, Thou art my God. C H A P. III. 1 The Iewes shall be cast off for their idolatrie. 2 Afterward they shall returne to the Lord. 3 Then sayeth the Lord to me, Go pet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: pet they looked to other gods, and ioued the wine bottels. 4 So: I bought her to me for fifteene pieces of silver, & for an homer of barley and an halfe homer of barley. 5 And I said vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be to vnto thee. 6 For the children of Israel shall remaine many dayes without a King, and without a prince, & without an offering, and without an image, and without an Ephod, and without Teraphim. 7 Afterward shall the children of Israel conuert, and seeke the Lord their God, and David their King, & shall feare the Lords, and his goodnes in the latter dayes. for her least the perceiving the greatnesse of my loue, should haue abused mee and not bene vnder duetie: for fifteene pieces of silver were but halfe the price of a slave, Exod. 21. 32. d I will triethree along time as in thy widowhoode whether thou wilt bee mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue policie nor religion, and their idoles also where in they put their confidence, should be destroyed. g This is meant of Christs kingdome, which was promised vnto David to bee eternal, Psal. 72. 17.

f That is, mine husband, knows ing that I am ioyned to thee by an inuolable couenant. e This is, my master: which name was applied to their idoles. u No idolatrie shall once come into their mouth, but they shall serue mee purely according to my worde. x Meaning, that hee will blesse them, that all creatures shall fauour them. y With a covenant that neuer shall be broken. z Then shall the heauen desire raine for the earth which shall bring forth for the vie of man, Rom. 9. 25. 1. pet. 2. 10. a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdrawe the same when she gaue her selfe to idoles. b That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkenness. c Yet I loued her, and payde a small portion for her least the perceiving the greatnesse of my loue, should haue abused mee and not bene vnder duetie: for fifteene pieces of silver were but halfe the price of a slave, Exod. 21. 32. d I will triethree along time as in thy widowhoode whether thou wilt bee mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue policie nor religion, and their idoles also where in they put their confidence, should be destroyed. g This is meant of Christs kingdome, which was promised vnto David to bee eternal, Psal. 72. 17.

C H A P. IIII
A complaint against the people, and the Priests of Israel.

a Because the people would not obey the admonitions of the Prophet, he ceterch them before the iudgement seate of God, against whom they chiefly offended, Isa. 7. 13. Mica. 6. 1. 2. Zech. 12. 10.

b In euery place appeareth a libertie to most heinous vices, so y one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, & the other, because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33. 3. Mala. 2. 7.

g Meaning, the whole body of y people, which were weary with hearing the worde of God. h The more I was beneficiall vnto them. i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their sinnes. k Signifying, that as they have sinned together, so shall they be punished together. l Shewing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of wives to haue many children, yet they shall be deceyued of their hope. m In giuing themselves to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of Stockes and Sticks. o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore hee will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28. q I wil not correct your shame to bring you to amendment, but let you run headlong to your owne damnation.

Hear the worde of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truerh, nor mercie nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoying, they breake out and blood toucheth blood.

3 Therefore shall the land mourne, and elery one that dwelleth therein, shall be cut off, with the beastes of the fieelde, and with the foules of the heauen, & also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the 4 day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because I thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against mee: therefore will I change their glory into shame.

8 They eate vp the sinnes of my people, and lift vp their mides in their iniquitie.

9 And there shall bee like people, like a priest: for I will visite their wayes vpon them, and reward them by their deedes.

10 For they shall eate, & not haue enough: they shall commit adulterie, and shall not increase, because they haue left off to take heede to the Lord.

11 Whoso come, and wine, and netue wine, take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoying from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, & burne incense vpon hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separate with harlots, & sacrifice with

whores: therefore the people that doeth not understand shall fall.

15 Though thou, Israel, play the harlot, and yet let not Judah sinne: come not ye vnto Egipt, neither goe ye vp to Beth-auen, nor swear, The Lord lieth.

16 For Israel is rebellious as an untamed heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is turned to idoles: let him alone.

18 Their drunkennes sinketh: they haue committed whoredome: their rulers loue to lay, with shame, & bring pe.

19 The vnde hath bound them by in her wings, and they shall bee ashamed of their sacrifices.

people should reort thither. t He calleth Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, when God is not purely worshipped. u God will to disperse them that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will commaund men to bring them vnto them. y To cary them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Pee Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the king: for iudgement is toward you, because ye haue bene a snare on Mizpah, and a net spread vpon Tabos.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, & Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mides of them, and they haue not knowne the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Judah also shall fall with them.

6 They shall go with their sheepe, & with their bullockes to seeke the Lord: but they shall not find him: for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue forgotten I strange children: now shall a siner denounce them with their portions.

8 Blow ye the trumpet in Gibeah, and the shaine in Ramah: cry out at Beth-auen, after ther, Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the ruerh.

10 The princes of Iudah will like them remove the bound: therefore will I powze out my wrath vpon them like water.

11 Ephraim is oppressed, and Benjamin

there is no hope in them. g Their destruction is not faire off. h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed. i By the successe they shall knowe that I haue surely determined this. k They haue turned vpside downe all political order, and all maner of religion.

God complaneth y Iudah infected, and willett them to learne by their example to returne in time, f For albeith the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not y his presence, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, when God is not purely worshipped. u God will to disperse them that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will commaund men to bring them vnto them. y To cary them suddenly away.

CHAP. V.

1 The Priests and princes catthed the poore people in their snares as y fowls.

2 Now withstanding they seemed to be giuen altogether to holines, and to sacrifices,

which here he calleth slaughter in contempe.

c Though I had admonished them continually by my Prophets.

d They boasted themselves not onely to be Israelites, but also Ephraimites, because their king Iero boam came of y tribe.

e Meaning, their contemning of all admonitions.

f That is, their children are degenerate, so that

I To wit, after king Ieroboams commandement, and did not rather followe God.

m In steade of seeking for remedie at Gods hand.

n Who was king of the Assyrians.

a He sheweth the people how they ought to turne to y^e Lord, that he might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeine to have a certaine holines & repentance, but it is vpon the sudden, & as a morning floude.

d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my worde was not meate to feede them but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word.

i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

indgement, because hee willingly walked after the¹ commandement.

12 Therefore wil I be vnto Ephraim as a moorth, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sicknesse, and Iudah his wound, then went Ephraim vnto ^a Alhur, and sent vnto king ^a Jazreb: pet could hee not heale you, nor cure you of your wound.

14 For I wil be vnto Ephraim as a lions, and as a lions whelp to the house of Iudah: I, euen I wil spoile, and goe away: I wil take away, and none shall rescue it.

15 I wil go, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction they will seeke mee diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God, **2** The wickednesse of the Preests.

Come, and let vs ^a returne to the Lord: for hee hath wroyled, and hee will heale vs: he hath wounded vs, and he will binde vs by.

2 After two dayes wil ^b hee reuiue vs, and in the third day he wil raise vs by, and we shall liue in his sight.

3 Then shall we haue knowledge, & in deuour our selues to knowe the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shal I do vnto thee? O Iudah, how shall I entreate thee? for your goodnesse is as a morning dewe it goeth away.

5 Therefore haue I ^d cut downe by the Prophets: I haue slayne them by the wordes of my mouth, & thy indignements were as the light that goeth forth.

6 For I desired ^e mercie, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they like ^e men haue transgressed the covenant: there haue they trespassed against me.

8 Gilad is a citie of them that worke iniquitie, and is polluted with blood.

9 And as thieues waite for a man, so the company of Priestes murder in the way by consent: for they worke mischief.

10 I haue seene villenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath let a ⁱ plant for thee, whiles I would returne the captiuitie of my people.

g Which are a token of his manifold afflictions, as they that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man. **i** According to my curses made to the whole congregation of Israel. **k** That is, diuers times redeemed them, and deliuered them from death.

1 When they were in affliction and cried out for paine, they sought not vnto me for helpe. **m** They onely seeke their owne commodity and wealth, and passe not whay their God. **n** Because they boast of their owne strength, and passe not whay they speake against me and my seruants, Psal. 73. 9.

CHAP. VII.

1 Of the vices and wantonnes of the people. **12** Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the

these commeth in, and the robber spoyleth withouth.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the ^b king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a leproy: ouen heated by the baker, which ceaseth from raising by, & from kneading the dough vntill it be leavened.

5 This is the ^d day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his had to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hore as an ouen, and haue denoured their indges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath ^e hurt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue denoured his strength, & he knoweth it not: yea, & grasp hairens are here: & there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived, without ^e heart: they call to Egypt: they goe to Alhur.

12 But when they shall goe, I wil spread my net vpon them, and drawe them downe as the fowles of the heauen: I wil chastise them as their ⁱ congregation hath heard.

13 Woe vnto them: for they haue fled as wap from me: destruction shalbe vnto the, because they haue transgressed against me: though I haue^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto mee in their hearts, when they howled vpon their beds: ^m they assemble themselves for coyne and wine, and they rebell against me.

15 Though I haue bound, & strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to ^p most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage ^o of their tongues: this shall bee their destruction in the land of Egypt.

g Which are a token of his manifold afflictions, as they that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man. **i** According to my curses made to the whole congregation of Israel. **k** That is, diuers times redeemed them, and deliuered them from death. **l** When they were in affliction and cried out for paine, they sought not vnto me for helpe. **m** They onely seeke their owne commodity and wealth, and passe not whay their God. **n** Because they boast of their owne strength, and passe not whay they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open. **b** They esteeme their wicked King Ieroboam asoue God, and seeke but how to flatter and please him. **c** He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leavened and rased. **d** They vsed all riot and excess in their feasts and solemnities, whereby their king was overcome with surfeit, and brought into diseases, and deliued in flatteries. **e** By their occasion God hath depriued them of all good rulers. **f** That is, he counterfaitheth the religion of the Gentiles, yet is but as a cake baked on the one side, and rawe on the other: that is, neyther thorough hot nor through cold, but partly a fewe, & partly a Gentile.

g Which are a token of his manifold afflictions, as they that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man. **i** According to my curses made to the whole congregation of Israel. **k** That is, diuers times redeemed them, and deliuered them from death. **l** When they were in affliction and cried out for paine, they sought not vnto me for helpe. **m** They onely seeke their owne commodity and wealth, and passe not whay their God. **n** Because they boast of their owne strength, and passe not whay they speake against me and my seruants, Psal. 73. 9.

o The rage of their tongues, which shall be their destruction in the land of Egypt.

p Most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their destruction in the land of Egypt.

q Though I haue bound, & strengthened their arme, yet doe they imagine mischief against me.

r They returne, but not to ^p most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their destruction in the land of Egypt.

s Though I haue bound, & strengthened their arme, yet doe they imagine mischief against me.

t They returne, but not to ^p most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their destruction in the land of Egypt.

u Though I haue bound, & strengthened their arme, yet doe they imagine mischief against me.

v They returne, but not to ^p most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their destruction in the land of Egypt.

a God encourageth the Prophet to signifie the speedie comming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deedes declare.

c That is, Jeroboam by whom they fought their owne liberties, and not to obey my wil.
d That is, vpright iudgement and godly life.

e Meaning, the calfe was innamoured by them selues, & of their fathers in the wilderness.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but runne to and fro to seeke helpe.
h That is, for the tribute which the King and the princes shall lay vpon them: which meanes f Lord vsch to bring them to repen-
gance. i Thus the idolaters count the worde of God as strange in effect of their owne inuentions. k Saying that they offer it to the Lord, but hee accepteth no seruice, which he himselfe hath not appointed.

a For although all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of rewardes, and to haue thy barnes filled, Jer. 44. 17.
as an harlot that had rather liue by playing the whore then to be intainted of her owne husband. c These outward things that thou seekest, shall be taken from thee. d All these doings both touching policie and religion, shall be reiecte as things polluted.

1 Come as an eagle against the house of the Lord, because they haue transgressed my covenant, and trespassed against my law.
2 Israel shall cry vnto mee, my God, we know thee.

3 Israel hath cast off the thing that is good: the enemy hath put him.

4 They haue set vp a King, but not by me: they haue made princes, and I knowe it not: of their silver and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria: hath cast thee off: mine anger is kindled against them: how long will they be without innocencie!

6 For it came euen from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the winde, and they shall reape the whirlwinder: it hath no stalk: the bud shall bring forth no increas: so be it bring forth. the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde asse alone by himselfe: Ephraim hath hired loners.

10 Per though they haue hired among the nations, now will I gather them, and they shall loose a life, for the burden of the King, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but they accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples: a Judah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 Reioyce not, O Israel for top, as other people: for thou hast gone a whoring from thy God: thou hast loued a reward vpon every come floore.

2 The floore, and the winnecresse shall not feede them, & the new wine shall faile in her.

3 They will not dwell in the Iords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer wine to the Lord,

neither shall their sacrifices be pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their mead: for their soules shall not come vnto the house of the Lord.

5 What wil ye doe then in the solenne day, and in the day of the feast of the Lord?

6 For lo, they are gone from s destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettles shall possesse the pleasant places of their silver, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall knowe it: the prophet is a foole: the spirituall man is made, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but a prophet is the snare of a fouler in all his wapes, and hated in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their loners.

11 Ephraim, their glory shall flee away like a bird: from the birth, and from the wombe, and from the conception.

12 Though they bring by their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim as I sawe, is as a tree in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murder.

14 O Lord, giue them: what wilt thou giue them? giue them a barren wombe and drie breast.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednesse of their intentions, I will cast them out of mine house: I will lone them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

God would destroy their children by these sundry meanes, and consume them by litle and litle. o As they kept tender plants in their houses in Tyrus to preferre them from the cold ayre of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter. p The Prophet seeing the great plagues of God towards Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children. q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

Wm. W.

Israel

e The meate offering which they offered for themselves.

f When the Lord shall take away all the occasions of seruing him, which shalbe the most grievous point of your captiuitie, when you shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who chalenged to themselves to be their Prophets & spirituall men.

i The Prophets duectie is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iud. 19. 22.

l Meaning, that he so esteemed them and delighted in them.

m They were as abominable vnto me, as their loners the idoles.

n Signifying, that

a Whereof though 7 grapes were gathered, yet ever as it gathered newe strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but wter their stubbornesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their King, and then they shall feele the fruite of their finnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.
e In promising to be faithful towards God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitterness and griefe.
g When the calfe shalbe carried away.
h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loude voyce which superfluous Elijah derided. 1. King 18. 27. reade 2. King. 23. 5.
i This he spenketh in contempt of Beth-el, reade Chap. 4. 15. f. 15. 2. 19. luk. 23. 30. reuel. 6. 16. & 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubbornnesse from that time.
m The Israelites were not moued by their example to cease from their finnes.
n Because they are so desperate, I will delite to destroy them.
o That is, when they have gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Reade Iere. 4. 4. f. That is, Shalmanazzar in the destruction of that cite spared neither kinde nor age.

Israel is an empty vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the goodnes of their land they haue made faire images.
2 Their heart is deuided: now shal they be found faultie: he shal breake downe their altars: he shal destroy their images.
3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?
4 They haue spoken wordes, swearing falsly in making a covenant: thus iudgement groweth as wormewood in the furrowes of the filde.
5 The inhabitants of Samaria shall feare because of the calfe of Beth-aien: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.
6 That he also brought to Alshur, for a present vnto King Ierob: Ephraim shall receive him, and Israel shall be ashamed of his owne counsell.
7 Of Samaria, the King thereof is destroyed, as the founte vnder the water.
8 The high places also of them shall be destroyed, euen in time of Israel: the thorne and the thistle shall growe vpon their altars, and then shal say to the mountaynes, Couer vs, and to the hilles, Fall vpon vs.
9 O Israel, thou hast sinned from the daies of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.
10 It is my desire that I should chastise them, and the people shall be gathered against them: when they shall gather them selves in their two furrowes.
11 And Ephraim is as a heifer used to delire in the churning: but I will passe by her a faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall beake his cloddes.
12 Sow to your selues in righteousness: reape after the measure of mercie: breake vpon your fallow ground: for it is time to secke the Lord, till he come and raine righteousness vpon you.
13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lies: because thou biddest trust in thine owne wayes, and in the multitude of thy strong men,
14 Therefore shal a tumult rise among the people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-el. Chap. 4. 15. f. 15. 2. 19. luk. 23. 30. reuel. 6. 16. & 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubbornnesse from that time.
m The Israelites were not moued by their example to cease from their finnes.
n Because they are so desperate, I will delite to destroy them.
o That is, when they have gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Reade Iere. 4. 4. f. That is, Shalmanazzar in the destruction of that cite spared neither kinde nor age.

arbeit in the day of battell: the mother with the children was dashed in pieces.
15 So shal Beth-el be vnto you, because of your malicious wickednesse: in a morning shall the King of Israel be destroyed.
C H A P. XI.
1 The benefites of the Lord towards Israel. 5. Their ingratitude against him.
VVhen Israel was a childe, then I lost him, and called my sonne out of Egypt.
2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.
3 I ledde Ephraim also, as one should beare them in his armes: but they knewe not that I healed them.
4 I led them with cordes of a man, euen with bands of lone, and I was to them, as he that taketh off yoke from their iawes, and I lapde the meate vnto them.
5 He shall no more returne into the land of Egypt: but Alshur shalbe his King, because they refused to conuert.
6 And the wood shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsells.
7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would craile him.
8 How shall I give thee yee Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as a Monay? how shall I let thee, as Zeboun: mine heart is turned from me: my repentings are rolled together.
9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not enter into the citie.
10 They shall walke after the Lord: he shall roare like a lyon: when he shall roare, then the children of the West shall feare.
11 They shall feare as a sparrowe out of Egypt, and as a dove out of the land of Alshur, and I will place them in their houses, saith the Lord.
12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah put ruleth with God, and is faithful with the Saints.
fatherly affection, that his mercie towards his iudgements, as he declareth in the next verse. i To consume thee, but will cause thee to yeelde and so receiue thee to mercie: and this is meant of the small number who shall walke after y Lord, k The Egyptians and Assyrians shall be affraide when the Lord maintaineth his people, l Gouerneth their state according to Gods worde, and doeth not degenerate.

C H A P. XII.

He admonisheth by Iakobs example to trust in God and not in man.
Ephraim is fed with the wind, and followeth after the East winde: he increaseth daily lies and destruction, & they doe make a covenant with Alshur, and people is carped into Egypt.
2 The Lord hath all a controuersie with Iudah, and will visite Iacob according to his wayes: according to his workes, will he recompense him.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly & not as beasts or slaues.
d Seeing they cōtemne all this kindnesse, they shalbe led captiue thither vnto Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deur. 29. 23.
h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his
i To consume thee, but will cause thee to yeelde and so receiue thee to mercie: and this is meant of the small number who shall walke after y Lord, k The Egyptians and Assyrians shall be affraide when the Lord maintaineth his people, l Gouerneth their state according to Gods worde, and doeth not degenerate.
a That is, flattereth himself with vaine confidence.
b Meaning, presents to gette friendship.
c Which in these points was like to Ephraim, but not in idolatries.

14. But Ephraim provoked him with his
places: therefore shall his blood be poured
upon him, and his reproche shall his voice
reward him.

the idolaters to offer their children after the example of Abraham,
and he sheweth howe they would exhort one another to the same,
and to kisse and to worship these calves which were their idoles.

15 Though he greiue vp among his bzies
thien, an Eastwinde shall come, euen the
winde of the Worde shall come vp from the
wildernesse, and dye vp his beeme, and his
fountaine shalbe dried vp: hee shall spoyle
the treasure of all pleasant vessels.

praise, Heb. 13. 15. d We wil leaue off all vaine con

h It is surely laid
vp to be punished,
as Iere. 17. **E**
i But would
come out of the
wombe, that is,
out of this dan-
ger, wherein he
is, and not carrie
to be filited.
k Meaning, that

He exhorteth
them to repen-
tance, to avoid
these plagues, wil-
ling them to de-
pend by words
on their obedience
and repentance.
He sheweth
them how they
ought to confesse
their finnes,
Declaring, that
this is the
will of Iehosha-
phat, his ene-
mies, Iehosha-
phat hat-
tenthould judge
and

rootes, as the trees of Lebanon.

7 His branches shall spread, and his beaume shall be as the olive tree, and his smell as Lebanon.

8 They that dwell under his shadowe, shall returne: they shall reuinue as the come, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to do

any more with idoles? I haue hearde him, and looked vpon him: I am like a greene firre tree: vpon mee is the fruite found.

10 Who is wise, and he shal vnderstand these things? and prudent, and he shal knowe them? for the wapes of the Loyde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection and safeguard vnto them, as a most sufficient fruite and profite, h Signifying, that the true wilddome and knowledge consisteth in this, euen to rest vpon God,

Ioel.

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine, remaine still obdurate. Secondly he threatneth greater plagues, because they grewe daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grievously offended God. And so doing, hee promisseth that God will be mercifull, and not forget his cōuenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A Prophecie against the Iewes. 2 Hee exhorteth the people to prayer and fasting, for the miserie that was at hand.

The worde of the Loyde that came to Ioel the sonne of Pethuel.

2 Heare ye this, O Elders, and hearken pee all inhabitants of the lande, wherher such a thing hath bene in your dapes, or yet in the dapes of your fathers.

3 Tell pon your children of it, and let your children shewe to their children, and their children to another generation.

4 That which is left of the palmer worine, hath the greashopper eaten, and the residue of the greashopper hath the canker worine eaten, and the residue of the canker worine hath the caterpillar eaten.

5 Awake pee drunkards, and weepe, and howle al pe drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

6 Pea, a nation comineth vpon my land, mightie, and without number, whose teeth are like the teeth of a lion, and he hath the sawes of a great lion.

7 He maketh my vine waste, and pilletteth off the bark of my figge tree: he maketh it bare, and calteth it downe: the branches thereof are made white.

8 Agourne like a virgine girded with sackcloth for the husband of her yowth.

9 The meate offering, and the drinke of fring is cut off from the house of the Loyde: the Priestes the Loyds ministers mourne.

10 The felde is wasted: the land mourneth: for the come is destroyed: s the newe wine is dryed byp, and the oyle is decaped.

11 Bee pee affaied, O husbandmen: howle, O pee vine dressers for the wheate, and for the barlie, because the harvest of the felde is perished.

12 The vine is dried byp, and the figg tree is decaped: the pomegranate tree, and the

palme tree, and the apple tree, euen all the trees of the field are withered: surely the iop is withered away from the sonnes of men.

13 Girded your selues and lament, pee Priestes: howle pee ministers of the altar: come, and lye all night in sackcloth, pee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solenne assembly: gather the Elders, and all the inhabitants of the land into the House of the Loyd your God, and cry vnto the Loyd.

15 Alas: for the day, for the day of the Loyd is at hand, and it comineth as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and iop, and gladnesse from the House of our God?

17 The seede is rotten under their clods: the garners are destroyed: the barnes are broken downe, for the come is withered.

18 Youe did the bestes mourne: the herdes of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Loyd, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flaine hath burnt vp all the trees of the felde.

20 The beasts of the field drie vnto thee: for the riuers of waters are dried up, and the fire hath deuoured the pastures of the wilderness.

CHAP. II.

Hee prophecieth of the coming and crueltie of their enemies. 13 An exhortation to mouue them to conuers. 18 The loue of God toward his people.

Blowe a trumpet in Zion, and shoute in mine holp mountaine: let all the inhabitants of the land tremble: for the day of the Loyd is come: for it is at hand.

2 A day of darknesse, and of blacknesse, a day of clouides, and obscuritie, as the morning spied vpon the mountaines, so is there a great people, and a mightie: for there was none like it from the beginning, neither shall bee any more after it, vnto the petres of many generations.

h He sheweth that the onely meanes to auoyd Gods wrath, and to haue all things restored is vnfeined repentance,

i We see by these great plagues that vnto destruction is at hand,

k That is, drought,

a He sheweth the great iudgements of God which are at hand, except they repent. b Of affliction and trouble. c Meaning, the Assyrians,

d The enemy destroyeth our plentiful country, wherefoever he commeth.

e They shall be pale and blacke for feare, as Nahum 2. 10. f For none shall be able to resist them.

g Reade verses 2. 3. 1. and 15a. 13. 10. ezek. 32. 7. chap. 3. 15. math. 24. 29. h The Lord shall stirre vp the Assyrians to execute his iudgements.

Zero. 30. 7. amos 5. 18. 1. 1. 15.

i Mortifie your affections and serue God with purenesse of heart, & not with ceremonies.

k He speaketh this to stirre vp their sloughfullnesse, and not that he doubteth of Gods mercies, if they did repent. How God repenteth, reade Iere. 18. 8.

l That as all haue sinned, so all may shewe forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their own sinnes.

Psal. 79. 10. m If they repent, he sheweth that God will preferre and defende them with a most ardent affection. n That is, the Assyrians your enemies.

3 And fire denoureth before him, and besinde him a flame burneth vp: the lande is as the garden of Eden before him, and besinde him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of holiness, & like the holiness, so that they run.

5 Like the people of chariots in the toppes of the mountaines shall they leape, like the people of a flame of fire that denoureth the stubble, and as a nightie people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blackenesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and every man shall goe forward in his wayes, and they shall not slay in their paths.

8 Neither shall one thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall be darke, and the starres shall withdraw their shining.

11 And the Lord shall better his voyce before his host: for his host is very great: for he is strong that doeth his woode: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sauyth, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And I rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindeesse, and repenteth him of the euill.

14 Who knoweth, if he will returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblee.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the children, and those that sucke the breasts: let the hydegrome go forth of his chamber, and the bride out of her hyde chamber.

17 Let the priests, the ministers of the Lord weepe betweene the porch & the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproche that the heathen should rule over them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord be zealous ouer his land and spare his people.

19 Hea, the Lord will answer & say vnto his people, Beholde, I will send you come, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remouee farre off from you the Assyrian army, & I will drine him

into a lande, barren and desolate with his face toward the East sea, and his ende to the utmost sea, and his thinke that come vp, and his corruption shall ascend, because he hath exalted himselfe to doe this.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of wilderness are greene: for the tree beareth her fruit: the figtree and the vine doe giue their foage.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for ye have giuen you the name of a righteous one, and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, & the presses shall abound with wine & oyle.

25 And I will render you heres that the grasshopper hath eaten, the canker worme, and the caterpillar & the palmer worme, my great hoste which I sent among you.

26 So you that eate and be satisfied, and make the name of the Lord your God, that hath dealt marvellously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the middes of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I poure out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame dreames, and your pong men shall see visions,

29 And also vpon the seruants, and vpon the maides in those dayes will I poure out my Spirit.

30 And I will shewe wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darke-nesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the name of the Lord, shall be saued: for in mount Zion, and in Jerusalem shall be deliuerance, as the Lord hath sayd, and in the remnant, whom the Lord shall call.

yet in all these troubles he would present them. t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Ier. 31. 0. ezek. 32. 7. chap. 3. 15. matt. 24. 29.

n Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. 111.

Of the iudgement of God against the enemies of his people.

Behold, in those dayes and in that time, when I shall bring againe the captiuitie of Iudah and Jerusalem,

2 I will also gather all nations, and will bring them downe into the valley of Iewes and of the Gentiles,

b It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20. 26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Iehoshaphat

o Called the salt sea, or Perisai an sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediteranean, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. Lewis. 36. 4. deus. 11. 14.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church.

Isa. 44. 3. 2. 17. Iohn 7. 38. 39.

r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations.

s He warneth the faithful what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and

t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Ier. 31. 0. ezek. 32. 7. chap. 3. 15. matt. 24. 29.

n Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

o Called the salt sea, or Perisai an sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediteranean, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them.

c That which the
enemie gate for
the sale of my
people, he be-
stowed upon har-
lots and drinke.
d He taketh the
cause of his
Church in hand
against the ene-
mie, as though
the iniurie were
done to himselfe.
e Have I done
you wrong, that
ye will render
me the like?
f For as cruel
God sold them
by Nebuchad-
nezzar, and A-
lexander the
great for the
loose he bare to
his people; and
thereby they
were comforted
as though
the price had
bene theirs.
g When I shall
execute my
iudgements a-
gainst mine e-
nemies, I will
cause every one
to be ready,
and to prepare
their weapons
to destroy one
another for my
Church sake.

Jehoshaphat, and will pleade with them
there for my people, and for mine heritage
Israel, whome they haue scattered among
the nations, and parted my land.
3 And they haue cast lots for my people,
& haue giuen the child: for the harlot, and
sold the girl for wine, & they might drinke.
4 Pea, and what haue you to doe with
me, O Tyus and Zidon and all the coasts
of Palestina? will ye render me a recom-
pence? and if pee recompence mee, swiftly
and speedily will I render your recompence
vpon your head:
5 For pee haue taken my silver and my
gold, and haue caried into your temples my
goodly and pleasant things.
6 The children also of Iudah and the
children of Jerusalem haue you solde vnto
the Grecians, that pee might sende them
farre from their border.
7 Beholde, I will raise them out of the
place where pee haue solde them, and will
render your reward vpon your owne head.
8 And I will sell your sonnes and your
daughters into the hande of the children of
Iudah, and they shall sell them to the Sa-
beans, to a people farre off: for the Lord
hath spoken it.
9 Doubtly this among the Gentiles:
prepare warre, wake vp & mightie men: let
all & men of warre draw nere & come vp.
10 & Breake your plowshares into
swores, and your sickes into speares: let
the weak sap, I am strong.
11 Assemble your selues, and come all ye
heathen and gather your selues together
round about: there shall & Lord cast downe
they mightie men.
12 Let the heathen be weakened, & come
vp to the balley of Jehoshaphat: for there

will I sit to iudge all the heathen rounde
about.
13 Put in your sickes, for the harvest is
ripe: come, get you downe, for the wine-
presse is full: pea, the winepresses runne
ouer, for their wickednesse is great.
14 O multitude, O multitude, come into
the balley of thelshing: for the day of the
Lord is nere in the balley of thelshing.
15 The sunne & moone shall be darkened,
and the starres shall with draw their light.
16 The Lord also shall roare out of Zion,
and utter his voyce from Jerusalem, & the
heauens and the earth shall shake, but the
Lord will be the hope of his people, and
the strength of the children of Israel.
17 So shall ye know that I am the Lord
your God dwelling in Zion, mine holy
mountaine: then shall Jerusalem be holy,
and there shall no strangers go through
her any more.
18 And in that day shall the mountaines
drop downe new wine, and the hills shall
flowe with milke, and all the riuers of Ju-
dah shall rieme with waters, & a fontaine
shall come forth of the house of the Lord,
and shall water the balley of Sittim.
19 Egypt shall be waste, and Edom
shall be a desolate wilderness, for the iniuries
of the children of Iudah, because they haue
shed mixed blood in their land.
20 But Iudah shall dwell for ever, & Je-
rusalem from generation to generation.
21 For I will cleanse their blood, that I
haue not cleansed, and the Lord will dwell in
Zion.
barren places, Amos 9. 13. m The malicious enemies shall have
no part of this grace. n Hee had suffered his Church hitherto
to lie in their filthinesse, but now he promiseth to cleanse them and to
make them pure vnto him.

h Thus he shall
encourage the
enemies when
their wickednes
is full ripe, to
destroy one a-
nother, which
he calleth the
valley of Gods
iudgement.
i God assureth
his against all
troubles, that
when he de-
stroyeth his e-
nemies, his chil-
dren shall be de-
livered.
k The strangers
shall no more
destroy his
Church: which
if they doe, it is
the people
which by their
sinnes make the
breache for the
enemie.
l He promiseth
to his Church
abundance of
graces, reade
Ezek. 47. 1.
which shoulde
water and com-
fort the most

Amos.

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THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their
awickednesse and idolatrie, hee stirred vp Amos, who was an headman or shepherd of a poore
towne, and gaue him both knowledge and constancie to reprove all estates and degrees, and to
denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that
if God spare not y other nations about them, who had liued as it were in ignorance of God in respect
of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible de-
struction, except they turned to the Lord by vnfeined repentance. And finally, he comforteth the god-
ly with hope of the coming of the Messiah, by whome they shoulde haue perfit deliuerance and
saluation.

CHAP. I.

1 The time of the Prophecies of Amos. 3 The
word of the Lord against Damasus, 6 The Philis-
tines, Tyrs, Idumea and Ammon.

THE words of Amos, who was
among the headmen: at Tes-
sara, which he saue vpon Je-
rael, in the dayes of Vzziah
king of Iudah, and in the
dayes of Jeroboam the sonne
of Ioath King of Israel, two yeere before
the earthquake.

2 And he said, The Lord shall roare from
Zion, and utter his voyce from Jerusa-
lem, and the dwelling places of the theys

heards shall perish, and the toppes of Car-
mel shall wither.

3 Thus saith the Lord, For three
transgressions of Damasus, and for foure,
I will not turne to it, because they haue
threshed Gilead with threshing instru-
ments of iron.

4 Therefore will I sende a fire into the
house of Hazael, and it shall deuoure the
palaces of Ben-hadad.

meant by three and foure which make seuen, because the Israelites
shoulde the more deeply consider Gods iudgements toward them,
if the Syrians shall not be spared for committing this crueltie a-
gainst one citie, it is not possible that Israel shoulde escape punish-
ment, which hath committed so many and grievous sinnes against
God and man. g The antiquitie of their buildings shall not auoid
my iudgements, reade Iere. 49. 27.

5 I will

d Whatsoeuer is
fruitful and plea-
sant in Israel shall
shortly perish.
e Hesheweth
first that all the
people rounde
about should be
destroyed for
their manifold
sinnes: which are

a Which was a
towne sixe miles
from Ierusalem in
Iudea, but he
prophecied in
Israel.
b In his dayes
the kingdome of
Israel did most
flourish.
c Which, as Io-
sephus writeth, was when Vzziah would haue vsurped the Priestes
office, and therefore was smitten with the Leprosie.

h Tiglath Pile-
ser led the Syri-
ans captiue, and
brought them to
Cyrene, which he
called here Kir.
i They ioyned
themselves with
the Edomites
their enemies,
which caried
them away cap-
tiues.

k For Esau (of
whom came the
Edomites) and
Iaakob were bre-
thren: therefore
they ought to
haue admonished
them of their
brotherly friend-
ship, and not to
haue prouoked
them to hatred,
+ Ebr. corrupt
by compassions.
l He was a con-
tinuall enemie
vnto him.
m He noteth the
great crueltie of
the Ammonites,
that spared not
the women, but
most tyrannously
tormented them,
and yet the Am-
monites came of
Lot, who was of
the houthold of
Abraham,

5 I will breake also the barres of Bas-
makus, & cut off the inhabitant of Bikes-
ath-ayen: and him that holdeth the scepter
out of Beth-edom, and the people of Atram,
that goe into captiuitie vnto Kir, saith the
Lorde.

6 Thus saith the Lorde, For three trans-
gressions of Azzah, and for foure, I will not
turne to it, because they haue caried away pri-
soners the whole captiuitie to shut them vp
in Edom.

7 Therefore will I send a fire vpon the
walles of Azzah, and it shall deuoure the
palaces thereof.

8 And I will cut off the inhabitant from
Mhodo, and him that holdeth the scepter
from Mhkelon, and turne mine hande to
Ekron, and the remnant of the Idumeans
shall perish, saith the Lord God.

9 Thus saith the Lorde, For three trans-
gressions of Tyrus, and for foure, I will
not turne to it, because they shut the whole
captiuitie in Edom, and haue not remem-
bered the brotherly covenant.

10 Therefore will I send a fire vpon the
walles of Tyrus, and it shall deuoure the
palaces thereof.

11 Thus saith the Lorde, For three trans-
gressions of Edom, and for foure, I will
not turne to it, because hee did pursue his
brother with the sword, and did cast off all
pittie, and his anger spoiled him eternally,
and his wrath watched him alway.

12 Therefore will I sende a fire vpon
Teman, and it shall deuoure the palaces of
Bozrah.

13 Thus saith the Lorde, For three
transgressions of the children of Ammon,
and for foure, I will not turne to it, because
they haue rapt vp the women with child
of Gilead, that they might enlarge their
border.

14 Therefore will I kindle a fire in the
wall of Rabbah, and it shall deuoure the
palaces thereof, with shouting in the day
of battell, and with a tempest in the day
of the whirlewinde.

15 And their king shall goe into capti-
uitie, he and his princes together, saith the
Lorde.

CHAP. II.

Against Moab, Judah, and Israel.

Thus saith the Lorde, For three trans-
gressions of Moab, and for foure, I
will not turne to it, because it burne the
bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab,
and it shall deuoure the palaces of Kerioth,
& Moab shall die with tumult, with show-
ing, and with a sound of a trumpet.

3 And I will cut off the ridge out of the
innes thereof, and will flap all the princes
thereof with him, saith the Lorde.

4 Thus saith the Lorde, For three trans-
gressions of Judah, and for foure, I will
not turne to it, because they haue cast
away the Lawe of the Lorde, and haue not
kept his commandments, and their lies

a For the Moa-
bites were so
cruell against the
King of Edom,
that they burne
his bones after
that he was dead:
which declared
their barbarous
rage, seeing they
would reuenge
themselves of the
dead.
b Seeing the
Gentiles that had
not so farre
knowledge were thus punished, Iudah which was so fully instructed
of the Lords will, might not thinke to escape;

caused them to erre after the which their
fathers haue walked.

5 Therefore will I send a fire vpon Iu-
dah, and it shall deuoure the palaces of Je-
rusalem.

6 Thus saith the Lorde, For three trans-
gressions of Israel, and for foure, I will
not turne to it, because they sold the righte-
ous for silver, and the poore for shoes.

7 They gape ouer the head of the poore
in the dust of the earth, and peruert the
wapes of the meeke: and a man and his
father will goe in to a mappe to dishonour
mine holy Name.

8 And they lye downe vpon clothes
layde to pledge: by euery altar: and they
drinke the wine of the condemned in the
house of their God.

9 Yet destroyed I the Amojite before
them, whose height was like the height of
the cedars, and he was strong as the oke:
notwithstanding, I destroyed his fruite
from aboue, and his roote from beneath.

10 Also I brought you vp from the land
of Egypt, and led you fourtie yeeres thro-
row the wilderness, to possesse the land of
the Amojite.

11 And I raised vp of your sonnes for
Prophets, and of your young men for Sa-
zarites. Is it not even thus, O ye children
of Israel, saith the Lord?

12 But ye gaue the Sazarites wine to
drinke, & commanded the Prophets, say-
ing, Prophecie not.

13 Behold, I am pressed vnder you as
a cart is pressed that is full of sheaues.

14 Therefore the sight shall perish from
the swift, & the strong shall not strengthen
his force, neither shall the mightie saue his
life.

15 For he that handleth the bow, shall
stand, and he that is swift of foote, shall not
escape, neither shall he that rideth the horse,
saue his life.

16 And he that is of mightie courage as
among the strong men, shall see away naked
in that day, saith the Lord.

him. i Yee contemned my benefites, and abused my graces, and
craftily went about to stop the mouthes of my Prophets. k You
haue wearied me with your sinnes, Isa. i. 14. l None shall be de-
liuered by any means.

CHAP. III.

He reprooueth the house of Israel, of ingratitude,
for the which God will punish them.

Here is this word that the Lord monou-
neth against you, O children of Israel,
even against the whole familie which I
brought vp from the land of Egypt, saying,

2 You shall haue I knowne of all the
families of the earth: therefore I will visite
you for all your iniquities.

3 Can two walke together except they
be agreed?

4 Will a lion roare in the forest, when
he hath no pray? or will a lions whelp cry
out of his den, if he haue taken nothing?

as God guideth and moueth him, which is called the agreement
betweene God and his Prophets. c Will God threaten by his
prophets, except there be some great occasion?
d Can

e If he spare not
Iudah vnto
whom his promi-
ses were made,
much more he
will not spare
this degenerate
kingdome.
d They esteemed
most vile bribes
more then mens
liues.

e When they
haue spoyled him
and thrown him
to the ground,
they gape for his
life.

f Thinking by
these ceremonies,
that is, by sacrific-
ing, and being
neere mine altar,
they may excuse
all their other
wickednesse.

g They spoyled
others and offer
therof vnto God,
thinking that hee
will dispense with
them, when heis
made partaker of
their iniquitie.

h The destruction
of their enemies,
and his mercie
toward them,
should haue
caused their
hearts to melt
for loue toward

a I haue onely
chosen you to be
mine among all
other people, and
yet you haue for-
saken me,
b Herby the
Prophet signifi-
eth that he spea-
keth not of
himselfe, but

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaines

f Shall the Prophets threaten Gods iudgements and the people not be afraid?

g Doeth any adulterie come without Gods appointment?

h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods Spite moued them to speake as they did.

k He calleth the strangers, as the Philistines and Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

l The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houses.

m When the Lion hath faciate his hunger, the shepherd findeth a legge or a tippie of an eare, to shew that the sheepe hath bene worried.

n Where they thought to haue a sure hold, and to haue bene in safetie.

o Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefices, forgate God, and therefore collect them by the name of beasts and not of men.

p They encourage such as haue authoritie ouer the people, to powle them so that they may haue profit by it.

q Healludeth to fishers which catch fish by hookes and thornes.

5 Can a birde fall in a snare vpon the earth, where no fouler is? or will hee take vpon the snare from the earth, and haue taken nothing at all?

6 Shall a trumpet be blowen in the cite, and the people be not afraid? or shall there be cull in a cite, and the Lord haue not done it?

7 Surely the Lord God wil do nothing, but hee will reuencely his secret vnto his seruantes the Prophets.

8 The Lion hath roared: who will not be afraid? the Lord God hath spoken: who can but prophesie?

9 Proclaime in the palaces at Ashdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so besolde the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to do right, saith the Lord: they shallose by violence, and tobblerie in their palaces.

11 Therefore thus saith the Lord God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the they heard taken out of the mouth of the lion two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde, and in Dammascus, as in a couche.

13 Heare, and testifie in the house of Isaac, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I wil also visite the altars of Beth-el, and the houses of the altar shall bee broken off, and fall to the ground.

15 And I wil suite the winter house with the summer house, and the houses of priuie shall perish, and the great houses shall bee consumed, saith the Lord.

1 The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houses. m When the Lion hath faciate his hunger, the shepherd findeth a legge or a tippie of an eare, to shew that the sheepe hath bene worried. n Where they thought to haue a sure hold, and to haue bene in safetie.

CHAP. III.

Against the gouernours of Samaria.

1 Heare this worde, ye kine of Bashan that are in the mountaine of Samaria, which oppresseth the poore, and destroyeth the needie: & they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sowne by his huskinesse, that loe the dayes shall come vpon you, that hee will take you away with c thornes, and will posteritie with filthie hookes.

3 And ye shal goe out at the breaches euery kowe forward: and pee shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse to Gilgal, and multiplie transgression, & bring your sacrifices in the morning, and your riches after three pereres.

5 And offer a thanksgiving of leauen, publish and proclaime the free offerings: for this is iniquity vpon you, & pee children of Israel, saith the Lord God.

6 And therefore haue I giuen you cleanness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the harvest, & I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one peece was rained vpon, and the peece wherupon it rained not, withered.

8 So two or three cities wandered vnto one cite to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens & your vines, pards, and your figgetrees, and your olive trees did the palmer womine deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Penitence haue I sent among you, after the maner of Egypt: your pong men haue I flame with the wood, and haue taken away your houses: and I haue made theinke of your tentes to come by euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrowed Sodome and Gomorah: and pe were as a fine brand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israel: and because I wil do this vnto thee, prepare to meete thy God, O Israel.

13 For loe, he that foyneth the mountaines, and createth the winde, and declarerth vnto man what is his thought: which makerth the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his name.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 Heare ye this word, which I lift vp by Zion, euen a lamentation of the house of Israel.

2 The virgine Israel is fallen, and shall no more rise: she is left vpon her laide, and there is none to raise her vp.

3 For thus saith the Lord God, The cite which went out by a thousande, shall leaue an hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and pe shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and pe shall liue, least ye be brought into captiuitie: therefore he saith, that these shal not haue them,

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion & good intention had bin sufficient to haue bound God vnto them.

e Reade Deut. 14. 28.

f As leuit. 7. 13. g You onely dwelt in these outward ceremonies, and haue none other respect.

h That is, lacke of bread and meate.

i I staied the raine till the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.

k They could not finde water ynough, where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9. 10.

m You were almost all consumed, and a few of you wonderfully preferred.

n Kin. 14. 26.

o Turne to him by repentance.

p I haue made theinke of your tentes to come by euen into your nostrils.

q A Hefo calleth them because they lo boasted of themselves, or because they were giuen to wantonnesse and deintinesse.

r Meaning, that the tenth part should scarcely be saved.

s In these places they worshipped newidols, which aforetime serued for the true ho-

saue them.

byake

d In stead of iudgement and equity they exercise cruelty and oppression. e He describeth the power of God, Job. 9. 9. f They hate the Prophets, which reprove them in the open assemblies. g Ye take both his money and also his food where with he should live. h God will so plague them, that they shall not suffer the godly ones to open their mouths to admonish them of their faults. i So that all degrees shall have matter of lamentation for the great plagues. k Thus he speaketh because the wicked & hypocrites said: they were content to abide Gods iudgements, whereas the godly tremble and feare, Ier. 30. 7. Joel. 2. 2. 11. zeph. 1. 15. l Because ye haue corrupt my true service and remaine obstinate in your vices, Isa. 1. 11. ier. 6. 10. m For your dutie to God & to your neighbour, & so ye shall fee his grace plentifully, if you shew your abundant affections according to Gods worde. n That idole which you esteeme as your King, and caried about as you did Chion, in the which images you thought that there was certaine diuinitie,

breaken like fire in the house of Ioseph, & deuoure it, and there be none to quench it in Beth-el. 7 They turne iudgement to wormwood, and leaue off righteousness in the earth. 8 He maketh Pirades, and Dion, and hee turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and pouereth them out vpon the open earth: the Lord is his Name. 9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortress. 10 They haue hated him, & that rebuked in the gate: and they abhorred him that speaketh waightly. 11 Forasmuch then as you treade is vpon the poore, & ye take from him burdens of wheate, ye haue built houses of bewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them. 12 For I knowe your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate. 13 Therefore the prudent shall keepe silence in that time, for it is an euill time. 14 Seeke good and not euil, that ye may live: and the Lord God of hostes shall bee with you, as you haue spoken. 15 Hate the euill and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph. 16 Therefore the Lord God of hostes, the Lord saith thus, Spurning that be in all streetes: and they shall lap in all the waues, alas, alas: and they shall call the husbandman to lamentation, and such as can moune, to mourning. 17 And in all the vines shalbe lamentation: for I will passe through thee, saith the Lord. 18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenesse and not light. 19 As if a man bid flee from a lion, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him. 20 Shall not the day of the Lord be darknesse, and not light? euen darkenesse and no light in it? 21 I hate & abhorre your feast dayes, & I will not meet in your solemne assemblies. 22 Though ye offer me burnt offerings and meate offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. 23 Take thou away from me the mirth of the day of the Lord: for I will not heare the melody of the viols. 24 And let iudgement runne do bene as waters, & righteousness as a mighty river. 25 Haue ye offered vnto me sacrifices & offerings in the wilderness fourne peeres, O house of Israel? 26 But you haue sayde: Siccith your king, & Chion your images, & the stars of

your gods, which ye made to your selues. 27 Therefore will I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name is the God of hostes. CHAP. VI. Against the princes of Israel living in pleasures, W D to them that are at ease in Zion and trust in the mountaine of Sion maria, which were famous at the beginning of the nations: and the house of Israel came to them. 2 Goe you vnto Calneh, and see: and from thence goe you to Hainath the great: then goe downe to Gath of the Philistines: be they better then these kingdomes? or the border of their land greater then your border, 3 Be that put farre after the euill day, and appoynte to the seate of iniquitie? 4 They lie vpon beds of pnuie, & stretch themselves vpon their beds, and cate the lambes of the flocke, and the calves out of the stall. 5 They sing to the founde of the viole: they inuent to themselves instruments of musike like Dauid. 6 They drinke wine in bowles, & anoint themselves with the chiefe oynments, but no man is sorrow for the affliction of Ioseph. 7 Therefore now shall they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand. 8 The Lord God hath sworn by himselfe, saith the Lord God of hostes, I abhorre: the excellencie of Iacob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein. 9 And if there remaine some men in one house, they shall die. 10 And his vicie shall take him by and burne him to carie out the bones out of the house, and shall lap vnto him that is by the sides of the house. Is there per any with thee? And he shall say, None. Then shall he say, Hold thy tongue: for we may not remember the name of the Lord. 11 For behold, the Lord commandeth, & he will smite the great house with breaches, and the little house with clefts. 12 Shall heyes runne vpon the rocke? or will one plowe there with oren? for ye haue turned iudgement into gall, and the

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets. b These two cities were famous by their first inhabitants the Canaanites & seeing before time they did nothing auail them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions? c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a greater straitnesse, then yours yet are, thinke you to be better or to escape? d Ye that continue fill in your wickednesse and will one plowe there with oren? for ye thinke that Gods plagues are not at hand, but as hee caused diuers kinds of instruments to be made to serue Gods glorie, so these did contend to inuent as many to serue their wanton affections and lusts. f They pried not their brethren, whereof, nowe many were slaine and caried away captiue. g Some reade, the ioy of them that stretch themselves, shall depart. h Reade Jerem. 51. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease. l That is, to some neighbour, that dwelleth round about. m They shall bee so afflicted at this destruction, that they shall boast no more of the name of God, and that they are his people: but they shall be dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n He compareth them to barren rocks whereupon it is in vaine to bestowe labour, shewing that Gods benefite can haue no place among them,

o Reade Chap.
5-7.
p That is, pow-
er and glorie.

q From one cor-
ner of the coun-
trei to ano-
ther.

feute of righteousness into wormewood,
13 See reioyce in a thing of nought: yee
say, yhaue not we gotten vs a home by our
owne strength?

14 But beholde, I will raise vp against
you a nation, o house of Israel, saith the
Lorde God of hostes: and they shall afflict
you, from the euring in of Hamath vnto
the riuert of the wilderness.

CHAP. VII.

God sheweth certain visions, whereby he signifieth
the destruction of the people of Israel. 10 The false
accusation of Amaziah. 12 His craftie counsell.

Thus hath the Lorde God shewed vnto
me, & behold, hee formed a grasshoppers
in the beginning of the shooting vp of the
latter growth: and loe, it was in the latter
growth after the kings mowing.

2 And when they had made an ende of
eating the grasse of the lande, then I saide,
O Lorde God, spare, I beseech thee: who
shall raise vp Jaakob? for he is small.

3 So the Lorde repured for this, I shall
not be, saith the Lorde.

4 Thus also hath the Lorde God shewed
vnto me, and behold, the Lorde God called
to indignement by fire, & it deuoured the
great deepe, and did eate vp a part.

5 Then saide I, O Lorde God, cease, I be-
seech thee: who shall raise vp Jaakob? for
he is small.

6 So the Lorde repented for this, This al-
so shall not be, saith the Lorde God.

7 ¶ Thus againe he shewed me, and be-
hold, the Lorde stood vpon a wall made by
line, with a line in his hand.

8 And the Lorde saide vnto me, Amos,
what seest thou? And I saide, A line. Then
saide the Lorde, Beholde, I will set a line in
the middes of my people Israel, and will
passe by them no more.

9 And the hie places of Bethel shall be des-
olate, and the temples of Israel shall be des-
troyed: and I will rise against the house of
Jeroboam with the sword.

10 ¶ Then Amaziah the Priest of Beth-
el sent to Jeroboam King of Israel, say-
ing, Amos hath conspired against thee in
the middes of the house of Israel: the land
is not able to beare all his wordes.

11 For thus Amos saith, Jeroboam
shall die by the sword, and Israel shall be led
away captiue out of their owne land.

12 Also Amaziah saide vnto Amos, O
thou the Seer, go, flee thy way into the
land of Iudah, and there eate thy bread and
prophecie there.

13 But prophecie no more at Beth-el:
for it is the kings chappell, and it is the
kings court.

14 Then answered Amos, & sayd to A-
maziah, I was no Prophet, neither was
I a Prophers sonne, but I was an herds-
man, and a gatherer of wilde figs.

15 And the Lorde tooke me as I followed
the flocke, and the Lorde sayd vnto me, So,
prophecie vnto my people Israel.
16 Nowe therefore heare thou the word
of the Lorde. Thou sayest, Prophecie not
against Israel, and speake nothing against
the house of Bethel.
17 Therefore thus saith the Lorde, Thy
wife shall be an harlot in the cite, and thy
sonnes and thy daughters shall fall by the
sword, and thy lande shall be deuoyd by
line: and thou shalt die in a polluted land,
and Israel shall surely goe into captiue
for ever of his land.

doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lorde
swareth. 11 The famine of the worde of God.

Thus hath the Lorde God shewed vnto
me, & behold, a basket of sommer fruite.

2 And he said, Amos, what seest thou?
And I saide, A basket of sommer fruite.
Then sayd the Lorde vnto me, The ende is
come vpon my people of Israel, I will
passe by them no more.

3 And the songs of the Temple shall be
howlings in that day, saith the Lorde God:
many dead bodies shall bee in euery place:
they shall cast them forth with silence.

4 Heare this, O yee that swallowe by
the poore, that yee may make the needie of
the land to faile,

5 Saying, When will the new moneth
bee gone, that wee may sell come? and the
Sabbath, that wee may sell forth wheate,
and make the Ephraim smal, and the Bethel
great, and falsifie the weights by deceit?

6 That we may bre the poore for siluer,
and the needie for shooes: pea, and sell the
refuse of the wheate.

7 The Lorde hath sworn by the excellen-
cie of Jaakob, Surely I will neuer forget
any of their workes.

8 Shall not the lande tremble for this,
and euery one mourne, that dwelleth there-
in? and it shall rise by wholly as a flood, and
it shall be calt out, and drowned as by the
flood of Egypt.

9 And in that day, saith the Lorde God, I
will euert the sunne to goe downe at
noone: and I will darken the earth in the
cleare day.

10 And I will turne your feastes into
mourning, and all your songs into lamenta-
tion: and I will bring sackcloth vpon
all lynes and baldnes vpon euery head:
and I will make it as the mourning of an
only sonne, and the ende thereof as a bit-
ter day.

11 Beholde, the dayes come, saith the
Lorde God, that I will send a famine in the
land, not a famine of bread, nor a thirst for
water, but of hearing the word of the Lorde.

12 And they shall wander from sea to sea,
from the North euen vnto the East, they
shall runne to and fro to seeke the word of
the Lorde, and shall not finde it.

13 In that day shall the faire virgins and

they shall not onely perish in bodie, but also in soule for lacke of
Gods word which is the foode thereof.

For the idolaters did vse to swear by their idols: which here he calleth their sinne, as the Papists yet doe by theirs. k That is, the common maner of worshipping, and the seruice or religion there vied.

CHAP. IX.

1 Threatnings against the Temple. 2 And against Israel. 3 The restoring of the Church.

1 **S**aid the Lord standing vpon the altar, and he said, Smite the funnel of the doore, that the postes may shake: and cut them in pieces, euen the heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rlie vpon wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, & hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, yet haue I bestowed vpon you greater benefites.

Children of Israel, sayeth the Lord: haue not I brought vp Israel out of the land of Egypt: and the Philistines from Gath: and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the small kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iacob, saith the Lord.

9 For loe, I will command, and I will sift the house of Israel among all nations, like as come is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the tabernacle of David, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Beholde, the dayes come, saith the Lord, that the plowman shall touch the mower, and the reeder of grapes vnto that soweth seede: and the mountaines shall drop sweete wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

ripe, another shoulde followe, and euery one in course, Leuit. 26. 5. m Reade Iocel 3. 18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

47.4.

g Though he destroy the rebellious multitude, yet he will euer reuerse the remnant his Church to call vpon his name. h Meaning, that none of his should perish in his wrath.

i I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15. 16.

k Meaning, that the very enemies, as were the Edomites and others,

shoulde be ioyned with the Iewes in one societie and body, whereof Christ shoulde be the head.

l Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is

Obadiah.

THE ARGUMENT.

THe Idumeans, which came of Esau, were mortal enemies alway to the Israelites, which came of Iacob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, so far as much as God had now determined to destroy their aduersaries, which did so fore vexeth them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.



The vision of Obadiah. Thus saith the Lord God against Edom, Wee haue heard a rumour from the Lord, and an ambassage is sent among the heathen: arise, and let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art utterly despit.

3 Thus the heathen encourage themselves to rise against Edom.

3 The pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitation is high, that sayest in his heart, who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 Come thoues to thee of robbers by the world. d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue ynough, and they that gather grapes, euer leaue some behinde them, Iere. 49. 9.

e Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shute vp among the hilles, as separate from the rest of the

might? How wast thou brought to silence? would they not haue stolen, till they had mough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Elau sought by, and his treasures searched?

7 All the men of thy confederacie haue driven thee to the borders: the men that were at peace with thee, haue deceived thee, and pretended against thee: they that ease thy bread, haue layde a wounde under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wile men out of Edom, and vnderstanding from the mount of Elau?

9 And thy strong men, O Teman, shall be afraide, because euery one of the mount of Elau shall be cut off by laughter.

10 For thy crueltie against thy brother Iakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholpen the day of thy brother, in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entered into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head. p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome,

the crosse waies to cut off them, that should escape, neither shouldest thou haue shutte by the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as yee haue drunken vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallowe vp, and they shall bee as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iakob shall possesse their possessions,

18 And the house of Iakob shall bee a fire, and the house of Ioseph a flame, and the house of Elau as stubble, and they shall kinde in them and deuoure them: and there shall bee no remnant of the house of Elau: for the Lord hath spoken it.

19 And they shall possesse the Southside of the mount of Elau, and the plaine of the Philistines: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come by to mount Zion to iudge the mount of Elau, and the kingdome shall be the Lords.

vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head. p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome,

Ionah.

THE ARGUMENT.

When Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. He prophesied vnder Iosiah, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah bedde when hee was sent to preach. 4 A tempest ariseth, and hee is cast into the sea for his disobedience.

¶ The word of the Lord came also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to Nineueh, that great citie, and crye against it: for as authors write, it contained in circuit about eight and fourtie mile, and had a thousand and fye hundred towres, and at this time there were an hundred and twentie thousand children therein, Chap. 4. 11. d Whereby hee declareth his weakenesse, that would not promptly followe the Lords calling, but gaue place to his owne reason, which perswaded him that hee should nothing at all profite there, seeing hee had done so small good among his owne people, Chap. 4. 2. e Which was the hauen and port to take shipping thither, called also Ioppe.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies I will reuerse my Church and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. hebr. 12. 29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished

under Christ, when as the faithfull are made heires and lordes of all things by him which is their head. p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome,

had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the angel of God hang-
ed over all creatures.

F He willed, that the men should earnestly call vnto God for mercie. **g** For partly by the threatening of the Prophet, and partly by the motion of his own conscience, hee doubted whether God would shewe them mercie. **h** That is, the fruites of their repentance, which did proceed of faith which God had planted by the ministerie of his Prophet. **i** Reade Ieremie 18, 8.

cloth, and cry mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands. **g** *Altho* can tell if God will turne, and repent and turne away from his fierce wrath, that we perishe not?

10 And God sawe their woorkes that they turned fro their euill wayes: and God repented of the euill that hee had sayde that he would doe vnto them, and hee did it not.

CHAP. III.

The great goodnesse of God toward his creatures.

Therefore it displeased ^a Jonah exceedingly, and he was angry.

2 And hee prayed vnto the Lord, and said, **I** pray thee, O Lord, was not this my saying, when I was yet in my countrey: therefore I prevented it to flee vnto ^b Tarshish: for I knewe that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore nowe, O Lord, take, I beseech thee, my life from mee: for it is better for me to die, then to liue.

4 Then sayde the Lord, Doeſt thou well to be ^c angry?

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed. **b** Reade Chap. 1. 3. **c** Thus hee prayed of griefe, fearing lest Gods Name by this forgiveness might be blasphemed, as though he sent his prophets forth to denounce his iudgements in vaine. **d** Wilt thou bee iudge when I doe things for my glorie, and when I doe not?

5 So Jonah went out of the citie and sat on the East side of the citie, and there made him a boothie, and sat vnder it in the shadowe: till he might see what should bee done in the citie.

6 And the Lord God prepared a gourd, and made it to come vp ouer Jonah, that it might bee a shadowe ouer his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent Eastwinde: and the sunne beat vpon the head of Jonah, that hee fainted, and wished in his heart to die, and sayde, It is better for mee to die, then to liue.

9 And God said vnto Jonah, Doeſt thou wel to be angry for the gourd? And he sayd, I doe wel to be angry vnto the death.

10 Then sayde the Lord, Thou hast had pittie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And shouldest thou not I spare Nineueh that great citie, wherein are five score thousand persons, that I cannot discern between their right hand, and their left hand, and also much cattell?

prooueth him which would pittie himselfe and this gourd, and yet would reſtraine God to shewe his compassion to so many thousand people. **i** Meaning, that they were children and infants.

e For he doubted as yet whether God would shewe them mercie or no: and therefore after fourte dayes he departed out of the citie, looking what issue God would send. **f** Which was a further meanes, to couer him from the heat of the sunne, as he remained in his boothie.

g This declarereth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and do not in al things willingly submit themselves to God. **h** Thus God mercifully re-

Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeres: at what time Iſaiah prophesied, He declarereth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatrie. And to this ende hee noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then hee setteth forth the coming of Christ, his kingdome, and the felicitie thereof. This prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King 22. 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.



Mye worde of the Lord, that came vnto Micah the ^a Berzabite in the dayes of Iorabam, Ahab, and Iezekiah Kings of Iudah, which hee saue concerning Samaria and Ierusalem.

2 Heare, all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For behold, the Lord cometh out of his place, and will come downe, and treade vpon the hye places of the earth.

a Some in Mesreshah a citie of Iudah. **b** Because of the malice and obstinacie of the people whom hee had so oft exhorted to repentance, hee summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shal be reuenged. **c** Meaning hereby that God will come to iudgement against the strong citie and holder.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as ware before the fire, & as the waters that are poured downward.

5 For the wickednes of Iacob is al this, and for the sinnes of the house of Israel: what is the wickednesse of Iacob? Is not ^a Samaria? and which are the hye places of Iudah? Is not Ierusalem.

6 Therefore I will make Samaria as an heape of the fildes, and for the planting of a vineyard, and I will caule the stones thereof to tumble downe into the valley, and I will discover the foundations thereof.

7 And al the grauen images thereof shall be broken, and all the gifts thereof shall be

d Samaria which should haue bene an example to all Israel of true religion & iustice, was the piddle, and stewes of idolatrie and corruption, and boasted themselves of their facher

Iacob. **e** That is, the idolatrie and infection. **f** Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them,

g The gaine that came by their idols, ſhalbe conſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

h Left the Philiftins our enemies reioyce at our deſtruction.

i Which was a citie neere to Ieruſalem, Iſa. 18, 23, there called Ophrah, and ſignifieth duſt: therefore he willecth them to mourne, & roule themſelves in the duſt, for their duſtie citie.

k Theſe were citieſies whereby the enemy ſhould paſſe as he came to Iudah.

l He ſhall not depart before he hath overcome you, and ſo you ſhall pay for his taryng.

m For Rabhakeh had ſhutte vp Ieruſalem, that they coulde not ſend to ſuccour them. **n** To flee away: for Sancherib laid ſiege firſt to that citie, and remained therein when he ſent his captaines, and armie againſt Ieruſalem. **o** Thou firſt receuſt the idolatrie of Ieroboam, and ſo diſdeſt infect Ieruſalem. **p** Thou ſhalt bribe the Philiftins thy neighbours, but they ſhall deceiue thee, as well as they of Ieruſalem. **q** Hee prophecieth againſt his owne citie, and becauſe it ſignified an heritage, he ſayth that God would ſende an heire to poſſeſſe it. **r** For ſo they thought them ſelues for the ſtrength of their citie.

burnt with the fire, and all the doles thereof will I deſtroy: for the gathereth it of the hye of an harlot, and ſhe ſhall reſtore it to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ieruſalem.

10 Declare pee it not at ^b Gath, neyther weep ye: for the houſe of ^c Ophrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at ^d Shaphir, goe together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come forth in the mourning of Beth-ezel: the enemy ſhall receive of you for his ſtanding.

12 For the inhabitant of ^e Sparoth wayped for good, but euill came from the Lorde vnto the gate of Ieruſalem.

13 O thou inhabitant of Lachyſh, binde the charer to the beaſtes ^f of price: the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſentes to Doiebeth ^g Gath: the houſes of Achizib ſhalbe as a ſie to the kings of Iſrael.

15 Yet will I bring an ^h heire vnto thee, O inhabitant of Sparothay, hee ſhall come vnto ⁱ Abulaim, the glory of Iſrael.

16 Make thee balde: and ſhane thee for thy delicate children: enlarge thy baldneſſe as the eagle, for they are gone into captiuitie from thee.

our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a corbe by lot in the Congregation of the Lord.

6 They that prophecieth, Prophecie pe not. They ſhall not prophecie to them, neyther ſhall they take ſhame.

7 O thou that art named the houſe of ^a Iacob, is the Spirit of the Lorde departed? Are theſe thy woordes? are not my Propheſies that woordes good vnto him that walketh by them no more?

8 But he that was ^b yesterdai my people, is riſen vp on the other ſide, as againſt abide their enemies: they ſpoyle the beautiful garment from them, that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue pe caſt out from their pleaſant houſes, and from their children haue ye taken away ^c my glory continually.

10 Arise and depart, for this is not your reſt: becauſe it is polluted, ſhall deſtroy you, euen with a ſole deſtruction.

11 If a man ^d walke in the Spirit, and would be falſe, ſaying, I will prophecie vnto thee of wine, and of ſtrong drinke, he ſhall euen be the prophet of this people.

12 I will ſurely gather thee ^e whom Iacob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſhepe of Bozrah, euen as the ſheke in the middes of their folde: the citie ſhall be full of hynte of the men.

13 The breaker by ſhall come by heſoye them: they ſhall breake out, and paſſe by the gate, & goe out by it, and their king ſhall goe before them, and the Lorde ſhall be vpon their heads.

as it were, part of his glory. **1** Ieruſalem ſhall not be your ſafeguard: but the cauſe of your deſtruction. **m** That is, ſhewe himſelfe to be a Prophet. **n** He ſheweth what prophets they delite in: that is, in flatterers, which tell them pleaſant tales, and ſpeake of their commodities. **o** To deſtroy thee. **p** The enemy ſhall breake their gates and walles, and leade them into Caldea. **q** To drue them forward, and to helpe their enemies.

CHAP. III.

1 Againſt the tyranny of princes & falſe prophets.

Ad I ſaid, Heare, I pray you, O heads of Iacob, and ye princes of the houſe of Iſrael: ſhould ye not knowe ^a iudgements?

2 But they hate the good, and loue the euill: they plucke off their ſkinnes from them, and their fleſh from their bones.

3 And they eat alſo the fleſh of my people, and flay off their ſkin from them, and they breake their bones, and chop them in pieces, as for the potte, and as fleſh with in the caldron.

4 Then ſhal they cry vnto the Lorde, but he wil not heare them: he wil euen hide his face from them at that time, becauſe they haue done wickedly in their workes.

and moſt cruel beaſtes. **c** That is, when I ſhall viſite their wickedneſſe: for though I heare the godly before they crye, Iſa. 65, 24; yet I wil not heare theſe though they crye, Iſa. 1, 15, ezeckiel 8, 12. James 2, 13, 1. pet. 3, 11, 12.

They deuoure their substance, and then flatter them, promising that all shall go well: but if one straine from her bellies, then they inuent all wayes to mischief.

As you have loved to walke in darkenesse, & to prophetic lies, so God shall rewarde you with grosse blindness, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

When God shall discover them to the world, they shall be afraide to speake: for all shall knowe that they were but false prophets, and did belie the worde of God.

The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, habilitie and knowledge to discern between good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them. h They build them houses by bribery, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocritie. k Reade Ieremiah 26. 18.

Thus saith the Lord, Concerning the prophets that decree my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre against him.

Therefore might shall be vnto you for a vision, and darkenesse shall be vnto you for a dinnation, and the sonne shall goe downe ouer the prophets, and the day shall be darkened ouer them.

Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all cower like their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iacob his transgression, and to Israel his sinne.

Hearkenis, I pray you, peeheads of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and perieret all equite.

They build vp Zion with blood, and Ierusalem with iniquitie.

The heads thereof iudge for rewards, and the Puestes thereof teach for hire, and the prophets thereof prophetic for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

Therefore shall Zion for your sake be plowed as a feld, and Ierusalem shall bee an heape, and the mountaine of the House, as the hie places of the forest.

The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, habilitie and knowledge to discern between good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them. h They build them houses by bribery, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocritie. k Reade Ieremiah 26. 18.

CHAP. IIII.

Of the kingdom of Christ, and felicitie of his Church.

In the last dayes it shall come to passe, that the mountaine of the House of the Lord shall be prepared in the toppe of the mountaines, and it shall be exalted as boue the hills, & people shall flow vnto it.

Yea, many nations shall come & say, Come, and let vs goe vp to the mountaine of the Lord, and to the house of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for the Law shall goe forth of Zion, and the worde of the Lord from Ierusalem.

And he shall iudge among many people, and rebuke mightie nations a farre off, and they shall breake their bowes into mattocks, & their speares into scythes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraide: for the mouth of the Lord of hostes hath spoken it.

For all people will walke: euery one in the name of his God, and we will walke in the name of the Lord our God, for euer and euer.

At the same day, saith the Lord, will I gather her that hather, and I will gather her that is cast out, and her that I haue assercted.

And I will make her that halted, a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in Spount Zion, from henceforth euen for euer.

And thou, O towne of the stocke, the strong holde of the daughter Zion, vnto thee shall it come, euen the first dominion, and kingdome shall come to the daughter Ierusalem.

Nowe why dost thou crye out with lamentation: is there no king in thee? is thy counsell perished? for so lowe hath raken thee, as a woman in trauaile.

So lowe and inuaine, O daughter Zion, like a woman in trauaile: for nowe shalt thou goe forth of the citie, and dwell in the feld, and shalt goe into Babel, but there shalt thou bee deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

Nowe also many nations are gathered against thee, saying, Zion shall bee condemned, and our eye shall looke vpon Zion.

But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barn.

Arise, and thresh, O daughter Zion: for I will make thine home prou, and thou wilt make thine houses blasphemie, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

king nor counsell. m Hee sheweth that the faithfull ought not to measure Gods iudgements by the bragges & threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. n God giueth his Church this victorie, so oft as he ouercommeth their enemies: but the accomplishment hereof shall be at the last coming of Christ.

CHAP. V.

The destruction of Ierusalem. 2 The excellencie of Beth-leem.

Now assemble thy garrisons, O daughter of garrisons: hee hath layde siege against vs: they shall smite the iudge of Israel with a rodde vpon the cheeke.

And thou Beth-leem Ephrathah these comforts, art little to bee among the thousandes of shewing that Iudah, yet out of thee shall bee come forasmuch as Ierusalem was accustomed with

her garrisons to trouble others, the Lord would now cause other garrisons to vex her, and that her Rulers should be smitten on the face most contemptuously. b For so the Iewes deuided their country, that for euery thousande there was a chiefe captaine: and because Beth-leem was not able to make a thousand, be calleth it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Matt. 26.

Israel:

a When Christ shall come, and the Temple shall be destroyed. b Reade Isa. 2. 2. c He sheweth that there is no true Church, but whereas the people are taught by Gods pure word. d By his corrections and threatnings he will bring the people into subiection which are in the remotest corners of the world. e They shall abstaine from all euill doing, and exercise themselves in godlines & in well doing to others. f Reade Isa. 2. 4.

h Heweth in the name of his God, and we will walke in the name of the Lord our God, for euer and euer. i Meaning, Ierusalem, where the Lords stocke was gathered. k The flourishing state of the kingdom, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the coming of Christ. l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselves neyther to haue

c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn. 16. 21.

e That is, Christs kingdome shall be stable and euermore lasting, and his people, as well the Gentiles as the Iewes shall dwell in safetie, f This Messiah shall be a sufficient safegard for vs, & though y enemy inuade vs for a time, yet shall God stirre vp many which shall be able to deliuer vs, g These whome

God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time, h By these gouernours will God deliuer vs when the enemy commeth into our land, i This remnant

or Church which God shall deliuer, shall onely depend on Gods power & defence, as doeth the grasse of the field, and not on the hope of man, k I will destroy all things wherein thou puttst thy confidence, as thy vainglorious confidence and idolatrie, and so will helpe thee, l It shall be so terrible that the like hath not bene heard of,

Israel: whose goings forth haue bene from the beginning and from euermore.

3 Therefore will he giue them vp, untill the time that they which I shall beare, shall reuenge: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, and feede in the strength of the Lord, & in the maiestie of the name of the Lord his God, and they shall dwell still: for now shall he bee magnified vnto the endes of the world.

5 And he shall be our peace when Asshur shall come into our land: when hee shall treade in our palaces, then shall we raise against him seven shepherdes, and eight principall men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swordes: thus shall he deliuer vs from Asshur, when he commeth into our land, and when he shall treade within our borders.

7 And the remnant of Iacob shall be among many people, as a dewe from the Lord, and as the holynes vpon the grasse, that waiteth not for man, nor hopeth in the finnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles, in the middes of many people, as the lyon among the beasts of the forest, and as the lions whelpes among the flocks of sheepe, who when he goeth thoro, treadeth downe and teareth in peeces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine hoies out of the middes of thee, and I will destroy thy cities.

11 And I will cut off cities of thy land, and ouertrowe all thy strong holdes.

12 And I will cut off thine enchanter out of thine hande: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worshippe the worke of thine handes.

14 And I will plucke by thy grones out of the mids of thee: so will I destroy thine enemies.

15 And I will erecte a vengeance in my wrath and indignation vpon heathen, which they haue not heard.

2 Heare ye, O mountaines, the Lordes quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee: or wherein haue I grieved thee: tellst thou against me,

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had denied, & what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may know the right conscience of the Lord.

6 Wherewith shall I come before the Lord, and bowe my selfe before the high God? Shall I come before him with burnt offerings, and with calves of a pere olde?

7 Will the Lord be pleased with thousands of raimes, or with ten thousand reuers of oyle? shall I giue my first borne for my transgression, euen the fruite of my bow for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercie, and to humble my selfe, to walke with thy God.

9 The Lordes hope creepeth vnto the cristie, and the man of wisdom shall see thy name: Heare the roddes, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bagge of deceitfull weights?

12 For the rich men thereof are full of crueltie, and the inhabitants thereof haue spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in limiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate & not be satisfied, and thy calling downe shall be in the middes of thee, and thou shalt take hoide, but shalt not deliuer: & that which thou desirest, will I giue vp to the woodde.

15 Thou shalt sowe, but not reape: thou shalt treade the olives, but shalt not anoint thee with oyle, & make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept,

scribed them to doe this, h Meaning, that when God speaketh to anie Citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatening, but God that sendeth it, i That is, of Ierusalem, k Thou shalt be consumed with inward griefe and euilles, l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserve, m You haue receiued all the corruption and idolatrie, wherewith the tenne tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authority by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment: but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12. 47.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning how I deliuered you from Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, til I brought you into the lande promised.

d That is, the truth of his promise and his manifold benefites towards you.

e Thus the people by hypocritie aske how to please God, and are content to offer sacrifice, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer bee brought to mortifie their owne affections and to giue themselves willingly to serue God as he commandeth.

g The Prophet in few words callecth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath pre-

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgements against Israel being vnkinde, 6. VVhat manner of sacrifices doe please God.

Hearken ye now what the Lord saith, Heeth, Arise thou, and contende before the mountaines, and let the hills heare thy voice.

a He taketh the hee mountaines & had tokens to witnesse against the obstinacie of his people,

and all the manner of the house of Shab, and
pe walke in their counsels, that I shoulde
make thee waste, and the inhabitants there
of an hisling: therefore pe shal beare the re-
proche of my people.

CHAP. VII.

1 A complaint for the smal number of the righ-
teous. 4 The wickednesse of those times, 14 The
prosperitie of the Church.

VV De is me, for I am as the summer
gatherings, and as the grapes of the
vineage: there is no cluster to eat: my soule
desired the first ripe fruites.

2 The good man is perished out of the
earth, and there is none righteous among
men: 3 they all lie in waite for blood: every
man hunteth his brother with a net.

3 To make good for the euill of their
handes, the prince asked, and the iudge iud-
geih for a reward: therefore the great man
he breaketh out the corruption of his soule:
so 4 they wrap it up.

4 The best of them is as a hyper, & the
most righteous of them is sharper then a
thorne hedge: the day off the watchmen
and the visitation commeth: then shall bee
their confusion.

5 Trust pe not in a friend, neither put ye
confidence in a counsellor: keepe the doores
of thy mouth from her that lyeth in thy
bosome.

6 For the sonne rentereth the father: the
daughter riseth up against her mother: the
daughter in law against her mother in law,
and a mans enemies are the men of his
owne house.

7 Therefore I wil looke vnto the Lord:
I will waite for God my Sauour: my
God will heare me.

8 I cleope not against me, I mine ene-
mie: though I fall, I shall arise: when I
shall sit in darkenesse, the Lord shall be a light
vnto me.

9 I will beare the wrath of the Lord be-
cause I haue sinned against him, vntill hee
pleade my cause, and execute iudgement for
me: then will he bring me forth to the light,
and I shall see his right counsell.

10 Then shee that is mine enemy, shall
honest among them, are but thornes and briars to. prick. f Mean-
ing, of the Prophetes and gouernours, g The Prophet sheweth that
the onely remedie for the godly in desperate euils, is to flee vnto God
for succour. h This is spoken in the person of the Church, which
callecth the malignant Church her enemy.

looke vpon it, and shame shall couer her,
which laide vnto mee, Where is the Lord,
thy God? 4 mine eyes shall behold her: now
shall shee be troden downe as the mire of
the streetes.

11 This is the day, that thy walles shalbe
built: this day shall thine sacre away the
decree.

12 In this day also they shall come vnto
thee from the North, and from the strong ci-
ties, and from the strong holdes euen vnto
the river, and from sea to sea, & from moun-
taine to mountaine.

13 Notwithstanding, the land shalbe des-
olate because of them that dwell therein, &
for the fruites of their iniquities.

14 I feede thy people with thy rod, the
flocke of thine heritage which dwell solita-
rie in the wood: as in the mides of Gar-
mel: let them feede in Bashan and Gilead,
as in olde time.

15 According to the dayes of thy com-
ming out of the land of Egypt, wil I shew
vnto him marvellous thinges.

16 The nations shall see, and be confound-
ed for all their power: they shal lay their
hand vpon their mouth: their eares shall
be deafe.

17 They shal lick the dust like a serpent:
they shall mooue out of their holes like
wouines: they shall be afraide of the Lord
our God, and shall feare because of thee.

18 Who is a God like vnto thee, that
taketh away iniquitie, and passeth by the
transgression of the remnant of his heri-
tage? He retaineth not his wrath for euer,
because mercie pleaseh him.

19 He will turne againe, & haue com-
passion vpon vs: he wil subdue our iniqui-
ties, and cast all their sinnes into the bot-
tome of the sea.

20 Thou wilt performe thy trueth to
Iacob, and mercie to Abraham, as thou
hast swoyne to our fathers in olde time.

vnto his Church, when they should be scattered abroad as in solitarie
places in Babylon, and to be beneficiall vnto them, as in time past.
o God promisseth to be fauourable to his people as he had bene a-
foretime, p They shall be as dunne men and dare bragge no more.
q They shall be astonished, and afraide to heare men speake, least
they should heare of their destruction. r They shall fall flat on
the grounde for feare. s Asthough he would not see it, but winke
at it. t Meaning, of his elect. u The Church is assured, that God
will declare in effect the trueth of his mercifull promise, which hee
had made of olde to Abraham, and to all that shoulde apprehende
the promise by faith.

To wit, when
God shall shewe
himselfe a deli-
uerer of his
Church, and a
destroyer of his
enemies.

k Meaning, the
cruell empire of
the Babylonians.

l When the
Church shall be
restored, they
that were ene-
mies afore, shall
come out of all
the corners of
the worlde vnto
her, so that nei-
ther holdes, ri-
uers, seas, nor
mountaines shall
be able to let
them.

m Afore this
grace appeare,
he sheweth howe
griuously the
hypocrites them-
selves shall be
punished, seeing
that the earth it
selfe, which can
not sinne, shalbe
made waste be-
cause of their
wickednesse.

n The Prophet
prayeth to God
to be mercifull

Nahum.

THE ARGUMENT.

As they of Nineuch shewed themselves prompt and ready to receiue the worde of God at Ionahs
preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing them-
selves to worldly meanes to increase their dominion, then seeking to continue in the feare of God,
and trade wherin they had begunne, they cast off the care of religion, and so returned to their vo-
caine, and prouoked Gods iudgement against them, in afflicting his people. Therefore their ciue
Nineuch was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nez-
zar) enjoyed the empire of the Assyrians. But because God hath a continuall care of his Church,
he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should
be for their consolation. And as it seemeth, he prophced about the time of Hezekiah, and not in
the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.



He burden of Nineuech, ^bThe booke of the vision of Nahum the ^cElkehisite.

² God is ^delous, and the Lord reuengeth: the Lord reuengeth: euen the Lord ^eof anger, the Lord he will take vengeance on his aduersaries, and hee reuerneth wrath for his enemies.

³ The ^fLord is slowe to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the howle winde, and in the storme, and the cloudes are the dust of his seete.

⁴ He rebuketh the sea, and dieth it, and he dieth by all the riuers: Bathan was fled and Carmel, and the floure of Lebanon is wasted.

⁵ The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

⁶ ^gWho can stande before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is poured out like fire, and the rockes are broken by him.

⁷ The Lord is good^h and as a strong hold in the day of trouble, and he knoweth them that trust in him.

⁸ But passing ouer as with a flood, hee will utterly despoyle the place thereof, and darkenesse shall pursue his enemies.

⁹ What doe wee ⁱ imagine against the Lord? he will make an vtter destruction: a fiction shall not rise by the second time.

¹⁰ For he shall come as vnto thornes: folden one in another, and as vnto bunkards in their drunkennesse: they shalbe deuoured as stubble fully dyed.

¹¹ There ^mcommeth one out of thee that imagineth euill against the Lord, euen a wicked counsellour.

¹² Thus saith the Lord, Though they be ⁿquiet, and also mand, yet thus shall they be cut off: when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

¹³ For now I will breake his pike from thee, and will burst thy bonds in sunder.

¹⁴ And the Lord hath giuen a commandement concerning thee, that no more of

them that his mercies appertene vnto them, and that hee hath care ouer them. ⁱ Signifying, that God will suddenly destroy Nineuech, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe. ^k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he woulde so destroy them at once, that hee shoulde not neede to returne the second time. ^l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will fer fire on them, and as drunken men are not able to stande against any force, so they shall bee nothing able to resist him. ^m Which may bee vnderstand either of Saneherib, or of the whole body of the people of Nineuech. ⁿ Though they thinke themselves in most safetie, and of great strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiset to make an ende of punishing them by the Assyrians.

the name ^o sowen: out of the house, ^o Meaning ^qa thy gods will I cut off the graene, and the netherib, who molten image: I will make it thy graue for should haue no thee, for thou art vile. more children, but be slaine in

¹⁵ * Beholde, vpon the mountaines the seete of him that declareth, and publisheth peace: ^r Iudah, keepe thy iolenne scales, performe thy vowes: for the wicked shall no more passe through thee: hee is utterly cut off.

the Iewes shoulde enioy by the death of Saneherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

The ^sdespoyle is come before thy face: ^tkeepe the munition: looke to the way: make thy toures strong: increace thy strength mightily.

² For the Lord hath ^uturned away the glory of Iacob, as the glory of Israel: for the empriers haue emptied them out, and ^vmarred their vine branches.

³ The shield of his mighty men is made redde: ^wthe valiant men are in scarlet: the charrets shall bee as in the fire and flames in the day of his preparation, and ^xthe fire trees shall tremble.

⁴ The charrets shall rage in the streets: they shall runne to and fro in the hie waies: they shall seme like lampes: they shall shoot like the lightning.

⁵ ^yHee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the fence shall be prepared.

⁶ The gates of the riuers shall be opened, and the palace shall melt.

⁷ And ^zYuzzab the Queene shall be led as a waip captiue, and her maidens shall leade her as with the voyce of doves, smiting vpon their breasts.

⁸ But ^{aa}Nineuech is ^zof olde like a poole of water: per they shall see away. Stand, stande, shall they crie: but none shall looke backe.

⁹ ^{bb}Spoyle ye the siluer, spoyle the gold: for there is none ende of the store, and glorie of all the pleasant vessels.

¹⁰ ^{cc}She is emptie and voyd, and waste, and the heart melteth, and the knees smite together, and sorrow is in all lynes, and the faces ^{dd}of them all gather blackenesse.

¹¹ Where is the dwelling of the lions, and the pasture of the lions with vs: where the lyon, and the lionelle walked, and the lions whetpe, and none made them afraid.

¹² The lyon did teare in pieces manfully for his whirpes, and woied for his lionesse, and filled his holcs with pray, & his demies with spoyle.

that Nineuech is so ancient that it can neuer perishe, and is as a fish-pool, whose waters they that walke on the banks cannot touch, but they shall bee scattered, and shall not looke backe though men woulde call them. ^h God commandeth the enemies to spoyle Nineuech, and promiset them in finiter riches and treasure. ⁱ That is, Nineuech and the men thereof shalbe after this sort. ^k Reade Ioe 2.6. ^l Meaning, Nineuech, whose inhabitants were cruell like the Lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wines and children.

A prophetic.

m That is, as
soone as my
wrath beginneth
to kinde.
n Signifying the
heralds, which
were accustomed
wherewith Nineuech
was wont to bruise
the bones of the poore.

a It neuer cea-
seth to spoyle and
robbe.
b He sheweth
how the Calde-
ans shall halfe,
and howe coura-
geous their horses
shalbe in beating
the ground when
they come a-
gainst the Assy-
rians.
c He compareth
Nineuech to an
harlot, which by
her beautie and
subtiltie enticeth
yong men, and
bringeth them to
destruction.

d Meaning, A-
lexandria, which
was in league
with so many na-
tions, and yet was
now destroyed.

Habakkuk.

against Nineuech.

and there was none ende: But and Iubim
were her helpers.

|| Or, shine.

10 Yet was shee carried away, and went
into captiuitie: her yong children also were
dashed in pieces at the head of at the threets:
and shee cast los for her noble men, and all
her mighty men were bound in chames.

11 Also thou shalt be drunken, thou shalt
hide thy selfe, and shalt seeke helpe, because
of the enemye.

12 With thy strong cities shalt be like fig trees
with the first ripe figges: for if they be thas-
ken, they shall fall into the mouth of the eater.

13 Beholde, thy people within thee are
women: the gates of thy land shall be open-
ed unto thine enemies, and the fire shall
denounce thy barres.

14 I will draw the waters from the siege: for-
sake thy strong holdes: go into the clay, and
temper the mortar: make strong bricke.

15 There shall all the fire denounce thee: the
sword shall cut thee off: it shall eate thee vp
like the locusts, though thou be multipli-
ed like the locusts, and multiplied like the
grasshopper.

16 Thou hast multiplied thy merchants
about the starres of heauen: the locust spow-
leth and flieth away.

17 Thy princes are as the grasshoppers,
and thy captains are as the great grasshop-
pers which remaine in the hedges in the
colde day: but when the sunne ariseth, they
flee away and their place is not known
where they are.

18 Thy shepherds doe sleepe, a king
of Asshur: thy strong men lie downe: thy
people is scattered vpon the mountaines,
and no man gathereth them.

19 There is no healing of thy wounde:
thy plague is grievous: all that heare the
buite of thee, shall clap the hands ouer thee:
for vpon whom hath not thy malice pale-
sed continually?

e Signifying that
Gods iudgements
shall suddenly
destroy the Assy-
rians, as these ver-
mine are with
rame or change
of weather.

f Thy princes
and counsellors.

g Meaning, that
there was no
people to whom
the Assyrians had
not done hurt.

13 Beholde, I come vnto thee, saith the
Lord of hostes, and I will burne her charrets
in the smoke, and the sword shall denounce
thy yong lions, and I will cut off thy spout
from the earth, and the voyce of thy mels-
sengers shall no more be heard.

to proclaim warre Some reade of thy gain teeth,
to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineuech. 2 No power can
escape the hand of God.

3 Blasphemie, it is all full of lies, and
cobberie: the pray departeth nor:

4 The noise of a whir, and the noise
of the mouing of the wheeles, and the beas-
ting of the horses, and the leaping of the
charrets.

5 The horsemen in lifteth vp both a bright
sword, and the glittering speare, and a mul-
titude is flame, and the dead bodies are mas-
up: there is none ende of their copples: they
stumble vpon their copples,

6 Because of the multitude of the for-
nications of the harlot that is beautifull,
and is a multitude of witchcraft, and selleth
the people through her whoresome, and the
nations through her witchcrafts.

7 Beholde, I come vpon thee, saith the
Lord of hostes, and will discover thy skirts
vpon thy face, I will shew the nations thy
filthinesse, and the kingdomes thy shame.

8 And I will cut filth vpon thee, I make
thee vile, and wildest thee as a galling stocke.

9 And it shall come to passe, that all they
that looke vpon thee, shall flee from thee, and
say, Nineuech is destroyed, who will haue
pitye vpon her? where shall I seeke comfort
ers for thee?

10 Art thou better then a flo, which was
full of people? that lay in the riuers, and
had the waters round about it: whose ditch
was the sea, and her wall was from the sea?

11 Ethiopia and Egypt were her strength,

Habakkuk.

THE ARGVMENT.

The Prophet complaineth vnto God, considering the great felicie of the wicked, and the misera-
ble oppression of the godly, which endure al kinde of affliction and crueltie, and yet can see none
ende. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take
them away captiues, so that they could looke for none ende of their troubles as yet, because of their
stubburnesse and rebellion against the Lord. And least the godly should despaire, seeing this horri-
ble confusion, he comforteth them by this that God will punish the Caldeans their enemies, when
their pride and crueltie shall be at height: wherefore he exhortheth the faithfull to patience by his owne
example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

2 A complaint against the wicked that perse-
cute the iust.



He burden, which Habakkuk
the Prophet did see.

2 Lord, how long shall I
crie, and thou wilt not heare!
euen crye out vnto thee: for vi-
olence, and thou wilt not help!

3 Why dost thou shew me iniquitie, and
cause me to beholde sorowe? for sporing,
and violence are before mee: and there are
that raise vp strife and contention.

4 Therefore the lawe is disolued, and

iudgement doth neuer go forth: for the wic-
ked doeth compassie about the righteous:
therefore wrong iudgement proceedeth.

5 Beholde among the heathen, and re-
gard, and wonder, and maraile: for I will
woike a woike in pour dayes: ye will not
beleue it, though it be told you.

6 For loe, I raise vp the Caldeans, that
bitter and furious nation, which shall goe
vpon the breadth of the land to possesse the
dwelling places, that are not theirs.

past you woulde not beleue Gods word, so shall ye not now be-
leue the strange plagues which are at hand.

b To suppress
him if any should
shewe himselfe
zealous of Gods
cause.

c Because the
iudges which
should redresse
this excee, are as
enill as the rest.

d As in times

e They themselves shall be your judges in this cause, and none shall have authority over them to controul them.

f For the Jewes most feared this winde, because it destroyed their fruites.

g They shall be so many in number.

h They shall cast vp mounes against it.

i The Prophet comforteth the faithfull: God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemy can do no more then God hath appointed, and also that

their sinnes required such a sharpe rod. l So that the great deuoureth the small, and the Caldeans destroy all the world. m Meaning, that the enemies flatter themselves, and glory in their owne force, power, and wit.

n Meaning, that they should not.

CHAP. II.

2 A vision, s against pride, couetousnesse, drunkennesse, and idolatrie.

a I will renounce mine own iudgement, & only depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all tentations.

b Write in great letters, that he that runneth, may reade it.

c Which contained the destruction of the enemy, & the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certaine at his time appointed.

d To trust in himselfe or in any worldly thing, is neuer to be quier for the onely rest is to stay vpon God by faith. Rom. 1. 17. gal. 3. 1. heb. 10. 38.

e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish & make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

7 They are terrible and fearefull: their indgement and their dignitie shall preceede of themselves.

8 Their hoyses also are swifter then the leopards, & are more fierce then y woules in the evening: & their hoysenmen are manyp: & their hoysenmen shall come from farre: they shall die as the eagle halting to meate.

9 They come all to Ispole: before their faces shalbe an! East winde, and they shall gather the captiuitie, as the e land.

10 And they shall mocke the kings, and the princes shall bee a scoyne vnto them: they shall deride euery strong holde: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgresse and doe wickedly, imputing thus their power vnto their god.

12 Art not thou of old, O Lord my God, mine holp one: I shall not die: O Lord, y hast ordeined the for indgement, & O God, thou hast established them for correction.

13 Thou art full of pure eyes, & canst not see euill: y canst not behold wickednesse: wherefore dost thou looke vpon y transgressors, & holdest thy tongue, when y wicked denouerteth the man, y is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their parrie, whereof they reioyce and are glab.

16 Therefore they sacrifice vnto their net, & burne incense vnto their parrie, because by them their portion is sat, and their meate plentious.

17 Shal they therefore stretch out their net & not spare continually to slay y nations?

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, & cannot be satisfied, but gathereth vnto him all nations, and heapereth vnto him all people.

6 Shall not all these take by a parable against him, & a taunting yowbe against him, and say, Ho, hee that increaseth that which is not his? how long? and hee that ladderh humiliate with yicke clay?

7 Shall they not rise up suddenly, that shall bite thee: and awake, that shall sturre thee: and thou shalt be their pray?

8 Because thou hast Ispoled many nations, all the remnant of the people shall Ispole thee, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

9 Ho, he that couertly an euill couetousnesse to his house, that he may set his nest on fire, to escape from the power of euill.

10 Thou hast consulted shame to thine owne house by destroying many people, & hast sinned against thine owne soule.

11 For the stone shall cry out of the wall, and the beamie out of the timber shall answer it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a cite by iniquitie.

13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire: the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Wo vnto him that quencheth his neighbours drinke: thou openest thine heare, and makest him drunken also, that thou mayest see their ynnities.

16 Thou art filled with shame: y gloyp: drinke thou alled, and be made naked: the cuppe of the Lords right hand shall be turned vnto thee, and thamefull spuming shall be for thy gloyp.

17 For the crueltie of Lebanon shall coner thee: so shall the people of the beastes which made them afraid, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

19 Woe vnto him that sepech to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: behold, it is lapde all the world.

m He reprocheth thus the King of Babylon, who as he was drunken with couetousnesse & crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy name. o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, he sheweth that the like crueltie shall be executed against them.

p He sheweth that the Babylonians gods could nothing auale them: for they were but blockes and stones, reade Ierem. 10. 8. q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

f Signifying,

that all the world that will the destruction of tyrants, and thereby their oppression and couetousnesse, they heape but vpon themselves more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes & Persians, that should destroy the Babylonians & h Signifying,

that the couetous man is the ruine of his owne house, whereas he thinketh to enrich it by crueltie and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answer and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians hys people shall appeare through all the world.

m He reprocheth thus the King of Babylon, who as he was drunken with couetousnesse & crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy name. o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, he sheweth that the like crueltie shall be executed against them. p He sheweth that the Babylonians gods could nothing auale them: for they were but blockes and stones, reade Ierem. 10. 8. q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

ouer with golbe and silver, and there is no
breath in it.

20 But the Lord is in his holy Temple:
let all the earth keepe silence before him.

CHAP. III.

2 A prayer for the faithfull.

a The Prophet
instructeth his
people to pray
vnto God not
onely for their
great sinnes, but
also for such as
they had com-
mitted of igno-
rance.

b Thus the peo-
ple were afrayd
when they heard
Gods threat-
nings, & prayed.
c That is, the
state of thy
Church which
is now ready to
perish, before it
come to halfe a
perfect age,

which should be
vnder Christ.
d Teman & Pa-
ran were neere
Sinai, where the
law was giuen:
whereby is sig-
nified that his
deliuerance was

as present now as it was then. e Whereby is meant a power that
was ioyned with his brightnessse, which was hidde to the rest of the
worlde, but was reueiled in mount Sinai to his people, Psalm. 3. 1. 6.
f Signifying that God had wonderfull meanes, and euer had a
maruclous power when he would deliuer his Church. g The
iniquitie of this king of Syria in vexing thy people was made ma-
nifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10,
and also of the Midianites, which destroyed themselves, Iudges 7.
22. h Meaning, that God was not angry with the waters, but that
by this meanes he would destroy his enemies and deliuer his Church.
i And so diddest vnto all the elements as instruments for the de-
struction of thine enemies. k That is, thy power. l For he had
not onely made a couenaut with Abraham, but renewed it with his
posteritie,

A Prayer of Habakkuk the Prophet for
the ignorant.

2 b O Lord, I haue heard thy voyce, and
was asfraid: O Lord, reuie thy woike
in the middes of the people, in the middes
of the peeres make it known: in wath
remember mercie.

3 God counteth from d Teman, and
the holy one from mount Paran, Selah.
his gloie couereth the heauens, and the
earth is full of his mapie.

4 And his brightnessse was as the light:
he had hornes coming out of his handes,
and there was the hiding of his power.

5 Before him went the pestilence, & burn-
ing coales went forth before his feere.

6 He stooode and measured the earth: he
beheld and dissolved the nations, and the
eternall mountaines were broken, and the
ancient hilles did bowe: his waues
are eternall.

7 g For his iniquitie I sawe the tents of
Cuthan, and the curtains of the land of Mi-
dian disreemble.

8 Was the Lord angry against the r
ners? or was thine anger against h floods?
or was thy wath against the sea, that thou
diddest ride vpon thine hoxles: thy charets
brought saluation.

9 Thy bolue was manifestly reuiled,
and the othes of h tribes were a sure word,

Selah. Thou diddest cleane the earth with
rivers.

10 The mountaines sawe thee, and they
trembled: the streame of the water pas-
sed by: the deepe made a noyse, and lift vp
his hand on hir.

11 The sunne and moone stooode still in
their habitation: at the light of thine ar-
rowes they went, and at the bright shining
of thy speares.

12 Thou trodest down the land in anger,
& diddest thyre the heathen in displeasure.

13 Thou wentest soothly for the saluati-
on of thy people, euen for saluation with
thine hand: thou hast wounded the
head of the house of the wicked, and disco-
nered the foundations vnto the necke,
Selah.

14 Thou diddest strike thoww with his
owne flanes the heades of his villages:
they came out as a whirlwind to scatter
mee: their reioyng was as to deuoure the
poore secretly.

15 Thou diddest walke in the sea vpon
hoxles vpon the heape of great waters.

16 When I heard my belly trembled:
my kippes shooke at the voyce: rotten-
nesse entred into my bones, and I trem-
bled in my selfe, that I might rest in
the day of trouble: for when hee com-
meth vnto the people, he shall destroy
them.

17 For the figge tree shall not flourish,
neither shall fruite be in the vines: the La-
bour of the olive shall faile, and the feldes
shall yeeld no meate: the sheepe shall be cut
off from the folde, and there shall be no bul-
locke in the stalles.

18 But I wil reioyce in the Lord: I wil
ioy in the God of my saluation.

19 The Lord God is my strength: he wil
make my feete like hindes feere, and he wil
make mee to walke vpon mine hie places.

20 To the chiefe singer on Bagmuthat.

was afraide of Gods iudgements. u He sheweth that the faithfull
can neuer haue true rest, except they feele before the weight of
Gods iudgements. x That is, the enemy: but the godly shall bee
quiet, knowing that all things shall turne to good vnto them.
y Hee declareth wherein standeth the comfort and ioy of the
faithfull, though they see neuer so great afflictions prepared.
z The chiefe finger vpon the instruments of musicke shall haue
occasion to praise God for this great deliuerance of his Church.

m Read Nom.
20. 11.
n He alludeth
to the red sea and
Iorden, which
gaue passage to
Gods people, &c
shewed signes
of their obe-
dience, as it were
by lifting vp of
their hands.
o As appeare,
Iosh 10. 12.
p According to
thy commande-
ment the sunne
was directed by
the weapons of
thy people, that
fought in thy
cause, as though
it durst not goe
forward.
q Signifying that
there is no salua-
tion but by
Christ.
r From the top
to the toe thou
hast destroyed
the enemies,
f God destroyed
his enemies both
great and small
with their owne
weapons, though
they were neuer
so fierce against
his Church.
s Heretuneth
to that which he
spake in the se-
cond verse, and
sheweth how he

Zephaniah.

THE ARGUMENT.

S Being the great rebellion of the people, and that there was nowe no hope of amendement, he de-
S nounceth the great iudgement of God, which was at hand, shewing that their cuntry should be
veterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the
faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assy-
rians and others, to assure them that God had a continuall care ouer them. And as the wicked should
be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to
find mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to
abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vn-
to him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolastrie.



De worde of the Lorde which came unto Iephantah the sonne of Cushi, the sonne of Gedaliah, the sonne of Ananias, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of Amon

king of Iudah.

2 I will surely destroy all things from off the land, sayth the Lord.

3 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, sayth the Lord.

4 I will also stretch out mine hande vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by Baalcham,

6 And them that are turned backe from the Lord, and those that haue not fought the Lord, nor inquired for him.

7 We still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his gheestes.

8 And it shalbe in the day of the Lordes sacrifice, that I will visite the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visite all those that daunce vpon the thresholde so proudly, which fill their masters houses by crueltie and deceite.

10 And in that day, sayeth the Lorde, there shall bee a noyse, and cry from the fish gate, and an howling from the second gate, and a great destruction from the hills.

11 Howle yee inhabitants of the lowe place: for the company of the marchants is destroyed: all they that beare siluer are cut off.

12 And at that time will I search Ierusalem with lightes, and visite the men that are frosen in their dreges, and lay in their hearts. The Lorde will neither doe good nor doe euill.

13 Therefore their goods shalbe spoiled, and their houses waste: they shall also build houses, but not inhabite them, and

they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voyce of the day of the Lorde: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heaumes, a day of destruction and desolation, a day of obsecrute & darknesse, a day of cloudes and blacknesse,

16 A day of the trumpet and alarime against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walke like blinde men, because they haue sinned against the Lord, and their blood shalbe powred out as dust, and their flesh as the dung.

18 Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his relousie: for hee shall make euen a speedy ridgance of all them that dwell in the land.

CHAP. II.

He mooueth to returne to God, 5 Prophecying destruction against the Philistims, Moabites, and others.

Gather not your selues, euen gather you, & nation not woorthe to be deloued.

2 Before the degree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue wrought his iudgement: seeke righteousnes, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

4 For Azrah shalbe forsaken, and Ashkelon desolate: they shall drine out Ashdod at the noone day, and Ekron shalbe rooted vp.

5 Come into the inhabitants of the sea coast: the nations of Cherethims, the worde of the Lord is against you: I Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepherdes, and shepefolds.

7 And the coast shall be for the remnant of the house of Iudah to feede there: vpon in the houses of Ashkelon shall they lodge toward night: for the Lorde their God shal visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vphayed my people, and magnified themselves against their borders.

9 Therefore as I liue, sayeth the Lorde of hostes, the God of Israel, surely Moab

k They that trusted in their owne strength and contemned the Prophets of God.

Ier. 30. 7. Joel 2. 11. Amos 5. 18.

Ezek. 7. 19. Chap. 3. 8.

a He exhorteth them to repentance, and willett them to descend into themselves

and gather themselves together, least they bee scattered like chaffe.

b That is, which haue liued vprightly, and godly, according as he prescribeth by his worde.

c He comforteth the faithfull in that, that God woulde change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Gaila: by these nations hee meaneth the people that dwelt neere to the Iewes, and in steade of friendship were their enemies: therefore hee calleth them

Canaanites whome the Lorde appointed to be slaine. e He sheweth why God would destroy their enemies, because their country might be a resting place for the Church. f These nations presumed to take from the given them.

2. Kings 22. 1. 2. Kings 21. 19.

a Not that God was angry with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2. Kings 23. 5. Hosea 10. 5.

c He alludeth to their idole Molech, which was forbidden, Levit. 20. 2. yet they called him their king, and made him as a God: therefore hee here noteth them that will both say they worship God, and yet will sweare by Idoles, and serue them: which halting is here condemned, as Ezek. 20. 39. 1. Kings 18. 21. 1. Kings 17. 33.

d Meaning, the courtiers, which did imitate the strange apparell of other Nations to winne their fauour thereby, and to appeare glorious in the eyes of all other. Reade Ezek. 34. 4. e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withall. f Signifying, that all the corners of the cite of Ierusalem should be full of trouble. g This is meant of the freete of the marchants which was ouer then the rest of the place about. h So that nothing shall scape me. i By their prosperitie they are hardened in their wickednesse. Deut. 28. 30. Amos 5. 11.

shalbe as Sodoni, and the children of Ammon as Gomorah, even the breeding of nettles and salt pits, and a perpetual desolation: the residue of my foike shall spoyle them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lorde of hostes people.

11 The Lord will be terrible vnto them: for he wil continue all the gods of y^e earth, and euery man shall worship him from his place, even all the yles of the heathen.

12 Ye Moabians also shalbe slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Asshur, and will make Sineuch desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the pelicans, and the vulture shall abide in the vpper postes of it: the voyce of birdes shall ring in the windows, and desolations shall be vpon the postes: for the cedars are vncouered.

15 This is the i^e reioycing citie that dwelt carelesse, that layd in her heart, I am, and there is none besides mee: howe is the made waste, and the lodging of the beasts: euery one that passeth by her, shall hisse & wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WDe to her that is filthie and polluted, to the robbing^r citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lorde: she trusted not neere to her God.

3 Her princes within her are as roaring Lions: her iudges are as wolues in the evening, which leaue not the bones till the morowe.

4 Her prophets are light, & wicked persons: her priests haue polluted the sanctuary: they haue mislead the lawe.

5 The Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth hee bring his iudgement to light, hee saileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: to their dwelling should not be destroyed howe soeuer I willed.

8 By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.

them, but they rose early and corrupted all their workes.

8 Therefore I waite ye vpon me, sayth the Lorde, vntill the day that I rise vp to the praye: for I am determined to gather the nations, and that I will assemble the kingdome to powrie vpon them mine indignation, even all my fierce wrath: for all the earth shalbe deuoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the name of the Lorde, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not bee ashamed for all thy workes, wherein thou hast transgressed against mee: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fedde, and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lorde hath taken away thy iudgements: he hath cast out thine enemies: the King of Israel, euen the Lord is in the middes of thee: thou shalt see no more euill.

16 In that day it shalbe sayd to Ierusalem, feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with joy: he will quiet himselfe in his house: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and then that haue the remor for it.

19 Beholde, at that time I will haile all that afflict thee, and I will saue her that halseth, and gather her that was cast out, and I will get them praye and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praye among all people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lord.

21 I will deliuer the Church which now is afflicted, as Micah 4.6. q As among the Assyrians and Caldeans which doe mocke them, and put them to shame.

e They were most carnest and ready to doe wickedly.

f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.

g Least any should thinke then that Gods glorie should haue perished when Iudah was destroyed, hee sheweth that he will publish his grace through all the world.

h Ebr. with one shoulder, as Hosea 6.9.

i Thar is, the Iewes shall come as well as the Gentiles: which is to be understood vnder the time of the Gospel.

j For they shall haue full remission of their finnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians and other nations.

m To defend thee, as by thy finnes thou hast put him away.

n And lest thy selfe naked, as Exodus 32.25.

o Signifying, that God delighteth to shewe his

That is, they that were had in hatred and requited for the Church, and because of their religion.

g When he shall deliuer his people and destroy their enemies and idols, his glory shall shine throughout all the world.

h Reade Isa. 34.11.

i Or, hedgehogges. Meaning, Nineveh, which reioycing so much of her strength and prosperity should be thus made waste and Gods people deliuered.

a That is, Ierusalem.

Ezek 22.25, 27.

Isaiah 3.11.

Habac. 1.8.

b They are so greedy that they eate vp bones and all.

c The wicked thus boasted that God was euer among them, but the Prophet answered that they can not excuse their wickednes: for God will not beare with their finnes: yet that he did patiently abide and sent his prophet continually to call them to repentance, but he professed nothing. d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.

Haggai.

THE ARGUMENT.

When the time of the seuentie yeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declared that that plague of famine, which God sent among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begunne, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glorie.

CHAP. I.

1 The time of the prophesie of Haggai. 2 An exhortation to build the Temple againe.

IN the second yeere of King Darius, in the first moneth, the first day of the moneth, came the worde of the Lord (by the ministerie of the Prophet Haggai,) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus saith the Lord of hostes, saying, this people say, The time is not yet come, that the Lordes house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for you to dwell in your heile houses, and this house lie waste?

5 Nowe therefore thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 Ye haue sowne much, and bring in little: ye eate, but ye haue not y enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe vp to the mountaine, and bring wood, and build this house, and I will be favourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye thought it home, I did blowe vpon it. And why, saith the Lord of hostes? Because of mine house that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the

oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the voyce of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lordes messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred by the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the first moneth, in the second yeere of King Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Spake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this house in her first glory, and howe doe you see it now? Is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and doe it: for I am with you saith the Lord of hostes.

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, saith the Lord.

7 For thus saith the Lord of hostes, Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

k This declared that God was the author of doctrine, and that he was but the minister, as Exo. 14.31, Iudg. 7. 20. Act. 15.28.

l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts and giue them new spirits, Iohn 6.44.

a For the people, according as Isa. 32.11, and Ezek. 41.1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets ment the spirituall Temple, the Church of Christ.

b That is, goe forward in building the Temple. c He exhorted them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

d Meaning Christ, whom all ought to look for and desire: or by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time cometh, he can make all the treasures of the world to serue his purpose: but the glorie of this second Temple doth not stand in materiall things, neither can bee built.

f Meaning, all spiritual blessings and felicitie purchased by Christ, Phil. 4. 7. g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, can not make another thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary, bee that is vnclane and not pure of heart, doth corrupt those things and make them detestable vnto God, which els are good and godly. h Consider howe God did plague you with famine afore you began to build the Temple.

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glorie, sayth the Lord of hostes.

9 The silver is mine, and the golde is mine, sayth the Lord of hostes.

10 The glorie of this last house shall be greater then the first, sayeth the Lord of hostes: and in this place will I giue peace, sayth the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, and the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lord of hostes, Aske now the Priests concerning the Law, I say,

13 If one beare a holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? and the Priests answered, and sayd, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vnclane? And the Priests answered, and said, It shall be vnclane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, sayth the Lord: and so are all the works of their hands, and that which they offer here, is vnclane.

16 And now, I pray you, consider in your mindes: from this day, and afore, euen afore a stone was layd vpon a stone in

the Temple of the Lord:

17 Before these things were, when one came to an heape of twentieth measures, there were but ten: when one came to the wine presse for to drabe out fiftie vessels out of the presse, there were but twentie.

18 I moue you with blasting, and with midew, and with haile, in all the labours of your handes: yet you turned not to mee, sayth the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lordes Temple was layde: consider it in your mindes.

20 Is the seed yet in the barnes: as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.

21 And againe the worde of the Lord came vnto Haggai in the feure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrowe the throne of kingdomes, and I wil destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charers, and those that ride in them, and the horse and the riders shall come downe, euerie one by the sword of his brother.

24 In that day, sayth the Lord of hostes, will I take thee, Zerubbabel my seruant the sonne of Shealtiel, sayth the Lord, and will make thee as a signer: for I haue chosen thee, sayth the Lord of hostes.

Should bee most excellent, which thing was accomplished in Christ,

i That is, before the building was begunne. k From the time they began to build the Temple, he promisieth that God woulde blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plenty.

l He exhorted them to patience and to abide till the harvest came, and then they should see Gods blessings.

m I will make a change and renew all things in Christ of whome Zerubbabel here is a figure.

n Hereby hee sheweth that there shall be no let or hindrance when God will make this wonderful restitution of his Church, o Signifying that his dignitie

Zechariah.

THE ARGUMENT.

Two moneths after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfeignedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from sinne and death by Christ. But because they still remained in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whome all should be sanctified to the Lord.

C H A P. I.

2 He exhorted the people to returne to the Lord, and to shew the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem & the Temple.

IN the eighth moneth of the second yeere of Darius came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lord of hostes, Turne yee vnto mee, sayeth the Lord of hostes, and I will turne vnto you, sayeth the Lord of hostes.

4 Be ye not as your fathers, vnto whom

e He speaketh thus to feare them with Gods iudgements that they should not prouoke him, as their fathers had done, whome hee so

griuously punished. d Let your fruites declare, that you a Gods people, and that he hath wrought in you by his spirit a mortified you: for els man hath no power to returne to God, b God must conuert him, as Iere. 31. 18. lament. 5. 21. Isa. 21. 8. & 31. 6. and 45. 21.

a Who was the sonne of Hy-staspis.

b This was not that Zechariah, whereof is mention. 1. Chro. 24. 20, but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Iddo or Berechiah and Iddo.

Jer. 3. 12. *Ec-*
cl. 30. hope. 1. 4. 2.
Joel. 1. 2.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for ever. 2. Pet. 1. 15. f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings contained in the same and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance,

h Which contained part of Ianuarie and part of Februarie. i This vision signifieth the restoration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottom and by the myrthe trees, which are blacke,

and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose & bringeth his matters to passe. k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whome God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sortes. m That is, Christ the mediator prayed for the saluation of his Church, which was now troubled when all the countreyes about them were at rest. n Though for a time God deferreth his helpe and comfort from his Church, yet this declareth that he toucheth them still most dearely, as a most merciful father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate I shewed my self but a litle angry toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

the former * Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euill waies, and from your wicked workes: but they would not heare, nor hearken vnto me, sayeth the Lord.

5 Your fathers, where are they? and do the Prophets liue for euer?

9 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of your fathers? and as they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne waies, and according to our workes, so hath hee dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the seconde yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Idob the Prophet, saying,

8 I saw by night, and beheld a man riding vpon a red horse, & he stood among the myrthe trees, that were in a bottom, and behinde him were there redde horses speckled and white.

9 Then saide I, O my Lord, What are these? and the Angel that talked with me, said vnto me, I will shewe thee what these be.

10 And the man that stood among the myrthe trees, answered and sayde, These are they whome the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord, that stood among the myrthe trees, and said, We haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the Angel of the Lord answered red and said, O Lord of hostes, howe long wilt thou be vnnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threelcore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good wordes and comfortable wordes.

14 So the Angel that communed with me, saide vnto me, Crie thou, and speake, Thus saith the Lord of hostes, I am a zealous ouer Ierusalem & Zion with a great zeale,

15 And am greatly angry against the careless heathen: for I was angry but a litle, and they helped forward the affliction.

k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whome God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sortes. m That is, Christ the mediator prayed for the saluation of his Church, which was now troubled when all the countreyes about them were at rest. n Though for a time God deferreth his helpe and comfort from his Church, yet this declareth that he toucheth them still most dearely, as a most merciful father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate I shewed my self but a litle angry toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall be builded in it, sayeth the Lord of hostes, and a line shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hostes, My cities shall yet be broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and beheld, foure hogues.

19 And I said vnto the Angel that talked with mee, What be these? And he answered me, These are the hogues which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure carpenters,

21 Then said I, What come these to do? And he answered, and saide, These are the hogues, which haue scattered Iudah, so that a man durst not lift by his head: but these are come to fray them, and to cast out the hogues of the Gentiles, which lift by their hogues ouer the land of Iudah to scatter it.

are Gods instruments, which with their mallets and hammers breake these hard and strong hogues, which would ouerthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I lift by mine eyes againe and looked, and beheld, a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this young man, and say, O Ierusalem shall be inhabited without walles, for the multitude of men and cattel therein.

5 For I, saith the Lord, will be vnto her a wall of fire round about, and will be the glorie in the middes of her.

6 Wo, ho, come I forth, and flee from the land of the North, saith the Lord: for I haue scattered pon into the foure windes of the heauen, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this: glorie hath he sent me vnto nations, which spoiled you: for hee that toucheth

and dwell in peace among all their enemies. d To defende my Church, to feare the enemies, and to destroy them if they approche neere. e In mee they shall haue their full felicity and glorie. f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefis of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and coming to the Church. i Seeing that God hath begonne to shew his grace among you by deliuering you he continueth the same still toward you, and therefore tendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

p To measure out the buildings.

q The abundance shall be so great, that the places of store shall not be able to containe these blessings that God will sende, but shall euen breake for fullnesse.

r Which signified all the enemies of the Church, East, West, North, South.

f These carpenters or Smiths

are Gods instruments, which with their mallets and hammers breake these hard and strong hogues, which would ouerthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to breake it in pieces.

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal esse, is God and so called.

b Meaning him selfe Zechariah.

c Signifying the spiritual Ierusalem and Church vnder Christ,

which should be extended by the Gospel through all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preferred,

d To defende my Church, to feare the enemies, and to destroy them if they approche neere. e In mee they shall haue their full felicity and glorie. f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefis of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and coming to the Church. i Seeing that God hath begonne to shew his grace among you by deliuering you he continueth the same still toward you, and therefore tendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8

l Vpon the heathen your enemies.

m They shall be your seruants as you haue bene theirs.

n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

pou, toucheth the apple of his eye.

9 For beholde, I will lift vp mine hand vpon them: and they shall be a spoile to those that serued them, and ye shall knowe, that the Lord of hostes hath sent me.

10 For loe, and bee glad, O daughter Zion: for loe, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy land, and shall chooseth Jerusalem againe.

13 Let all flesh bee still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdom.

As he shewed mee Jehoshua the high Priest, standing before the Angell of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord repproue thee, O Satan: euen the Lord that hath chosen Jerusalem, repproue thee. Is not this a band taken out of the fire?

3 Now Jehoshua was clothed with filthy garments, and stood before the Angell.

4 And he answered & spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he saide, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a faire diadem vpon his head. So they set a faire diadem vpon his head, and clothed him with garments, and the Angell of the Lord stood by.

6 And the Angell of the Lord testified vnto Jehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, & shalt also keepe my courts: & I will giue

thee place among these that stand by. And now Satan sought to assault and trouble him when he was doing his office. e In respect of the glorious garments, and precious stones that the priests did wear before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings shoulde bee made excellent when Christ shall make the full restitution of his Church. f Hee sheweth of what apparell hee speaketh, which is when our filthy sinnes are taken away, and we are cladde with Gods mercies, which is meane of the spiritual restitution. g The Prophet prayeth, that besides the raiment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthoode might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and heere all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtayneth it. h That is, haue rule and government in my Church as thy predecessours haue had. i Whereby he meaneth, to haue the whole charge and ministrie of the Church.

thee place among these that stand by.

8 Yeare now, O Jehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant.

9 For so the stone that I haue laid before Jehoshua: vpon one stone shall be seven eyes: beholde, I will cut out the graving thereof, saith the Lord of hostes, and I will take away the iniquity of this lande in one day.

10 In that day, saith the Lord of hostes, shall pee call euery man his neighbour vnder the vine, and vnder the figge tree.

Christ, who did so humble himselfe, that not only hee became the seruant of God, but also the seruant of men: and therefore in him they shoulde haue comfort, although in the world they were contemned, Isa. 53. 1. iere. 23. 5. and 33. 14. 35. n Hee sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that al ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in al points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more. q Ye shall then liue in peace and quietnesse, that is, in the kingdom of Christ, Isa. 2. 2. micah. 4. 4. hagg. 2. 10.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

As the Angell that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? and I saide, I haue looked, and beholde, a candlelike all of golde with a bowle vpon the top of it, and his seven lampes therein, and seven pipes to the lampes, which were vpon the top thereof.

3 And two olue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angell that talked with me, saying, What are these, my Lord?

5 Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then hee answered & spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt bee a plaine, and hee shall bring forth the head stone

of man. e Who was a figure of Christ, and therefore this doctrine was directed to al the Church who are his body & members. d He sheweth that Gods power only is sufficient to preferue his Church, though he vie not mans helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Tewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily labour to let in building of his spiritual Temple, but al in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the hieft stone thereof, & bring it to perfection, so yal the godly shall reioyce, & pray vnto God that he would continue his grace and fauour toward the Temple thereof.

k That is, the Angels who presented the whole number of the faithfull signifying that all the godly shoulde willingly receive him. l Because they follow my word, they are contented in y world, & esteemed as masters, Isa. 8. 18. m That is,

a Which was euer in the midst of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection. b Which conveyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, and to bring his promises to passe, though he had no helpe of man.

g Meaning, the Prophet, that I am Christ sent of my father for the building, and preservation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummert & line, that is, that Zerubbabel which represented

Christ should goe forward with his building to the ioy and comfort of the godly, though the world be against him,

and though his for a while be discouraged, because they see not things pleasant to the eie. k That is, God hath feuen eies; meaning, a continual providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3. 9. 1 Which were euer greene and full of oile, so that still they powdered fourth oile into the lamps: Signifying, that God will continually maintaine and preferre his Church, and indue it still with abundance and perfection of graces.

a Because the Iewes had provoked Gods plagues by condemning his word and casting off al iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniurie toward his neighbour.

c Meaning, wherefoeuer hee be in the world, not God aright, but abuseth Gods Name. e Which was a measure in drie things

thereof, with hountings, crying, Grace, grace vnto it.

8 *spoke* me, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue laide the foundation of this house: his handes shall also finishe it, & thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the final things? but they shall reioyce, and shall see the stone of time in the hande of Zerubbabel: these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two olue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two olue branches, which though the two golden pipes emptye themselves into the golde?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two olue branches, that stand with the ruler of the whole earth.

k That is, God hath feuen eies; meaning, a continual providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3. 9. 1 Which were euer greene and full of oile, so that still they powdered fourth oile into the lamps: Signifying, that God will continually maintaine and preferre his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

i The vision of the flying booke, signifying the vnto of theemes, and such as abusi the name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned me, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then saide hee vnto mee, This is the curse that goeth fourth ouer þ whole earth: for euery one that sweareth, shall be cut off aswell on this side, as on that: and euery one that sweareth shall be cut off as well on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth and said vnto mee, Lift vp nowe thine eyes, and see, what is this that goeth fourth.

6 And I saide, What is it? And he said, This is an Ephay that goeth fourth. Ye

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in drie things containing about ten pottels.

said moreouer, This is the sight of them, through all the earth.

7 And beholde, there was lift vp a tasle of lead: and this is a woman that sitteth in the mids of the Ephay.

8 And he said, This is wickednes, and he cast it into the mids of the Ephay, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two women, and the winde was in their wings (for they had wings like the wings of a stork) and they lift vp the Ephay betwene the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephay?

11 And he saide vnto mee, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the means of weak and infirme meanes. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charrets he describeth the foure monarchies.

Again, I turned and lift vp mine eyes, and looked: and beholde, there came foure charrets out from betwene two mountaines, and the mountaines were mountaines of byasse.

2 In the first charret were red horses, and in the second charret blacke horses.

3 And in the third charret white horses, and in the fourth charret horses of diuers colours, and reddish.

4 Then I answered, and saide vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto me, These are the foure spirites of the heauen, which goe fourth from standing with the Lord of all the earth.

6 That with the blacke horse went fourth into the land of the North, and the white went out after them, and they of diuers colours went fourth toward the South countrey.

7 And the reddish went out, and requiered to goe, & passe through the world, And he said, Goe passe through the world, so they went thorowout the world.

8 Then cried he vpon mee, & spake vnto me, saying, Behold these that goe toward

endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying of Nineueh and Babylon, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the world. h That is, toward Egypt, and other countries thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1. 12.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

l To receive of him and the other three, money to make the two crownes: which were men of great authority among the Jews, and doubted of the restitution of the kingdome and of the priest-hood, and hurt others by their example. m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King. n Meaning

Christ, of whome Ioshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the help of man. p Which declareth that none could build this temple, wherof Hag-gai speaketh, but onely Christ: and therefore it was spiritual, and not materiall, Hag-gai 2. 10. q Whereof Iehoshua had but a shadowe. r The two offices of the kingdome and priesthood that was to be ioyned together, that they shall be no more disscured. s Who was also called Heldai. t He also was called Ioshiah. u That they may acknowledge their infirmities, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Acts 1. 6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spiritual Temple. y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people in the cause of their affliction.

As in the fourth yeere of King Darius, the woide of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in Chislen,

2 For he had sent vnto the house of God Sharezer, and Regeim-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the prophets, saying, Should I weepe in the fifth moneth, and separate my selfe as I haue done these so many yeeres?

4 Then came the woide of the Lord of

a Which con-tained part of Nouember and part of Decceber. b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Ier. 41. 1. c By weeping and mourning appeare what exercises they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed,

hostes vnto me, saying,

5 Speake vnto al the people of the land, & to the Priests, and say, When ye fasted, and mourned in the fifth and seventh moneth, euen these seuentie yeeres, did ye fast vnto me: and so I approoue it.

6 And when ye did eate, & when ye did drinke, did ye not eate & for your selues, and drinke for your selues?

7 Should ye not heare the wordes, which the Lord hath cried by the ministry of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the woide of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, & pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their heartes as an adamant stone, least they should heare the Lawe and the wordes which the Lord of hostes sent in his spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they crept, and I would not heare, sayeth the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land to waste.

denneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Mat. 23. 23. l And would not carry the Lordes burden, which was sweete and easie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merit thereby: which similitude is taken of Oxen, which shrinke at the yoke, Nehem. 9. 29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were carried captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workers. 20 The calling of the Gentiles.

Came the woide of the Lord of hostes vnto me, saying,

2 Thus saith the Lord of hostes, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a citie of truth, and the mountaine of the

f For there were both of the people, and of the Priests, which doubted as touching this con-troverisie, besides them which as yet remayned in Caldea, and reasoned of it, as of one of the chiefe pointes of their religion. g For they thought they had deserved towards God, because of this fast, which they inuented of themselves: and though fasting of it selfe be good, yet because they thought it a seru-ice toward God, and trusted there-in, it is here reprooued. h Did ye not eate and drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Lawe.

I Hereby he com-mendeth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Mat. 23. 23. l And would not carry the Lordes burden, which was sweete and easie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merit thereby: which similitude is taken of Oxen, which shrinke at the yoke, Nehem. 9. 29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were carried captiue. o By their sinnes whereby they prouoked Gods anger. a I loved my ci-tie with a singu-lar loue, so that I could not abide that any should do her any injury. b Because she shall be faithful & loyal toward me her husband.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to live, and encrease their children in great abundance.
d He sheweth wherein our faith standeth, that is, to believe that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14.
e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable.
f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profite of their labours.
h Reade Ezek. 18. 20.
i Which declareth that man cannot turne to God till he change mans finnes, and to give him graces.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, layeth the Lord of hostes?

7 Thus layeth the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the middes of Ierusalem, and they shall be my people, and I will be their God in truth and in rightcoulesse.

9 Thus saith the Lord of hostes, let your hands be strong, yee that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the House of the Lord of hostes was layde, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not increate the residue of this people as aforetime, layeth the Lord of hostes.

12 For the feede shall be prosperous: the vine shall giue her fruit, and the grounde shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, I should of Iudah, and house of Israel, so will I deliuer you, and yee shall be a blessing: feare not, but let your hands be strong.

14 For thus layeth the Lord of hostes, As I thought to punish you, when your fathers prouoked me unto wrath, layeth the Lord of hostes, and repented not.

15 So againe haue I determined in these dayes: yet doe well unto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the truth vnto his neighbour: execute iudgement truly and vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seventh, and the fast

of the tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous be their feastes: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, My brother is gone and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Pea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall tenne men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will goe with you: for we haue heard, that God is with you.

that God shoulde giue the Gentiles to come to and to ioyne with the Iewes in his true religion, which should bee in the kingdome of Christ. *Isai 2.2, Micah 4.1.*

CHAP. IX.

1 The threatening of the Gentiles. 2 The coming of Christ.

THE burden of the word of the Lord in the land of Nabrach: and Damascus shall be his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there: by: Tyus also and Sidon, though they bee very wise.

3 For Tyus did build her selfe a strong hold, and heaped vp silver as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoyle her, and hee will smite her: I power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut of the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but hee that remaineth, euen hee shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Jebusite.

8 And I will campe about mine house against the armie, against him that persecuteth by, and against him that returneth, and no oppressour shall come vpon them in the name of Wile-

dome. f Though they of Tyus thinke themselves inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all shoulde bee destroyed save a very fewe, that shoulde remaine as strangers. h Hee promisseth to deliuer the Iewes when hee shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so shoulde Ekron and all the Philistines. k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all adueraries, be they neuer so cruel, or assemble their power neuer so often.

1 That is, God hath nowe seene the great injuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, bee hath righteousness and salvation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke

for such a King as should be glorious in the eyes of man, but should be poore, and yet

in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.

o No power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word.

p That is, from the red sea, to the sea called Syria-cum: and by these places which the Jewes knew he meant an infinite space and compass over the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenante of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefices, and prosperitie in respect of that which your fathers inioyed from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z Hee promisseth that the Jewes shall destroy their enemies and haue abundance, and excess of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperance, but to sobriety, and a thankfull remembrance of Gods great liberality. a The faithfull shall be preferred, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when hee mette Iadi the hie Priest.

CHAP. X.

a The vanitie of idolatrie. 3 The Lord pro-

any more: for nowe I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioye, O daughter Ierusalem: behold, thy king cometh vnto thee: hee is iust and saved himselfe, poore and riding vpon an asse, and vpon a colte the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt be saued through the blood of thy covenant. I haue looted thy prisoners out of the pitte whererein is no water.

12 Turne you to the strong holde, yee prisoners of hope: euen to day doe I declare, that I will render thee double vnto thee.

13 For Iudah haue I y bent as a bowe for me: Ephraims hand haue I filled, and I haue railed vp the sonnes, O Zion, against the sonnes, O Grecia, and haue made thee as a gantes sword.

14 And the Lord shall be seene ouer them, and his arrowe shall goe forth as the lightning: and the Lord God shall blowe the trumpet, and shall come forth with the whirlewindes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them: and subdue them with sling stones, & they shall drinke, and make a noyse as thowoe wine, and they shall bee filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and howe great is his beautie! come shall make the yong men cheerefull, and new wine the maides.

18 And hee shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall dry up: and the pride of Assur shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

h That is, the tenne tribes, which shoulde bee gathered vnder Christ to the rest of the Church. i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly. k Though they shall yet bee scattered and seeme to be lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached. l Not that they shoulde returne into their country, but bee gathered and ioyned in one faith by the doctrine of the Gospell. m Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

19 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

20 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

21 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

22 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

23 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

miseth to visite and comfort the house of Israel.

A SKE you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you showers of raine, and to euery one grasse in the field.

2 Surely the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as a beautifulle holte in the battell.

4 Out of him shall the corner come forth: out of him the nayle, out of him the bowe of battell, and out of him euery appoynter of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preterue the house of Ioseph, and I will bring them againe, for I pitee them: and they shall bee as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall bee as a gant, and their heart shall reioyce as though wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will sowe them among the people, and they shall remember mee in farre countreys: and they shall liue with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assur: and I will bring them into the land of Oilead, and Lebanon, and place shall not be found for them.

11 And hee shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall dry up: and the pride of Assur shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

13 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

14 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

15 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

16 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

17 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

a The Prophet reprooeth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyd this plague, he willett them to returne to God, and to pray in faith to him, and so he wil giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and force-

c That is, the Jewes went into captiuitie.

d Meaning, the cruel gouernours which did oppress the poore sheepe, Ezek.

34.16,17.

e Hee will be mercifull to his Church, and cherish them as a King or Prince doeth

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vpholde the building, and as a nayle to fasten it together.

g Over their enemies.

h That is, the tenne tribes, which shoulde bee gathered vnder Christ to the rest of the Church.

i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly.

k Though they shall yet bee scattered and seeme to be lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached.

l Not that they shoulde returne into their country, but bee gathered and ioyned in one faith by the doctrine of the Gospell.

m Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

n Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

o Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

p Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

q Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

r Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

s Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

t Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

u Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

v Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

w Hee alludeth to the deliuerance of the people out of Egypt, whereto the Angel smote the floods and riuers.

CHAP. XI.

1 The defraction of the Temple. 4 The care of the faithfull is committed to Christ. 7 Agreemours vision against Ierusalem and Iudah.

a Because the Lewes thought themselves so strong by reason of this mountaine, that no enimie could come to hurt them the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe ready to receive them, **b** Shewing, that if the strong men were destroyed, the weaker were not able to resist. **c** Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to holde out. **d** That is, the renoume of Iudah and Irael should perish. **e** Which being now deflinate to be flaine, were deliuered as out of the Lions mouth. **f** Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill. **g** He noteth the hypocrites, which euer haue the name of God in their mouths, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren. **h** I will cause one to destroy another. **i** Their gouernours shall execute crueltie ouer them. **k** That is, the small remnant, whom he thought wortheie to shew mercie vnto. **l** God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither bee ruled by his most beautifull order of gouernment, neither continue in the bands of brotherly vnite, and therefore hee breaketh both the one and the other. Somereade, for Bands destroyers, but in the 14. verse the first reading is confirmed. **m** Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue. **n** Meking the people, because they would not acknowledge these great benefites of God, o. Hee sheweth that the least part euer profit by Gods iudgements. **p** Besides their ingratitude God accuteth them of malice and wickednesse, which did not only forget his benefites, but esteemed them as things of nought. **q** Shewing that it was too litle to pay his wages, which could scarce suffice to make a few tiles for to cower the Temple,

Open thy doores, **d** Lebanon, and the fire shall deuoure thy cedars, **2** Houle, **b** fire trees: for the cedar is fallen, because all the mightie are destroyed: houle yee, **e** Dokes of Bashan, for the defended forest is cut downe, **3** There is the voyce of the howling of the shepheards: for their **d** glory is destroyed: the voyce of the roaring of Lyons whelpes: for the pride of Iorden is destroyed. **4** Thus saith the Lord my God, feede the sheepe of the slaughter. **5** They that possesse them, slay them, and fine not: and they that sell them, say, **e** Blessed be the Lord: for I am riche, and their owne shepheards spare them not. **6** Surely I will no more spare those that dwell in the land saith the Lord: but loe, **b** I will deliuer the men euery one into his neighbours hande, and into the hand of his King: and they shall smite the lande, and out of their hands **i** will not deliuer them, **7** For I fed the sheepe of slaughter, euery the **k** poore of the flocke, and I tooke vnto me **l** two ftaues: the one I called Beautie, and the other I called Bands, and I feede the sheepe. **8** **m** Three shepheards also I cut off in one moneth, and my soule loathed **a** them, and their soule abhorred me. **9** Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant ease, euery one the fleshy of his neighbour. **10** And I tooke my staffe, euery Beauty, and brake it, that I might disanull my couenant, which I had made with all people. **11** And it was broken in that day: and so the **p** poore of the sheepe that trusted vpon me, knew that it was the word of the Lord. **12** And I layd vnto them, If yee thinke it good, giue mee **p** my wages: and if no, leaue off: so they weighed for my wages thirte peices of silver. **13** And the Lord said vnto me, Cast it into the **q** potters: a goodly price, that I was

valued at of them. And I tooke the thirte peices of silver, and cast them to the potters in the house of the Lord. **14** Then brake I mine other staffe, euery the Bands, that I might defolue the brotherhood betweene Iudah and Irael. **15** And the Lord layd vnto me, Take to thee yet the instruments of a foolish shepheard. **16** For loe, I will raise vp a shepheard in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth by: but hee shall eat the fleshy of the fat, and teare their clawes in peices. **17** Idole shephearde that leaureth the flocke: the sword shall bee vpon his arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shall bee utterly darkened, and sound. **t** By the arme bee signified strength, as be doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction & building againe of Ierusalem.

The burden of the worde of the Lord vpon Irael, saith the Lord, which I wead the heauens, and laid the foundation of the earth, and formed the spirit of man within him. **2** Beholde, I will make Ierusalem a **b** cup of poyson vnto all the people rounde about: and also with Iudah will be, in the siege against Ierusalem. **3** And in that day will I make Ierusalem as a heauie stone for all people: all that lift it vp, shall be toyme, though all the people of the earth be gathered together against it. **4** In that day, saith the Lord, I will smite euery horse with blindness, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindness. **5** And the princes of Iudah shall lay in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts their God. **6** In that day will I make the princes of Iudah like colles of fire among the wood, and like a firebrande in the sheafe, and they shall deuoure all the people rounde about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euery in Ierusalem. **7** The Lord also shall reuerse the tents of Iudah, as aforetime: therefore the glory of the house of David shall not be lost, nor the glory of the inhabitants of Ierusalem against Iudah. **8** In that day shall the Lord defend the inhabitants of Ierusalem: and bee that is feeble among them, in that day shall be as David: and the house of David shall bee as Gods house, and as the Angell of the Lord before them. **9** And in that day will I seeke to destroy all the nations that come against Ierusalem. **10** And I will put me vpon the house of

r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernment: but in effect it should be nothing: for they should bee wolues, and deuouring beasts in steade of shepheards. **s** I and is in health, as be doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

a That is, the ten tribes which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them. **b** Ierusalem shall be defended against all her enemies, so that God defend all Iudah also, and shall destroy the enemies. **c** Euery captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them. **d** The people which are now as it were dispersed by the fields, and lye open to their enemies, shall be no lesse preferred by my power, then if they were vnder their kings, (which is meant by the house of David) or in their defended cities.

e They shall haue the feeling of my grace by faith, and knowe that I haue compassion on them.
 f That is, whom they haue continually vexed with their obdinate and grieued my Spirit,
 Iohn 19. 37. where it is referred to Christs bodie, which here is referred to the Spirit of God.
 g They shall turne to God by true repentance,

Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon mee, whome they haue feared, and they shall lament for him, as one mourneth for his onely sonne, and be sorie for him as one is sorie for his first borne.

i In that day shall there bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall be twaile every familie apart, the familie of the mountaine of Dauid apart, and their wiuers apart: the familie of the house of Iathnan apart, and their wiuers apart:

13 The familie of the house of Leui apart, and their wiuers apart: the familie of Simeon apart, and their wiuers apart:

14 At the familie that remaine, euery familie apart, and their wiuers apart.

whome before they had so grievously offended by their ingratitude, h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but euery one touched with his owne griefe shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes feared Christ, n Called also Simeon. o To wit, which were elect by grace, and preferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The Seale of the gods against false prophets.

i In that day there shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for uncleannesse.

2 And in that day, sayeth the Lord of hostes, I will cut off the names of the idoles out of the land: and they shall no more be remembered: and I will call the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet prophesse, his father and his mother that begate him, shall say vnto him, Thou shalt not lue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when hee propheseth.

4 And in that day shall the prophets be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deecie.

5 But hee shall say, I am no Prophet: I am an husbandman: for man taught mee to be an heardman from my youth vp.

6 And one shall say vnto him, What are

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleannesse.
 b He promisseth that God will also purge them from all superstition and that their religion shall be pure.
 c Meaning, the false prophets and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirites.
 d That is, when they shall prophesie lies, and make God, who is the author of truth, a cloke thereunto.
 e Hee sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deuter. 13. 6. 9. f God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.
 g They shall confesse their former ignorance, and be content to labour for their liuing.

these wounds in thine handes? Then hee shall answer, Thus was I wounded in the house of my friends.

7 Article, 2 word, vpon my shepheards, and vpon the man, that is my fellowe, sayth the Lord of hostes: smite the shepheards, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as gold is tryed: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort should come vnder Christ, there should be an horrible disipation among the people: for their gouernours and pastours should bee destroyed, and the people should be scattered theee: and the Euangelist applyeth this to Christ, because hee was the head of all pastors, Mat. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be knowne that onely Gods power and his mercies doe preferue them,

CHAP. XIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

Behold, the day of the Lord cometh. And thy people shall bee diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoiled, and the women desiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battell.

4 And his feete shall stande in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleaue in the middes thereof: toward the East and toward the West ther shall bee a very great valley, and halfe of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from the earthquake in the dayes of Uziah king of Iudah: and the Lord my God shall come, and all the sanits with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is knowne to

the world they shall see Ierusalem, which was before hid with this mountaine: and this hee meaneth of the spirituall Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines. f Reade Amos 1. 1. g Because they did not credit the Prophets words, he turneth to God, and comforteth himselfe in that that hee knewe that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.
i That is, the spirituall graces of God, which should euer continue in most abundance.
k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion.
l This newe Ierusalem shalbe seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.
m God will not onely raise vp warre without, but sedition at home to trie them.
n To hurt and oppresse him.

the Lord) neither day nor night, but about the euening time it shalbe light.
8 And in that day shall there waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the bittermost sea, and shalbe both in sommer and winter.
9 And the Lord shalbe King ouer all the earth: in that day shall there be one Lord, and his Name shall be one.
10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, & it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towne of Hamanai, vnto the Kings wine presses.
11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shalbe safely inhabited.
12 And this shall be the plague, where-with the Lord will visite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.
13 But in that day, a great tumult of the Lord shalbe among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.
14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen

shalbe gathered round about, with golde and silver, and great abundance of apparel.
15 Yet this shalbe the plague of the holie, of the Gule, of the Camell, and of the alle, and of all the beastes that be in these tents as this plague.
16 But it shall come to passe that euery one that is left of all y nations, which came against Ierusalem, shall goe by from yeere to yeere to worship the King the Lord of hostes, & to keepe the feast of Tabernacles.
17 And who so will not come vp by all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euery one them shall come no raine.
18 And if the familie of Egypt goe not by, and come not, it shall not raine vpon them. This shalbe the plague where-with the Lord will visite all the heathen, that come not by to keepe the feast of Tabernacles.
19 This shall be the punishment of Egypt, and the punishment of all the nations that come not by to keepe the feast of Tabernacles.
20 In that day shall there be written vpon the bydes of the holies, The holiness vnto the Lord, and the pots in the Lodes house shalbe like the holies before y altar.
21 Pea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shalbe no more the Canaanite in the House of the Lord of hostes.

The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.
p As the men should be destroyed, yet 12.
q By the Egyptians, which were greatest enemies to true religion, be meenthe all the Gentiles.
r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were nowe holy, because the Lord had sanctified them.
s As precious the one as the other, because they shall be sanctified.
t But all shall be pure and cleane, and there shall neither be hypocrite, or any that shall corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

His Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the coming of Messias. He confirmeth the same doctrine, that the two former doe, but chiefly he reprocueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to y precept of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whome the couenant should be accomplished, whose coming should be terrible to the wicked, & bring all consolation & ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the priests.
BE burden of the word of the Lord to Israel by the ministration of Malachi.
2 I haue loued you, saith the Lord: yet yee say, Wherein haue thou loued vs? Was not Elau Iacob brother, saith the Lord: yet I loued Iacob.
3 And I hated Elau, and made his younger brother of whom they came, and left Elau the elder.
c For besides that the signes of mine hatred appeared euery when hee was made seruant vnto his younger brother, being yet in his mothers belly, and also afterwarde in that hee was put from his birthright, yet euery now before your eyes the signes hereof are euident, in that that his countrey lyeth waste, and he shall neuer returne to inhabit it, whereas yee my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

a Reade Isai. 13. 1.
b Which declarereth their great ingratitude that did not acknowledge this loue, which was so euident in that hee chose Abraham from out of all the worlde, and next chose Iacob the younger brother of whom they came, and left Elau the elder.

mountaines waste, and his heritage a wilderness for dragons.
4 Though Edom say, We are unpouersished, but we will returne, and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.
5 And your eyes shall see it, and yee shall say, The Lord wil be magnified vpon the border of Israel.
6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hostes vnto you, & yee despise my Name: and yee say, Wherein haue we despised thy Name?

d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reprocured others for their hypocritie, and obstinacie against God, and not haue hardened them by their example to greater euils.
e Hee noteth howe they despise their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blinde guides.

f Ye receive all manner offerings for your owne griefednesse, and doe not examine whether they be according to my Lawe or no.

g Not that they sayd thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded,

and partly after mans fantasie, and so come not to that purenesse of religion, which he requirith, and therefore in reproch he sheweth

them that a mortall man would not be content to be so serued.

i He derideth the Priests who bare the people in hand, that they prayed for them, and shewed that they were the occasion, that these evils came vpon the people.

k Will God consider your office and state,

seeing you are so couetous and wicked? l Because the Levites who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God wilheth that they would rather shute the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice, shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacite of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell; when an ende shall be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests, and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God which hee required, and so committed both impietie, and also shewed their contempt of God, and countenanced. o The Priests and people were both wearie with seruing God, and passed not what manner of sacrifice & seruice they gaue to God, for that which was least profitable, was thought good enough for the Lorde. p That is, hath abilitie to serue the Lorde according to his worde, and yet will serue him accordig to his couetous minde.

7 Ye offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lorde is not to be regarded.

8 And if yee offer the blinde for sacrifice, it is not cuill: and if yee offer the lame and sicke, it is not cuill: offer it now vnto thy Prince: will hee be content with thee, or accept thy perion, sayeth the Lorde of hostes?

9 And now, I pray you, pray before God, that hee may haue mercy vpon vs: this hath bene by your meanes: will hee regard your persons, sayeth the Lorde of hostes?

10 Who is there euen among you, that would shute the doores, and kinde not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the lame, my Name is great among the Gentiles, and in euery place uncleane shall be offered vnto my Name, and a pure offering: for my Name is great among the Heathen, sayeth the Lorde of hostes.

12 But yee haue polluted it, in that ye say, The table of the Lorde is polluted, and the fruite thereof, euen his meate is not to be regarded.

13 Ye sayd also, Beholde, it is a wearinesse, and ye haue trusted at it, saith the Lorde of hostes, and yee offered that which was corne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayeth the Lorde?

14 But cursed bee the Deceiuer, which hath in his flocke p a male, and boweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great king, saith the Lorde of hostes, and my Name is terrible among the heathen.

A 2d now, O yee Priests, this commandment is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glory vnto my Name, saith the Lorde of hostes, I will euen send a curse vpon you, and will curse your blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Beholde, I will corrupt your seede, and cast downe vpon your faces, euen the doing of your iolenne feastes, and you shall be like vnto it.

4 And ye shall knowe, that I haue sent this commandment vnto you, that my covenant which I made with Levi, might stand, sayeth the Lorde of hostes.

5 My covenant was with him of life and peace, and I gaue him feare, and hee feared mee, and was afraide before my Name.

6 The lawe of truth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Priests lips should preserve knowledge, and they should seeke the Lawe at his mouth: for hee is the messenger of the Lorde of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the covenant of Levi, sayeth the Lorde of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Lawe.

10 Haue wee not all one father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the covenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem, for Iudah hath defiled the holines of the Lorde, which he loued, and hath married the daughter of a strange god.

12 The Lorde will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iacob and him that offereth an offering vnto the Lorde of hostes.

13 And this haue yee done againe, and covered the altar of the Lorde with teares, with weeping and with mourning:

h I prescribed Levi a certaine Law to serue me, I serued me & set forth my glory with all humilitie and submission. k He sheweth that the Priest ought to haue knowledge to instruct others in the wordes of the Lorde. l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, & not to refuse it for himselfe. m Shewing, that whosoener doeth not declare Gods wil, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren. o Whereby they had bound themselves to God to bee an holy people. p They haue ioynted themselves in marriage with them that are of another religion. q That is, the Priests, r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

a He speaketh vnto them chiefly, but vnder them he contemneth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefices.

d Your feede fowen that come to no profice.

e You boast of your holines, sacrifices & feasts, but they shall turne to your shame, and be as vile as dung.

f The Priests objected against the Prophet that hee could not reprove them, but hee must speake against the priesthood, & the office established of God by promise, but hee sheweth, that the office is nothing slandered, when these villaines

and doing are called by their owne names.

g He sheweth what were the two conditions of the covenant made with the tribe of Leui: on Gods part, that hee would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his worde.

h I serued me & set forth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct others in the wordes of the Lorde.

l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, & not to refuse it for himselfe.

m Shewing, that whosoener doeth not declare Gods wil, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themselves to God to bee an holy people.

p They haue ioynted themselves in marriage with them that are of another religion.

q That is, the Priests.

r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

s Because

CHAP. II.

Threatnings against the Priests being seducers of the people.

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue he

because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, *Wherein?* Because the 1^o old hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is thee thy companion, and the wife of thy couenant.

15 And did not he make one? yet had he y abundance of spirit: and wherfore one? because he sought a godly seede: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, but put her away, saith the Lord God of Israel, yet see couereth the inuirtue under his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue wearied the Lord with your wordes: yet ye say, *Wherein haue wee wearied him?* When ye say, Every one that doeth euill, is good in the sight of the Lord, and he delighteth in them. Where is the God of iudgement?

Such as should be borne in lawful and moderate marriage wherein is no excess of lusts. a Containe your selues within your boundes, and be sober in minde, and bridle your affections. b Not that he doth allow diuorcement, but of the two faults he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his fault. d Ye murmured against God, because hee heard not you as those as ye called. e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord John Baptist, and of Christs office.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seeke, shall suddenly come to his Temple: euen the messenger of the couenant whom ye desire: behold, he shall come, saith the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the silver: hee shall euen fine the sonnes of Leui, and purifie them as gold and silver, that they may bring offerings vnto the Lord in righteousness.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and in the yeres afore.

5 And I will come nere to you to iudgement, and will bee a swift witness against the slothfayers, and against the adulterers, an against false swearers, & against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iacob are not consumed. He beginneth at the Priests that they might be lightes & shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: & therefore he accuseth the of ingratitude & sheweth that in that they are not dayly consumed, it is a token y he doeth still defend them, and so his mercie toward them neuer changeth.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vntome, and I will returne vnto you, saith the Lord of hostes: but ye sayde, *Wherein shall we returne?*

8 Will a man spolie his gods? yet haue ye spoyled me: but ye say, *Wherein haue we spoyled thee?* In tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may bee meate in mine house, and procure mee now here with, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and poure ye out a blessing without measure.

11 And I will rebuke the deuourer for your sakes, and ye shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stout against me, saith the Lord: yet ye say, *What haue we spoken against thee?*

14 Ye haue said, It is in vaine to serue God: and what profite is it that wee haue kept his commandement, and that wee walked humbly before the Lord of hostes?

15 Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shalbe to me, saith the Lord of hostes, in that day that I shal doe this, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and the wicked, betwene him that serueth God, and him that serueth him not.

only preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies, to all penitent sinners. q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods. r That is, forgive their sinnes, and gouerne them with my spirit.

CHAP. IIII.

The day of the Lords, before the which Eliash should come.

Behold, the day commeth, that shall burne as an oven, and all the proud, yea, and all that doe wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leave them neither roote nor branch.

2 But vnto you y feare my Name, shall as God should send him for the restoration of his Church,

the

a This is meant of John Baptist, as Christ expoundeth it, Lu. 7. 37. b Meaning, Messiah, as Psal. 40. 1. 7. dan. 9. 17. 24. c That is, Christ by whome the couenant was made & ratified. who is called the Angel or messenger of the couenant, because hee reconciled vs to his father: and is Lord or King, because he hath the government of his Church. d He sheweth y the hypocrites which wish so much for y Lords coming, will not abide when he draweth nere: for he will consume them and purge his & make them cleane. e He beginneth at the Priests that they might be lightes & shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: & therefore he accuseth the of ingratitude & sheweth that in that they are not dayly consumed, it is a token y he doeth still defend them, and so his mercie toward them neuer changeth.

h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them.

i Whereby the seruice of God should haue bene maintained, and the Priests, and the poore, relieved.

k Not having respect how much ye neede, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.

l Meaning, the caterpillar, and whatsoever destroyeth corne and fruites.

m The Prophet condemneth them of double blasphemie against God: first in that they sayd that God had no respect to them that serued him, and next: that the wicked were more in his fauour than the godly.

n They are not a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when

^b Meaning, Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephe. 5. 14. and he is called the sunne

the ^b sunne of righteousness arise and health shalbe vnder his wings, and yee shall ^c growe soorth, and growe vp as fat calves.

3 And ye shall tread downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shall doe this, sayeth the Lord of hostes.

4 ^d Remember the law of Moses my ser-

uant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.
5 Beholde, I will send you ^e Elijah the Prophet before the coming of the great and ^f fearefull day of the Lord.
6 And he shall ^e turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come ^h and smite the earth with cursing.
comparing to Elijah, ^f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance, ^g Hee sheweth wherein Iohns office shoulde stande: in turning of men to God and ioyning the father and children in one vnicie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iakob, ^h The seconde poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

nant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you ^e Elijah the Prophet before the coming of the great and ^f fearefull day of the Lord.

6 And he shall ^e turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come ^h and smite the earth with cursing.

^e This Christ ex- poundeth of Iohn Baptist, Mat. 11. 13, 14. who both for his zeale, and restoring of religion is aptly

compared to Elijah, ^f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance, ^g Hee sheweth wherein Iohns office shoulde stande: in turning of men to God and ioyning the father and children in one vnicie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iakob, ^h The seconde poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.



APOCRYPHA.

THE ARGUMENT.

THese bookes that followe in order after the Prophets vnto the newe Testament, are called A P O C R Y P H A, that is, bookes, which were not receiued by a common consent to be read and expounded publickly in the Church, neither yet serued to proue any poynt of Christian religion, save in as much as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and lest them not vterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. Esdras.

CHAP. I.

3 Iosias appointeth Priests, & keepeth the Passover. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachim appointed king. 53 The destruction of Ierusalem.

AND Iosias kept the * Passover to his lord in Ierusalem, and offered the Passover in the fourteenth day of the first moneth,

2 And appoynted the Priestes according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Ark of the Lord in the house, which Salomon the sonne of King Dauid had built,

4 And saide, Ye shall no more beare the Ark upon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maner of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passover, and make ready the sacrifices for your brethren, and keepe the Passover after the Lordes commandement given to Moses.

7 And Iosias gaue to the people that was present, thirte thousand lambes and kids with thre thousand calves.

8 These were given of the kings possessions according to the promise, to the people, and to the Priests, and to the Levites. Then gaue Heliias and Zacharias and Spelus the gouernours of the Temple, to the priests for the Passover two thousand five hundred sheepe, and thre hundred calves.

9 Furthermore, Iechonias, & Samaias and Nathanael his brother, and Sabias, and Chielus, and Joiam captaines gaue

to the Levites for the Passover five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests and the Levites stood in order, hauing unleavened bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the books of Moses: and thus they did in the morning.

12 And they roasted the Passover with fire as appertained, & they sod their offerings with perfumes in caldrons & pots, Exod. 12.8.

13 And let it be before all them that were of the people, and afterwarde they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the evening, & the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appoynted ordinances of Dauid, to wit, Asaph, and Azarias, and Eddimus, which was of the kings appointment. || Or. Iedusban.

16 And the porters were at every gate, so that it was not lawfull, that any should passe his ordinarie watch: for their brethren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passover.

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passover, and the feast of unleavened bread seven daies.

20 And there was not such a Passover kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passover, as did Iosias, and the Priests, and the Levites, and the Jewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passover kept.

23 The workes of Iosias were bright before

2. King. 23. 21.
2. Chron. 35. 1.

|| Or. Iehiel.

|| Or. Hefabias.
|| Or. Iehiel.
|| Or. Chereba.

before his Lord is a heart full of godliness.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned & did wickedly against the Lord, about every nation and kingdome, and grieved him with sensible things, so that the wordes of the Lord stood up against Israel.

25 ¶ Now after all these acts of Josias, it came to passe þ' whē Pharaos king of Egypt came to moue war at Carchamus vppō Euphrates, Josias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my war is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Josias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.

29 But he set himselfe in battell arap against him in the fildes of Megiddo, and the Princes came downe to King Josias.

30 And the king said vnto his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vpon the second chariot, & being come againe to Ierusalem he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Josias bewailed, pea, Ieremias the Prophet did lament for Josias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeyned in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of þ' histories of the kings of Iudea, & euery one of þ' acts þ' Josias did, & his glory, & his knowledge in the law of the Lord, and the things which he did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachas the sonne of Josias, & made him king in stead of his father Josias, when he was three and twentie peere olde.

35 And he reigned in Iudea & in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He reared also the people of an hundred talents of silver, & one talent of gold.

37 And the king of Egypt made Joacim his brother king of Iudea and Ierusalem.

38 And hee bound Joachas and his gouernours: but when he had taken Zarcas his brother, he led him away into Egypt.

39 Twentie and fure peere old was Joacim, when he reigned in Iudea & Ierusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaîne of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, & caried the away,

and let them in his Temple at Babylon.

42 But all his acts, and his prophaneation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, he was eightene peeres olde.

44 And hee reigned three moneths and ten dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a peere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Ierusalem, when he was one & twentie peere olde, and he reigned eleuen peeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was swoyne to king Nabuchodonosor, he sware himselfe by the name of the Lord, and fel away, & hardened his necke and his heart, & transgressed the lawes of the Lord God of Israel.

49 Also þ' gouernours of þ' people, & the Priests committed many things against the lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent his messenger to cal them back, because he spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes commanded the kings of the Caldeans to invade them.

53 These killed their pong men with the sword round about their holy Temple, neither did they spare pong man, nor maiden, neither olde man, nor childe among them.

54 But he deliuered them all into their handes, and all the holy vessels of the Lord, both great & small, with the vessels of the Arke of God: and they tooke, and carped as way the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, & brought them to naught, and those that were left by the sword, he carped away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

58 And that the lande might enioy her Sabbath all the time, that it was desolate, till seuentie peeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 Hee sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

17 * the first peere of the reigne of Cyrus King of the Persians, to fulfill the woorde of the Lord by the mouth of Ieremias,

2 The

¶ Or, by worship-
ping sensible crea-
tures.

2. Chron. 35. 20.

2. King. 23. 30.
2. Chron. 36. 1.

Ierem. 38. 31.

Ierem. 25. 18.
and 29. 10.

2. Chron. 36. 33.
Ezra. 1.

2 The Lord rapted by the spirit of Cyrus King of the Persians, and hee made proclamation throughout al his kingdom, euen by expresse letters,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole world,

4 And he hath comāded me to build him an house in Ierusalem, which is in Iudea,

5 If there be any therefore of pou of his people, let the Lord, euen his Lord be with him, & let him goe vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about those, I say, he are in his place, let them helpe him with golde and silver,

7 With giftes, with horses and cattell, and other things, which shall be brought, according to the vowes, into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, & of the tribe of Beniamin, and the Priests and Leuites, & all whose minde the Lord had moued to goe vp, and builde an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with silver & golde, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out h helpfulls of the Lord, which Nabuchodonosor had carried out of Ierusalem, & had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Spithidates his treasurer,

12 Whome they were giuen to of Nabassar the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and twentie vials, of golde thirtie, and of silver two thousand foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and silver, which they carped away, were five thousand, foure hundred, threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes King of the Persians ¶ Belenus, and Spithidates, and Cabellinus and Rathumus, and Beelsethminus, and Semellinus the secretarie, and others which were iopned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here folowing against them that dwell in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants Rathumus the writer of things that come to passe, & Semellinus the secretarie, and the rest of their counsell, and the Iudges which are in Coelosyria and Phenice,

18 Be it now therefore knotwen to our lord the king, that the Jewes which came by from you, are come to vs into Ierusalem,

that rebellious And wicked citie, and build the market places, and make by the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, go forward, wee thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and cities,

23 And the Jewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the king, wee declare it, that if this citie be built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice,

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelsethminus, & to Semellinus the secretarie, and to the rest of those that were iopned with them, and to the dwellers of Samaria, Syria and Phenice, these things that folowe.

26 I haue read the epistle, which ye sent to me: therefore I comādet, that it should be sought out, and it was founde, that this citie hath alwayes sacrificed against kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellinus the Secretarie & the rest, which were iopned with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius King of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences. Nowe when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, & to all the Princes of Meda and Persia,

2 And to all the gouernours and capitaines, & lieutenants that were with him, from India vnto Ethiopia of an hundred and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time threepoing men of the

Or, Shash-ba-
zar, or Sana-
bassar,

Efra 4. 6.
For, Byshelemin.

For, Shimsi.

the garde, keepers of the kings bobie, laide one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the king that gaue him great gifts, and great things in token of victorie,

6 As to weare purple, and to dunke in golde, and to sleepe in golde, and a chariot with bydes of golde, an head tye of fine linnen, and a chaine about his necke.

7 And he that sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And said, when þ king rose, they would giue him the writing, and whose sentence the king and the thre Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appoynted.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but truly ouercometh all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of egiptia, and the gouernours and the capitaines, and lieutenants, and the consuls,

15 And laide him downe in the Councill, and the writing was read before them.

16 Then he said, Call the pong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first beganne, which had spoken of the strength of wine,

18 And said on this maner, O pee men, howe strong is wine ! it deceureth all men that dunke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into top and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake at things by talents.

22 When men haue dunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swordes,

23 But when they are from the wine, they do not remeber what they haue done.

24 O pee men, is not wine strongest, which compellereth to do such things ? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approued. 47 And his petition granted.

Then the second which had spoken of the strength of the king, began to say,

2 O pee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them ?

3 But the king is yet greater: for he ruleth

all things, and is lord of them, so that they do all things that he commandeth them.

4 If he bid them: make war one against another, they doe it: if he sende them out against the enemies, they goe and breake downe mountaines and walles & towres.

5 They kill & are killed, and do not passe the commandement of the king: if they ouercome, they bring all to the king, aswell the spoiles as all other things,

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowed it againe, they reape it, & bring it to the king, and compel one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, kill, they kill: if he say, spare, they spare.

8 If he bid, smite, they smite: if hee bid them, spake desolate, they make desolate: if hee bid, build, they build.

9 If hee bid, cut off, they cut off: if hee bid, plant, they plant.

10 So al his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drunketh, & sleepech.

11 For these keepe him round about: neither can any one go and do his owne busines, neither are they disobedient vnto him.

12 O pee men, howe should not the king be strongest, seeing he is thus obeyed ! So he held his tongue.

13 ¶ Then the thirde which had spoken of women and of the truth (this was Zorobabel) began to speake,

14 O pee men, neither the mightie king, nor many men, nor wine is strongest: who then ruleth them of hath dominion ouer them? are they not women?

15 Women haue bozned the king, & all the people which beare rule by sea & by land.

16 Euen of them they were borne, and they nourished them which planted the vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and silver, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselves wholly vnto her, & gaze, & gaze vpon her, and all men desire her more then gold or silver, or any precious thing?

20 A man leaueth his owne father which hath nourished him, & his owne countrey, and is iopned with his wife.

21 And for the woman hee ioparbeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this ye may knowe that the women beare rule ouer you: doe ye not labour and trauaile, and giue and bring all to the woman?

23 Yea, a man taketh his sword and goeth forth to kill & to sleale, and to saile vpon the sea, and vpon rivers,

24 And hee seeth a lion & goeth in darkenesse, & when hee hath stolen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea,

for, pounds.

26 *Yea, many haue runne mad for women, and haue bene seruantes for them.*

27 *Many also haue perished and haue erred and sinned for women,*

28 *Now therefore doe pou not beleue me: is not the King great in his power? doe not all regions feare to touch him?*

29 *Yet I saue him and I name, the Kings concubine, the daughter of the famous Baccus, sitting on the right hand of the King,*

30 *And she tooke the crowne off the Kings head, and put it vpon her owne, and stroke the King with her left hand.*

31 *Yet in the meane season the King gaped and gazed on her: and if shee laughed at him he laughed: and if shee were angry with him, he did flatter her, that he might be reconciled with her.*

32 *Now then, O pee men, are not women more strong, seeing they doe thus?*

33 *¶ Then the King and the Princes looked one vpon another, and he began to speake of the truely.*

34 *O pee men, are not women stronger: great is the earth, and the heauen is high, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.*

35 *Is not he great that maketh these things: therefore the truely is greater and stronger then all.*

36 *All the earth calleth for truely, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vniust thing with it.*

37 *The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truely in them, and they perish in their iniquitie.*

38 *But truely doeth abide, and is strong for euer, and liueth and reigneth for euer and ener.*

39 *With her there is no receiving of persons nor difference: but shee doeth the things which are iust, and absteineth from vniust and wicked things, and all men fauour her workes.*

40 *Neither is there any vniust thing in her iudgement, & she is the strength and the kings doine and the power, and maiestie of all ages. Blessed be the God of truely.*

41 *So he ceased to speake, & then all the people cried and said, Truely is great and strongest.*

42 *Then the King said vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.*

43 *¶ Then he said to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest thy kingdom,*

44 *And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.*

45 *Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.*

46 *And now, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I re-*

quire therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 *¶ Then King Darius rising vp, killed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, & all that were with him, which went by to build Ierusalem.*

48 *And hee wrote letters to all the lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.*

49 *And hee wrote for all the Jewes, which went by out of the kingdom vnto Iudea, concerning their libertie, that no prince nor lieutenant, nor gouernour, nor steward should enter into their doores,*

50 *And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they held,*

51 *And that euery peece there should bee giuen for the building of the Temple twentie talents untill it were built,*

52 *And to maintaine the burnt offerings by on the altar euery day (as they had a commandement to offer seuentene) other ten talents to uery peece.*

53 *And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.*

54 *He wrote also touching the charges, and the Priests garment, wherein they should minister.*

55 *And hee wrote that they should giue the Levites their charges untill the house were finished, and Ierusalem built.*

56 *Also he wrote that they should giue pensions and wages to them that kept the citie.*

57 *And hee sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoever Cyrus had commaunded to doe, he also commanded to do it, and to send to Ierusalem.*

58 *And when the young man was gone forth, hee lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,*

59 *Saying, Of thee is the victorie, & of thee is wisdom, and of thee is glory, and I am thy seruant.*

60 *Blessed bee thou which hast giuen mee wisdom: for vnto thee I acknowledge it, O Lord of our fathers.*

61 *¶ So heeooke the letters, & went out and came to Babylon, and told all his brethren.*

62 *And they blessed the God of their fathers, because he had giuen them freedom and libertie.*

63 *To goe by and to build Ierusalem, and the Temple, where his name is renowned, and they reioiced with instruments of musike and ioi seuen daies.*

CHAP. V.

1 The number of them that returned from the captivity. 42 Their vowes and sacrifices. 54 The Temple begun to bee built. 66 Their enemies would gladly toyne with them.

19 They of Cariathiarus, twentie and five
they of Caphiras and Beroth, seuen hundred
fourtie & three: they of Piras, seuen hundred

36 These came by from || Thermelety, and
Theleras : Carathalat and Halar leading
them.

||Or, Carian
ianim.
||Or, Tirah

harfa, Can
thalar an

37 Neither coulde they thewe their families nor their stocke howe they were of Israel, the sonnes of || Adan the sonne of || Bar, the sonnes of || Jacoban, fye hundred fytie and foure two.

||Or, Delaias.
||Or, Tubia.
Exa 2.61.
||Or, Barzeleus.

38 And of the Priestes those which exercised the office of Priestes, and were not founde, the sonnes of || Abdia, the sonnes of || Accos, the sonnes of || Adius, * which had taken for wife Alogia, one of the daughters of || Berzelaius.

39 And was called after his name: and when the description of the hundred of these men had bene sought in the register, and coulde not bee founde, they were set apart from the office of Priestes.

||Or, Nebemias and Atharias.

40 For || Neemias and Atharias sayde to them, that they shoulde not be partakers of the holy things, till there arose an high Priest clothed with doctrine and truely.

||Or, fourtie or two thousand, three hundred and fytie.

41 So all they of Israel, from them of twelve peere olde, and litle childen, were fourtie thousand, besides men seruants and women seruantes, two thousande three hundred and fytie.

42 Their seruantes and handiwpdes were seven thousand, three hundred, fourtie and seven: the singing men and women, two hundred, fourtie and fye.

||Or, asses.

43 Camels, foure hundred thirtie and fye: and horses, seven hundred, thirtie and fye: mules, two hundred, fourtie and fye: beasts that bare the yoke, fye thousand, fye hundred, twentie and fye.

44 And there were of the gonerours after their families, which when they were come to the Temple in Ierusalem, bowed to build the house in his owne place according to their power.

||Or, of golde 22 thousande pound, and of silver, fye or.

45 And to giue to the treasure of the workes, a thousand pound in golde, and fye thousande pounde in silver, and an hundred priestly garments.

||Or, quarters. Exa 3.1.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy fingers and the porters, and all Israel in their villages.

47 ¶ But * when the seventh moneth was neere, & when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren rising vp, made ready the altar of the God of Israel.

49 To offer burnt offerings upon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they blessed the altar in his owne place, although all the nations of the land were their enemies and hated them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and evening.

Leuit. 23.34.

51 They kept also the feast of tabernacles, as it is * ordeined in the Lawe, and offered sacrifices euery day, as was requisite.

52 And afterwarde, the continuall oblations and offerings of the Sabbaths and of the newe moneths and of all holy feastes.

53 ¶ And all * they which had made any bowe to God, began to offer sacrifice vnto God in the first day of the seventh moneth, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse.

55 And charets to the Sidonians & to those of Tyrus to bring Cedar wood out of Libanus, which shoulde be brought by flotes to the haven of Ioppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second peere and seconde moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priestes and Leuites, and all they that came out of the captiuitie into Ierusalem.

57 And * layd the foundation of the house of God in the first day of the second moneth of the second peere, after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie peere olde ouer the workes of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of || Shasbiabon with the sonnes of Ioda, the sonne of || Eliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stood clothed with their long garments with muscull instruments and trumpets, and the Leuites the sonnes of || Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sing with loude voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loude voyce, praying the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, to wit, the Ancients, which had seene the former house,

64 Came to see the building of this with weeping and great crying, & many with trumpets and ioy cryed with loude voyce,

65 So that the people coulde not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda, and Benjamin heard it, they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, and Iesus, and the chiefe of the families, saide vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of || Asbassar, king of the || Assyrians, which brought vs higher.

70 Then Zorobabel, and Iesus, & the chiefe of the families of Israel said to them. It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

Exa 3.6.

Eccles. 49. 12.

||Or, Asbassar, or, Asbassar.

in Judea and Jerusalem diligently, as it is com-
manded in the Lawe of the Lord,

14 And carpe the gifts to the Lord of Israel
in Jerusalem, which I and my friends have
vowed: also all the golde and silver, which shall
be found in the countrey of Babylon apper-
taining to the Lord in Jerusalem,

15 With that which is given of the people
to the Temple of the Lord their God, that it
might be brought to Jerusalem, as well silver
as golde, for bullockes, and rammes, and lambes,
and things therunto pertaining,

16 That they may offer sacrifices to the Lord
upon the altar of the Lord their God, which is
in Jerusalem.

17 And whatsoever thou and thy brethren
will doe with the golde or silver, accomplish it
according to the will of thy God.

18 And the holy vessels of the Lord, which
are given thee for the use of the Temple of thy
God, which is in Jerusalem, thou shalt set be-
fore thy God in Jerusalem.

19 And what other things soever thou shalt
remember for the use of the Temple of thy God,
thou shalt give it out of the Kings treasure.

20 And I also King Artaxerxes have com-
manded the treasurers of Syria and Phenice,
that whatsoever Esdras, the Priest and reas-
der of the Lawe of the highest God, shall send
for, they shoulde give it him with all speede,
even to the summe of an hundred talents of
silver,

21 And likewise unto an hundred coxes of
corne, and an hundred pieces of wine and other
things in abundance.

22 Let all things be done to the highest God,
according to the Lawe of God with diligence,
that wrath come not upon the kingdome of the
King and of his finnes.

23 Also to pou it is commaunded, that of
none of the Priests or Levites, or holy singers
or porters, or ministers of the Temple, or of the
workemen of this Temple, no tribute nor taxe
be taken, nor that any have power to take them
in any thing.

24 Thou also, Esdras, according to the wis-
dome of God, ordaine iudges and governours,
that they may iudge in all Syria and Phenice
all those which are well instructed in the Lawe
of thy God, and teach those, which are not in-
structed.

25 And let all those which shall transgresse
the Lawe of God and the King, be diligently
punished, either with death, or other punish-
ment, either with penaltie of money, or banish-
ment.

26 ¶ Then Esdras the Scribe saide, Blessed
be the onely Lord God of my fathers, which
hath put this in the heart of the King to glori-
fie his house which is in Jerusalem.

27 And hath honoured me before the King,
and the counsellors, and all his friends and go-
vernours.

28 ¶ Therefore I was encouraged by the
helpe of the Lord my God, and gathered men
of Israel to goe with me.

29 These are the guides after their families
and order of dignities, which came up with me
out of Babylon in the reigne of Artaxerxes the
King.

30 Of the finnes of Phinees, Gersom, of the

finnes of Jehanar, Samael, of the finnes of
David, ¶ Ierus.

31 Of the finnes of Sechenias, of the finnes
of Phares, Zacharias, and with him were
counted an hundred and fiftie men.

32 Of the finnes of Salomon, Abellacnias
the sonne of Zacharias, and with him two hun-
dred men.

33 Of the finnes of Athor, Sechenias the
sonne of Jezolus, and with him three hundred
men: of the finnes of Abin, ¶ Deth sonne of
Jonathas, and with him two hundred and fiftie
men.

34 Of the finnes of Elam, ¶ Jettas sonne of
Gothias, and with him seientie men.

35 Of the finnes of Sapharias, Zarias,
sonne of ¶ Machael, and with him seientie men.

36 Of the finnes of Joab, ¶ Badias sonne of
Jezelus, and with him two hundred and twentie
men.

37 Of the finnes of ¶ Bani, ¶ Alalimoch
sonne of Jolaphias, and with him an hundred
and threescore men.

38 Of the finnes of Babi, Zacharias sonne
of Bebai, and with him twentie and eight
men.

39 Of the finnes of ¶ Nath, ¶ Johannes
sonne of Meatan, and with him an hundred and
tenne.

40 Of the finnes of Adonican the last: and
these are the names of them, Elphalat, ¶ Je-
ouel and ¶ Spias, and with them seientie men:
of the finnes of ¶ Bagouth sonne of ¶ Isaacus,
and with him seientie men.

41 ¶ And I gathered them together to the
flood called ¶ Cherass, and pitched our tents
there three dayes, and numbed them.

42 And when I had found there none of the
Priests nor Levites,

43 I sent to Eleazar and behold, there came
¶ Maathan, and ¶ Athathian, and ¶ Amarian,
and ¶ Joybon, and ¶ Nathan, ¶ Ennari, Za-
charian, and ¶ Esollamon the chiefe, and best
learned.

44 And I bade them to goe to Dabdens the
captaine which was in the place of the trea-
surie.

45 With charge to bid Dabdens and his
brethren, and the treasurers that were there, to
send to vs them, which shoulde offer sacrifice in
the house of the Lord.

46 And they brought unto vs by the migh-
tie hand of our Lord learned men of the finnes
of Eli, the sonne of Levi, the sonne of Israel,
to wit, ¶ Sisebebian and his finnes, and his bre-
thren being eighrene.

47 And ¶ Melia, and ¶ Minon, and ¶ Manian his
brethren of the finnes of ¶ Cananians with their
finnes, twentie persons.

48 And of the ministers of the Temple,
which David gave, and those which were ru-
lers over the worke of the Levites, to wit, mi-
nisters of the Temple two hundred and twenty,
of whom all the names were registered.

49 ¶ And ¶ I proclaimed a fast for the
pious men before the Lord to aske of him a
good iourney both for vs, and for them that
were with vs, for our children, and for our cats-
tell.

50 For I was ashamed to aske the King
footmen or horsemen, or conduct for safety
guard

Or, Hattus.

Or, Pabarb
Meab, Elia
erai.

Or, Jeriel.
Or, Obed.

Or, Iesaias.

Or, Mi-
chel.

Or, Obadi-
ah, sonne of
Iechiel.
Or, Baniab,
Esolomish.

Or, Asgad,
Iohannan
sonne of Ec-
cetban.

Or, Iebel.
Or, Semaia.

Or, Bagoh,
Vri, sonne of
Jhacurs.

Ezra 8. 15.

Or, Masma,
Aluathan,
Or, Iorib,
Elathan,
Zacharie, &
Mosollam.

Or, Anom,
Iesai.

Or, Cana-
nians.

Ezra 8. 21.

gard against our enemies,

51 Because we had said to the king, that the power of our Lord should be with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lord againe, according to these things, whom wee found favourable.

¶ Or, Serabias.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, Elechias and Adanias, and with them ten of their brethren.

54 And I weighed them the silver and the golde, and the holy vessels of the House of our Lord, which the King and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, six hundredth and fiftie talents of silver, and silver vessels of an hundredth talents, and an hundredth talents of golde.

56 And twentie golden basins, & twelue vessels of bras, of fine bras shyning like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the silver is a vowe to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the silver and the golde, and the vessels, and carried them to Jerusalem to the Temple of the Lord.

60 And we departed from the flood Ther, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our journey from all enemies. So wee came to Jerusalem.

61 And three daies bring past there, in the fourth day the silver that was weighed, and the golde was deliuered in the house of our Lord to Sharnoth the Priest, the sonne of Ioue.

¶ Or, Maris, moeth the sonne of Ioue.
¶ Or, Noedia, sonnes sonne of Bannus.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Josabad the sonne of Jethu, and Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rammes fourescore and thirtie.

65 Lambs thescofe and twelue, twelue goats for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelopia and Phenice, who honoured the people, and the Temple of God.

Exa. 9. 1.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Leuites haue not separated fro them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Canaanites, and Cherites, and Pherezites, and Ienussites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holp serbe is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holp garment, and I pulled the haire off mine head, and off my beard, and late me downe sorrowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I late very sad till the evening sacrifice.

72 Then I rose from the fast with my clothes togne, and the holp garment, and bowed my knees, and stretched forth mine handes to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Pea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, wee with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And nowe howe great hath thy mercie bene, O Lord, that there should be left vs a roote and name in the place of thine holinesse!

78 And that thou shouldest reuile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but hee gaue vs fauour besoye the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and saye by Zion that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And nowe, O Lord, what shall wee say, hauing these things: for wee haue transgressed thy commandements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 ¶ Because the land, which ye goe to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse.

83 Therefore nowe pee shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes.

84 Neither shall you desire to haue peace with the for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, O Lord, thou hast forborne our sinnes.

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Law, and to mixe vs with the uncleannesse of the people of the land.

87 Mightest not thou bee angrie with vs to destroy vs, so that thou shouldest neither

leane his roots, nor seebe, nor name?

88 But, O Lord of Israel, thou art true: for there is a root left, even vnto this day.

89 Beholde, wee are now before thee with our iniquities, neither can wee endure before thee for these things.

90 ¶ And as Edras prayed and confessed and wept, and lay upon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem of men & women, and young children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of Ieiel the sonnes of Israel, crying out, said, O Edras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lords to put away all our wives, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Lawe of the Lords, rise vp and put it in execution.

94 For to thee doeth it apperteyne, and wee are with thee to make thee strong.

95 Then Edras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they swaie.

CHAP. IX.

7 After Edras had read the law for the strange wives, they promise to put them away.

Then Edras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliash,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscated to the Temple, and hee cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Benjamin, came together within three dayes, into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Edras arose and said to them, We haue sinned: for wee haue married strange wives, so that we haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wives.

10 Then all the multitude cried out and said with a loud voyce, We will doe as thou hast said.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor

of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wives of our families, tarry:

13 And let the Priests and Judges come out of all places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.

14 Then Jonathas Isaacs sonne, and Ezechias sonne of Ithacan were appointed concerning these things, and Holotham and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Edras the Priest also chose him certeyne men, chiefe of the families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them: he had married strange wives in the first day of the first moneth.

18 And there were founde of the Priests, which had married strange wives,

19 Of the sonnes of Iesus, the sonne of Joseder, and of his brethren ¶ Haphias, and Eleazar, and Josibus, and ¶ Jonadan.

20 Who also gaue their handes to cast out their wives, and offered a ramme for their reconciliation in their purgation.

21 And of the sonnes of Emmer, ¶ Ananias, and Zabebus, and Canes, and Samirus, and Hieriel, and Azarias.

22 And of the sonnes of ¶ Phasit, Elionas, Haphias, Emnelus, and Nathanael, and Ozielus, and Talias.

23 And of the Leuites, ¶ Jorababus, and Semis, and Colius, who was called Calitas, and Parheus, and Doudas, and Jonas.

24 Of the holp Singers, ¶ Eliazurus, Bachurus.

25 Of the porters, ¶ Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, ¶ Hierimas, & Edras, and Helihas, and Haelus, and Eleazar, & Misias, & Banaias.

27 Of the sonnes of ¶ Elaphathamas, Zacharias, and Hierielas, and Hieremoth, and Medias.

28 And of the sonnes of ¶ Xamoth, Eliabas, Elchimus, Dhomus, Jarimoth, and Sabatus, and Sardus.

29 Of the sonnes of ¶ Webai, Joannes, and Ananias, and Josabad, and Emathas.

30 Of the sonnes of ¶ Hani, Dalmus, Hasmuchus, Jedatias, Jafabus, Jafael, and Hieremoth.

31 And of the sonnes of ¶ Abdi, Maathus, Hoolias, Laccimus, and Haidus, & Hathanias, and Selchel, and Bahinus, & Hanaasas.

32 And of the sonnes of Anias, Elionas, and Meas, and Helihas, and Sabbeus, and Simon a Cholimite.

33 And of the sonnes of ¶ Alom, Alcanus, and Hathanias, and Hamaia, Eliphalet, and Hanaas, and Semer.

34 And of the sonnes of ¶ Hani, Jeremias, Doudus, Dmatrus, Inel, Hama, and Hacharias, and Amos, Carabason, and Enathus, and Haminatananus, Eliafis, Daimus,

and Chali, Samis, Seleuias, Nathanas, and of the sonnes of Doroas, Sells, Etril, Hailus, adi, Enram, Samatas,

¶ Or, Iahasia.

¶ Or, Thecuia.

¶ Or, Maasias.

¶ Or, Iedaliah.

¶ Or, Anani,

and Zabab.

¶ Or, Haphur,

Elonai, Ma-

asias, Jef-

mael.

¶ Or, Obridel,

and Alcia.

¶ Or, Iosabad,

Semei.

¶ Or, Galias,

and Bazar.

¶ Or, Sallum.

¶ Or, Iohiel.

¶ Or, Teremoth

and Helias.

¶ Or, Zachone,

Elidias, Eli-

fib.

¶ Or, Sabad,

and Sardai.

¶ Or, Bebe.

¶ Or, Iosabat,

and Emab.

¶ Or, Bani,

Olam, Mal-

luch, Iedai,

Iafib.

¶ Or, Addin,

Natus,

Lacur,

Banias.

¶ Or, Bezelel,

Balmu, Ma-

nassit.

¶ Or, Hasam.

¶ Or, Mash-

remas, Mo-

thias,

¶ Or, Ban,

Jeremias,

Enram,

Samatas,

Ezra. 10. 1.

¶ Or, Ieiel.

Ezra. 10. 6.

Samatas, Sambis, Iosiphus.

35 And of the sonnes of Etyna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wives, and put them away with their children.

37 And the Priests and the Levites dwelt in Jerusalem, and in the countrey, the first day of the seventh moneth, and the children of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bene given by þe Lord God of Israel.

40 Then brought Esdras the chiefe priest the Lawe to all the multitude, both man & woman, and to all the Priests, that they might heare the Lawe the first day of the seventh moneth.

41 And hee read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest and reader of the Lawe, stood upon a pulpit of wood that was prepared.

43 And there stood by him ¶ Matgathias, Sammus, Ananias, Azarias, Durias, Ezecias, Balasamus, at his right hand,

44 And at his left hand ¶ Phadaius, and Sait, Melchias, Nothafaphus, Phabarias.

45 Then Esdrasooke the booke of the Lawe before the multitude (for hee sawe honou-

rally before them all)

46 And they all stood upright when he expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Jesus, and ¶ Anus, and Sarabias, ¶ Or, Bani, and Abinus, and Jacobus, Sabaraias, Nistamas, Paaiamas, and Galtas, Azarias, and Joazabbus, and Ananias, and Biatas the Levites lift up their hands, and fell downe on the ground, and worshipped the Lord,

49 And taught the Lawe of the Lord, and stood also earnestly upon the reading.

50 Then sayde ¶ Aththarates to Esdras the chiefe Priest and Reader, and to the Levites, ¶ Or, Nehemias, that taught the multitude in all things, This day is holy unto the Lord, and all haue wept in hearing of the Lawe.

51 Goe therefore and eate the fatte meates, and drinke the sweet drinckes, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sone: for the Lord God will glorifie you.

53 So the Levites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, & to give presents to them that had not, and to make good chere.

55 For they were not filled with the wordes wherewith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reproosed for their unfaithfulness. 30 God will haue another people, if these will not be reformed.

¶ He second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sabdor, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Abie, the sonne of Sammoth, the sonne of Arna, the sonne of Azias, the sonne of Borsith, the sonne of Abisai, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Levi) which Esdras was prisoner in the land of Esdres, in the reigne of Artaxerxes king of Persia.

4 * And the word of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue provoked me vnto wrath, and despised my counsels.

8 Wilt thou off them the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a

rebellious people.

9 Howe long shall I forbear them, vnto whom I haue done so much good?

10 * Many kings haue I destroyed for their sakes: ¶ Pharaon with his seruants and all his armie haue I smitten downe. Exod. 14. 28.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys, Tyris and Sidon, and iosh. 8. 12. haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue ledde you thorow the Sea, and haue given you a sure sway, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest. Exod. 14. 29. ¶ Or, street. Exod. 3. 10. and 4. 14.

14 * I gaue you light in a pillar of fire, and great wondrous haue I done among you: yet haue ye forgotten me, saith the Lord. Exod. 13. 21.

15 Thus saith the Almighty Lord, The quailles * were a token vnto you: I gaue you tents for safegard, wherem ye murmured: Exod. 16. 13. ¶ al. 104. 40.

16 And ye triumphed not in my name for the destruction of your enemies, but ye yet murmur still.

17 Where are the bene fites that I haue done for you? when ye were hungry in the wilderness, * did ye not crie vnto me? ¶ Num. 14. 3.

18 Saying, Whyp halt thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had yre vpon your mourninges, and gaue you Manna to eate: * so ye did eate W/d. 160. Angels

Neh. 8. 1.

¶ Or, Mattheias.

¶ Or, Pedaias.

Exod. 7. 1.

Isa. 58. 1.

Angels food.

Num. 20. 11.
Mish. 11. 4.

20 * When ye were thirstie, did not I cleave the stone, and waters did flowe out to satisfie you? from the heate I couered you with the leaues of the trees,

If. 4. 5. 4.

21 And I gaue you fatte countreys: I cast out the Canaanites, the Hittites, and Philistines before you: * What shall I doe more for you, sayth the Lord?

Exod. 15. 23.

22 Thus saith the Almightye Lord, * When ye were in the wilderness at the bitter waters, being athirst, and blaspheming my name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the tree sweet.

Exod. 32. 8.

24 What shall I doe vnto thee, O Jacob? thou * Juda wouldst not obey: I will turne me to other nations, and vnto those will I giue my name, that they may keepe my lawes.

If. 1. 15.

25 Seeing yee haue forsaken me, I will also forsake you: when ye aske mercie of me, I will not haue pittie vpon you.

26 * When yee call vpon mee, I will not heare you: for ye haue defiled your hands with blood, and your feete are swift to commit murthers,

27 Although yee haue not forsaken mee, but your owne selues, sayth the Lord.

28 Thus saith the Almightye Lord, Haue I not praped you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

Mat. 23. 37.

29 That yee would be my people, as I am your God, and that ye would be my children, as I am your father?

If. 1. 13.

30 * I gathered you together as an henne gathereth her chickens vnder her wings: but nowe what shall I doe vnto you? I will cast you out from my sight.

31 * When you bring gifts vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken & slaine, and toge their bodies in pieces, whose blood I will requen, sayth the Lord.

33 Thus saith the Almightye Lord, Your house shall be desolate: I will cast you out as the wilde doth the fawltie.

34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleene me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 * I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they beleene the things that I say.

38 Now therefore brother, behold what great glorie, & see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Jacob, Elias, Amos, Micah, Joel, Abdias, Jonas,

40 Senn, Abacur, Sophonias, Aggeus,

Zacharias, and Malachias (which is called also the messenger of the Lord.)

C H A P. II.

Malac. 3. 1.

The Synagogue finder fault with her owne children.

18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, sayth vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you by with gladnesse, but with sorrow and heavinesse haue I lost you: for yee haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my covenant.

6 That thou bring them to confusion, and their mother to a spople, that their kindred be not continued.

7 Let their names bee scattered among the heathen: let them be put out of the earth, for they haue despised my covenant.

Gen. 19. 24.

8 Doe vnto thee, Misra: for thou hidest the vnrightheous in thee: O wicked people, remember * what I did vnto Sodom and Gomorrah.

9 Whose land is wred with clouds of pitch, and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almightye Lord.

10 * Thus saith the Lord vnto Eldras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get mee glorie by them, & giue them the euermolting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of opiment: they shall neither labour nor be wearie.

13 Go ye, and ye shall receive it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.

14 Take heaven and earth to witnesse: for I haue abolished the euill, and created the good: for I line, sayth the Lord.

15 Spother, embrace thy children, and bring them by with gladnesse: make their feet as fall as a pillar: for I haue chosen thee, sayth the Lord.

16 And those that be dead, will I raise by from their places, & bring the out of the granes: for I haue known my name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, sayth the Lord.

18 I will send thee my seruants Elai and Terrinie to helpe thee, by whose counsel I haue sanctified and prepared for thee twelue trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and hony, & seuen mightie mountaines, wherupon they grow roses and lilies, where by I will fill thy children with top.

20 Execute iudice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked,

21 Heale the wounded, and sicke : laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my clearenesse.
22 Keepe the olde & the pong that are with in thy wailes.

Job 1. 17.

23 * Wherefoeuer thou findest the dead, take them and burie them, and I will giue thee the first place in my resurrection.

24 Hide still, O my people, and rest : for thy quietnesse shall come.

25 Flourish thy children, O thou good nurse: stablish their seete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauinesse cometh, other shall weepe and be sorrowfull, but thou shalt be merie, and haue abundance.

28 The heathen shall enue thee, and shall doe nothing against thee, saith the Lord.

29 Mine handes shall curre thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercy vnto them: for I am mercie full saith the Lord Almighty.

32 Embrace thy children, vntill I come and shewe mercy vnto them: for my foundaimes runne ouer, and my grace shall not faile.

33 I Elias receiued a charge of the Loide vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commaundement of the Loide.

34 And therefore I say vnto you, O ye heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euertlasting rest: for he is neere at hand, that shall come in the ende of the world.

35 Be ready to the reward of the kingdom: for the euertlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this world: receiue the ioye of your gloyp: I testifie my fauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heauenly kingdom.

38 Rise and stand vp, and behold the number of those that are sealed for the sealt of the Loide,

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Loide.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Lawe of the Loide.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Loide, that thy people which haue bene called from the beginning, may be sanctified.

42 * I Elias saue vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the middes of them there was a pong man higher in stature than them all, and vpon euery one of their heads he set crownes, and was higher then the others, which I much

maruelled at.

44 So I asked the Angel, and said, Who are these, my Lord?

45 Who answered, and said vnto me, These be they that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the name of God: nowe are they crownded, and receiue the palmes.

46 Then said I vnto the Angel, What pong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 He answered, and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then beganne I greatly to commend them, that had stand so strongly for the name of the Lord.

48 Then the Angel saide vnto me, For thy way, and tell my people, what, and howe great wonders of the Lord God thou hast seene.

C H A P. III.

4 The wondrous workes, which God did for the people, are recited. 31 Esaias maruaileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

1 In the thirtieth yeere after the fall of the citie, Ias I was at Babylon, I lay troubled vpon my bed, & my thoughtes came vnto mine heart.

2 Because I saw the desolation of Sion, and the wealth of them that dwell at Babylon.

3 So my spirit was sore mooued, so that I began to speake fearefull wordes to the most High, and said,

4 O Loide, Loide, thou spakest at the beginning when thou alone plantedst the earth, and gauest commaundement vnto the people,

5 * And a body vnto Adam, without soule, Gen. 2. 7. who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And leddest him into Paradise, which thy right hand had planted, & enter the earth brought forth.

Or, went forward.

7 Euen then thou gauest him commaundes ment to loue thy way: but he transgressed it, and immediately thou appointedst death to him and his generation, of whom came nations, tribes, people, and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commaundments. Gen. 6. 12.

9 * But at the time appointed thou broughtest the flood vpon these that dwell in this world, and destroyedst them. Gen. 7. 10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam, 1. Pet. 3. 20. Per thou ledest one, euen * Noe, with his household, of whom came all righteous men.

12 And when they that dwell vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Noe when thou liued wickedly before thee, * thou diddest chuse thee a man from among them, whose name was * Abraham. Gen. 12. 1. Gen. 17. 5.

14 Whom thou loudest, and vnto whom onely thou shewdest thy will.

15 And madest an euertlasting covenant with him, promising him that thou wouldest neuer forsake his seede. Gen. 21. 2. 3. Gen. 25. 23.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and diddest

Reu. 7. 9.

biddest chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

Exod. 19. 1.
dent. 4. 10.
17 And when thou leddest his seede out of Egypt, * thou broughtest them by to mount Sina,

18 And inclinedst the heauens, and bowedst downe the earth, & didst moue the ground, and cause the depths to shake, and diddest astonish the world.

19 And thy gloz went thowolue fource gates of fire, with earthquakes, winde and colde, that thou mightest giue the lawe vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Per tookest thou not away from them the wicked heart, that thy lawe might bring forth fruite in them.

Gene. 3. 6.

21 For * Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse iopned with the lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the peres were brought to an ende, * till thou biddest raise thee by a seruant called Dauid,

1. Samuel

16. 13.

2. Sam. 5. 1.

and 7. 5. 13.

24 * Whom thou commaundedst to builde a cite vnto thy Name, to call vpon ther therein with incense and sacrifice.

25 When this was done many peeres, the inhabitants forsooke thee,

26 Following the wapes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy cite ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and saue their wicked deedes without number (for this is the thirtieth peere that I see many trespassing) I was discouraged.

30 For I saue, howe thou sufferedst them that sime, & sparedst the wicked doers, whereas thou hast destroyed thine owne people, and persecuted thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleened thy testimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there throughout the heathen, and I see them florish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse nowe in the ballance, and theirs also that dwell in the worlde, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath to kept thy commandements?

36 Thou shalt surely finde y Israel by name hath kept thy precepts, but not the heathen.

C H A P. II II.

2 The Angel reproveh Estras, because he seemed to enter into the profound iudgements of God.

And the Angel that was sent vnto me, whose name was Uriel, answered,

2 And saide, Thine heart hath taken too much vpon it in this worlde, and thou thinkest to comprehend the wapes of the Highest.

3 Then saide I, Yea, my Lord. And he answered me, and saide, I am sent to shewe thee three wapes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shewe thee also the way that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I saide, Tell on, my Lord. Then saide he vnto me, Goe thy way, weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and saide, what man is borne, that can doe that, which thou requirest me, concerning these things?

7 And he saide vnto me, If I should aske thee howe deepe dwellings are in the middes of the sea, or howe great springes are in the beginning of the depth, or howe great springes are in the stretching out of the heauen, or which are the borders of Paradise,

8 Veradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He saide moeouer vnto me, Thine owne things, and such as are growen by with thee, canst thou not knowe?

11 Howe shouldest thou be able to comprehend the wapes of the Highest, and nowe outwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and saide, * I came Iudg. 9. 8.
to a forest in the plaine where the trees helde a 2. chr. 25. 18.
counsell,

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and saide, Come, let vs goe by and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stood by and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and saide, Verily it is a foolishly purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

Isa. 55. 8, 9.
Isa. 3. 31.
1. cor. 2. 13,
14.

the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and saide, I beseeche thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a re- proche to the heathen, and for what cause the people whome thou hast loued, is giuen ouer to wicked nations, and why the lawe of our fa- thers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro through the world as the grasshoppers, and our life is a very feare, and wee are not thought worthy to obtaine mercie.

25 But what wilt he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searcest, the more thou shalt maruile: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this worlde is full of vnrightheousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euil is sowne, but the destruction thereof is not yet come.

29 If the euil nowe that is sowne, bee not turned vpside downe, and if the place where the euil is sowne, passe not away, then cannot the thing come, that is sowne with good.

30 For the come of euil seede hath bin sowne in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And howe much shall hee bring forth vntill the harvest come?

31 Ponder with thy selfe, howe much fruite of wickednesse the copie of euil seede bringeth forth,

32 And when the stalkes shall be cut downe, which are without number, how great an harvest must be prepared.

33 Then I answered, and sayd, Howe, and when shall these things come to passe? wheresfore are our peeres fewe and euill?

34 And he answered me, saying, Hast not to bee aboue the most High: for thou labourest in vaine to be aboue him, though thou endeavour neuer so much.

35 Did not the soules also of the righteous ask the question of these things in their chambers, saying, Howe long shall I thus hope? and when cometh the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and sayde, When the number of the seedes is filled in pou: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be mooued or shaken, til the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for one sake peraduenture the har- vest of the righteous is not fulfilled, because of

the sinne of them that dwell vpon earth.

40 So he answered mee, and sayd, Goe, and aske a woman with childe, when shee hath ful- filled her nine moneths, if her wombe may keepe the birth any longer withm her.

41 Then said I, yea, Lord, she cannot. And hee sayde vnto mee, In the graue the places of soules are like the wombe.

42 For as the that is with childe, hasteth to escape the necessitie of the crauell, so doe these places haste to deliuer those things that are committed vnto them,

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayde, If I haue founde grace in thy sight, and if it bee possible, and if I be merite therefore,

45 Shewe mee whether there bee more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he sayd vnto me, Stand on the right side, and I will expownde thee this by ex- ample.

48 So I stoode, and beholde, a hot burning ouen passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before me a watrie cloude, and sent downe much raine with a storme: and when the storme raine was past, the dyops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the dyoppes, and as fire excedeth the smoke, so the portion that is past, hath the vpper hand, and the dyops and the smoke were much.

51 Then I prayed, and sayde, May I liue, thinkest thou, vntill that time? O what shall come to passe in those dayes?

52 He answered me, and sayd, Of the tokens whereof thou askest mee, I can tell thee a parte: but I am not sent to hee thee of thy life: for I doe not know it.

C H A P. V.

1 In the latter times truth shall bee hidde. 10 Un- righteousnesse and wickednesse shall reigne in the world. 23 Israel is reuelled, and God deliuereth them. 35 God doeth all things in season.

N Euertheless concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall bee hid, and the land shall bee barren from faith,

2 And * iniquitie shall bee increased more then thou hast seene nowe, or hast heard in time past.

3 And it shall come to passe that one shall set in foote, and thou shalt see the lande desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shall suddenly shine againe in the night, and the spoone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be mooued.

6 And he shall rule, of whom they hope not that dwell vpon earth, & the soules shall change place.

Mat. 24. 12.

29 And when he talked with me, behold, I looked a little vpon him beſore whom I ſtood.

30 And theſe wordes ſaid he vnto me, I am come to ſhew thee þ time of the night to come.

31 If thou wilt pray againe, and ſaſt ſeuen daies more, I wil tel thee moze things, & greater then theſe, which I haue heard in the day.

32 For thy voyce is heard beſore the highſt: ſurely the mighty hath ſeene thy righteous dealing: he hath ſeene alſo thy chaſtite, which thou haſt kept ſince thy youth.

33 Therefore hath he ſent me to ſhew thee all theſe things, and to ſap vnto thee, Be of good comfort, and feare not,

34 And haſte not in the vaine conſideration of the fiſt times, noꝝ make haſte to the latter times,

35 And after this I wept againe and ſaſted ſeuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the eight night was mine heart bered with in me againe, and I began to ſpeake beſore the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoule was in diſtreſſe.

38 And I ſaid, O Lord, thou ſpakeſt expreſſy in the fiſt creation (euen the fiſt day) and commandedſt * that the heauen & the earth ſhould be made, and the woꝝke followed thy woꝝd.

39 And then was there the ſpirit, and the darkneſſe was on euer ſide with ſilence: there was no mans voyce as yet created of thee.

40 Then commandedſt thou a bright light to come forth out of thy treaſures, þ it might giue light to thy woꝝke.

41 Vpon the ſecond day thou createdſt the heavenly arie, and commandedſt it, that going betweene, it ſhould make a diuiſion betweene the waters, that the one part might remaine as ſhore, and the other beneath.

42 Vpon the third day thou commandedſt, that the waters ſhould be gathered together in the ſeuenth part of the earth: fire partes diſt thou by, and kept them to the intent that of theſe there ſhould be that ſhould ſerue thee, beſing ſeruen of God and riled.

43 Alſoone as thy woꝝde went forth, the woꝝke was incontinently made.

44 For immediately great and immerable fruite did ſpying vp, and many and diuers pleaſures for the taſte, and flowers of vncchangeable colour, and odours of a moſt wonderfull ſnell, and theſe things were created the third day.

45 * Vpon the fourth day thou createdſt the light of the Sunne, and of the moone, and the order of the Starres,

46 And gaueſt them a charge, to do * ſeruiſe euen vnto man that was for to be made.

47 And vpon the fiſt day thou ſaideſt vnto the ſeuenth part * where the waters were gathered, that it ſhould bring forth beaſtes, as ſoules and fiſhes: and it was ſo.

48 For the burnme waters, and without liſe brought forth liuing things at the commaundement of God, that the nations might prayſe thy wonderous woꝝke.

49 Then diſideſt thou prepare two liuing things: the one thou calledſt Behemoth, and the other thou calledſt Annathan,

50 And diſideſt ſeparate the one from the oꝝ

ther: for the ſeuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gaueſt one part, which was byed by the third day, þ he ſhould dwell in the ſame part, wherein are a thouſand hills.

52 But vnto Annathan thou gaueſt the ſeuenth part, that is wet, and haſt prepared him to deuour what thou wilt, & when thou wilt.

53 Vpon the ſixt day thou gaueſt commaundement vnto the earth, that beſore the it ſhould bring forth beaſtes, cattell and creeping things.

54 And beſides this Adam, whom thou maideſt loꝝde ouer all the woꝝkes which thou haſt created, of him come we all, and the people alſo, whom thou haſt ſpoken.

55 All this haue I ſhoken beſore thee, O Lord, becauſe thou haſt created the woꝝld for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt declared them that they are nothing beſore thee, but be like vnto ſpette, and haſt compared their riches vnto a droppe that falleth from a beſſell.

57 And now, O Lord, behold, theſe heathen which haue bene reputed as nothing, haue begun to be loꝝdes ouer vs, and to deuoure vs.

58 And we thy people (whom thou haſt called the fiſt boꝝne, the onely begotten, and thy ſeruent loꝝer) are giuen into their hands.

59 If the woꝝlde then bee created for our ſakes, why haue we not the inheritance thereof in poſſeſſion? oꝝ how long ſhall we ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie, 12 God aduerſityſeth all in time. 28 The comming and death of Chriſt. 32 The reſurrexion and laſt iudgement. 43 After the which all corruption ſhall ceaſe. 48 All fell in Adam. 59 The true liſe. 62 The mercies and goodneſſe of God.

And when I had made an ende of theſe wordes, there was ſent vnto me an Angel, which had bene ſent downe to me the night afore.

2 And he ſapd vnto mee, By, Eſdras, and heare the wordes that I am come to tell thee.

3 And I ſapd, Speake on, my God. Then ſapd he vnto me, The ſea is ſet in a wide place, that it might be deepe and great,

4 But preſuppoſe that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the ſea to looke vpon it, and to rule it? If he went not thowow the narrow, how could he come into the broad?

6 There is alſo another thing: a citie is builded, and ſet vpon a byoad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire & the water, ſo that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thowow the perill beſore it, howe could hee receiue his inheritance?

Gen. 1.1.

Gen. 1.14.

Gen. 1.14, 15
Luk. 4.19.

Gen. 1.20.

10r, Enuch.

10 And I said, It is so, Lord. Then saide he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrowe, full of sorowe and trouble: they are but fewe and euill, and full of perils, and very painefull.

13 For the entrances of the fowle world were wide and free, and brought immortall fruite.

14 If then they that are liuing labour not to enter by these strait and darke things, they cannot attaine to those things that are hid.

15 Why then disquierest thou the selfe, seeing thou art corruptible? and why art thou mortuall, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, loyde, * seeing thou hast ordered in thy lawe, that the righteous should inherite these things, and that the vngodly should perish.

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he saide vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Lawe of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoide punishment.

22 Nevertheless, they were not obedient vnto him, but spake against him, and imagined vaine things.

23 And deceived themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his lawe, & refused his promises: they haue vnfaihtfully broken his ordinances, & haue not performed his workes.

25 And therefore, Eldras, vnto the empyre are empyre things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the hyde shall appeare, and he shall come forth, and be seene that now is vnder the earth.

27 And whosoener shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce with him foure hundred peeres.

29 After these same peeres shall my sonne Christ die, and all men that haue life.

30 And the world shall be turned into the olde silence for seven dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seven dayes, the world that is yet asleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and inferies shall be inly away, and long suffering shall haue an ende.

34 Justice onely shall continue: the truely shall remaine, and faith shall be strong.

35 The wycke shall followe, and the reward shall be shewed: the good deedes shall be of force, and vngodlinesse shall beare no more rule.

36 Then saide I, * Abraham prayed first for Gen. 18. 23. the Sodomites, and * Ioyles for the fathers Exo. 32. 3. 18. that sinned in the wilderness.

37 And they that came after him, for Israel in the time of Achaz and Samuell.

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 2. Sa. 24. 17. 2. Chr. 6. 14.

39 * And Elias for those that receiued raine, 1. King. 17. 21. & 18.

40 And * Ezechias for the people in the time of Sennacherib, and diuers other for many. 42. 45. 2. King. 19. 15

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also now?

42 Then he answered me, and saide, This present life is not the ende: oft times honour is reuered in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: incontinencie shall be cut off: righteousness shall growe vp, and the vertue shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and saide, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after deaht to feare punishment?

48 O Adam, what hast thou done? * for in Rom. 5. 18. that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there be promised an immortal life, when we doe the workes that bring death?

50 And that an everlasting hope should be promised vs, seeing that we betide our selues to deadly vancities?

51 And that there should be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall paradise should be shewed, whose fruite remaineth incorruptible, whererin is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in displeasing places)

55 And that the faces of them, which haue beene, shall be abscinded,

abstained, should shine more then starres, if our faces be blacker then bakenesse?

56 For while we liued, we did not remember when we did vnrighreously, that we should suffer after death.

57 Then answered he me, and saide, This is the maner of the bartell, which man, that is voyne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said; but if he get the victorie, he should receiue the thing that I said.

59 For this is the life, whereof *Esdras* spake *Deut. 30. 19.* vnto the people, while he liued, saying, *Chuse thee life that thou mapest liue.

60 Fewertheless, they beleued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauynesse should not so be to their destruction, as iop should come vnto them, to whom saluation is perswaded.

62 I answered then and said, I knowe, Lord, that the most high is called mercifull, in that he hath mercie vpon them, which are not yet come to that worlde,

63 And that hee hath pittie on those that walke in his lawe,

64 And that * he is patient; for he long suffereth those that haue sinned as his creatures,

65 And that he is liberrall: for he will giue as much as needeth,

66 And that hee is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the worlde could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if hee gaue not of his goodnesse, that they which haue done euill might be relished from their wickednes, the ten thousand part of men should not remaine aliu.

69 And if he, being iudge, forgauē not those that he healed with his voyde, and tooke away the multitude of sinnes,

70 There should peradventure be very fewe left in an innumerable multitude.

C H A P. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniuers.

And he answered me, saying, The most high made this worlde for many, but the worlde to come for fewe.

2 I will tell thee a similitude, *Esdras*. As when thou askest the earth, it shall say vnto thee, that it giueth much earthy matter to make pots, but little dust that golde cometh of, so is it with the worke of this worlde.

3 * There be many created, but fewe shall be saved. *Mat. 20. 16.*

4 Then answered I, and said, Then shall I be by the wit, *Esdras* my soule, and denounce vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreate thee, that thou mapest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruit of it, to wherby euery one which is corrupt, may liue, who

can set himselfe for many?

7 For thou art alone, & we all are one worke, manshipp of thine hands as thou hast said.

8 For when the body is fashioned nether in the wombe, and thou hast giuen it members, thy creature is preferred by fire and water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that continueth, and that which is contained, shall both be preferred, and when time is come, the wombe, being preferred, delivereth the things that grewe in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it by with thy righteousnesse, nurrest it in thy lawe, and reformest it with thy iudgement.

13 Thou sleapest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commaundement, that the thing also which is made, might be preferred.

15 Nowe therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am loy,

16 And for thine inheritance, for whose cause I mourne: for *Israell*, for whom I am wofull, and for *Jacob*, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faultes that dwell in the land.

18 But I haue heard the hidden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I will speake before thee. The beginning of the wordes of *Esdras*, before he was taken by:

20 O Lord, thou liuest for ever, which bearest holdest from above that which is about, and in the ayre,

21 Whose throne is ineffimable, and his gloze incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fir, whose worde is true, and sayings stedfast, whose commaundement is strong, and gouernement terrible,

23 Whose looks byeth by the depthes, and wrath maketh the mountaines to melt away as the thing beareth witness.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature;

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will,

29 Let it not bee thy will to destroy them, which haue lined like beastes, but looke vpon them that haue clerely taught thy law.

30 Take not displeasure with them, which appeare worse then beastes, but loue them, that alway put their trust in thy righteousnesse and glosp.

31 For we and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towards vs which haue no works of righteousnesse.

33 For the righteous, which haue lapde by many good works, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortal generation, that thou shouldest bee to grieued towards it?

35 * For verely there is no man among them that be bozne, but hee hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Ioyde, thy righteousnesse and thy goodnesse shall be praised, if thou bee mercifull vnto them, which haue not the substance of good works.

37 I Then answered he me, and sayd, Some things had thou spoken aright, and according vnto thy words it shalbe.

38 For I will not verely consider the works of them, before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, & I will remember the pilgrimage, the saluation & the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, & planteth many trees, and yet alway the thing that is sown, cometh not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then and sayde, If I haue found grace, let me speake.

43 Like as the husbandmans seede perissheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perissheth man, which is created with thine handes, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Ioyde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou art faire off, that thou shouldest loue thy creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrightheous.

48 In this also thou art maruillous before the Higheth,

49 In that thou hast humbled thy selfe, as it becometh thee, and hast not iudged thy selfe

woorthie to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shall lue in the latter time, because they shall walke in great vnde.

51 But learne thou for thy selfe, and seeke out the glosp for such as be like thee.

52 For vnto pou is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the cite is builded, and rest is prepared, perfect goodnesse and absolute wisdom.

53 The roote of euill is sealed by from pou: the weaknesse and moth is destroyed from pou, and into hell fleeth corruption to be forgotten.

54 Sorowes are banished away, and in the end is shewed the treasure of immortalitye.

55 Therefore alke thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Wherefore, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knewe that they should die. Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made ready for pou: so is thirst and paine prepared for them: for God woulde not that man should not perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnrightheous vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, O Ioyde: thou hast shewed me the many wondrous, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

C H A P. I X.

5 All things in this world haue a beginning and an end, 10 Torments for the wicked after this life.

15 The number of the wicked is more then of the good.

20 The leues ingratitude: 36 Therefore they perish.

38 The vision of a woman lamenting.

I E answered me then, and said, Measure the time with it tokens, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an earthquake in the world, and an vprose of the people, Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, even from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And enery one that shall escape safe, and shall be deliuered by his works, and by the faith wherein he haue beleene

1. King. 8.
46. 2. coro.
6. 36.

Gen. 4. 4.

8 Shall be preserved from the said perils and shall see my salvation in my lampe, and within my borders: for I have kept me holp from the world.

9 Then shall they have vitie of themselves, which now have abused my waives: and they that have cast them out despitefully, shall dwell in paines.

10 For such as in their life have received benedictions, and have not knowne me,

11 But have abhorred my lawe, while they were per in libertie, and when they had perleasure of amendment, and would not understand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull, to knowe holwe the vngodly shall be punished, but inquire howe the righteous shall be saved, and whose the world is, for whom it is, and when.

14 Then answered I, and said,

15 I have afore saide that which I say nowe and will speake it hereafter, that there be many more of them which perish, then of them that shalbe * saved.

16 As the flood is greater then a dyop.

17 And he answered me, saying, As the field is, so is also the feede: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared a world, which was not yet made for them to dwell in that now time, no man spake against me.

19 For then enery one obeyed, but nowe the manners of them that are created in this world, that is made, are corrupted by a perperuall feede, and by a lawe, wherout they cannot rid themselves.

20 So I considered the world, and beholde, there was perill, because of the deuites, that were sprung up into it.

21 Yet when I sawe it, I spared it greatly, and have kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are boyme in vaine: and let my grape bee kept, and my plant, which I have dressed with great labour.

23 I feared the lest, if thou wilt cease seven daies more (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eate onely of the flowers of the field, and eate no fleshy, nor drinke wine, but the flowers onely.

25 And pray vnto the most High continually: then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee, into the field, which is called Wadath, and there I sate among the flowers, and did eate of the herbes of the field, and the meat of the fowle sacrificed me.

27 And after seven daies, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and so say,

29 O loyde, when thou wouldest shew thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wilderness, in a place where

no man dwelleth, in a barren place, when they came out of Egypt,

30 And especially spakest vnto them, saying, Heare mee, O Israel, and marke my wordes, thou seed of Jacob.

31 For beholde, I sowe my lawe in you, that it may bring forth fruite in you, and that you may be honoured by it for ever.

32 But our fathers which received the lawe, kept it not, neither observed thine ordinances, neither did the fruite of the lawe appeare, neither could it, for it was thine.

33 * For they that received it, perished because they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiveth seed, or the sea a ship, or a vessel meat and drinke, if that perish wherem a thing is sown, or wherem any thing is put,

35 Likewise the thing that is sown, or is put therein, and the things that are received, must perish: so the things that are received, doe not remaine with vs: but in vs it cometh not to passe.

36 For we that have received the lawe, perish in sinne, and our heart also which receiveth it:

37 But the lawe perisheth not, but remaineth in his force.

38 And when I spake these things in mine heart, I looked about me, and vpon the right side * I sawe a woman, which mourned sore, and lamented with a loud voice, and was grieved in heart, and rent her clothes, and she had althes vpon her head.

39 Then I left my thoughts, wherem I was occupied, and turned me vnto her,

40 And sayd vnto her, Wherefore wepest thou? why art thou so sory in minde?

41 And she sayd vnto me, Sir, let me alone, that I may bewaile my selfe, and increase my sorow: for I am sory bereaved in my minde, and brought deep sorow.

42 Then I sayd vnto her, What aplethly thee? tell me.

43 And she said vnto me, I thy servant have bene barren, and have had no child, having an husband thirtie peeres.

44 And euery houre, and euery day these thirtie peeres I pray to the most High day and night.

45 And after thirtie peeres God heard mee thine handmaide, and looked vpon my miserie, considered my trouble, & gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

C H A P. X.

Esdras and the woman that appeareth vnto him, come mince together.

But when my sonne went into his chamber, he fell downe, and died.

2 Then we all murthered the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fledde, and am come into this field

Chap. 8. 3.
mat. 20. 16.

Chap. 10. 44

Exod. 19. 9.
and 24. 3.
deut. 4. 12.

felbe as thou feest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, untill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman above all other, feest thou not our heauinesse, and what cometh vnto vs?

7 For Sion our mother is all wofull and is for afflicted, and mourneth extremely.

8 Seeing we be all now in heauinesse, and make our moine (for wee be all sorrowfull) art thou sorry for one sonne?

9 Demaund the earth, and she shall tell thee that it is thee which ought to mourne for the fall of so many that growe vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorry but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast boyne with trauell, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Nowe therefore withholde thy sorowe in thy selfe, and beare constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receivest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she saide vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for holm man ny falles hath Sion: Use of good comfort because of the sorowe of Ierusalem.

21 For thou feest that our sanctuarie is laide waste: our altar is broken downe: our Temple is destroyed:

22 Our Psalterion fainteth, and the song cealeth, and our mirth is banished away, and the light of our candlesticke is quenched, and the Arke of our covenant is taken away, and our holy things are defiled, and the name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Lewites are caried into captivity, and our virgins are defiled, and our widues ransomed, and our righteous men spoiled, and our children destroyed, and our pong men are brought in bondage, and our strong men are become weak,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beaurp shined suddenly, and her countenance was bright, so that I was affraide of her, and mused what it might be,

26 And behold, immediately she cast out a great voyce, very fearefull, so that the earth shooke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I affraide, and cryed with a loud voyce, and said,

28 Where is Daniel * which caused me to come into many and deepe considerations, and in mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And hee, I lap as one dead, and mine understanding was altered, and he tooke me by the right hand and comforted me, and let me vpon my seate, and said vnto me,

31 What apleth thee? and why is thine understanding bereft? and the understanding of thine heart? and wherefore art thou sorry?

32 And I saide, Because thou hast forsaken me, and I haue done * according vnto thy wordes: I went into the fildes, and there haue I seene things, and see that I am not able to expresse.

33 Then saide he vnto me, Stand by manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, and heare that I doe not know.

36 Whis mine understanding decreied, or doeth my mind, being haue, erre?

37 Nowe therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then he answered me, and saide, Heare me, and I will enforeme thee, and tell thee wherefore thou art affraide: for the most High hath reuelled many secret things vnto thee.

39 Hee hath seene thy good purpose, that thou art sorry continually for thy people, and makest great lamentation for Sion.

40 This therefore is the understanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But nowe feest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she tolde thee of the beauty of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and where as she tolde thee (euen she which thou feest nowe as a citie builded)

45 And as touching that she said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon builded it againe.

Chap. 4. 2.

Chap. 5. 20.

the citie, and offered offerings: then bare the barren a sonne.

47 And where as she told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But where as she tolde thee that her sonne, as his chance was, died when she came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which haue chaunced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art foy in thy mind, and because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her gloyp, and the fairenesse of her beaultie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commaunded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart bee afrayd, but goe in, and see the beaultie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed above many, and art called with the most High among the few.

58 But to morrow at night thou shalt remaine here.

59 And the most High shal shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commaunded me.

CHAP. XI.

1 The vision of an eagle coming forth of the sea, & of her feathers. 37 Of a lion coming out of the forest.

Then saue I a dreame, and beholde, there came vp from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & behold, he spread her wings ouer all the earth, and all the windes of the aire blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became like the feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, & no man spake agaynst her, no not one creature vpon earth.

7 I sawe also that the eagle stode by vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: keepe euery one in his owne place, and watch by course.

9 But let the heads be preferred for the last,

10 After the lesse, I saw that the voyce went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood up, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, & said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, & then appeared no more.

20 Then I looked, and behold, in proccesse of time the feathers that followed, stode by on the right side, that they might rule also. & some of them ruled, but within a while they appeared no more.

21 For some of them were set by, but ruled not.

22 After this I looked, & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, & five wings.

24 Then saue I also that two wings denuded themselves from the side, and remained vnder the head, that was vpon the right side: for the sourse continued in their place.

25 So I looked, and behold, the vnderwings thought to set by themselves, and to haue the rule.

26 Then was there one set by, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 Then I sawe that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, & did eate by the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

right side denouced it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke befoze thee, and consider the thing that thou seest.

37 So I sawe, and beholde, as it were a lyon that roareth, running hastily out of the wood: and I sawe that he sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Yet not thou that that of 4 foure beastes remaine, whō I made to reigne in my world, that by them the end of tines might come,

40 And the fourth is come, and hath ouercome all the beastes that were past: a hath power ouer the world with great fearefulness, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with decrees?

41 For thou hast not iudged the earth with truth.

42 Seeing thou hast troubled 4 mecke, thou hast hurt the peaceable, and thou hast loued spars, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vnto the most High, and thy pride vnto the sight.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious beards, and thy wicked claws, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that the map hope for the iudgement and mercie of him that made her.

C. H. A. P. XII.

The declaration of the former visions.

And when the Lion spake these wordes to the Eagle, I sawe,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set by themselves to reigne, whose kingdome was small and full of bypries.

3 And I sawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and said vnto my spirit,

4 Doe, this hast thou done vnto me in that thou searest out the wayes of the most High.

5 Doe, yet am I weak in my minde, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, I will beseech the most High, that he will comfort me vnto the ende,

7 And I said, O Lord, Lord, I have found grace befoze thy sight, and if I am in such wise, chee be many others, and these prayes in words be come by before thy face,

8 Comfort me, and thou me the former the interpretation and difference of this horrible sight, that thou hast perfectly reuolued vnto me.

9 Seeing thou hast iudged me woorthie to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come by from the sea, is the kingdome which was seene in the vision of thy brother Daniel. Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise by a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were befoze it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him, that arise eight kings, whose time shall be but small, and their peeres swift, and two of them shall perish.

21 But when the mid time cometh, there shall be sure kept a time, whyles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heads resting this is the interpretation,

23 In his last dayes that the most High raise by three kingdomes, and shall call againe many things into them, and they shall haue the domination of the earth.

24 And of this, that dwelt threm, with much grace aboue all those that were befoze them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sworde shall denoue them.

28 For the sworde of the one shall denoue the other: but at the last shall be slayn by the sworde himselfe.

29 And whereas thou sawest two vnder wings, that were attached to the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath repleyned for their ende, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising by out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her by right business with all the wordes that thou sawest.

32 This is the vnder which the most High hath becomen.

hath kept for them, & for their wickednesse unto the end, and he shall repproue them, and cast be-
fore them their spoiles.

33 For hee shall see them aloue in the iudge-
ment, and shall rebuke them and correct them.

34 For he will deliuer the residue of imp pro-
ple by affliction, which are preferred vpon imp
bojders, and hee shall make them topfull, vntill
the coming of the day of iudgement, whereof
I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and
these are the interpretations.

36 Thou onely hast bene teete to know this
secret of the most high.

37 Therefore write all these things that thou
hast seene in a booke, and bidde them,

38 And teach them the wise of the people,
whose hearts thou knowest may comprehend
and keepe these secrets.

39 But waite thou here yet seuen dapes mo,
that it may be shewed thee whatsoeuer is plea-
seth the most high to declare vnto thee: & with
that he went his way.

40 And whē all the people perceiued, that the
seuen dapes were past, and I not come againe
into the cite, they gathered them all together,
from the least vnto the most, and came vnto me,
and spake vnto me, saying,

41 What haue we offended thee? of what es-
ill haue we done against thee, that thou forsake
kest vs, and sittest in this place?

42 For of all the people thou onely art left
as a grape of the vine, and as a candle in a
darke place, and as an haueu of thy preferred
from the tempest.

43 Wee not the evils which are come vnto
vs, sufficient?

44 If thou then forsake vs, how much bet-
ter had it bene for vs, that wee had bene burnt
also as Sion was burnt?

45 For wee are no better then they that died
there: and they wept with a loud voyce. Then
answered I them, and said,

46 We of good comfort, O Israel, and be not
heauie thou house of Jacob.

47 For the most high hath you in remem-
brance, & the Almighty hath not forgotten you
in temptation.

48 As for mee I haue not forsaken you, nei-
ther am I departed from you, but am come in-
to this place to pray for the desolation of Sion,
that I might seeke interce for the lowe estate of
your sanctuary.

49 And now go your way home euerie man,
and after these dapes will I come vnto you.

50 So the people went their way into the ci-
tie, as I commanded them:

51 But I remained still in the fildes seuen
dapes, as he had commaunded me, and did eate
one of the flowers of the field, and had my
meate of the herbes in those dapes.

CHAP. XIII.

3 The vision of a wind coming forth of the sea, 3
Which became a man. 5 His properties & power against
enemies. 21 The declaration of this vision.

AN D after the seuen dapes I dreamed a
dreame by night.

2 And behold, there arose a wind from the sea,
and it moued all the waues thereof.

3 And I looked, & behold, there was a mighty
man with the thousands of heauen: & when
he turned his countenance to looke, all things
trembled: that were seene vnder him.

4 And when the voyce went out of his
mouth, all they burned that heard his voyce, as
the earth saileth when it seeth the fire.

5 After these things I saw, and behold, there
was gathered together a multitude of men out
of number, fro the foure winds of the heauen, to
fight against the man that came out from the sea.

6 And I looked, and behold, he graued him-
selfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or
place whereout the hill was grauen, and I
could not.

8 I sawe after these things, and beholde, all
they which came to fight against him, were soze
afraid, and yet they durst fight.

9 Neuerthelesse, when he saw the fiercenesse
of the multitude that came, hee lifted not vp his
hand: for he held no sword nor any instrument
of warre,

10 But onely, as I sawe, he sent out of his
mouth, as it had bene a blast of fire, and out of
his lippes the winde of the flame, and out of his
tongue he cast out sparkes and stormes.

11 And they were all mixt together, even this
blast of fire, the winde of the flame, and the great
storme, & fell with violence vpon the multitude
which was prepared to fight, and burnt them
vp all, so that of the innumerable multitude
there was nothing seene, but onely dust & smell
of smoke. When I sawe this, I was afraid.

12 Afterward sawe I the same man come
downe from the mountaine, and calling vnto
him another peaceable multitude.

13 And there came many vnto him, some
with topfull countenance, and some with sad:
some of them were bound, and some brought of
them that were offered: & I was sicke through
great feare, and abashed, and said,

14 Thou hast shewed thy seruant these won-
ders from the beginning, and hast counted mee
woorthie to receiue my prayer.

15 Shew me now therefore the interpreta-
tion of this dreame.

16 For thus I consider in mine understand-
ing, Woe vnto them that shall bee left in those
dapes, and much more woe vnto them that are
not left behind.

17 For they that were not left, were in hea-
uiness.

18 Nowe understand I the things that are
hid vp in the latter daies, which shal come both
vnto them and to those that are left behind.

19 Therefore are they come into great perill,
and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger,
should fall into these, and see the things to
come hereafter, then to passe away as a cloud
out of the world.

21 Then answered he mee, and said, The
interpretation of the vision will I shew thee,
and I will open to thee the thing that thou hast
required.

22 Whereas thou hast spoken of them that
are left behind, this is the interpretation.

23 He that shal beare the danger in that time,
hee shal keepe himselfe. They that bee fallen
into daunger, are such as haue workes and faith

faith toward the most mightie.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man coming by from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behind.

27 ¶ And where as thou sawest, that out of his mouth there came a blast with fire and smoke,

28 And that he neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against an other, cite against cite, and place against place, * and nation against nation, and realme against realme.

Mat. 24. 7.

32 When this cometh to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne be reueiled, whom thou sawest goe by as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall bee gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared & builded, as thou sawest the hill graven sooth without any hands.

37 And this my sonne shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest,

38 And into tormentes like to flame, wheres by they shall bee tormented: and without any labour will he destroy them, even by the Lawe, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him,

2. Cor. 17. 3.

40 Those are the ten tribes which were carried away captiues out of their owne land, * in the time of Dauid the King, whom Salmanaasar the king of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe sooth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entered in at the narrow passages of the riuer Euphrates.

Exod. 14. 27.
10. 3. 15. 16.

44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.

10. 1. 1. 1. 1. 1.

45 For thow the countrey there was a great iourney, euen of a pere and a halfe, and the same region is called ¶ Mesareth,

46 Then dwelt they there untill the latter time: and when they come sooth againe,

47 The most High shall hold still the springs of the riuer againe, that they may goe thow: therefore sawest thou the multitude peaceable.

48 But they that bee left behind of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine.

50 And then shall hee shew great wonders vnto them.

51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man coming by from the mids of the sea?

52 And hee said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightned.

54 For thou hast forsaken thine owne lawe, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee þ rewards with the most High: and after three other daies I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praying the most High for the wonders which hee did in time,

58 Which he gouerneth, and such things as come in their seasons: & there I sate three daies.

CHAP. XIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

Vpon the third day I sate vnder an oke, and beholde, there came sooth a voyce vnto me out of the bush, and said, Elias, Elias was.

2 And I said, Here am I, Lord, and stood by vpon my feete.

3 Then said he vnto mee, * In the bush I reueiled my selfe, and spake vnto ¶ Moyses, when my people serued in Egypt.

Eno. 3. 2. 8.

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season.

5 And I told him many wonders, & shewed him the secretes of the times and the ende, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay by in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt bee taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, untill the times be ended.

9 For the world hath lost his pouthy, and the times

times begin to waere olde.

10 For the woyle is diuided into twelue partes, and tenne partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore let thine house in order, and reforme thy people, and comforte such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee moztall thoughts: cast away from thee the burdenes of men, and put off now the weake nature,

14 And let adde þ most grieuous thoughts, and haste thee to depart from these times.

15 For greater evils then thou, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the evils be increased vpon them that dwell therein.

17 For the truth is hid farre away, and lies are at hand: for now hasteth the diuion to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Beholde, O Lord, I will gaue as thou hast commanded me, and reforme the people, which are present: but they that shall be bozne afters ward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy lawe is burne, therefore no man knoweth the things that are done of thee, or the workes that thalbe done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bin done in the world since the beginning, which was written in thy lawe, that men may finde the path, and that they which will liue in the latter daies, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fourty daies.

24 But prepare thee many hore tables, and take with thee these fine, Sarea, Dabria, Selema, Ecanus, and Miel, which are ready to write swiftly,

25 And come hither, and I will light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou thewe secretly vnto the wise: to morowe this houre shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, & said,

28 Heare these wordes, O Israel,

29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

30 And receiued the Law of life, which they kept not, which he also haue transgressed after them.

31 ¶ Then was the land, euen the land of Sion parced among you by lot: but your fathers and ye also haue done vnrightheously, and haue not kept the wapes, which the most High commaunded you.

32 And for so much as hee is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren

among you.

34 Therefore if so be that ye will subdue your owne understanding, and reforme your heart, ye shall be kept aliuie, and after death ye shall obtaine mercie.

35 For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtydaies.

37 So I tooke the five men, as he commaunded me, and we went into the felde, and remained there.

38 The next day, beholde, a voyce called me, saying, Eldras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drinke it, mine heart had understanding, and wisedome grew in my breast: for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue understanding vnto the five men, that they wrote the hie things of the night, which they understood not.

43 But in the night they did eate bread, but I spake by day, and helde not my tongue by night.

44 In fourty daies, they wrote two hundred and foure bookes.

45 And when the fourty daies were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the woyle shal be vnto us, and thou maye reade it.

46 But keepe þ seuenth last, that thou maiest giue them to the wise among thy people.

47 For in them is the betne of understanding, and the fontaine of wisedome, and the riuier of knowledge: and I bid so.

CHAP. XV.

1 The prophesie of Eldras is certaine. 2 The evils that shall come on the worlde. 3 The Lord will avenge the innocent blood. 4 Egypt shall lament. 5 Sedition. 6 And punishment vpon the Kings of the earth. 7 Cursed are they that sinne. 8 Troubles and warres vpon the whole earth. 9 God is the reuenger of his elect.

Beholde, spake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulness of the speakers trouble thee, that spake against thee.

4 For every vnfaithfull shall die in his vnfaithfulness.

5 Beholde, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquity hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in þ things that they doe wickedly.

8 Beholde,

Gen. 47. 4.

After 7. 53.

Reuel. 6. 10.
and 19. 2.

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust cry continually.

9 I will surely avenge them, saith the Lord, and receive vnto me all the innocent blood from among them.

10 Beholde, my people is ledde as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mighty hande, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shal mourne, and the foundations thereof shal be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Doe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stande by to fight against another with swordes in their handes.

16 For there shall bee sedition among men, and one shall invade another: they shall not regard their king, and the princes shall measure their doings by their power.

17 No man shall desire to goe into a citie, and shall not be able.

18 Because of their wylde the cities shall bee troubled, the houses shall bee as a yde, men shall feare.

19 A man shal haue no pite byn his neyghbour, but shall destroy their houses with the sword, and their goods shalbe spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they do yet this day vnto my chosen, so will I doe also, and recompense them in their boyme: thus saith the Lord God,

22 My right hand shal not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Doe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: desile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereyth hee them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and pee shall remaine in them: for God will not deliuer you, because pee haue sinned against him.

28 Behold, an horrible vision cometh from the East,

29 Where generations of dragons of Arabia shall come out with many charers, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the Boies of the forest, and shall come with great power, and stand against them in batell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the upper hande, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and keepe silence by their power, and shall flee.

33 From the lande of the Assyrians shall the enimie besiege them, & consume some of them, and in their hose shall bee feare and dread, and strife among their kings.

34 Beholde clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall be from the sword vnto the belly,

36 And the doing of man vnto the Camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shall bee afraine, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise, and shal open it with the cloude, which hee rapted by in wrath, and the starre, rapted to feare the East and West winde, shalbe destroyed.

40 And the great and mightie cloudes shall be lit by, full of wrath, and the starre, that they may make all the earth as a yde, and them that dwell therein, and that they may powre out ouer euery his place, and lifted by, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all felides may bee full, and all riuers with the aboundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the meadowes, and their coine.

43 And they shall goe with a straight course vnto Babylon, and make it afraine.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe by vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.

46 I And thou Asia, that art partaker of the hope of Babylon, and the gloyp of her person,

47 Doe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoyedom, that they might please and gloyp in thy touers, which haue alway desired to commit whoyedom with thee.

48 Thou hast followed her that is hated in all her works, and in her inuentions: therefore saith God,

49 I will

for, we st.

49 I will send plagues vpon thee, widows hood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the gloyp of thy powter shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the loners shall not be able to resceue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwaye flaine my chosen, exalting the stroke of thine hands, and sapd out their death, when thou wast drunken,

54 Set forth þe beaultie of thy countenance?

55 The reward of thy whoresdome shall be in thy bosome: therefore shall thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so wil God doe vnto thee, and will deslaine thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountains shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as unhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flaine citie, and shall roote out one part of thy land, and consume the portion of thy gloyp, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods & all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carpe away captyue, and shall spoyle thy substance, and marce the beaultie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria. 18. 38
Of the evils that shall come vpon the world, with admonition how to gouerne themselves in afflictions. 54. To acknowledge their sinnes, and to commit themselves to the Lord. 55 Whose mightie prouidence and iustice is so hereuerenced.

Woe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Crie your selues with sacke and haire cloth, and mourne your children, and be forp: for your destruction is at hand.

3 A sword is sent vnto you, & who wil turne it backe? a fire is sent among you, and who wil quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungrie Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the gloyp of his power.

9 For strong is his right hand, that bendeth the bow: his arrows that hee shooteth, are sharpe, and shall not misse, when they bein to be shot into the endes of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon earth.

11 The fire is kindled, and shall not bee put out till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowles and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for al these things they wil not turne from their wickednesse, nor bee alwaye mindfull of the scourges.

17 Behold, vitailles shall bee so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perishe with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shall bee ripe, but who shall tread them? for all places shall bee desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olives in the place where olives growe, or among other trees,

24 As when a vineyard is gathered, there are left some grapes of them þe diligently sought through the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, and the fields thereof shall waie olde, and her waies and all her parhes shall growe full of thornes, because no man shall trespasse therethrough.

27 The virgins shall mourne, hauing no hidegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their hidegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Beholde the word of the Lord, receiue it: beleeue not the gods of whome the Lord speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a travelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two of three houres afore the paines come vpon her body, and when the child commeth to the birth, they crie not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the woide shall mourne, and the sorowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that flees: he that buyeth, let him be as one that will lose.

35 Who so occupieth marchandise, as he that winneth not: and hee that buildeth, as he that shall not dwell therein:

36 Hee that soweth, as one that shall not reape: he that curbeth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and people their goods, and ouerthrowe their houses, and take their children captiue: for in rapine and famine shall they get their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I be angrie against them for their sinnes, saith the Lord.

42 As a wofull enemy an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when shee decketh her selfe, and shall accuse her openly, when hee shall come that shall bydle the author of all sinne vpon earth.

44 And therefore bee ye not like therunto, nor to the works thereof: for of euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Beholde, the Lord knoweth all the works of men, their imaginations, their thoughts and their hearts.

47 * For asloone as he sayd, Let the earth be made, it was made: let the heauen be made, and it was created.

48 His word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vaul: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to poure out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and understanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidden things in the secrets of the earth,

55 He knoweth your intentions, and what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your works, and will put you all to shame.

57 And when your sinnes are brought forth before men, ye shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, and how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Judge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shall take away certaine of you, & shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and a deni-der-foot.

62 For in euery place & cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like madde men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shall the trial of my chosen appeare, as the golde is tried by the fire.

66 Heare, O my beloued, saith the Lord: Beholde, the dayes of trouble are at hand, but I will deliuer you from them: bee not ye afrayed: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselves up.

68 Woe vnto them that are bounde with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is thurte by, and is appointed to be deuoured with fire.

Tobit.

CHAP. I.

1 Tobit's parentage, 3 His godlineſſe. 6 His equitie. 8 His charitie and proſperitie. 23 He ſleeth, and his goods are conſecrate. 25 And after reſtored.

Tobias being captiue among the Aſſyrians did not leaue the way of trueh.



HE booke of the wordes of Tobit the ſonne of Tobiel, the ſonne of Ananuel, the ſonne of Abuel, the ſonne of Gabael, of the ſeede of Iſrael, and of the tribe of Naphtalim,

Or, Salma-nasar.
2. King. 17. 3

2 Who in the time of Aſeneſſar king of the Aſſyrians was * led away captiue out of Eſſib, which is at the right hand of that citie, which is called properly Naphtalim, in Galilee as beſide Aſer.

Tobias was mercifull,

3 I Tobit haue walked all my life long in the way of truth and iuſtice, and I did many things liberally to the biethren, which were of my nation, and came with me to Aſineue into the land of the Aſſyrians.

4 And when I was in mine owne countrey in the land of Iſrael, being but peong, all the tribe of Naphtalim my father ſell from the houſe of Ieruſalim, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice there, where the Temple of the tabernacle of the moſt High was conſecrated, and built vp for all ages.

3. King. 12. 30.

5 * Howe all the tribes, which fell from God, pea, and my father Naphtalims houſe offered to the heifer called Baal.

He fled from idoles.
Exod. 22. 29.
Leuit. 12. 6.

6 But I (as it was ordained to all Iſrael by an enſtablishing decree) went alone often to Ieruſalem, at the feaſts, * bringing the firſt fruites, and the tenth of beaſts, with that which was firſt thyme, and offered them at the altar to the Priests the children of Aaron.

7 The firſt tenth part I gaue to the Priests the ſonnes of Aaron, which inhabited in Ieruſalem: the other tenth part I ſolde, and came and beſtowed it euery pere at Ieruſalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Deboia my fathers mother had commanded me: for my father left me as a pupil.

He marieth to wife Anna, which beareth to him Tobias.
Num. 36. 7.
Gen. 43. 32.

9 I Furthermore when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 I But when I was led captiue to Aſineue, all my biethren, and thoſe which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my ſelfe from eating,
12 Becauſe I remembered God with all mine heart.

Hee found grace in the ſight of Sal-mannar.
Or, ſinne.
Or, in Ra-ges a citie of Media.

13 Therefore the moſt High gaue me grace and ſanour befoze Aſeneſſar, ſo that I was his puruepor.

14 I And I went into Media, and I deliuered tenne talents of ſiluer to Gabael, the ſon of Gabrias, in the land of Media.

15 But when Aſeneſſar was dead, Sennacherib his ſonne reigned in his ſtead: whole ſtate becauſe it was troubled, I coulde not goe into Media.

Or, Salma-nasar.
The charitie of Tobias,

16 I But in the time of Aſeneſſar, I gaue many almes to my biethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I

ſawe any of my kinred dead, or caſt about the walles of Aſineue, I buried him.

18 And if the King Sennacherib had ſlaine any, when he * was come and fled from Iudea, I buried them ympt (for in his wrath he killed many) but the bodies were not found when they were ſought for of the King.

19 Therefore when a certene Aſineuite had accuſed me to the King, becauſe I did burie them, I hid my ſelfe: and becauſe I knew that I was ſought to be ſlaine, I witheld my ſelfe for feare.

20 Then all my goods were ſpoiled, neither was there any thing left me beſides my wife Anna, and my ſonne Tobias.

21 Neuertheleſſe * within ſixe & ſixtie dayes, two of his ſonnes killed him, and they fled into the mountaines of Arrathy, and Sarchedonus his ſonne reigned in his ſtead, who appointed ouer his fathers accounts and ouer all his domeſticall affaires Achiacharus my brother Ananels ſonne.

22 And when Achiacharus had made a requeſt for me, I came againe to Aſineue: nowze Achiacharus was cupbearer and keeper of the ſigner, and ſeward, and ouerſaw the accounts: So Sarchedonus appointed him next vnto him, and he was my brothers ſonne.

2. King. 19. 35. 36. 37. 37. 36. 37. eccl. 48. 18.

22. 1. mac. 7. 41. 2. mac. 8. 19.

Tobit fleeth from the face of Sennacherib.

2. King. 19. 37. 2. ebr. 32. 21.

Tobit returneth.

CHAP. II.

2 Tobit calleth the ſunthill to his table. 3 Hee leaueh the feaſt to burie the dead. 10 Howe hee became blinde. 13 His wife laboweth for her ſiung. 14 Shee reprocheth him bitterly.

NOWE when I was come home againe, and my wife Anna was reſtored vnto mee with my ſonne Tobias, in the feaſt of Pentecost, which is the holp feaſt of the ſeven weekes, there was a great dinner prepared me, in the which I ſate downe to eate.

2 And when I ſawe abundance of meate, I ſayd to my ſonne, Goe, and bring whar poore man ſoener thou ſhalt finde of our biethren, which doeth remember God, and loe I will ſerue thee.

Tobit doth bid to dinner thoſe which feare God.

3 But he came againe, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market place.

4 Then befoze I had taſted any meate, I ſtart vp, and brought him into mine houſe vntill the going downe of the ſunne.

5 Then I returned and waſhed, and ate my meate in beaumeſſe,

6 Remembering that propheticke of * Amos which had ſayde, Your ſolemne feaſtes ſhall be turned into mourning, and your iopes into wailing.

7 Therefore I wept, and after the going downe of the ſunne I went and made a graue and buried him.

8 But my neighbours mocked me, and ſaid, Doeth hee not feare to die for this cauſe, who * ſedde away, and yet ſoe, hee buryeth the dead againe?

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing my face diſcouered,

Tobit lea-ving his gheſts, taketh vp the dead body into his houſe to burie it.

Amos 8. 10. 1. mac. 1. 41.

Tobit is rebuked of his neighbours.
Chap. 1. 19.

He is made blinde for an example of patience to his posteritie.

The wife of Tobit labourereth for her living.

The innocencie of Tobie.
Deut. 22. 1.

Iob 2. 9.

Deut. 28.
15. 37.

Or, thy iudgements are many, and true.

Sarra is checked of her fathers maides.

Or, when she beat them for their faults, they said,

10 And I knew not that sparrows were in the wall, and as mine eyes were open, the sparrows cast downe warme doun into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Afterward Achacharius did nourish me, untill I went into Selemais.

11 And my wife Anna did take womens workes to doe.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kiddle.

13 Which when it was at mine house, and began to bleate, I saide vnto her, from whence is this kiddle? is it not stolen? render it to the owners: * for it is not lawfull to eate any thing that is stolen.

14 But she said, It was giuen for a gift more then the wages: but I did not beleue, and had her to render it to the owners, and I did blithly because of her. Furthermore she saide, * Where are thine almes, and thy righteousness? behold, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobie. 7 Sarra Raguels daughter, and the things that came vnto her. 13 Her prayer heard. 19 The Angel Raphael sent.

Then I, being sorrowfull, did weep, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy waies are mercie and truely, and thou iudgeth truely and iustly for ever.

3 Remember me, and looke on me, neither punish me according to my sinnes, or mine iniquities, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandments: wherefore thou hast deliuered vs * for a people, and vnto captiuitie, and to death, and for a prouerbe of reproche to all them among whom we are disperfed, and nowe thy son halt manie and iust causes.

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commandments, neither haue walked in truely before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and commaund my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorrowfull: commaunde therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from me.

7 It came to passe the same day that in Ecbatane a cite of Media, Sarra the daughter of Raguel was also reproched by her fathers maides.

8 Because shee had bene married to seven husbands, whom Asmodeus the euill spirit had killed, before that they had ihen with her. Doest thou not knowe, saide they, that thou hast strangled thine husbands? thou hast had nowe seven husbands, neither wast thou named after any of them.

9 Wherefore doest thou beate us for them? if they be dead, goe thy waies hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was

very sorrowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorrowe.

11 Then they prayed toward the windowe and saide, Blessed art thou, O Lord my God, and thine holy & glorious name is blessed, and honourable for ever: let all thy workes praise thee for ever.

12 And nowe, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproche.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any man child to be his here, neither any * neere kinsman of child boyme of him, to whom I may keepe my selfe for a wife: my seven husbands are nowe dead, and why shoulde I liue? But if it please not thee that I should die, commaund to looke on me, and to pittie me that I doe no more heare reproche.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobies eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and enured into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobie to his sonne.

I At that day Tobit remembered * the sinner, which he had deliuered to Gabael in Rages a cite of Media,

2 And saide with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I dye?

3 And when he had called him, he saide, My sonne, after that I am dead, burie me, and despyse not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

4 Remember, my sonne, how many dangers she sustained when thou wast in her wombe.

5 And when she dyeth, bury her by me in the same graue.

6 My sonne, let our Lord God alwayes besoyge thine eyes, and let not thy will be set to sinne, or to transgresse the commandments of God. Doe by right all thy life long, and forsoue not the waies of brighteousnesse: for if thou deale truely, thy doings shall prosperously succcede to thee, and to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore: lest that God turne his face from thee.

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

Sarra prayeth and fasteth, that she may be deliuered from shame.

The innocencie of Sarra. Her chastitie.

* Greeke, neere brother.

The prayers of Tobit, and Sarra are heard both at a time.

Chap. 1. 14.

Tobies exhortation to his sonne, when hee thought he should die. The mother is to be reuerenced.

Exod. 10. 12. eccles. 7. 27.

God must be in our hearts.

Almes.

Prov. 3. 9. eccles. 4. 1. and 14. 13. Luke 14. 13. Eccles. 35. 10.

Eccle. 29. 13.

Adulterie.

1. The. 4. 3.

Pride.

¶ Or, unprofi-
tablenesse.

Wages of an
hired ser-
uant.

Leut. 19. 13.
deut. 24. 14.
15.

Mat. 7. 12.
luke 6. 31.

Luke 14. 13.
The hungry.

Mar. 6. 10.

¶ Or, he liberal
to the iust,

euen to their
death.

Counsell.
God is to be
blessed.

Chap. 1. 14.

Pouerty with
the feare of
God.

9 For thou lapest by a good sioze for thy
selfe against the day of necessitie.

10 * Because that almes doeth deliuer from
death, and suffereth not to come into darkenes.

11 For almes is a good gift before the most
High to all them which vse it.

12 Beware of all * whoresome, my sonne,
and chiefly take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for wee are
the children of the Prophets: Noe, Abrahams,
Isaac, and Jacob are our fathers from the be-
ginning. Remember my sonne, that they mar-
ried wiues of their owne kindred, and were bless-
ed in their children, and their seede shall inheri-
t the land.

13 Nowe therefore my sonne, loue thy bre-
thren, and despise not in thine heart thy bre-
thren, the sonnes and daughters of thy people,
innot taking a wife of them: for in pride is des-
truction, and much trouble, and in ferocies is
scarfite and great pouertie: for fiercenesse is
the mother of famine.

14 Let not the * wages of any man, which
hath wrought for thee, tarry with thee, but
giue him it out of hand: for if thou serue God,
he will also pay thee: be circumspect, my sonne,
in all things that thou doest, and be well in-
structed in all thy conuersation.

15 * Doe that to no man which thou hatest:
drinke not wine to make thee drunken, neither
let drunkennesse goe with thee in thy iourney.

16 * Giue of thy bread to the hungry, and of
thy garments to them that are naked, and * of
all thine abundance giue almes, and let not
thine eye be envious, when thou giuest almes.

17 * Howie out thy bread on the buriall of
the iust, but giue nothing to the wicked.

18 Like counsell alway of the wise, and des-
pise not any counsell that is profitable.

19 Bless thy lord God alway, and desire
of him that thy wages may be made straight,
and that all thy purposes and counsels may
prosper: for euery nation hath not counsell:
but the lord giueth all good things, and hee
humbleth whom he will, as he will: nowe
therefore, my sonne, remember my command-
ments, neither let them at any time be put
out of thy minde.

20 * Furthermore I signifie this to thee, that
I deliuered reme talaus to Gabael the sonne of
Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as we
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable vnto him.

C H A P. V.

1 Tobias sent to Rages: 4. He meeteth with the An-
gel Raphael, which did conduct him.

Tobias then answered and saide, Father, I
will doe all things which thou hast com-
maunded me.

2 But howe can I receiue the siluer, seeing
I knowe him not?

3 Then he gaue him the handwriting, and
said vnto him, Seeke thee a man, which may
goe with thee, whyles I seee him, and I will giue
him wages, and goe and rectifie the money.

4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.

5 But he knewe not, and saide vnto him,
How I goe with thee into the lande of Media?
and knowest thou those places well?

6 To whom the Angel saide, I wil goe with
thee: for I haue remained with our brother
Gabael.

7 Then Tobias said to him, Tarry for me, till
I tell my father.

8 Then he said vnto him, Goe, and tarry not:
so he went in, and said to his father, Beholde, I
haue found one, which will goe with me. Then
he saide, Call him vnto me, that I may knowe
of what tribe he is, and whether he be faithfull
to goe with thee.

9 So he called him, and he came in, and they
saluted one another.

10 Then Tobit saide vnto him, Brother,
shewe me of what tribe and familie thou art.

11 To whom he said, Doest thou seeke a stocke
of familie, or an hired man to goe with thy
sonne? Then Tobit saide vnto him, I would
knowe, brother, thy kindred and thy name.

12 Then he saide, I am of the kindred of Sa-
zaras and Ananias the great, and of thy bre-
thren.

13 Then Tobit saide, ¶ Thou art welcome, brother:
be not nowe angrie with me, because
I haue enquired to knowe thy kindred and thy
familie: for thou art my brother of an honest
and good stocke: for I knowe Ananias and Jos-
nathas, sonnes of that great Samaias: for we
went together to Jerusalem to worship, and
offered the first boine, and the tenthes of the
fruits, and they were not deccemed with the
error of our brethren: my brother, thou art of
a great stocke.

14 But tell me, what wages shall I giue
thee? wilt thou a great a dan and things neces-
sarie, as to mine owne soune?

15 Hea, moreover, if pe returne safe, I will
adde some thing to the wages.

16 So they agreed. Then said he to Tobias,
Prepare thy selfe for the iourney, and goe out
on Gods name. And when his sonne had pre-
pared all things for the iourney, his father said,
Go thou with this man, and God which dwel-
leth in heauen, prosper your iourney, and the
Angel of God keepe you company. So they
went forth both and departed, and the dogge
of the pong man with them.

17 But * Anna his mother wept, and saide
to Tobit, Why hast thou sent away our sonne?
is he not the staffe of our hand to minister vnto
us?

18 Woulde to God we had not laide money
vpon money, but that it had bene cast away in
respect of our sonne.

19 For that which God hath giuen vs to
line with, doeth suffice vs.

20 Then said Tobit, Be not careless, my sis-
ter: he shall returne in safete, and thine eyes
shall see him.

21 For the good Angel doeth keepe him com-
pany, and his iourney shall be prosperous, and
he shall returne safe.

22 Then he made an ende of weeping.

C H A P. VI.

2 Tobias deliuered from the filth, 7 Raphael shew-
eth him certaine medicines, 10 Hee conducteth him to-
ward Sarras.

Tobias sent
by his fa-
ther to Ra-
ges, seeketh
a compani-
on: & mee-
teth with
Raphael,
whom he
bringerh to
his father.

¶ Or, thou
comest
happily.

Tobias goet
forth the
Angel k
ping him
company.
Chap. 10. 4.
His mother
weepeth.

AS they went on their journey, they came at night to the flood Tigris, and there abode.

2 And when the pong man went to washe himselfe, a fish leaped out of the river, & would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the pong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the pong man did as the Angel commaunded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the pong man sayde to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill of an euill spirit trouble any, we must make a perfume of this befoze the man or the woman, and he shall be no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shall be healed.

9 ¶ And when they were come neere to Rages,

10 The Angel sayd to the pong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I wil speake for her that shee may be giuen thee for a wife.

11 For to thee doeth by right of her pertaine, seeing thou alone art the remnant of her kindred.

12 And the mayde is faire and wise: nowise therefore heare me, and I wil speake to her father, that he may make the marriage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the law of Moses: else he should deserue death, because the right doeth rather appertaine to thee then to any other man.

13 Then the pong man answered the Angel, I haue heard, brother Azarias, that this mayd hath bene giuen to seven men, who all dyed in the marriage chamber:

14 And I am the onely begotten sonne of my father, and I am afraid, least I go in to her, and die as the other befoze: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefoze I also feare least I die, and bring my fathers and my mothers life because of me to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldst marry a wife of thine owne kindred? wherefoze, heare me, & my brother: for he shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall he be giuen thee in marriage.

16 And when thou shalt goe into the marriage chamber, thou shalt take of the hore coales for perfumes, & make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, hee will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not,

for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreover, I suppose that shee shall beare thee children: nowise when Tobias had heard these things, hee loued her, and his heart was effectually ioynd to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AS they were come to Ecbatane, they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this pong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Isephralim, and of the captiues that dwelt at Babilone.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, Wee know him. Then said he, Is he in good health?

5 And they said, He is both alive, & in good health: and Tobias said, He is my father.

6 Then Raguel leaped, & kissed him, & wept.

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when hee had heard that Tobit was blinde, hee was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they received the with a ready mind, and after that they had killed a ramme of the flocke, they set much meate on the table. Then said Tobias to Raguel, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eate, & drinke, and make mery.

10 For it is meet that thou shouldst marry my daughter: neuerthelesse, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seven men, who died that night which they came in vnto her: neuerthelesse, bee thou of a good courage and mery. But Tobias said I wil eate nothing here, vntill ye bring her hither, and bestow her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and Raguel giue she came to her father, and hee tooke her by the hand, and gaue her for a wife to Tobias, saying, Behold, take her after the lawe of Moses, Sarra to and leade her away to thy father: and he blessed them,

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when he had done, as he had bidden her, shee brought her in thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth

Tobias inuaded of a fish, is deliuered by the Angel.

Num. 27. 8. and 36. 8.

Tobias asked Raguel's daughter to wife.

Num. 3. 66.

give thee ioy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias drineth away the evil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a grave for his sonne in law. 16 Raguel blesseth the Lord.

And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and tooke coles for perfumes, and put the heart & liver of the fish thereupon, and made a perfume.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let us pray, that God would have pitty on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thyne holy and glorious Name for ever: let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, & gavest him * Eden his wife for an helpe, and say: of them came mankind: thou hast said, It is not good, that a man should be alone: let us make unto him an aide like unto himselfe.

7 And nowe, O Lord, I take not this my sister for fornication, but uprightly: therefore graunt me mercie, that wee may become aged together.

8 And the sayd with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a grave.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayd to his wife Edna, Send one of the maydes, and let them see whether he bee alive: if not, that I may bury him, and none know it.

13 So the mayd opened the doore, and went in, and found them both asleepe.

14 And came softly, and told them that hee was alive.

15 Then Raguel prayesd God, and sayde, O God, thou art woorthie to bee praised with all pure, and holy praise: therefore let thy saintes praise thee with all thy creatures, and let all thine Angels & thine elect praise thee for ever.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with us according to great mercie.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: graunt them mercie, O Lord, & finish their life in health with ioy and mercie.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast foureteene dayes.

20 For Raguel had sayde unto him by an othe, that hee should not depart before that the foureteene dayes of the marriage were expired.

21 And then he should take the halfe of his goods and returne in safetie to his father, and should have the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

Then Tobias called Raphael, and said unto him,

2 Brother Marias, Take with thee a servant and two camels, and goe to the Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sorry.

5 So Raphael went out & came to Gabael, and gave him the hand writing, who brought forth bags which were sealed up, & gave them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias as begate his wife with child.

CHAP. X.

1 Tobias and his wife thinke long for their sonne, 10 Raguel sendeth away Tobias and Sarra.

Now Tobias his father counted every day, and when the daies of the journey were expired, and they came not.

2 Tobias said, Are they not mocked? or is not Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said to him, My sonne is dead, seeing he tareth: & he began to bewaile him, and said,

5 How I care for nothing, my sonne, since I have lost thee the light of mine eyes.

6 To whom Tobias said, Hold thy peace: be not carefull, for he is safe.

7 But the sayd, Hold thy peace, and deceiue me not: my sonne is dead: and they went out every day, by the way which they went, neis ther did the eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, untill the foureterne dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said unto him, Tarry with me, & I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gave him Sarra his wife, and halfe his goods, as servants, and cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heaven make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father, and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heaven restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not entreat her evil.

CHAP. XI.

1 The returne of Tobias to his father, 9 How he was received, 10 His father hath his sight restored, and prayeth the Lord.

After

Tobias followed Raphael's counsel, as Chap. 6. 7. For, upmost.

Tobias prayeth.

Gen. 2. 7, 18, 22.

Raguel thinking Tobias was dead, made a grave for him.

Raguel praised God for Tobias.

Raguel gave halfe of his goods toward the marriage of his daughter to Tobias.

Tobias care for his sonne, The Angel goeth on Tobias message,

The father & mother are in heaviness for Tobias tarrying. Chap. 5. 17.

Raguel giveth Tobias, and his wife leave to depart.

Sarra is instructed by her parents.

After these things Tobias went his way, praying God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew nere to Aineue.

2 Then Raphael sayde to Tobias, Thou knowest howe, howe thou diddest leane thy father.

3 Let vs haste before thy wife, and prepare the house.

4 And take in thine hande the gill of the fish. So they went their way, and the dogge folowed them.

5 Now Anna late in the way looking for her sonne,

6 Whom when she sawe coming, she sayd to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shall receive his sight.

8 Therefore anoynt his eyes with the gall, and being pickt therewith, hee shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him.

11 And tooke holde of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes beganne to picke, hee rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke.

14 And he wept, and said, Blessed art thou, O Ioyde, and blessed be thy name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on mee: for beholde, I see my sonne Tobias, and his sonne, being glad, went in and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praying God to the gate of Aineue: and they which sawe him goe, marvelled, because he had received his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when he came nere to Sarra his daughter in lawe, hee blessed her, saying, Thou art welcome, daughter: God beee blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioye among all his brethren, which were at Aineue.

18 And Achiacharus and Asbas his brothers sonne came.

19 And Tobias marriage was kept seven daies with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasures that Raphael had done him, & the which he would recompense. 2. 13 Raphael declareth that hee is an Angel sent of God.

Then Tobit called his sonne Tobias, and sayde vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou

must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, & hath brought mee the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angell, and said vnto him, Take halfe of all that pee haue brought, and goe away in safetie.

6 But hee tooke them both apart, and sayde vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his name, and to shewe forth his euident workes with honour: therefore hee nor wearie to confesse him.

7 It is good to keepe close the secretes of a king, but it is honourable to reueale the workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes, and righteoussesse. A little with righteoussesse is better then much with vnrightheoussesse: it is better to giue almes, then to lay by golde.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which erre in almes and righteoussesse, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I saide it was good to keepe close the secret of a king, but that it was honourable to reueile the workes of God.

12 Howe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to minde your prayer before the holy one: And when thou diddest burie the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinner to burie the dead, thy good deede was not hidde from me: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seven holy Angels, which pfect the prayers of the Saintes, and which goe forth before his holy Quæstie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he saide vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure; but by the good will of your God: wherefore praise him in all ages.

19 * All these daies I did appeare vnto you, but I did neither eate nor drinke, but you sawe it in vision.

20 Nowe therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great and wonderful workes of God, and howe the Angel of the Lord had appeared to them.

He that will be acceptable to God, must be proued with temptation.

Gen. 28. 8 & 19. 3. Judges 13. 16.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for ever, and blest be his kingdom.

*Deut. 32. 39.
1. sam. 2. 6.
uid. 16. 13.*

2 * For hee doeth scourge and hath pittie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

3 Confesse him before the Gentiles, pee children of Israel: for he hath scattered pou among them.

4 There declare his greatnesse, and extoll him before all the thing: for hee is our Lord and our God, and our father for ever.

5 Yee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome wee are scattered.

6 If pou turne to him with your whole heart, and with your whole minde, and deale vnghtly before him, then will hee turne vnto pou, and will not hide his face from pou, but pee shall see what hee will doe with pou: therefoe confesse him with your whole mouth, and praise the Loyde of righteousness, and extoll the euermoluing King. I wil confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinful nation. O pe sinners, turne and doe iustice before him: who can tell if hee will receiue pou to mercie, and haue pittie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all prayse him for his righteousness.

9 O Jerusalem the holy citie, he will scourge thee for thy childrens wozkes, but hee will haue pittie againe on the sonnes of righteous men.

10 Gine praise to the Loyde duely, and prayse the euermoluing King, that his tabernacle map bee builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for ever those that bee miserable.

11 Many nations shall come from farre to the Name of the Lord God, with giftes in their handes, euen giftes to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for ever which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for ever.

15 Let my soule blesse God the great King.

16 For Jerusalem shall be built vp with Sapphires, and Emeraudes, and thy walles with precious stones, and thy towyes, and thy bulwarkes with pure golde.

Or, Sapphyr, ned with Berail, and carbuncle, and stones of Or, praisye Sapphyr.

she Lord.

18 And all her streetes shall say, Hallelmah,

and they shall prayse him, saying, Blessed bee God which hath extolled || it for ever.

That is, Jerusalem.

CHAP. XIII.

4. *Lessons of Tobit to his sonne.* 4 He prophesieth the destruction of Nineus. 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife 14 Tobias age and death.

So Tobit made an ende of praying God.

2 And hee was right and fittie peere olde, when hee lost his sight, which was reioyed to him after right peere, and hee gaue almes, and hee continued to feare the Loyde God, and to praise him.

3 And when hee was verp aged, he called his sonne, and sire of his sonnes sonnes, and said to him, My sonne, take thy children (for befolde, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleene those things which Jonas the Prophet spake of Ninus, that it shall bee destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good lande, and Jerusalem shall bee desolate, and the house of God in it shall bee burned, and shall bee desolate for a time.

5 Yet againe God * wil haue pittie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, untill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde by Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall bury their idoles.

7 So shall all nations praise the Loyde, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shewe mercie to our brethren.

8 And now my sonne, depart out of Ninus, because that those things which the Prophete Jonas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commaundements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And burie mee honestly, and thy mother with mee: but carie no longer at Ninus. Remember, my sonne, howe Anan handled Aschiacharus that brought him vp, howe out of sight he brought him into darkenesse, and howe hee rewarded him againe: yet Aschiacharus was saued, but the other had his rewarde: for he went downe into darkenesse. Ananias gaue almes, & escaped the snare of death, which they had set for him, but Anan fel into the snare and perished.

11 Wherefoe now, my sonne, consider what almes doeth, and howe righteousness doeth liue. When hee had said these things, || he gaue vp the ghost in his bed, being an hundred and eight and fittie peere olde, and he buried him honourably.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbarane to Rasguel

*Ezra. 3. 8.
and 6. 14.*

Or, his wife saued him in the bed.

guel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in law honours rabby, and hee inherited their substance and Tobits his father.

14 And hee dyed at Ecbatane in Media, bes

ing an hundredth and seven and twentie peere olde.

15 But before hee dyed, hee heard of the destruction of Nineue, which was taken by Nabuchodonosor and Merus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee streameth them that would not helpe him.

IN the twelfth peere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dapes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewed stone, three cubites broade, and sixe cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundredth cubites, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof, euen gates that were lifted vp on fire, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mighty armies, and for the setting in aray of his footemen)

5 Euen in those dapes, King Nabuchodonosor made warre with King Arphaxad in the great felde, which is the felde in the coastes of Agagan.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Egypt, and Hydaspes, and the countrey of Arioch the king of the Elymeans, and verp many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damalcius, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, and the great felde of Esbrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chellus, and Cades, and the river of Egypt, & Taphnes, and Kameste, and all the land of Celen,

10 Vntill one come to Tanis, and Chemisphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him; yea, he was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was verp

angry with all this countrey, and sware by his thione and kingdome, that hee woulde surely bee auenged vpon all those coastes of Cilicia and Damalcius, and Spria, and that hee woulde slay with the sword all the inhabitants of the lande of Shoab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against king Arphaxad in the seuenteenth peere, and hee preuailed in his battell: for he ouerthrew all the power of Arphaxad, and all his horsemen, and all his charers.

14 And he waune his cities, and came vnto Ecbatane, and tooke the towres, and spoiled the streets thereof, & turned the beauntie thereof into shame.

15 He tooke also Arphaxad in the mountaines of Agagan, & smote him thowth with his darts, and destroyed him viterly that day.

16 So hee returned afterward to Nineue, both he, and all his company with a verp great multitude of men of warre, and there hee palied the time, and banketted, both he and his armie, an hundredth and twenty dapes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should be brought into subiection, 6 And to destroy those that disobeyed him. 15 The preparations of Olofernes armie. 22 The conquest of his enemies.

AN D in the righteenth peere, the two and Atwenteth day of the first moneth, there was take in the house of Nabuchodonosor for King of the Assyrians, that hee shoulde auenge himselfe on all the earth, as hee had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secer counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus sayeth the great King, the Lord of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundredth and twentie thousand, and the number of horses with their riders, twelue thousand.

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my warre against them, and will couer the whole face of the earth with the feere of mine armie, and I will giue them as a spoye vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the best most partes of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they peeble vnto thee, thou shalt reuerse them for me vntill the day that I reuoke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoye them wheresomeuer thou goest.

12 For as I lur, and the power of my kings dome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commaunded thee, and deserue not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaynes, and officers of the armie of Assur,

15 And hee mustered the chosen men for the battell, as his lord had commaunded him, vnto ten hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the manner of setting a great armie in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their provision,

18 And vitaille for every man of the armie, and very much gold and siluer out of the kings house.

19 Then he went forth and all his power, to go before in the vopage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their chariots, and horsemen, and chosen footemen.

20 A great multitude also of sundry sortes came with them like grasshoppers, and like the grannell of the earth: for the multitude was without number.

21 And they went forth of Minene three dayes iourney toward the countrey of Beccis-leh, and pitched from Beccis-leh, nere the mountaine which is at the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footemen and horsemen, and chariots, and went from thence into the mountaines,

23 And he destroyed Ihud & Iud, and spoyled all the children of Iudas, and the children of Imacl, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, & went throughe Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Ardonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia,

26 He compassed also all the children of Asdian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then hee went downe into the countrey of Damalus, in the tyme of wheate harvest, and burnt vp all their fieldes, & destroyed their flocks and the herds: hee robbed their cities, and spoyled their countrey, and more all their pong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyus, and them that dwelt in Sur and Dema, & all that dwelt in Zennan: and they that dwelt in Azorus and Icalon feared him greatly.

CHAP. III.

The people subject to Olofernes, 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

¶ They sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: wee lye downe before thee: vse vs as shall be good in thy sight.

3 Beholde, our houses and all our places, and all our fieldes of wheate, and our flocks and our herds, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Then came hee downe toward the sea coast, both hee and his armie, and let garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Per hee brake downe all their borders, and cut downe their woods: for it was intorned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 And he came against Eszraelon, nere vnto Judea, ouer against the great strait of Iudra,

10 And he pitched betwene Geba, and a citie of the Sacerdians, and there hee caried a moeneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Iffraelites were afraide and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should fortifie themselves. 9 They cryed to the Lord, and humbled themselves before him.

¶ When the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and howe hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all coasts of Samaria, and the villages, and to Bethosa, and Bethin, and Jericho, and to Choba, and Elosa, and to the valley of Salen,

5 And tooke all the toppes of the hie mountaynes, and walled the villages that were in them, and put in brailes for the psonification of warre: for their fields were of late reaped.

6 Also Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwell in Bethulia, and Berodineham, which is ouer against Elosaion, towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaynes: for by them there was an entry into Judea, and it was easie to let them that would come by, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel, which dwell in Jerusalem.

9 Then cried every man of Israel to God with great feruency, and their soules with great affection.

10 Both they & their wines, and their children, and their cattell, and every stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spied out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a praye, and their wines for a sople, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayes, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the high Priest, and all the Priests, that stood before the Lord, and ministers vnto the Lord, had their loynes girt with sackcloth, and offered the continual burnt offering, with prayes, and the free giftes of the people,

15 And had ashes on their mitres, and cried vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Aschior the Ammonite doeth declare to Olofernes of the manner of the Israellites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaynes, and had walled all the tops of the hie hills, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Egoab, and the captaines of

Ammon, and all the gouernours of the sea coast.

3 And hee saide vnto them, Shew me, O pe sonnes of Chanaan, Who is this people that dwelleth in the mountaynes? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And whp haue they determined not to come to meet us, more then all the inhabitants of the West?

5 Then * said Achior the captaine of all the sonnes of Ammon, Let vs now heare the word of the mouth of his seruant, and I will declare vnto thee the truth concerning this people, that dwell in these mountaynes, where where thou remainest: and there shall no be come out of the mouth of thy seruant. Chap. 11. 7. 9

6 This people come out of the stocke of the Chaldeans.

7 And * they dwell before in Mesopotamia, Gene. 11. 31. because they would not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancellers, and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and seattered there in many vapes.

9 Then * their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwell, and were increased with gold and silver, and with very much cattell. Gene. 12. 2.

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwell there till they returne, and became there a great multitude, so that one could not number their linage.

11 Therefore the king of Egypt rose by against them, and bled deceite against them, and brought them low with laboying in bycke, and made them slaves. Exod. 1. 9.

12 Then they cried vnto their God, and he smote all the lande of Egypt with incurable plagues: so the * Egyptians cast them out of their sight, Exod. 12. 37.

13 And * God dried the redde sea in their pyes Exod. 14. 21. fence, 33.

14 And * brought them into mount Sina and Cades barnea, and cast forth all that dwell in the wilderness. Exod. 19. 1.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Eledon, and passing ouer Iordan, they inherited all the mountaynes.

16 And they * cast forth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes. Josh. 12. 8.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity was with them.

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a wooddenish foie, * and were ledde captiues into a lande that was not theirs: and the Temple of 2 King. 23. 1. B b. iii. their

Ezra. 1. 3.

their God was cast to the ground, and their cities were taken by the enemies.

19 But * now they are turned to their God, and are come up from the scattering wherem they were scattered, and haue possessed Ierusalem, where their temple is, and dwell in the mountaines which were desolate.

20 Nowe therefore, my lord and gouernour, if there be any fault in this people, to that they haue sinned against their God, let vs consider that this shall be their ronne, and let vs goe vp, and we shall overcome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their lord defend them, and their God bee for them, and we become a reproch before all the world.

22 I And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: and the chiefe men of Olofernes, and all that dwell by the sea side, and in Shobab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God, whome Achior confessed.
14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crye vnto the Lord.

And when the tumult of the men that were about the counsell was ceased, Olofernes, the chiefe captaine of the armie of Assur, sayde vnto Achior before all the people of the strangers, and before all the children of Shobab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God will defend them: and who is god but Nabuchodonosor?

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our hostes.

4 For we will treade them vnder feete with their, and their mountaines shall be drunken with their blood, and their fieldes shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall verily perish.

5 The king Nabuchodonosor, lord of all the earth hath said, euen he hath said, None of my words shall be in vaine.

6 And thou Achior an hireling of Sennon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the pyon of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their flame, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the be cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commaunded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie saue them from the top of the mountaine, they tooke their armour, and we it forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming vp, by casting stones against them.

13 But they went prauely vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Epicha, of the tribe of Simeon, and Chabris the sonne of Gathoniell, and Charnus the sonne of Epichiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoener Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the balenelle of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

Olofernes doeth besiege Bethulia. 8 The counsell of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

The next day Olofernes commaunded all his armie and all his people, which were come to take his part, that they should remooue their camps against Bethulia, and that they should take all the streets of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their camps in that day, and the armie of the men of warre was an hundred thousande and seuentie footemen, and twelue thousand hoges men, beside the baggage and other men that were

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were afoote among them, a very great multitude.

3 And they camped in the plaine neere unto Bethulia, by the fountaine, and they spread a broad toward Dorham unto Belbaum, and in length from Bethulia unto Eiamon, which is ouer against Edoraclom.

4 Nowe the children of Israel, when they sawe the multitude, were greatly troubled, and sayd every one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towyes, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the fight of the children of Israel, which were in Bethulia,

7 And viewed the passages vnto their citie, and came to the fountains of their waters, and tooke them and set garisons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a woorde, least an inconvenience come in thine arme.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come by to the toppes of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine arme, and let thy men keepe still the water of the countrey, that cometh forth at the foot of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall gine by their citie: and wee and our people will goe by to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wines, and their children shall be consumed with famine, and before the sword come against them, they shall bee ouertrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Olofernes and all his souldiers, and hee appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them five thousande of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Eſau went by with the children of Ammon and camped in the mountaines ouer against Dorham, and they sent some of themselves toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the river Abocymur: and the rest of the armie of

the Assyrians camped in the fildes, and covered the whole lande: for their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their footmen, chariots, and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not waier enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wines and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Oſias, and to the chiefe of the citie, both young men and women, and children, and cried with a loud voice, and said before all the Elders,

24 The Lord bee iudge betwene vs and Emd. 5. 21. you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur.

25 For nowe wee haue no helper: but God hath solde vs into their handes that wee should be throlwen downe before them with thirst and great destruction.

26 Nowe therefore call them together, and deliver the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants that wee may liue, and not see the death of our infants before our eyes, nor our wines, nor our children to die.

28 We take to witness against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs according to our sinnes, and the times of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the middes of the assemble, and they cryed vnto the Lord God with a loud voice.

30 Then said Oſias to them, Brethren, be of good courage: let vs wait yet five dayes, in the which space the Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towyes of their citie, and sent their wines and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

Nowe

Now at that time, Iudeth heard thereof, which was the daughter of Merari, the sonne of Aser, the sonne of Joseph, the sonne of Aziel, the sonne of Elcia, the sonne of Manassas, the sonne of Geddon, the sonne of Raphasim, the sonne of Aicor, the sonne of Elm, the sonne of Eliab, the sonne of Aschanahel, the sonne of Sannael, the sonne of Salaladat, the sonne of Asrael.

2 And Manasses was her husband, of her stocke and kindred, who died in the barley hars well.

3 For as hee was diligent ouer them that bound heeuen in the fildes, the heate came vpon his head, and he fell vpon his bed, and died in the cite of Berhulia, and they buried him with his fathers in the fildes betweene Dothasim and Salamo.

4 So Iudeth was in her house a widowe three yerres and foure monethes.

5 And shee made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbathes, and the day before the new moones, and in the feasts and solemne dayes of the house of Asrael.

7 Shee was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her gold and silver, and men seruants, and maide seruantes, and cattell, and possessions where she remained.

8 And there was none that coulde bring an full report of her: for she feared God greatly.

9 Now when they heard the euill wordes of the people against the gouernour, because they faimted for lacke of waters (for Iudeth had heard all the wordes that Asias had spoken vnto them, and that he had * twome vnto them to deliuer the cite vnto the Assyrians within fise dayes)

10 Then they sent her maide that had the gouernement of all things that she had, to call Asias and Chabys and Charmis the ancients of the cite.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Berhulia: for your wordes that pee haue spoken before the people this day, are not right, touching this or the which pee made and pronounced before me God and pou, and haue promised to deliuer the cite to the enemies, vntill within these dayes the Lord turne to helpe pou.

12 And now who are pou that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now pee seeke the Lord Almighty, but pou shall neuer know any thing.

14 For pou cannot finde out the depth of the heart of man, neither can pe perceiue the things that hee thinketh: then howe can pou search out God, that hath made all these thinges, and knowe his minde, or comprehend his purpose? Nay my brethren, provoke not the Lord our God to anger.

15 For if hee will not helpe vs within these fise dayes, he hath power to defend vs when he will, euen every day, or to destroy vs before our enemies.

16 Doe not pou therefore binde the counsels of the Lord our God: for God is not as man that he may be theamed, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe nor familie, nor people, nor cite among vs, which worship the gods made with hands, as hath bene afortime.

19 For the which cause our fathers were giuen to the sword, and for a people, and had a great fall before our enemies.

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shall Iudaea be so famous: for our Sanctuarie shall be spoiled, and hee will require the propheanation thereof at our mouth.

22 And the feare of our brethren and the captiuitie of the countrey, and the desolation of our inheritance will bee turne vpon our heads among the Gentiles, wherefouer we shall be in bondage, and we shall an offence and reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the House, and the Altar rest vpon vs.

25 Wherefouer, let vs giue thanks to the Lord our God, which trieth vs euen as hee did our fathers.

26 Remember what things hee did to * Asias, and how hee tried Isaac, and all that hee did to * Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

27 For hee hath not tried vs as hee did them to the examination of their hearts, neither hath hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then saide Asias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the deuit of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them as we haue spoken, and haue brought vs to an or the which we map not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord map send us rain to fill our cisternes, and that we map saunt no more.

32 Then saide Iudeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmaide: and within the dayes that pee haue promised

Judg. 1.11. and 4.1. and 6.1.

to deliver the cite to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not pon of mine acte: for I will not declare it unto you, till the things be finished that I doe.

35 Then saide Ozias and the princes unto her, See in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliverance of her people 7 against the pride of the Assyrians. 11 God is the helpe of the humble.

Then Iudeth fell upon her face, & put ashes upon her head, and put off the sackcloth wherewith shee was clothed. And about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Iudeth crept with a loude voyce, and said,

2 O Lord God of my father * Simeon, to whom thou gapest a voyde to take vengeance of the strangers which opened the wombe of the maide, and desied her, and discovered the thigh with shame, and polluted the wombe to reproch (for thou haddest commaunded that it should not so be,

3 Per they did things for y which thou gapest their princes to the slaughter, for they were defiled and washed their beddes with blood) and hast striken the servants with the gounour, and the gounourous upon their thrones,

4 And hast giue their wives for a pray, and their daughters to bee captives, and all their peoples for a bootie to the children that thou lovest: which were mowed with thy seale, and abhoyred the pollution of their blood, and called upon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wapors are ready, and thy iudgements are foreknown.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footemen, thy trust in thielde, speare, and bowe, and slug, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious name resteth, and to cast downe with weapons the houses of the Altar.

9 Beholde their pride, and send thy wrath upon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 * Smite by the deceit of my lippes the servant with the prince, and the prince with the servant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou,

O Lord art the helpe of the humble and the weakes, the defender of the weakes, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound, and a stroke against them that enter yse cruell things against thy covenant, and against thine holy house, and against the top of Sion, and against the house of the possession of thy children.

14 Shewe evidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power & strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the cite. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

Nowe after shee had ceased to crie unto the God of Israel, and had made an ende of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackcloth wherewith shee was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much oynement, and dyessed the haire of her head, and put attire upon it, and put on her garments of gladnesse, wherewith shee was cladde, during the life of spanalles her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeves, and rings, and eares rings, and all her ornaments, and shee decked her selfe bravely to allure the eyes of all men that should see her.

5 Then shee gaue her maide a bottell of wine, and a pot of oyle, and filled a scrippe with flower, and with dyse figges, and with fine bread: so shee lapped by all these things together, and laid them upon her.

6 Thus they went forth to the gate of the cite of Bethulia, and founde standing there Ozias, and the Ancients of the cite, Chabris and Charimis.

7 And when they saw her, that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beauty, and said unto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And shee saide unto them, Commande the gates of the cite to be opened unto me, that I may goe forth to accomplish the things which you haue spoken to me. So they commaunded the pong men to open unto her, as she had spoken.

10 And when they had done so, Udeth went out, she, and her maid with her, and the men of the citie looked after her, until shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? and shee saide, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Nowe when the men heard her wordes, and behelde her countenance, they wondered greatly at her beaurie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastned to come downe to the presence of our lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraide in thine heart, but shewe vnto him according as thou hast to say, and hee will intreate thee well.

17 Then they chose out of them an hundred men, and prepared a charer for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro throughout the campe: for her coming was bruited among the tents: and they came and stood rounde about her: for they stood with out the tent of Olofernes vntill they had declared vnto him concerning her.

19 And they maruelled at her beaurie, and wondered at the children of Israel, because of her, and euery one saide vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes garde went out, and all his seruants, & they brought her into the tent.

21 Nowe Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they carried lamps of silver before him.

23 And when Udeth was come before him and his seruants, they all maruelled at the beaurie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her by.

CHAP. XI.

1 Olofernes comforteth Udeth, 3 And asketh the cause of her coming, 5 Shee deceiueh him by her faire wordes,

Then saide Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for

I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Nowe therefore, if thy people that dwel- leth in the mountaines, had not despised me, I would not haue lifted up my speare against them: but they haue procured these things to themselves.

3 But nowe tell me wherofore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Udeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine hands maide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not ones ly men shall be made subiect to him by thee, but also the beastes of the feldes, and the cats tell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdomme and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

9 Nowe* as concerning the matter which *Chap 5.5.* Achioz did speake in the counsell, wee haue heard his wordes: for the men of Babilonia did take him, and hee declared vnto them all that hee had spoken vnto thee.

10 Therefore, O lord and gouernour, respect not his wordes, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the wordes preuaile against them, except they sinne against their God.

11 Nowe therefore least my lord should be frustrate, and voide of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whyles they pouoke their God to anger, which is so oft times as they doe that which is not becomming.

12 (For because their braides faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eate by his lawes:

13 Pea, they haue purposed to consume the first frutes of the wheate, and the riches of the wine, and of the oyle which they had reserved and sanctified for the Pyeistes that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Wherefore they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them wordes, they will doe it, and they shall be giuen thee to be

be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am hidde from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruauit feareth God, and wor-
thippeth the God of heauen day and night, and
nowe let me remaine with thee, my lord, and let
thy seruauit goe out in the night into the valley,
and I will pray vnto God, that hee may reuile
vnto me when they shall commit their sinnes.

18 And I will come and shewe it vnto thee:
then thou shalt goe forth with all thine armie,
and there shall bee none of them that shall resist
thee.

19 And I will leade thee through the middes
of Iudea, vntill thou come before Jerusalem,
and I will let thy thorne in the middes thereof,
and thou shalt dyne them as sheepe that haue
no shepheard, and a dogge shall not barke with
his mouth against thee: for these things haue
bene spoken vnto me, and declared vnto me ac-
cording vnto my foreknowledge, and I am sent
to shewe thee.

20 ¶ Then her wordes pleased Olofernes,
and all his seruants, and they maruelled at her
wisdom, and said,

21 There is not such a woman in all the
world, both for beautie of face, and wisdom of
wordes.

22 Likewise Olofernes saide vnto her, God
hath done this, to sende thee before the people,
that strength might be in our handes, and des-
truction vpon them that despye my lord.

23 And nowe thou art both beautiful in thy
countenance, and wurtie in thy wordes: surely
if thou doe as thou hast spoken, thy God shall be
my God, and thou shalt dwell in the house of
Nabuchodonosor, and shalt bee renowned
throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate
of the Gentiles. 3 Shee maketh her request that shee
might goe out by night to pray. 11 Olofernes causeth her
to come to the banquet.

Then he commaunded to bring her in where
his treasures were layd, and bade that they
should prepare for her of his owne meates, and
that she should drinke of his owne wine.

2 But Iudeth saide, "I may not eate of
them; least they should bee an offence, but I
can suffice my selfe with the things that I haue
brought.

3 Then Olofernes sayde vnto her, If the
things that thou hast, should faile, howe should
we giue thee the like? for there is none with vs
of thy nation.

4 Then said Iudeth vnto him, As thy soule
liueth, my lord, thine handmaid shall not
spend those things that I haue, before the Lord
worke by mine hande the things that hee hath
determined.

5 Then the seruants of Olofernes brought
her into the tent, and shee slept vntill midnight,
and awoke at the morning watch.

6 And sent to Olofernes, saying, Let my Lord
commaund what thy handmaid may go forth
vnto prayer.

7 Then Olofernes commaunded his garde
that they should not stay her: thus shee abode
in the campe three dayes, and went out in the
night into the valley of Bethulia, and washed
her selfe in a fontaine, euen in the water by the
campe.

8 And when she came out, shee prayed vnto
the Lord God of Israel, that hee would direct
her way to the exaltation of the children of her
people.

9 So she returned, and remained pure in the
tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made
a feast to his owne seruants onely, and called
none of them to the banquet, that had the as-
sautes in hand.

11 Then said he to Bagoas the eunuch who
had charge ouer all that hee had, Goe and per-
swade this Hebrew woman, which is with
thee, that she come vnto vs and eate, and drinke
with vs.

12 For it were a shame for vs, if wee should
let such a woman alone, and not talke with her,
and if wee do not assure her, she will mocke vs.

13 Then went Bagoas from the presence of
Olofernes, and came to her, and sayde, Let not
this faire made make difficultie to goe into my
lord, and to be honoured in his presence, and to
drinke wine with vs to full, and to bee increas-
ed as one of the daughters of the children of
Assur, which remaine in the house of Nabus-
chodonosor.

14 Then said Iudeth vnto him, Who am I
nowe, that I should gainsay my lord? Surely
whatsoever pleaseth him, I will doe speedi-
ly, and it shall bee my joy vnto the day of my
death.

15 So shee arose and trimmed her with gar-
ments, and with all the ornaments of women,
and her mayde went, and spredde forth her
skinner on the ground ouer against Olofernes,
which shee had receiued of Bagoas for her daily
vie, that they might sit and eate vpon them.

16 Nowe when Iudeth came and sate
downe, Olofernes heart was rauished with
her, and his spirit was moued, and he desired
greatly her company: for hee had waited for the
time to decree her from the day that hee had
seene her.

17 Then sayde Olofernes vnto her, Drinke
nowe and be merry with vs.

18 So Iudeth said, I drinke nowe, my lord,
because my state is exalted this day more then
euer it was since I was boyne.

19 Then shee tooke, and ate and dranke before
him the things, that her mayde had prepared.

20 And Olofernes reioyced because of her,
and dranke much more wine then hee had drinke
at any time in one day since he was boyne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olo-
fernes necke. 10 She returneth to Bethulia and reioyceth
her people.

Now when the evening was come, his ser-
uants made haste to depart, and Bagoas
shut his tent without, and dismissed those that
were present, from the presence of his lord, and
they went to their beds: for they were all wear-
ie, because the feast had bene long.

Or, hath
done well.

Gene. 43. 32.
dan. 1. 8.
sobi 1. 1. 1.

Ecclm. 31.
20, 25.

2 And Judeth was left alone in the tent, and Olofernes was stretched along upon his bed: for he was filled with wine.

3 Nowe Judeth had commaunded her mayde to stande without her chamber, and to waite for her coming forth as she did say: for she said, she would go forth to her prayes, and the speake to Bagoas according to the same purpose.

4 So al went forth of her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, sayde in her heart, O Lord God of all power, beholde at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his chaufin from thence,

7 And approached to the bed, and tooke holde of the haire of his head, and saide, Strengthen me, O Lord God of Israel this day.

8 And shee smote twice upon his necke with al her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after shee went forth, and gaue Olofernes head to her mayde,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome unto prayer, and passing through the tents, went about by that valley, and went by the mountaine of Bethulia, and came to the gates thereof.

11 Then sayde Judeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shewe his power pet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne al together both final and great: for it was aboute their expectation, that they should come. So they opened the gate and receiued her, & made a fire for a light, and stode round about them twaine.

14 Then shee saide to them with a loud voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So shee tooke the head out of the scrippe and shewed it, and saide vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hande of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath decreed him to his destruction, and he hath not committed shame with mee by any pollution or villanie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped

God, and saide with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then saide Dias vnto her, O daughter, blessed art thou of the most high God above all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the heartes of men: for they shall reuenge her the power of God for euer.

20 And God turne these things to thee for a perpetuall praye, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God, And all the people saide, So be it, so be it.

CHAP. XIII.

1 Judeth causeth to hang up the head of Olofernes.
2 Achior iogneth himselfe to the people of Gad, 11 The Assyrians goe out against the Assyrians.

Then said Judeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field, towards the watch of the Assyrians, but goe not downe.

3 Then they shal take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the rent of Olofernes, but shal not finde him: then feare shal fall vpon them, and they shal see before your face.

4 So you and all that inhabite the coastes of Israel shal pursue them, and ouerthrowe them as they goe.

5 But before you doe these things, call mee Achior the Eunuch, that he may see, & know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Dias, and when hee was come and saue the head of Olofernes in a certaine mans hande in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But wher they had taken him by, hee fell at Judeths feet, and reuerenced her, and saide, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, bearing thy name, shal be astonished.

8 Nowe therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the mids of the people all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, believed in God vnto the end.

nedly, and circumcised the foreskin of his flesh, and was opened unto the house of Israel unto this day.

11 As soone as the morning arose, they hangd the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straites of the mountaine.

12 But when the Assyrians saw them, they sent to their captaynes, which went to the gouernours and chiefe captaynes, and to all their rulers.

13 So they came to Olofernes tent, and sayd to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Sagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a night cry, and rent his garments.

17 After, hee went into the tent of Iudeth where the bled to remaine, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captains of the Assyrians arme heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a cry & a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flee. 3 The Israelites pursue them. 8 Iocaim the hie Priest commeth to Bethulia to see Iudeth and to praise God for her.

As whē they that were in the tents heard, they were astonishd at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amasled, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Zebai, and Chobai, and Chola, and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Ierusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter, untill they came to Damascus and to the

coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Iocaim the hie Priest, and the ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great rejoicing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, So be it.

11 And the people spoiled his campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer, and beds, and basins, and all his stuffe, and she tooke it & laied it on her mules, and made ready her charrets, and laied them thereon.

12 Then all the women of Israel came together to see her, & blessed her, and made a daunce among them for her, and she tooke branches in her hand, & gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, & she went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayeth God with a song. 19 She offereth to the Lord Olofernes suffe. 23 Her continuance, life and death. 25 All Israel lamenteth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Iudeth sayd, Begin vnto my God with tymbrels: sing to my lord with cymbals: tune vnto him a Psalme: extail his people, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines south of the North: he came with thousands in his armie, whose multitude hath shut by the rivers, and their horsemen haue covered the valleys.

5 He sayd that he would burne by my boyers, and kill my pong men with the sword, and dashe the sucking children agayne the ground, and make mine infants as a preise, and my virgins a people.

6 But the Almighty Lord hath brought them to nought by the hand of a woman.

7 For the nightie did not fall by the pong men, neither did the sonnes of Eitan smite him, nor the hie giants made him, but Iudeth

Chap. 2, 11, 15.

Judeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put off the garment of her widow hood, for the exaltation of those that were oppressed in Israel, and amointed her face with ointment, & bound up her faire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his mind prisoner, & the saulchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardnesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted up their voyces, and turned backe.

12 The children of maides pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song & psalme, O Lord, thou art great & glorious, maruelous and innumerable in power.

14 Let all thy creatures seme thee: *for thou hast spoken and they were made: thou hast sent thy spirit, and he made them by: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is too little for a sweete savour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Doe to the nations that rise up agaynst my kined: the Lord almighty will take vengeance of them in the day of iudgement, in sens

ding fire and womyes vpon their fleshy, and they shall feele them and weepe for euer.

18 After, when they went by to Jerusalem, they worshipped the Lord, and as soone as the people were purified, they offered their burnt offerings, & their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Alosenes, which the people had giuen her, and gaue the canopy which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuaries for the space of thre moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remayned in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her companie all the dayes of her life, after that Ananias her husband was dead, and was gathered to this people.

23 But she increased more and more in honour, and waxeth olde in her husbands house, being an hundred and fife yere old, and made her mayde free: so she died in Bethulia, and they buried her in the grane of her husband Ananias.

24 And *the house of Israel lamented her ten dayes, and before she died, she did distribute her goods to all them that were neerest of kintred to Ananias her husband, and to them that were the neerest of her kintred.

25 And there was none that made the children of Israel any more afraid in the dayes of Judeth, nor a long time after her death.

11 Or, her people.

Gen. 50, 10.

Ester.

Certaine portions of the storie of Ester, which are found in some Greeke and Latine translations: which follow in the tenth Chapter.



Then Sparthochus sayd, God hath done these things.

5 For I remember a dreame, which I saue concerning these matters, and there was nothing thereof omitted.

6 A little fontaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Ester whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth of Adar the fourthenthy & fiftenthy day of the same moneth, with an assemble and ioy, and with gladnesse before God, accordyng to the generations for euer among his people.

CHAP. XI.

In the fourth yere of the reigne of Ptolomes Ius and Cleopatra, Dositheus, who sayd hee was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Artaserai, which the sayde Apstinachus the sonne of Ptolomeus, which was at Jerusalem, interpreted.

11 Or, lottes.

2 In the second yere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Sparthochus the sonne of Iamus, the sonne of Semei, the sonne of Cis of the tribe of Benjamin had a dreame.

3 A Jewe dwelling in the citie of Susis, a noble man, that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from

from Jerusalem with Iechonias.

5 And this was his dreame, Beholde a noyie of a tempest with thunders and earthy quakes, and bypsoe in the land.

6 Beholde, two great Dragons came soothly ready to fight one againt another.

7 Their crye was great; whereby all the hearten were ready to fight againt the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduertitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the litle well grew into a great river, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the holuy were exalted, and deuoured the glorious.

12 Now when Harbocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Harbocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

2 * But when he heard their purpose, & their imaginations, hee perceived that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with tormentes, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles, Harbocheus also wrote the same thing.

5 So the King commanded that Harbocheus should remaine in the Court, and for the aduertisement, he gaue him a reward.

6 But Nimian the sonne of Amadathus the Agagite, which was in great honour and reparation with the King, went about to hurt Harbocheus & his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Marbocheus.

THe copie of the letters was this. The great King Artaxerxes wryteth these thinges to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seven and twentie provinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I woulde not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and to holpy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow ouer euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers how these thinges might be brought to passe, one that

was conseruant with vs of excellent wisdom, and constant in good will, and shewed himselfe to be of lute fidelitie, which had the second place in the kingdome, cilen Nimian,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of kings, and so that this generall empire, that we haue begun, can not be gouerned without offence.

5 Seeing now we perceine that this people alone are altogether contrary vnto euery man, bing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome shoulde not come to good estate,

6 Therefore haue we commanded that all they that are appointed in wryting vnto you by Nimian (which is ordeined ouer the assayes, and is as our second father) shall all with their wiues and childen bee destroyed and rooted out with the sworde of their enemies without all mercie, and that none bee spared the foureteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue ruer bene rebellious, map in one day with violence be thrust downe into the hell, to the intent that after this time our affaires map be without troubles and well gouerned in all points.

8 Then Harbocheus thought vpon all the workes and of the lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all thinges are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen & earth, and all the woonidous thinges vnder the heauen.

11 Thou art lord of all thinges, and there is no man that can resist thee, which art the lord.

12 Thou knowest all thinges, and thou knowest, lord, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to psond Nimian.

13 For I would haue bin content with good will for the saluation of Israel to haue killed the sole of his feet.

14 But I did it, because I woulde not prester the honoz of a man aboue the glorie of God, and would not worship any but onely thee, my lord, and this haue I not done of pride.

15 And therefore, O lord God and King, haue mercie vpon thy people: for they imagine howe they map bring vs to nought, yea, they woulde despoil the inheritance, that hath bene thine from the beginning.

16 Despoile not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorow into ioye, that wee may live, O lord, and praise thy name: shute not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

Queene Esther also, being in daunger of death, reioyced vnto the Lord,

And layed away her glorious apparell, and put on the garments of sighing, and mourning. In the head of precious ornament, shee scattered albes, and dooing vpon her head: and she humbled her body greatly with fasting, and all the places of her top filled she with the haire that she pluckt off.

And she prayed vnto the Lord God of Israel, saying, O my Lord, thou art our king: helpe me desolate woman, which haue no helpe but thee.

For my danger is at hand.

From my youth by I haue heard in the kindred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their pdecessours for a perpetual inheritance, and thou hast persecuted that which thou didst promise them.

Now Lord, wee haue sinned befoze thee: therefore hast thou giuen vs into the hands of our enemies,

Because wee worshipped their gods: O Lord, thou art righteous.

Nevertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue broken hands with their idoles.

That they will abolshe the thing that thou with thy mouth hast ordinated, & destroy thine inheritance, to shut by the mouth of them that praise thee, & to quench the glosp of thy Temple, and of thine altar,

And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshy king for euer.

O Lord, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuice vpon themselves, and make him an example, that hath begun the same against vs.

Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

Giue me an eloquent speech in my mouth befoze the Lion: turne his heart to hate our enemies, to destroy him, and all such as consent vnto him.

But deliuer vs with thine hande, & helpe me that am solitary, which haue no defence but onely thee.

Thou knowest all thinges, O Lord: thou knowest, that I hate the glosp of the unrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, & that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

And that I thine handmaid haue not eaten at Mans table, & that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,

And that I thine handmaid haue no ioy since the day that I was brought hither vntill

this day, but in thee, O Lord God of Abraham.

Thou mightie God above all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

Mardocheus mooueth Esther to goe in to the King, and make intercession for her people. 9 And she performeth his request.

Mardocheus also hade Esther to goe in vnto the King, and pray for her people, and for her countrey.

Remember, sayth he, the daies of thy lowe estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

Call thou therefore vpon the Lord, and speake for vs vnto the King, & deliuer vs from death.

And vpon the third day when she had ended her prayer, shee layed away the mourning garments, and put on her glorious apparell.

And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Saviour of all thinges, and tooke two handmaidens with her.

Vpon the one shee leane'd her selfe, as one that was tender:

And the other followed her, and bare the frame of her besture.

The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare.

Then shee went in thorow all the doores, and stood befoze the King, and the King sat vpon his toppall throne, and was clothed in his goodly array, all glittering with golde and precious stones, and he was very terrible.

Then hee lift vp his face that thone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leane'd her selfe vpon the head of the maid that went with her.

Nevertheless, God turned the Kinges minde that he was gentle, who being careful, leaped out of his thone, and rooke her in his armes, till shee came to her selfe againe: and comforted her with louing words, and said,

Esther, what is the matter? I am thy brother, be of good cheere.

Thou shalt not die: for our commaundment toucheth the commons, & not thee. Come nere.

And so he held by his golden scepter, and layd it vpon her necke,

And kussed her, and said, Talke with me.

Then said shee, I saw thee, O Lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

For wonderfull art thou, O Lord, and thy face is full of grace.

And as she was thus speaking vnto him, she fell downe againe for faintnesse.

Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby heaueneth those which he first sent forth.

Joseph. Ant.
2.1. cap. 6.

The great King Artaxerxes, which reigned from India vnto Ethiopia, ouer an hundred and seuen and twentie yonnes, sendeth vnto the princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And inuoluntarily not onely to hurt our subjects, but not content to liue in wealth, doe also imagine destruction against those that do them good,

4 And take not onely all thankfulness as a way from men, but in pride and presumption, as they that bee vnderfull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whom their friends causes are committed, by vaine iudgements doe waype them in calamities, that can not bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentleness of Princes with lying tales.

7 This may bee prouoed not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such perversities as are not worthy to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discern the things that are before our eyes, to withstand them with gentleness.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deed a stranger from the Persians blood, and farre from our goodnesse, was reuined of vs,

11 And hath prouoed the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he coulde not vse himselfe soberly in this great dignitie, but went about to deprime vs of the kingdome, and of our life.

13 With manifolde deceit also hath he desired to destroy

to destroy Harbocheus our yesterer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his mende was (when he had taken them out of the way) to take wayte for vs, and by this meane to translate the kingdome of the Persians vnto them of Macedonia.

15 But wee finde that the Jewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most high & almighty and enuourning God, by whom the kingdome hath bene preserved vnto vs, and our progenitors in very good order.

17 Wherefore we shall doe well, if we doe not put in execution those letters that Aman the sonne of Amadathus did write vnto you.

18 For hee that intended them, hangeth at Sinus before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserving.

19 Therefore wee shall publish the copie of this letter in all places, that the Jewes may freely liue after their owne lawes.

20 And wee shall adde them, that vpon the thirtieth day of the twelfth moneth Adar they may bee auenged of them, which in the time of their trouble would haue oppressed them,

21 For Almighty God hath turned to iope the day, wherein the chosen people should haue perished.

22 Moreover, among other solemne dayes, we shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisdome of Salomon.

CHAP. I.

1 Howe wee ought to search and enquire after God.

2 Who bee those that finde him. 5 The holy Ghost.

8. 11 Wee ought to flee from backbiting and murmuring. 12 Whereof Death cometh. 15 Righteousnesse and vnrightheousnesse.

Due * righteousnesse, we that bee Judges of the earth: thinke remembrance of the Lord, and seeke him in simplicitie of heart.

2 * For he wil be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked though: separate from God: and his power when it is reped, repproueth the vnwise.

4 Because wisdome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne,

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without understanding, and is rebuked when wickednesse cometh.

6 For the Spirit of wisdome * is louing, and will not abhorre him, that blasphemeth with his lippes: for God is a winneler of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrightheous things, cannot be hid: neither shall the iudgement of repproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

1. King. 3.3.
1st. 56.1.

Deus. 4.29.
2. chro. 15.4.

Iere. 4.22.

Gala. 5.22.

10 For the care of ielouſie heareth al things, and the noſe of the gridgings that not be hid.

11 Therefore beware of murmuring, which proſtereth nothing, and reſtraine your tongue from flander: for there is no word ſo ſecrete, that ſhall goe for nought, and the mouth that ſpeaketh lies, ſlaperh the ſoule.

12 Seeke not death in the error of your life: * deſtroy not your felices through the workes of your owne hands.

Deut. 4. 23.

Ezek. 18. 23. and 33. 11.

13 * For God hath not made death, neither hath hee pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the worldes are preferred, and there is no porſon of deſtruction in them, and the kingdome of he is not vpon earth.

15 For righteouſneſſe is immortall, but vnrigh-
tineuſneſſe bringeth death.

■ Towie,
death.

16 And the vngodly call it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imagination and deſires of the wicked, and their counſell againſt the faithfull.

Job. 7. 1. and

4. 1. matt.

22. 23. 1. cor.

15. 32.

For the vngodly ſay, as they falſly imagine with themſelues, * Our life is ſhort and tedious: and in the death of a man there is no reſcouerie, neither was any knowen that hath returned from the graue.

2 For wee are borne at all aduenture, and we ſhall be hereafter as though wee had neuer bene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rapied out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirite vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe alway as the trace of a cloude, and come to nought as the miſt that is diuen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our workes in remembrance.

1. Cor. 29. 15.
chap. 5. 2.

5 * For our time is as a ſhadowe that paſſeth alway, and after our ende there is no returne: for it is ſalt ſealed, ſo that no man cometh againe.

1/4. 22. 13. 6.
56. 12. 1. cor.

15. 32.

6 * Come therefore, let vs enjoy the pleaſures that are preſent, and let vs cheerefully uſe the creatures as in poſſeſſion.

7 Let vs fill our ſoules with coſtly wine and oymments, and let not the ſhower of life paſſe by vs.

8 Let vs crowne our ſclues with roſe buds aſoſe they be withered.

9 Let vs all bee partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in every place: for that is our porſion and this is our lotte.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our ſtrength be the lawe of vnrigh-
tineuſneſſe: for the thing that is feeble, is reppro-
ued as vnpioſitable.

12 Therefore let vs beſtraude the righteous, for he is not for our proſite, and hee is contrarie to our doings: hee checketh vs for offending againſt the lawe, and blameth vs as tranſgreſſors of diſcipline.

13 Hee maketh his boalt to haue the know-
ledge of God: and hee calleth himſelfe the ſonne of the Lord.

14 Hee is made * to repprooue our thoughts. Iohn 7. 7.

15 It grieveth vs alſo to looke * vpon him: ephes. 5. 13.

for his life is not like other mens: his wapes are of another faſhion. Iſa. 53. 3.

16 Hee counteth vs as baſtardes, and hee withſtandeth him ſelfe from our wapes as from filthineſſe: hee commendeth greatly the latter ende of the miſt, and boaſteth that God is his Father.

17 Let vs ſee then if his wordes be true: let vs proue what ende he ſhall haue.

18 For if the righteous man bee the * ſonne of God, he will helpe him, and deliuer him from the hands of his enemies. Tſal. 22. 8. 9. matt. 27. 43.

19 Let vs * examine him with rebukes and toyments, that we may knowe his meekeneſſe, and proue his patience. Iere. 11. 19.

20 Let vs condemne him vnto a ſhamefull death: for he ſhall be preferred as hee himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray: for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtand the myſte-
ries of God, neither hope for the reward of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corrup-
tion, and made him after the * image of his owne likenneſſe. Gen. 1. 27. 6. 2. 7. and 5. 1. ecclus. 17. 2. 3.

24 * Penetrateleſſe, through enmie of the de-
uill came death into the world: and they that holde of his diſde, proue it. Gen. 3. 1, 2.

CHAP. III.

1 The conuerſation and aſſurance of the righteous.

7 The reward of the faithfull. 11 Who are miſerable.

But the * ſoules of the righteous are in the hand of God, and no toyment ſhall touch them. Deut. 33. 3.

2 * In the ſight of the vniſe they appeared Chap. 5. 4.

to die, and their ende was thought grieuous,

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is * their hope full of immortallite.

Rom. 8. 24. 2. cor. 5. 1.

5 They are puniſhed but in fewe things, yet in many things ſhall they bee well rewarded:

* For God vponneeth them, and ſtandeth them niere for himſelfe. Exod. 16. 4. deut. 8. 2.

6 He trieth them as the gold in the furnace, and receiveth them as a perſe fruit offering.

7 * And in the time of their viſion they ſhall ſhine, and runne theſe as the ſparkes among the ſtubble. Mat. 13. 43.

8 They * ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for ever. Mat. 19. 28. 1. cor. 6. 2.

9 They that truſt in him, ſhall vnderſtand the trueth, and the faithfull ſhall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 * But the vngodly ſhall be puniſhed ac-
cording to their imaginations: for they haue deſiſſed Mat. 25. 41.

despised the righteous, and forsaken the Lord.

11 Who so despitely wisdom, and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their woakes unprofitable.

12 Their times are undiscreete, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is undesired, and knoweth not the sinfull bed: she shall haue fruit in the visitation of the soules,

14 And the Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the roote of wisdom shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they live long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous and condemnation of the vnfaithfull.

Better is barrennesse with vertue: for the memoriall thereof is immortall: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and the undesired rewards.

3 But the multitude of the vngodly which abound in children is unprofitable: and the baselard planters shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall bee shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out.

5 For the vnperfect branches shalbe broken, and their fruit shall be vnprofitable and sowe to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous bee prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gras haire, and an undesired life is the old age.

10 * Hee pleased God, and was beloued of him, so that where as he liued amidg sinners, he translated him.

11 Hee was taken away, least wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of conscience peruertereth the simple mind.

13 Though hee was soone dead, yet fullfilled he much time.

14 For his soule pleased God: therefore has hee to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an end, the long life of the vnrighteous.

17 For they see the ende of the wise, but they vnderstand not what God hath demised for him, and therefore the Lord hath preferred him in safety.

18 They see him & despise him, but the Lord will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them, and cast them downe, & shake them from the foundations, so that they shall bee verily wasted, and they shalbe in sorrow, and their memoriall shall perish.

20 So they being aslapt, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecutors. 14 The hope of the vnfaithfull is vaine. 15 The blessednes of the Saints and godly.

Then shall the righteous stand in great boldnesse before the face of such as haue toymenated him, and taken away his labours.

2 When they see him, they shalbe vered with horrible feare, and shall be amazed for his wonderfull behaviour.

3 And shall change their mindes, and sigh for griefe of minde, and pay within themselves, This is he whom wee sometime had in derision on, and in a parable of reproch.

4 * We foolles thought his life madnesse, and his end without honour.

5 Now is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous waues: but wee haue not knowne the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are * passed away like a shadow, and as a posse that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 * As a bird that flieth thorow in the aire, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light waide, passing the ayre thorow the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found:

12 * As when an arrow is shot at a marke, it parteth the ayre, which immediately cometh together againe, so that a man cannot

Isa. 56.5.

Mat. 7. 19.

Gen. 5. 24.
Hebr. 11. 5.

1. Chro. 29.
15. chap. 2. 5.

Pro. 30. 19.

know where it went thow.

13 Euen so we, as soone as wee were borne we began to decay to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Ios 8.9. psal.
14. & 143.
4. pro. 10. 25.
Eccl 11. 7. ierem.
5. 10. 11.

14 For the hope of the vngodly is like the dust that is blowen away with the winde, and like a thin fume that is scattered abroad with the stowme, and as the smoke which is disperfed with the wind, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shal liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore they shal receiue a glorious kingdom, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall hee defend them.

17 He shall take his iellousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousness for a breast plate, and take true iudgement in stead of an helmet.

19 Hee will take holinesse for an invincible shield.

20 Hee will sharpen his fierce wrath for a sword, & the world shall fight with him against the unwise.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall sie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile bee cast, and the water of the sea shall bee moeth against them, and the floods shall mightily overflow.

22 And a mighty wind shal stand by against them, and like a storme shall scatter the abroad. Thus iniquitie hath bring all the earth to a wildernes, and wickednesse shall overthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, & Judges, which are at so exhorted to search wisdom.

Heare therefore, O ye Kings, & vnderstand: I learne ye that be Judges of the ends of the earth.

2 Give eare, ye that rule the multitudes and gloip in the multitude of people.

3 For the rule is given pon of the Lord, and power by the most High, which will try your workes, and search out your imaginations.

4 Because that ye being Officers of his kingdom haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and suddenly wil he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most lowe, is worthy mererie, but the mighty shall bee mightily toymen-

7 For he that is Lord ouer all, will spare no person, neither shall hee feare any greatnesse: for he hath made the smal and great, and carety for all alike,

8 But for the mighty abideth the foier trial.

9 Vnto you therefore, O tyrants, do I speake, that ye may learne wisdom, & not goe amisse.

10 For they that keepe holmesse holly, shall bee holy, and they that are learned there, shall

finde a defence.

11 Wherfoe set your delight vpon my wordes and desire them, and ye shalbe instructed.

12 Wisdom shyneth & neuer fafeth away, and is easly seene of them that loue her, and sound of such as seeke her,

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great tranaille: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfitte vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue.

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortallitie:

19 And immortallitie maketh vs neere vnto God.

20 Therefore the desire of wisdom leadeth to the kingdom.

21 If your delight be then in thrones, & scepters, & kings of the people, honour wisdom, that ye may reigne for euer.

22 Now I will tell you what wisdom is, and whence it cometh, and will not hide the mysteries from you, but wil seeke her out from the beginning of her natuities, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consulting enuie: for such a man shall not be partaker of wisdom.

24 But the multitude of the wise is the preservation of the world, and a wise King is the stay of the people.

25 See therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisdom ought to be preferred aboue all things.

I apper selfe also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers womb was I fashioned to be flesh in ten moneths: I was brought together into blood of the seed of man, & vpon the pleasure that cometh with desire.

3 And when I was borne, I receined the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherfoe I prayed, and vnderstanding was giuen me: I called, and the spirit of wisdom came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and silver shall bee counted but

Deut. 10. 17.
2. chro. 19. 7.
Job 34. 19.
ecclus 35. 12.
26. ast 10.
34. rom. 2. 11
gal. 2. 6. ephes.
6. 9. colof. 3.
25. 1. pet. 1.
17.

Iob 10. 10.
11.

Iob 1. 21.
1. sim. 6. 7.

Iob 28. 15.

but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1. *Rom. 3. 13.*
marth. 6. 33. 11 All good things therefore came to me together with her, and innumerable riches thow row her hands.

12 So I was glad in all: for wisdom was the authour thereof, and I knewe not that shee was the mother of these things.

13 And I learned vnsamely, and communi- cated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of know- ledge.

15 God hath graunted mee to speake accor- ding to my minde, and to iudge worthily of the things, that are giuen mee: for hee is the leader vnto wisdom, and the director of the wise.

16 For in his hands are both wee and our wordes, and all wisdom, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the ele- ments.

18 The beginning and the ende, and the mids of the times: howe the times alter, & the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the su- riousnesse of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I knowe: for wisdom is the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the onely begotten, manifeste, sub- til, inuincible, cleare, vndeified, euident, not hurt- full, louing the good, sharpe, which cannot bee letted, doing good.

23 Courteous, stable, sure, without care, ha- ving all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisdom is nimble then all nimble things: shee goeth thorow and attainerh to all things, because of her purenesse.

25 For she is the beaeh of the power of God, and a pure influence that floweth from the glo- rie of the Almighty: therefore can no defiled thing come vnto her.

26 For she is the brightnesse of the euerlas- ting light, the vndeified mirror of the spaciellie of God, and the image of his goodnesse.

27 And being one, shee can doe all things, and remanring in her selfe, renueth all, and accor- ding to the ages she enueth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loneth none, if he dwel not with wisdom.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For might commeth vpon it, but wicked- nesse cannot overcome wisdom,

CHAP. VIII.

The effects of wisdom.

Shee also teacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her: such loue had I vnto her beautie.

3 In that she is conuersant with God, it com- mendeth her nobilitie: yea, the Lord of all things loneth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the choosier out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?

6 For if prudence worketh, what is it as among all things that worketh better then shee?

7 If a man loue righteousness, her labours are vertuous: for shee teacheth sobrenesse and prudence, righteousness and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discern things to come: shee knoweth the subtilities of wordes, and the solutions of darke sentences: shee fore- seeth the signes and wonders, or ener they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that shee woulde counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be yong.

11 I shall bee founde of sharpe iudgement, so that I shall be maruillions in the sight of great men.

12 When I hold my tongue, they shall abide my leisure: when I speake, they shall heare dili- gently, and if I take much, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immor- talitie, and leane an everlasting memorie among them that come after me.

14 I shall gouerne the people, and the nati- ons shall be subdued vnto me.

15 Horrible tyrants shall be afraide when they heare me: among the multitude I shall be coun- ted good, and mightie in battell.

16 When I come home I shall rest with hers for her companie hath no bitterness, and her fes- lowship hath no tediousnesse, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, I saw that to bee ioynd vnto wisdom is immor- talitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, & glory by communicating with her. I went about, seeking howe I might take her vnto me.

19 For I was a twittie childe, and was of a good hert.

20 Yea, rather being good, I came to an vnde- filed body.

21 Perceiue theesse, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wisdome also, to knowe whose gift it was) I went vnto the loyde, and besought him, and with my whole heart I saide,

CHAP. IX.

A prayer of Salomon to obtaine wisdome.

O Lord of fathers, and Lord of mercie, which hast made all things with thy word,

Gen. 1.1, 28.

2 And obtained mine through thy wisdome, that thee should haue * dominion ouer the creatures which thou hast made,

E. R. 3. 9.

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

P. sal. 116. 16.

4 Gue me * that wisdome, which sitteth by thy throne, and put me not out from among thy children.

E. Chro. 28. 5.

2. chro. 1. 9.

5 For I * thy seruant, and sonne of thine handmappe, am a feeble person, and of a short time, & per lesse in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perfecte among the children of men, yet if thy wisdome be not with him, he shalbe nothing regarded.

Thou. 8. 22.

i. chon. 1. 1, 2,

2. 10.

7 * Thou hast cholen me to be a King of thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commaunded mee to builde a Temple vpon thine holy Mount, and an altar in the cite, wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning.

9 And thy * wisdome with thee, which knoweth thy workes, which also was when thou madest the world, and which knewe what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, and sende her from the throne of thy Sanctitie, that shee may bee with mee, and labour, that I may know what is acceptable in thy sight.

11 For thee knoweth and vnderstandeth all things, and thee shall leade mee soberly in my workes, and pferue me in her gloie.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.

I. sa. 40. 13.

rom. 11. 34.

1. cor. 2. 16.

13 For * what man is he that can knowe the counsell of God? or who can thinke what the will of God is?

14 For the thoughtes of mortall men are fearefull, and our forescastes are vncertaine,

15 Because a corruptible body is heauie vnto the soule, and the earthy mansion keepeth downe the minde that is full of cares:

16 And hardly can wee discern the things that are vpon earth, and with great labour finde wee out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can knowe thy counsell, except thou giue him wisdome, and send thy holy Spirit from aboue?

18 For to the waipes of them which are vpon earth, are reformed, and men are taught the things that are pleasant vnto thee, and are pferued throughly with wisdome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisdome.

Shee pferued the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

Gen. 2. 20.
Gen. 4. 8.

2 And * gaue him power to rule all things, 3 * But the vnihteous in his wrath departed from her, and perished by killing his brother in his furie.

Gen. 7. 21.

4 For whose cause the * earth was ouerflown, but wisdome pferued it againe, gouerning the iust man by a title wood.

Gen. 11. 1, 3
and 12. 1.

5 Whereouer, * when the nations were ioynd in their malicious confederacies, he knewe the righteous, and pferued him faultlesse vnto God, and kept him sure, because he loued him tenderly as a sonne.

|| Or, kept him strong in his tender loue toward his sonne.

6 Shee pferued the righteous, * when the vngodly perished when he fled from the fire that fell downe vpon the five cities.

Gen. 19. 16.

7 Of whose wickednesse the waste lande that smoketh, yet quietly testifieth, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaythfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdome, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memorial of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdome deliuered them & serued her.

Gen. 28. 5.

10 * When the righteous fled because of his brothers wrath, shee ledde him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the covetousnesse of such as defrauded him, shee stood by him and made him rich,

12 Shee saued him from the enemies, and defended him from them that lay in waite, and shee gaue him the price in mighty battell, that he might knowe that the feare of God is stronger then all things.

13 * When the righteous was solde, shee forsooke him not, but deliuered him from sinne: shee went downe with him into the dungeon,

Gen. 37. 28.
and 39. 7.
after 7. 10.

14 And failed him not in the bandes, till shee had brought him the scepter of the realme, and power against those that oppressed him, & them that had accused him, shee declared to be liars, and gaue him perpetuall gloie.

Exod. 1. 10.
and 12. 42.

15 * Shee deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16 Shee entred into the soule of the seruant of the loyde, and stood * by him in wonders and signes against the terrible Kinges.

Exod. 5. 1.

17 Shee gaue the Saints the reward of thir labours, and ledde them forth a marionous way: on the day time shee was a shadowe vnto them, and a light of starres in the night.

18 * Shee brought them through the red sea, and caried them thorow the great water;

Exod. 14. 21,
22. p. sal. 78.

19 But shee disuonch their enemies, and brought them out of the bottom of the deepe.

13.

20 So the righteous tooke the spowes of the vngodly, * and playd thine holy game, O loyde, and magnified thy victorious hand with one accord.

Exod. 15. 1.

21 For wisdome openeth the mouth of the dumbe, & maketh & tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God. He prospered their workes in the handes of Simeon help Prophet.

Exod. 16. 1.

2 They went through the wilderness that was not inhabited, and pitched their tentes in places where there lay no way.

Exod. 17. 10.

3 They stood against their enemies, and were auenged of their aduersaries.

Num. 20. 11.

4 When they were thirstie they called vps on thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things wherebyp their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commaundes ment of the killing of the children, but thou gauest vnto thine owne, abundance of water vns looked for.

Exod. 7. 20.

7 Declaring by the thirst that was at that time, how thou haddest punished thine aduersaries.

8 For when they were tried and chastised with merce, they knewe how the vngodly were iudged and punished in wrath.

9 For these haile thou exhorted as a father, and plooked them: but thou hast condemned the other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceived that through their toyments good came vnto them, they felt the Lord.

12 And seeing the thyngs that came to passe, at the last they wondered at him, whome afore they had cast out, denied and decided: for they had another christ then this.

13 Because of the foolish deuices of their wickednes wherebwith they were deceived, and worshipped serpentes, that had not the vse of reason, and vile beastes, thou sendest a multitude of vncreasonable beastes vpon them for a vengeance, that they might knowe, that wheres with a man sinneth, by the same also shall he be punished.

14 For vnto thine almighty hand, that made the world of nought, it was not impossible to sende among them a multitude of Beares, or fierce Lions.

15 Dyrarious beastes newly created and vnknoyn, which shoulde breathe out blaistes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like li. burnings out of their eyes.

16 Which might not onely destroy them with burning, but also kill them with their horrible sight.

17 Pea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroade through the power of thy Spirite: but thou hast ordered all thyngs in measure, number, and weight.

18 For thou hast euer had great strength and

might, and who can withstande the power of thine armes?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dewe, that fallerh downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all thyngs, and makest as though thou sawest not the sinnes of men, because they shoulde amend.

21 For thou louest all the thyngs that are, and hastest none of them whom thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And howe might any thing endure, if it werenot thy will: or howe coulde any thing be preserved, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the souer of soules.

CHAP. XII.

2 The mercie of God towards sinners. 14 The workes of God are vnrerrouceable. 19 God giueth leasure to repent.

For thine incorruptible Spirite is in all thyngs.

2 Therefore thou chastenest them meassurably that goe wrong, and warnest them by putting them in remembrance of the thyngs where in they haue offended, that leauing wickednes, they may beleue in thee, O Lord.

3 As for those olde inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices.

5 And slaying of their owne children with out mercie, and eating of the bowels of mans flesh in banquetting, where the raging Priestes shed abominable blood.

6 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whome thou wouldest destroy by the handes of our fathers.

7 That the land which thou louest above all other, might bee a meere dwelling for the children of God.

8 Peneithelasse, thou sparedst them also, as men, and sendest the forerunners of thine holste, euen sonners to destroy them by lile and lile.

9 Not that thou wast unable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough worde to destroy them together:

10 But in punishing them by lile and lile, thou gauest them space to repent, knowing well, that it was an vnrigheteous nation and wicked of nature, and that their thought coulde neuer be altered.

11 For it was a cursed seede from the beginning: per hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stande against thee to reuenge the wicked men?

13 For there is none other God but thou, that carest for all thyngs, that thou mayest declare howe that thy iudgement is not vnright.

14 There

Dent. 9. 3. and 12. 31. and 18. 9. 12.

Exod. 33. 2. dent. 2. 22.

Rom. 9. 20.

1. Pet. 5. 7.

finners. 28 The great power and mercie of God. He prospered their workes in the handes of Simeon help Prophet.

Gen. 1. 1. hebr. 1. 3. Leuit. 26. 22. ier. 8. 16. 27. chap. 16. 1.

Chap. 12. 24. rom. 1. 23.

24 There dare neither king nor tyrant in thy sight require accomptes of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ostendest all things righteously, * thinking it not agreeable to thy power to condemn him, that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnesse of the wile.

18 But thou ruling the power, iudgest with equitie, and governest vs with great fauour: for thou makest shewe thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and lowly, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swayne and made covenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, wee should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap. 11. 13.
Rom. 1. 23.

24 * For they went astray very farre in the wayes of error, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shall seeke the worthy punishment of God.

27 For in those things when they suffered, they dishained: but in these whom they counted gods, when they sawe themselves punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things bee vaine except the knowledge of God. 10 Idolaters and idoles are mocked.

Rom. 1. 19.

Somewhat all men are vaine by nature, and are Signiorant of God, * and couide not knowe him that is, by the good things that are seene, neither consider by the workes, the workes matter.

Deut. 4. 19.
and 17. 3.

2 * But they thought the fire of the winde, or the swift arie, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie: yet they thought them gods, yet should

they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these things.

4 * If they marvelled at the power, and operation of them, yet should they haue perceived thereby, howe much he that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they * go about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene.

Rom. 1. 21.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold and silver, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

11 * Was when a carpenter cutteth downe a tree meete for the worke, and pareth off all the bark thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

Isa. 44. 13.
Ier. 10. 3.

12 And the things that are cut off from his worke, hee bestoweth to dyelle his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) he carueth it diligently at his leisure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man.)

14 * Maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a comenient tabernacle for it, hee setteth it in a wall, and maketh it fast with iron,

16 Providing so for it, least it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 Yee callest on him that is weake, for health: he prayeth vnto him that is dead for liues: hee requirith him of helpe that hath no experience at all,

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requirith furtherance of him, that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What evils come of idolatry.

A Gaine, another man purposing to saile, and intending to passe thorow raging waues, callest vpon a rocke more rotten then the ship that carrieth him.

2 For as for sit, contentnesse of money hath founde it out, and the craftsman made it

Or, the ship
by

by cunning.

Exod. 14. 22. 3 But thy providence, O father, governeth it: * for thou hast made a way, even in the sea, and a sure path among the waues,

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Nevertheless, thou wouldest not, that the workes of thy wisdom should be vaine, and therefore doe men commit their lues to a small peece of wood, and passe ouer the stormie sea in a ship and are saued.

Gen. 6. 4. and 7. 10.

6 * For in the old time also when the proud giants perished, the hope of the world went into a shippe which was gouerned by thine hand, and so left seede of generation vnto the world.

7 For blessed is the tree whereby righteousnesse commeth.

Psal. 115. 8. baruch 6. 3.

8 But that is cursed that is made with hands, * both it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

Psal. 5. 5.

9 * For the vngodly and his vngodlines are both like hated of God: so truly the worke and he that made it, shall be punished together.

Iero. 10. 8. habac. 2. 18.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, & a snare for the feete of the vnwise.

11 For the inuention of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for ever.

13 The vaine glory of men brought them into the world: therefore that they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now hee worshippeth as a god, and offereth to his seruants ceremonies and sacrifices.

15 Thus by procelle of time this wicked custom prevailed, and was kept as a lawe, and idoles were worshipped by the commandement of priests.

16 As for those that were so farre off that men might not worship them presently, they did counterfeite the visage that was farre off, and made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beantie of the worke the multitude was allured, and so tooke him now for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude through calamitie & tyrannie ascribed vnto stones, and rocks the name, which ought not to be communicate vnto any.

21 Moreover, this was not ynough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those to great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or viled secret ceremonies, or raging dissolutenesse by strange trees, **Iero. 18. 10. iere. 7. 9. and 19. 4.**

23 And so keepe neither life nor marriage cleane: but either one flew another by treason, or els bered him by adultery.

24 So were all mixt together, blood, and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, perurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleanness.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euil.

27 For either they bee mad when they be merie, or prophetic lie, or lye vngodly, or els lightly forswear themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselves vnto idoles, and because they sweare vniuersally to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praying the mercy of God, by whose grace they serue not idoles.

But thou, O our God, art gracious and true, Blesing suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but wee sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power is the roote of immortalitye.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnpossible labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth by the desire of the ignorant: so that he conuerteth the soyme, that hath no life, of a dead image.

6 They that loue such wicked things, are woorthie to haue such things to trust to, and they that make the, and they that desire them, and they that worship them.

7 The potter * also tempereth soft earth, and fashioneth enery vessel with labour to our life: but of the same clay he maketh both the vessels that serue to cleane uses, and the contrary likes wise: but whereto enery vessel serueth, the potter is the iudge. **Rom. 9. 21.**

8 So by his wicked labour hee maketh a bayne god of the same clay: enen hee, which a little afore was made of earth himselfe, & with in a litle while after goeth further againe wher he was taken, * when he shall make a count for the lone of his life. **Luke. 12. 20.**

9 Notwithstanding he careth not for the labour

how hee taketh, nor that his life is short, but hee striketh with the goldsmithes, and silversmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceivable things.

10 His heart is alhes, and his hope is more vile then earth, and his life is lesse woorthye of honour then clay.

11 For he knoweth not his owne maker, that gave him his soule, that had power and breath in him the breath of life.

12 But they count our life to bee but a pastime, and our conuersation as a market, where there is game: for they say we ought to bee getting on euery side, though it be by euil meanes.

13 Now he that of earth maketh scale beasts and images, knoweth himselfe to offend as bove all other.

14 All the enemies of thy people, that hold them in subiection, are most unwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, & he that hath but a deuoued spirit, fashioned them: but no man can make a god like to himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with unrighteous hands: hee himselfe is better then they whom hee worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Further haue they any beantie to be desired in respect of other beasts, for they are destitute of Gods prayse, and of his blessing.

CHAP. XVI.

The punishment of Idolaters, 20 The benefites done vnto the faithfull.

Therefore by such things they are woorthily punished and tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfy their appetite, hast prepared a meate of a strange taste, euen * quailles,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which used tyrannie, should fall into extreme pouertie, & that to these onely it should bee shewed, how their enemies were tormented.

5 For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of cruel serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing all * signe of saluation to remember the commaundement of thy lawe.

7 For he that turned toward it, was not hea-

led by the thing that he saw, but by thee, O Salomour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euil,

9 * For the biting of grasshoppers and flies filled them, and there was no remedy found for their life: for they were woorthye to be punished by such. Exod. 8. 24. and 10. 4. reuel. 9. 7.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest by againe. Deut. 32. 39. 1. sam. 2. 6. iob. 1. 3. 2.

14 A man in derde by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange rapine and with hable, and were purged with tempest, that they could not auoid, and were consumed with fire. Exod. 9. 23.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the midst of the water aboue the power of fire, so it might destroy the generation of the vniuersall land.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and sent them head ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes. Exod. 16. 14. num. 11. 7. psal. 71. 25. iohn 6. 31.

21 For thy sustenance declared thy sweetnes vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Whereouer the * snow and ice abode so fire and melted not, that they might know, that the fire burning in the hable, and sparkling in the raine, destroyed the fruite of the enemies. Exod. 9. 23.

23 Again it forgate his owne strength, that the righteous might be nourished.

24 For the creature that ferueth thee which art the maker, is fierce in punishing the vngodly: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children whom thou louest, O Lord, might knowe, * that it is not the increase of frutes that feedeth men, but that it is thy word, Deut. 8. 3. matth. 4. 4.

Chap. 11. 13, 14, num. 21. 6.

Num. 11. 31.

Num. 21. 6. 2. chro. 10. 9.

The signe of the brazen serpent.

Num. 21. 9.

word, which prefermeth them that trust in thee.

27 For that which coulde not bee destroyed with the fire, being onely warmed a litle with the same beames, melted.

28 That it might be knowen that they ought to prevent the sunne rising to give thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnrhankfull that melt as the winter ice, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

For the iudgements are great, and cannot be expressed: therefore men do erre, that will not be reformed.

2 For when the vnrightheous thought to haue time help people in subiection, they were bound with the bands of darknesse, and long night, and being shut vp vnder the rooofe did hee tye to escape the euermolting poyndence.

3 And while they thought to bee hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horrible and troubled with visions.

4 For the deuine that hidde them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorrowfull sights did appeare.

5 For power of the fire might giue light, notwithstanding the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afrayd of this vision, which they coulde not see, they thought the things, which they sawe, to bee woefull.

7 And the illusions of the Magicall artes were brought downe, & it was a most shamefull reproche for the boasting of their knowledges.

8 For they that promised to drine away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afrayd at the beasts which passed by them, and at the hissing of the serpents: so that they died for feare, and sayd they sawe not the are, which by no meanes can bee anoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, & that came out of the dungeon of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soules shoulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoener fell downe, he was kept and shut in prison, but without chaunces.

16 For whether he was an husbandman, or a shephepard, or one that was set to worke as

done, if he were taken, he must suffer this necessity, that he could not auoyde.

17 For with one chaunce of darknesse were they all bound: whether it were an hiding wind, or a sweete song of the birdes among the thicke branches of the trees, or the vehemency of hisse running water.

18 As a great noise of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noise of cruell beasts, that roared, or the sounde that answereth as game in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Whelp vpon them there fell an heauie night an image of that darknesse that was to come vpon them: yea, they were vnto themselues more greivous then darknesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliurance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stood betwene the liuing and the dead with his censer.

At the same time had a very great light, whose voyce became, they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like. Exod. 10. 23. Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 Therefore thou gawest them a burning pillar of fire to leade them in the vnknewen way, and madest the sunne that it hurted not them in their honourable iourney. Exod. 13. 21. and 14. 24. psal. 78. 14. and 105. 39.

4 But they were worthy to bee deuyed of the light, and to bee kept in darknesse, which had kept the children shutte vp, by whome the vncorrupt light of the lawe shoulde be giuen to the world.

5 Whereas they thought to slay the babes of the Sannes, by one childe that was cast out, and preferred to repossesse them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water. Exod. 1. 16.

6 Of that night were our fathers certified as fore, that they, knowing vnto what othes they had giuen credite, might be of good cheere.

7 Thus they people receiued the health of the righteous, but the enemies were destroyed. Exod. 14. 24.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a lawe of righteousness by one consent, that the Sannes shoulde receive good and euill in like manner, and that the fathers shoulde first sing praise.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were betrayed.

11 For the master and the seruant were punished with like punishment, and the common people suffered alike with the king. Exod. 11. 5. and 12. 29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in swiftnesse of an eye the noblest offspring of them was destroyed.

13 So they that coulde beleue nothing, because

That is, the
nightie vi-
sion.

Exod. 7. 12.
and 8. 7. 19.

cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie word lept downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine unfained commaundes ment, as a sharpe sword, and stood vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull diuinitie bered them suddenly, and fearefulness came vpon them inuawares,

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the villions that bered them, shewed them these things afoze: so that they were not ignorant, wherfore they perished.

20 Nowe temptation of death toucheth the righteous also, and among the multitude in the wilderness there was a plagus, but the watch endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministracion, euen prayer, and the reconciliati on by the perfume, and let himselfe against the watch, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the worde he subdued him that punished, alleaging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the mids, and cut off the watch, and parted it from coming to the living.

24 * For the long garment was all the ornament, and in the foure cotes of the bones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the watch.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the will of God.

As for the vngodly, the watch came vpon them without mercie vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent and pursue them.

3 For while per sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whome they had cast out afoze with prayer.

4 For the desire, wherof they were woe, they brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remanued by torments,

5 Both that thy people might trie a mar-

neous passage, and that these might finde a strange death.

6 For euery creature in his kinde was fashioned of new, and serued in their owne offices inspired them, that thy children might be kept without hurt.

7 For the cloude ouer shadowed their tents, and the drie earth appeared, where afoze was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruelles.

9 For they steeled like hofes, and leaped like lambes, prapling thee, O Ioyde, which haddest deliuered them.

10 For they were yet mindefull of those things which were done in the land where they dwelt, holwe the ground brought forth flies in steade of cattell, and howe the river scalded with the multitude of frogs in stead of fishes.

11 * But at the last they saue a new generation of birds, when they were entiled with lust, and desired delicate meates.

12 * For the quales came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred towarde strangers.

13 For the one sort would not receive them when they were present, because they knewe them not: the other sort brought the strangers vnto bondage that had done them good.

14 Beside all these things some would not suffer, that any regarde should be had of them: for they handled the strangers despitously.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in olde time certame were at the doores of the * righteous, so that euery one being compassed with darknes, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one time is changed vpon an instrument of musick, and the melodie still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were chaunged into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrarie vnto his owne vertue, and the water foggate his owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to be per, and was of a nature that would melt, and yet was an immortall meate.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despiised to assist them in euery time and place.

|| Or, were st

Exod. 16. 1 num. 11. 31

Chap. 16. 3.

|| Or, Egypti ans,

Gen. 19. 11.

b Hemea-
neth Man,
looke Exod.
16. 14. 15. 8
num. 11. 7.

Nom. 16. 46.

Exod. 28. 6,
11.

a That is,
the children
of Israel
whom they
before had
desired and
prayed to go
their way.

The wisdom of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee lived in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as hee himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So this Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of WISDOME to allure the Reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approved of God, and certaine prayers, and songs of the authour himselfe: moreouer, what benefits the Lord had bestowed vpon his people, & what plagues hee had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the Wisdom of Iesus the sonne of Sirach.

Wheras many and great things haue bene giuen vs by the Law, and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also may bee able by the diligent studie thereof to be profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Lawe. Wherefore, I exhort you to receive it longingly, and to reade it with diligence, and to take it in good woorth, though we seeme to some in some things not able to atteme to the interpretation of such words as are hard to be expelied: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary to bestow my diligence and trauell to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might bee published, that they which remaine in banishment, and are desirous to learne, might apply their felues vnto good manners, and liue according to the Law.

CHAP. I.

1 *Wisdom commeth of God. 11 A prayse for the feare of God. 29 The meanes to come by wisdom.*

All wisdom * commeth of the Lord, [and hath bene euer with him] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God] which hath bene before all things?

4 Wisdom hath bene created before all things, and the vnderstanding of prudence from euerslasting.

5 [The word of God most high is the fountaine of wisdom, & the euerslasting commandments are the entrance vnto her.]

6 * Vnto whom hath the roote of wisdom bene declared? or who hath knowen her wise counsels?

7 Vnto whome hath the doctrine of wisdom bene discoursed & shewed? and who hath vnderstood the manifold entrance vnto her?

8 There is one wise, [even the most High Creator of all things, the Almighty, the King

of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [thou the holy Ghost:] he hath seene her, numbered her, [and measured her.]

10 Hee hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and erripping, and a topfull crowne.

12 The feare of the Lord maketh a merrie heart, and giueth gladnesse, and ioy, & long life.

13 Who lo feareth the Lord, it shall go well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, & for the knowledge of the great works thereof.]

15 * The feare of the Lord is the beginning of wisdom, and was made with the faithful in the wombe: [the goeth] in the chosen women, and is known with the righteous & faithful, *Psal. 111. 10. prou. 9. 10. iob 28. 28.*

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserve, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

King 39.
and 4. 29.
that which
marked
with these
two marks
] is read in
the Latine
copies, and
not in the
Greeke.

Rom. 11. 34.

18 Who so feareth the Lord, shall prosper, and in the day of his end, he shall be blessed.

19 She hath built her everlasting foundations with men, and is given to bee with their seede.

20 To feare God is the fulnes of wisdome, and fillen men with her fruits.

21 Shee filleth their whole house with [all] things desirable, and the garners with the things that the bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdome, and giveth peace and perfect health: he hath seene her and numbred her.

23 ¶ Shee teacheth downe knowledg, and understanding of wisdome, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of wisdome, and her branches are long life.

25 ¶ In the treasures of wisdome is understanding, and holy knowledg, but wisdome is abhoyred of sinners.

26 The feare of the Lord dyeth out sinne: & when he is present, she dyeth away anger.

27 ¶ For wicked anger can not be iustificed: for his rashnesse in his anger shall bee his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of it.

29 He will hide his words for a time, & manning mens lips shall speake of his wisdome.

30 In the treasures of wisdome, are the secrets of knowledg, but the sinner abhoyreth the trothship of God.

31 If thou desire wisdome, keepe the commandments, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith and meeknesse.

33 Be not disobedient to the feare of a Lord, and come not vnto him with a double heart.

34 ¶ We not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousness, bene understanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted & impatient.

Mot sonne, if thou wilt come into the seruice of God, [stand fast in righteousness and feare, and] prepare thy soule to temptation.

2 Settle thine heart, and be patient: [bovve downe thine eare, and receiue the wordes of understanding] and thinke not away, when thou art assailed. [but waite vpon God patiently.]

3 Joyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever cometh vnto thee, receiue it patiently, and bee patient in the change of thine affliction.

5 ¶ For as gold [and silver are] tried in the fire, even so are men acceptable in the foynace of aduersitie.

6 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and growe oide therein.]

7 ¶ He that feare the Lord, wait for his mercie: shynke not away from him that he fall not.

8 ¶ He that feare the Lord, beleeue him, & your reward shall not faile.

9 ¶ Wee that feare the Lord, trust in good things, and in the everlasting ioy and mercie.

10 ¶ [Hee that feare the Lord, loue him, and pour hearts shall be lighen d.]

11 Consider the olde generations [of men, pe children,] and marke them well: * was there ever any confounded, that put his trust in the Lord: or who hath continued in his feare, and was forsaken: or whome did wee euer despise, that called vpon him.

12 For God is gracious and mercifull, and forgiveth sinnes, and sancteth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Woe vnto them that haue a fcarefull heart, [and to the wicked lippes] and to the faint handes, and to the sinner that goeth two * maner of wayes.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall hee not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned backe into froward wayes:] for what will ye doe when the Lord shall visit you:

16 They that feare the Lord, will not disobey his word: and they that loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his law.

18 They that feare the Lord, will prepare their hearts, & humble their soules in his sight.

19 ¶ [They that feare the Lord, keepe his commandments, & will be patient till he see them,

20 Saying, If we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Per as his greatnesse is, so is his mercie.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10. Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

The children of wisdome are the Church of the righteous, and their offspring is obedience and loue.

2 Heare your fathers iudgement, & childeyn, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honour of the childyn, and hath confirmed the authoritie of the mother ouer the childyn.

4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abide from them, and shall haue his dapply desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne childyn, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father, shall haue a ioy

For wisdome.

Psalm 37. 25.

For double.

1 Kin. 18. 3.

Iohn 14. 23.

24.

long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lordes.

Exod. 20. 12. *deut. 5. 16.*
mat. 15. 4.
eph. 6. 2. 3.
Or, the blessing of men.

9 * Honour thy father and mother in deed and in word, [and in all patience,] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, & the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans gloie cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 Whp some, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall bee a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the ice in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 If thou some, performe thy doings with weekenes, so that thou be beloued of them that are appoynted.

Phil. 2. 3.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt find favour before the Lord.

20 Many are excellent and of renoume: but the secreters are reueiled vnto the weeke.

21 For the powver of the Lord is great, and he is honoured of the lowly.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

Psal. 37. 1.
 pro. 25. 27.
 rom. 12. 3.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and bee not curious in many of his workes:] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Bee not curious in superfluous things: for many things are shewed vnto thee aboue the capacite of men.

25 The meddling with such hath beguiled many, & an euil opinion hath deceimed their iudgement.

26 Thou canst not see without eyes: profess not the knowledge therefore that thou hast not.

27 A stubborne heart shall faue enill at the last: & he that loneth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and he that is froward of heart, shall stumble therein.

29 An obdurate heart shall bee laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The persuasion of the proud is without remedy, and his steps shall bee plucked vp: for the plant of sinne hath taken roote in him, [and

he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive eare is the desire of a wise man.

32 [Thou heart that is wise & vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousness.]

33 Water quencherh burning fire, * & almes taketh away sinnes.

Dan. 4. 24.
 Psal. 41. 7.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the fall, he shall find a snare.

CHAP. IIII.

1 Almes must bee done with gentlenesse. 12 The studie of wisdom and her fruit. 20 An exhortation to eschew euil, and to doe good.

M P sonne, defraud not the * poore of his liuing, and make not the needy eyes to waite long.

Deut. 15. 7.

2 Spake not an hungry soule sorrowfull, neither bere a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

Tobit 4. 7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euil of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] & bowe downe thy head to a man of worth.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answer.

9 I Deliuere him that suffereth wrong, from the hand of the oppressor, & be not faint hearted when thou iudgest.

|| Ro. 20 defend him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiveth them that seeke her, [and will goe before them in the way of righteousness.]

12 Hee that loneth her, loneth life, and they that seeke life in the morning, shall haue great joy.

13 Hee that keepeth her, shall inherite gloie: for vnto whom she enueth, him the Lord will blesse.

14 They that honour her, shall be p seruants of the holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall diuelli safely.

16 Hee that is faithfull vnto her, shall haue her in possession, & his generation shall possesse her.

17 For first she wil walke with him by crooked wayes, and bring him vnto feare, & deead, and torment him with her discipline vntill hee haue tried his soule, and haue proued him by her iudgements.

18 Then will shee retorne the straight way vnto him and comfort him, and shew him her secretes, [and heape vpon him the treasures of

of knowledge, and understanding of righteousness.]

19 But if he goe wrong, he will forsake him, and give him over into the handes of his destruction.

20 [If any sonne,] make much of time, and *eschewe the thing that is euill,

21 And bee not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not conformed to thine owne decap. [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisdomne when it may be famous.

24 For by the talke is wisdomne knowen, and learning by the wordes of the tongue, [and counsell, wisdomne and learning by the talking of the wise, and steadfastnesse in the workes of righteousness.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Bee not ashamed to confesse thy sinnes, and resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy toshes.

30 Bee not as a yon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 *Lec not thine hand be stretched out to receive, and shut when thou shouldest give.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

2 Trust not vnto thy *riches, and say not, I haue pnowgh for my life: [for it shall not helpe in the time of vengeance & indignation.]

3 Followe not thine owne vnde and thy strength to walke in the waues of thine heart:

4 Neither say thou, [Howe haue I had strength?] or who will bring mee vnder for my workes? For God the auenger will reuenge the wrong done by thee.

5 And say not, I haue sinned, and what euill hath come vnto mee? for the almightie is a patient rewarder, but he will not leaue thee unpunished.

6 Because thy sinne is forgiven, be not with out feare, to heape sinne vpon sinne.

7 And say not, The mercie of God is great: he will forgive my manifold sinnes: for mercie and wrath come from him, and his indignation connecteth dolour vpon sinners.

8 Make no carping to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt bee destituted, and thou shalt perish in time of vengeance.

9 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and

vengeance.]

10 Be not carried about with enery wind, and goe not into enery way: for so doeth the sinner that hath a double tongue.

11 Stand fast in thy sure understanding [and in the way and knowledge of the Lord] and haue but one manner of worde, [and follow the word of peace and righteousness.]

12 Be humble to heare the word of God, that thou mayest understand it, and make a true answer with wisdomne.

13 *Be swift to heare good things, and let thy life be pure, and give a patient answer.

14 If thou hast understanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscreet word, and so be blamed.]

15 Honour and shame is in the taske, and the tongue of a man causeth him to fall.

16 Be not coumed a *falsebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the thiefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter shall be hated, enuied and confounded.]

17 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to be euil tongued, 6 Of friendship. 33 Desire to be taught.

2 Be not of a friend [thy neighbours] an enemy: for such shall haue an euill name, shame and reproch, and he shall bee in infame as the wicked that hath a double tongue.

3 Bee not proud in the deuice of thine owne mind, least thy soule rent thee as a bull,

4 And eate by thy leaues, and destroy thy fruite, and so thou bee left as a dry tree [in the wilderness.]

5 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the position of the vngodly.]

6 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

7 Hold friendship with many, nevertheless, haue but one counsellor of a thousand.

8 If thou gettest a friend, proue him first, and be not hastie to credite him.

9 For some man is a friend for his owne occasion, & will not abide in the day of thy tribulation.

10 And there is some friend that turneth to enmitie, & taketh part against thee, and in contention he will declare thy shame.

11 Againne friend * friend is but a companion at the table, and in the day of thine affliction he continueth not.

12 But in thy prosperitie he will be as thou thy selfe, and will be libertie ouer thy seruants.

13 If thou be brought lowe, he will be against thee, and will hyde himselfe from thy face.

14 Depart from thine enemies, and beware of thy friends.

15 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

16 A faithfull friend ought not to be changed for any thing, and the weight [of gold and silver] is not to be compared to the goodnesse [of his faith.]

Rom. 12. 9.

1. thes. 5. 22.

* To be ashamed to confesse thy

God, thy

faith, to re-

sistie the

trueth, and to

reprooue

sinne, doeth

bring sinne

vnto thee:

the contrary

shame bring-

eth wor-

ship.

Ag. 20. 35.

Luke 12. 15.

19. 20. chap.

11. 18. 19.

pro. 10. 2.

ec. 7. 19.

Zeph. 1. 18.

James 1. 19.

Leui. 19. 16.

* For that is

against the

rule of chari-

tie, which lo-

ueth all, and

hateth no-

thing but

onely sinne.

b As a bull

teareth in

pieces a yong

tree with his

horns, so

thou trusting

in thine own

wisdomne, &

standing in

thine owne

conceit, be-

cause of thy

wit, thy pow-

er, or riches,

shouldest de-

stroy thy

selfe.

chap. 37. 5.

16 A faithfull friende is the medicine of life [and immortalitye,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aight, and as his owne selfe, so shall his friend be.

18 If my sonne, receiue doctrine from thy mouth: so shalt thou finde wisdom [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruits right soone.

20 Howe exceeding sharpe is hee to the wise learned: hee that is without iudgement, will not remaine with her.

21 Vnto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisdom, but there be but few that haue knowledge of her.

23 [For with them, that knowe her, she abideth vnto the appearing of God.]

24 Giue care, my sonne: receiue my doctrine, and refuse not my counsell.

25 And put thy feete into her limes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not wearie of her bandes.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and searce her, and thee shalbe sheued thee: and when thou halt gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 When shall her setters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 When shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the heppes of his bootes.

38 Let thy minde be vpon the ordinances of the Lord, and bee continually occupied in his commandements: so shall hee establish thine heart, and giue thee wisdom at thine owne desire.

CHAP. VII.

1 We must for sake euil, and yet not iustifie our selves. The behaviour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

Deo no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, solue not vpon the furrowes of vnrightheousnesse, least that thou reape them seven folde.

4 If the not of the Lord preeminence, neither of the King the seate of honour.

5 *Justifie not thy selfe before the Lord: [for] he knoweth thine heart, and boast not thy wisdom in the presence of the King.

6 Seeke not to bee made a Judge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mighty, thou dost commit an offence against thine vprightnesse.

7 Offende not against the multitude of a cite, and cast not thy selfe among the people.

8 *Bind not two sinnes together: for in one sinne shalt thou not be unpunished.

9 Sap not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Bee not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scoone in the heavinesse of his soule: for [God which seeth all things] is hee that can bring downe, and set vp againe.

12 Solue not a lie against thy brother, neither doe the same against thy friend.

13 We not to make any manner of lie: for the custome thereof is not good.

14 Make not many wordes when thou art among the Elders, neither *repeate a thing in thy prayer.

15 Hate not laborious *worke, neither the husbandrie, which the most High hath created.

16 Remember not thy life in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Egypt.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the seate of the Lord:] for her grace is aboue golde.

20 *Whereas thy seruant travaileth cruelly, increase him not euill, nor the hireling that becometh himselfe whole for thee.

21 Let thy soule loue a good seruant, and besfraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they bee for thy profit, keepe them with thee.

23 *If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodies, and helpe not thy face cheerefull toward them.

25 Marrie thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hateful.

27 *Honour thy father from thy whole heart, and forget not the Lordswes of thy mother.

28 Remember that thou wast boyne of them, and how canst thou recompense them þ things that they haue done for thee?

29 ¶ Feare the worde with all thy soule, and honour thy ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruantes.

31 Feare the lord with all thy soule, and honour the Priestes, * and gve them their position, as it is commaunded thee, the first frutes, [and purification] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holy things.

32 Stretch thine hande vnto the poore, that thy blessing, [and reconciliation] map bee accomplished.

33 Liberalitie pleaseth all men liuing, & from the dead restrain it not.

34 * Let not them that weepe, bee without comfort: but mourne with such as mourne.

35 * Wee not slowe to visite the sick: for that shall make thee to be beloved.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

Striue not with a mightie man, least thou fall into his hands.

2 * Make not variance with a rich man, least hee on the other side weigh downe thy weight: * for golde [and siluer] hath destroyed many, and hath libuered the hearts of kings.

3 Striue not with a man þ is full of wordes, and lay no stickes vpon his fire.

4 Blap not with a man that is vntaught, lest thy kindred be dishonoured.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Bee not glad of the death of thine enemy, but remember that wee must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that bee wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding,] and howe to serue great men [with out complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fierie flames [of their sinnes.]

11 Kise not by against him that doth wrong, that hee lap not waite as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Wee not surterie aboute thy power: for if thou be surterie, thinke to pay it.

14 Goe not to lawe with the Iudge: for they will giue sentence according to his owne honour.

15 * Tranasse not by the way with him that is rash, lest hee doe thee iniurie: for he followeth his owne wilfulness, and so shalt thou perishe through his folly.

16 * Striue not with him that is angrie, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will ouerthie to thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing befoze a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest hee bee vnthankfull vnto thee, [and put thee to repproofe.]

CHAP. IX.

Of Ielousie. 12 An olde friend is to be preferred befoze a newe, 18 Righteous men should be hidden to thy table.

Be not ielous ouer thy wife of thy bosome, neither teache her by thy meanes an euill lesson.

2 Gine not thy life vnto a woman, least shee overcome thy strength, [and so thou bee consumed.]

3 Weete not an harlot, least thou fall into her snares.

4 Use not the companie of a woman that is a finger, [and a dancier, neither heare her,] least thou be taken by her craftinesse.

5 Gaze not on a * mappe, that thou fall not by that that is precious in her.

6 * Cast not thy minde vpon harlots [in any manner of thing,] least thou destrop [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the cite, neither wander thou in the secreete places thereof.

8 * Turne away thine epe from a beautifull woman, and looke not vpon others beaultie: for many * haue perished by the beaultie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be trodden vnder foote as doung, of euery one that goeth by the way.]

10 Many wondering at the beaultie of a strange woman, haue bin cast out: for her wordes burne as a fire.]

11 Sit not at all with another mans wife, [neither he with her vpon the bed,] nor banquet with her: least thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsoke not an olde friende: for the netwe shall not be like him: a newe friende is as newe wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slap: so shalt thou not doubt þ feare of death: and if thou come vnto him, make no fault, lest hee take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the cite.

16 Try thy neighbour as nere as thou canst, * and aske counsell of the wise.

17 Let thy talke be with the wise, and all thy

Gen. 4. 8.

Prou. 23. 24.

a Let her not haue rule ouer thee, for then will she be contrary vnto thee, take away thy heart & strength, and bring thee to confusion among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon.
Gen. 6. 1. 2. and 34. 2.
Trous. 3. 1.
Mat. 5. 28.
Gen. 34. 1. 2.
2. sam. 11. 2.
iud. 10. 17.
19. and 12. 16. 20.

Iudg. 9. 3.
2. sam. 15. 12.

[Chap 6. 36, 38. and 8. 3. and 37. 22.
Deut. 6. 7. and 11. 19.

Deu. 12. 18, 19.
Leuit. 2. 3.
mumb. 18. 15.

10r. liber. 12. 15.
Tobit 2. 4. 7. and 4. 17.
Rom. 12. 15.

Mat. 25. 36.

Mat. 5. 25.

Chap. 31. 6.

Gala. 6. 1.

Leui. 19. 32.

Chap. 6. 35.

Chap. 39. 4.

communication in the Lawe of the most High.

18 Let iust men eate & drinke with thee, and let thy reioycing be in the feare of the Lord.

For the worke-
man is prai-
sed according
to the worke.

19 In the hands of the crafteshen shall the workes be commended, and the wise pryncce of the people by his worde, [and the worde by the wisdom of the Elders.]

20 A man full of words is dangerous in his citie, and he that is rash in his talking, shall be hated.

C H A P. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is prayfed.

A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

1 King. 12.
1, 13, 14.

3 * An unwise King destretheth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, hee will let vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes will he lay his honour.

Leuit. 19. 17.

6 * Be not angry for any wrong, with thy neighbour, and doe nothing by inuicious practices.

7 Pride is hateful before God and man, and by both doeth one commit iniquitie.

Iere. 27. 6.
dan. 4. 14.

8 * Because of vnrighteous dealing, and wrongs and riches gotten by deceit, the kingdome is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proude, O earth and ashes: there is not a more wicked thing, then to loue money:] for such one would euill sell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale is grievous to the Physician.]

11 The Physician cutteth off the soze disease, and he that is to day a King, to morrowe is dead.

12 Why is earth and ashes proude, seeing that when a man dyeth, hee is the heire of serpents, beastes, and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the original of sinne, and hee that hath it, shall poweie our abomination, till at last he be ouerthrowen: therefore the Lord bringeth the persuasions [of the wicked] to dis-honour, and destretheth them in the ende.

15 The Lord hath * cast downe the thrones of the [proude] prynces, and set vp the meeke in their stead.

16 The Lord plucketh by the rootes of the [proude] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and destretheth them vnto the foundations of the earth: hee causeth them to wishter away, and destretheth them, and maketh

their memoriall to cease out of the earth.

18 [God] destretheth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wraith in the generation of women.

20 There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandments of the Lord: it is a seede that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a seede without honour, that despise the lawe, & a decieuable seede that breake the commandments.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the gloyp as well of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it comely to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater, then hee that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free, doe seruice: * he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

Pro. 17. 2.
2. Sa. 12. 13a

27 Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 * Better is hee that laboureth and hath plentifullesse of all things, then he that is gorgeous, and wanteth bread.

Pro. 12. 9, 13

29 Appoone, get thy selfe praple by meekenesse, and esteeme thy selfe as thou deservest.

30 Who wil count him iust that sineth against himselfe: or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 He that is honourable in pouertie, holue much more shall he be when he is rich: and he that is vnhonest being rich, holue much more will he be so, when he is in pouertie?

C H A P. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement.

14 All things come of God. 29 All men are not to be brought into thine house.

Wise dome * listeth by the head of him that is lowe, and maketh him to sit among great men.

Gen. 41. 40.
dan. 6. 3.

2 Commend not a man for his beautie, neither despise a man in his better appearance.

3 The Bee is but small among the fowles, yet doth her fruite passe in sweetenesse.

4 Be not proude of clothing and raiment, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious,] secrete, [and vnknewen] are his

Act. 12. 21.
23.

D d d, iii.

workes

Luke 1. 52.
E. 14. 11. C.
18. 14. 1. sam.
2. 7. 8.

workes among men.

5 Many triantes haue sit downe vpon the earth, * and the vniuersall hath worne þe crowne.

6 Many mighty men haue bin brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 ¶ [Blame [no man] before thou hast inquired the matter: understand first, and then resourne righteousness.]

8 * Give no sentence before thou hast heard the cause, neither interrupt men in the mids of their tales.

9 Scurie not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 Opp some, meddle not with many matters: * for if thou game much, thou shalt not be blameles, and if thou followe after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 * There is some man that laboureth and taketh payne, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthfull, & * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him by from his lowe estate,

13 And hee lieth vpon his head: so that many men maruaille at him, [and giue honour vnto God.]

14 * Prosperitie and aduersitie, life & death, pouertie and riches, come of the Lord.

15 Wisedome and knowledg, and vnderstanding of the lawe are of the Lord: loue and good workes come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, ware abide in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and his hardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and nowe will I eate continually of my goods, yet he considereth not that the time draweth nere, that hee must leane all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 ¶ Garnelle not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and hee maketh his prosperitie soone to flourish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wages.

27 The aduersitie of an yowre maketh one

to forget pleasure: and in a mans ende, his workes are discovered.

28 Iudge none blessed before his death: for a man shalbe knowne by his children.

29 Whynot not euery man into thine house: for the deceitfull haue many crames, [and are like stomaches that belche stinking.]

30 As a partrieh is taken vnder a basker, [and the hinde is taken in the snare,] so is the heart of the proude man, which like a spie watereth for thy fall.

31 For hee lieth in waite and turneth good vnto euill, and in things worthy playse he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man lapeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vniuersallite, and dyne thee from thine owne.

C H A P. XII.

1 Unto whom wee ought to doe good. 10 Enemies ought not to be trusted.

W Hen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefices.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, Gal. 6. 10. 1. Tim. 5. 8.

3 He cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, least hee ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knownen in prosperitie, neither can an enemy be vknownen in aduersitie.

9 When a man is in wealth, it grieveth his enemies, but in heavinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, & beware of him, and thou shalt be to him, as hee that wipeth a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roume, and thou at the last remember thy wordes, and be pricked with thy sayings.

14 * Binde not two sinnes together: for there shalt not one be vnpunished. Chap. 9. 8. and 21. 1.

1 Sam. 15.
28. after. 6.
10.

Deu. 13. 14.
Ex. 17. 4. 6.
Ios. 7. 23.
Prou. 18. 13.

Matt. 19. 23.
1. Tim. 6. 9.

Prou. 10. 3.

Iob 42. 10.

Iob 1. 27.
Ezek. 28. 4.

Luke 12. 19.

Chap. 18. 24.

15 Who will haue pitie of the charmer, that is singled of the serpent? of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wappeth himselfe in his finnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

17 * An enemye is sweete in his lips: he can make many good wordes, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if he may finde opportunitye, hee will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: he will shake his head, and clap his hands, & will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companie of the proud and of the rich are to be eschewed. 15 The loue of God. 17 Like doe companie with their like.

Deut. 7. 2.

HE * that toucheth pitch, shall be defiled with it: and he that is familiar with the proude, shall be like vnto him.

2 Burthen not thy selfe about thy power, whilst thou liest, and companie not with one that is mightier, and richer then thy selfe: for howe agree the Kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrightheously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straightwayes be threatened.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, & will not care for it.

6 If hee haue need of thee, hee will defraud thee, and will laugh at thee, & put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will hee shame thee in his meat, but till hee haue suct thee cleane vp thine of thine, and at the last he will laugh thee to scorne: afterward when hee seeth thee, hee will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and wait vpon his hand.]

9 Beware that thou bee not deceived in thine owne conceite, and brought downe by thy simplicity: [be not too humble in thy wisdom.]

10 If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Pleaue not thou vnto him, that thou bee not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraue not thy selfe from his speech, but hekene not his many wordes: for with much communication will hee tempt thee, and laughingly will hee groye thee.

13 He is vnniercissfull, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heed: for thou wal-

kett in perill of thine onerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, & call vpon him for thy saluation.

16 ¶ Every beast loneth his like, and euery man loneth his neighbour.

17 All flesh will resort to their like, and euery man will keepe companie with such as hee is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowshipp hath ¶ hyena with a dog? and what peace is betwene the rich and the poore?

20 As the wilde asse is the Lions praye in the wilderness, so are poore men the meate of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends deserue him away.

23 If a rich man offend, hee hath many helpers: hee speaketh proud wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though hee speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he saith, they please it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he do amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIII.

1 The effence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdom.

Blessed is the man * that hath not fallen by [the wordes of] his mouth, and is not tempted with the sorow of sinne.

Chap. 19. 6.
16. iam. 3. 2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, & will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A covetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, & there is scarfenesse vpon his table.

Prov. 27. 20.

11 **H**yp soune, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death carrieth not, and that the covenant of the grane is not helved vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Deit and not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue & take & sanctifie thy soule: [worke thou righteousness before thy death:] for in the hell there is no meate to finde.

17 * All flesh wareth olde, as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an end, and another is bozne.

19 All corruptible things shall faile, and the worker thereof shall go withall.

20 [Euerp excellent worke shall be iustified, and hee that worketh it, shall haue honour thereto.]

21 * Blessed is the man that doeth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his understanding.

22 Which considereth in his heart her waies, and understandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in wait in her wapes.

24 See shall looke in at her windowes, and hearken at her dooyes.

25 Ye shall abide beside her house, and fasten a stake in her walles: ye shall pitch his tent besides her.

26 And hee shall remaine in the lodgings of good men, and shall set his children vnder her cowering, and shall dwell vnder her branches.

27 As her hee shall be couered from the heate, and in her gloyp shall he dwell.

C H A P. XV.

1 The goodness that followeth him which feareth God, 8 God reiecteth and casteth off the sinner, 11 God is not the author of euill.

He that feareth the Law, will doe good: He that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she meet him, and she, as his wife married of a virgin, will receiue him.

3 With the bread [of life] and understanding shall thee feed him, and giue him the * wares of [holosome] wisdom to drinke.

4 Ye shall assure himselfe in her, and shall not be mooued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall the open his mouth: [with the spirit of wisdom, and understanding shall she fill him, and clothe him with the garment of gloyp.]

6 Shee shall cause him to inherite ioy, and the crowne of gladnesse, and an euercasting name.

7 But foolishly men will not take holde vpon her: [but such as haue vnderstanding will meet her:] the sinners shall not see her.

8 For thee is farre from pride [and deceit,] and men that lie, cannot remember her: [but men of truely shall haue her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plentifulous in a faithfull mouth] then the Lord will prosper it.

11 Sap not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Sap not thou, Ye hath caused me to erre: for he hath no need of the sinful man.

13 The Lord hateth all abomination [of seruour:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsell [and gaue him his commandments and precepts.]

15 If thou wilt, thou shalt obserue the commandments, and tellise thy good will.

16 Ye hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh, shall be giuen him.

18 For the wisdom of the Lord is great, and he is mightie in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth] not a multitude of misdeeds, and disposittable children.]

C H A P. XVI.

1 Of vnhappie and wicked children. 17 No man can bid: himselfe from God, 24 An exhortation to the receiving of instruction.

Desire not the multitude of disposittable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaitfull people 10, shall the wrath be set on fire.

7 * He spared not the olde giants which were rebellious, trusting to their owne strength,

8 * Neither spared hee whereas Lot dwelt, those whom hee abhorred for their pride.

9 He had no pittie vpon the people that were destroyed, and puffed by in their sinnes.

10 * And so hee preferred the five hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them

and

a That is, the day of dearth.

Chap. 4. 1.
Job. 4. 7.
Iake 14. 13.

Jsa 40. 6.
1. pet. 1. 24.
Iam. 1. 10.

Psal. 1. 2.

Gene. 1. 27.

Iere. 21. 8.

Psal. 34. 15.
16. heb. 4. 13.

a As a pure virgin newly married, doth friendlyly increate her husband: so shall iustice pure & vndefiled gently entercaine her louers.

Iohn 4. 10.

Chap. 21. 9.

Gene. 6. 4.

Gen. 19. 21.

Num. 14. 15.
16. 20. and
26. 51.

CHAP. XVII.

and piercing them, in aniting them and heating them, with mercie, and with chastisement.

11 Therefore if there be one sinneked among the people, it is maruell if hee scape unpunished: for mercie and wrath are with him: he is mighty to forgive, and to poyse our displeasures.

12 * As his mercie is great, so is his punishment also: * he iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrims image.]

15 The Lord hardened Pharaos, that he should not knowe him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separate his light from the darkenes with an adamant.

17 Sap not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not be knowen in to great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall be moued when he shall visite.

19 All the world which is created and made by his will, the mountanes also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstande woorthily, [but hee vnderstandeth enerie heart.]

21 And who vnderstandeth his waues? and the stome that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinances is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and errouis man casteth his minde vpon foolish things.

24 O my soune, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for ever, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his workes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

1 The creation of man, and the goodness that God hath done vnto him. 20 Of almes, 22 and repentance.

The Lord hath created man of the earth, and turned him vnto it againe.

He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

He clothed them with strength, as they had neede, and made them according to his image.

He made all flesh to feare him, so that hee had the dominion ouer the beasts, and foules.

[* He created out of him an helper like vnto himselfe,] and gaue them discretion, and tongue, and eyes, eares, and an heart to vnderstand, and first hee gaue them a spirit, and then hee gaue them speech to declare his workes,

And he filled them with knowledge of vnderstanding, and shewed them good and euill.

He set his eye vpon their hearts, declaring vnto them his noble workes,

And gaue them occasion to reioyce perpetually in his miracles, that they should proudly declare his workes, and that the elect should praise his holy name together.

Beside this, hee gaue them knowledge, and gaue them the lawe of life for an heritage, that they might nowe knowe that they were mortal.

Hee made an euertlasting couenant with them, and shewed them his iudgements.

Their eyes sawe the maiestie of his glory, and their eares heard his glorious voice,

And hee saide vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commaundement concerning his neighbour.

Their waues are euer before him, and are not hid from his eyes.

Euery man from his mouth is giuen to euill, and their stome heartes cannot become flesh.

He appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

* And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueh him most louing light, and doth not forsake him.

All their workes are as the sinne before him, and his eyes are continually vpon their waues.

None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

And as he is mercifull, and knoweth his workes, he doth not leaue them nor forsake them, but spareth them.

* The almes of a man, is as a thing sealed vpon him, and hee keepeth the good deedes of man as the apple of the eye, and giueh repentance to their sonnes and daughters.

At the last shall hee arise, and rewarde them, and shall repay their reward vpon their heads.

* But vnto them that will repent, hee giueh them grace to returne, and exhorteth such

Gen. 1. 27. 5. 2. 23. 6. 7. 1. 6. 1. cor. 11. 7. col. 3. 10.

Gen. 3. 22. 1. cor. 11. 9.

a Through their owne transgression.

Exod. 20. 16, 17. 22. 23.

b That is, soft and gentle, for the holy Ghost to write his lawes in. Deut. 4. 20. and 10. 15.

Chap. 29. 13.

Mat. 25. 35.

Mat. 3. 12.

Chap. 5. 6. Rom. 2. 6.

2. Pet. 3. 10. 1. king. 8. 27. a. chro. 6. 18.

rich as felle, with patience, [and sendeth them the portion of the verities.]

23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenes to wholesome light: forsake thine vnrightheousnesse, and hate greatly all abomination.

25 [Knowe the rightheousnesse & iudgements of God: stand in the position that is set forth for thee, and in the prayer of the most High God, and goe in the parts of the holy world with such as be liuing, and confesse God.]

26 * Who can praye the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankfulnessse persisteth from the dead, as though he were not: but the liuing, and he that is sound of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindenesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse?

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleere then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be repproued.]

33 See seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6, 7 The miserie and wretchednesse of man. 9 Against God ought we not so complaine. 21 The performing of women.

HE that liueth for ever, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious king for ever.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuiderh the holy things from the prophane.

3 To whom hath hee giuen power to ex-
passe his workes? who wil seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the woonderous workes of the Lord, there map nothing be taken from them, neither can any thing bee put vnto them, neither map the ground of them be found out.

6 But when a man hath done his best, hee must beginne againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can hee doe?

8 * If the number of a mans dayes bee an hundred yeeres, it is much: and no man hath certaine knowledge of his death.

9 As dropes of raine are vnto the sea, and

as a grasse stone is in comparison of the sand, so are a * thousand yeeres to the dayes euermore. 1. Pet. 3. 8.

10 Therefore is [God] patient with them, and pouereth out his mercie vpon them.

11 See salve and percerued, that [the arrogancie of their heart, and their crime was euill: therefore heaped hee vpon his mercie vpon them, and shewed them the way of rightheousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurrereth, and reacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ App sonne, when thou doest good, re-
proue not: and whatsoeuer thou giuest, vie no discomfortable wordes.

15 Shall not the deere allswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will repproch churcharly, and a gift of the enuious putteth out the eyes.

18 [Get thee rightheousnesse before thou come to iudgement:] learne before thou speake, and vse phippicke or euer thou be sicke.

19 * Examine thy selfe before thou bee iudged, and in the day of the visitation thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, and whilst thou mapest yet sinne, shewe thy contrition.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reformed: [for the reward of God endureth for ever.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shall be at the ende, and the houre of vengeance, when he shall mine away his face.

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Every wise man knoweth wisdom, and knowledge, and prayeth him that sinneth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the truely and rightheousnesse,] and pouer out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 * Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enue thee, to laugh thee to scorne.

32 Take not thy pleasure in great holuptuousnesse,

1. Cor. 11. 31

Chap. 7. 17, 36.

Chap. 11. 25.

Rom. 6. 6, and 13. 14.

Ier. 3. 12.

Psal. 6. 5. isa. 38. 18, 19.

Gen. 1. 1.

Psal. 90. 10.

onhelle, and intangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and to leaue nothing in thy purse : else thou shouldest stande roundly spe in waite for thine owne life.

C H A P. XIX.

1 Wine and whoredome bring men to powertie. 6 In thy word is discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayest knowe what is in man.

A labouring man that is giuen to drunkennesse, shall not be rich: and he that conceiveth small things, shall fall by little and little.

2 * Wine and women leade wise men out of the way, [and put men of understanding to reproo.]

3 And he that companieth adulterers, shall become impudent : rottennesse and wozines shall haue him to heritage, and hee that is too bolde, shall be taken away, and be made a publicke example.

4 * He that is hasty to giue credite, is lightly minded, and hee that errerth, sinneth against his owne soule.

5 Who so relapseth in wickednesse, shall be punished : [he that hateth to be reformed, his life shall be shortened, and hee that abhorreth babbling of wordes, quencheth wickednesse:] but hee that resisteth pleasures, crowneweth his owne soule.

6 He that refrainerth his tongue, may liue with a troublefome man, and hee that hateth babbling, shall haue lesse euill.

7 Hee that is not to an other, that which is toide vnto thee : so thou shalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the time apperaine not vnto thee, trowle it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

10 * If thou hast heard a worde [against thy neighbour,] let it dye with thee, and be sure, it will not burst thee.

11 A foole tranaieth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a word in a fooles heart.

13 Reproue a friend least he doe euill, and if he haue done it, that hee doe it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is rapied, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is hee, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the lawe of the most High.

18 The feare of the Lord is the first degree to be reueired of him, and wisdom obtaineth his loue.

19 The knowledge of the commandments of the Lord is the doctrine of life, and they that obey him, shall receive the fruite of immortallitie.

20 The feare of the Lord is all wise dome, and the performing of the law is perfect wisdom, & the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, neither is there prudence where as the counsell of sinners is : but it is euen execrable malice: and the tooles is boide of wisdom.

23 Hee that hath small vnderstanding, and feareth God, is better then one that hath much wisdom, and transgresseth the lawe of the most High.

24 There is a certaine subtiltie that is fine, but it is unrighteous : & there is that welsetteth the open and manifest lawe : yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bowe downe themselves, and are sadde, whose inward partes burne altogether with deuite : hee looketh downe with his face, and sameth himselfe deafe : yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though hee be so weake that hee can doe thee no harme, yet when hee may finde opportunity, he will doe euill.

27 * If a man may be known by his looke, and one that hath vnderstanding, may be perceived by the marking of his countenance.

28 * A mans garment, and his excellencie Chap. 21. 29 laughter, and going, declare what person he is. 23,

C H A P. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Ofsying. 24 The thiefe and the murderer. 28 Giftes blinde the eyes of the wise.

There is some rebuke that is not comely : as to gaine, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare euill will: and he that acknowledgeth his fault, shall be preserved from hurt.

3 As * when a gelded man through lust Chap. 30. 20, would defile a maide, so is hee that useth violence in iudgement.

4 Howe good a thing is it, when thou art reprimed, to shewe repentance: for so shalt thou escape wifull time.

5 Some man keepeth silence, and is sounde wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answer : and some keepeth silence, waiting a convenient * time.

7 * A wife man will holde his tongue till hee see opportunitie : but a trifler and a foole will regard no time.

8 He that useth many wordes, shall be abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

II Some

Gen. 19. 33.
1. King. 11. 1,
2, 4.

Job. 12. 17,
12.

Chap. 22. 22.
and 27. 17.

Leuit. 19. 17.
matth. 18. 15

1am. 3. 2.

Eccle. 3. 7.

Chap. 32. 4.

11 Some man humbleth himselfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man bupeth much for a litle price: for the which he payeth seven times more.

13 * A wise man with his wordes maketh himselfe to be loued, but the mery tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuius for his importunitie: for hee looketh to receive many things for one: hee getteth litle, and he vphybberth much: he openeth his mouth like a towne crier: to day hee lendeth, to morowe asketh hee againe, and such one is to be hated of God and man.

15 The foole sayth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euill of me.

16 Howe oft, and of howe many shall he be laughed to scornes: for he conuysheideth not by right iudgement that which hee hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his owne soule, because hee is ashamed, and for the regard of persons looeth it.

22 Some man promisseth vnto his friends for shame, and getteth an enemy of him for nought.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vniuse.

24 A theefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vn honest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that respecteth his land, shall increase his praye: [he that worketh righteousness, shall be exalted,] and he that pleaseeth great men, shall haue pardon of his iniquitie.

28 * Rewards and giftes blinde the eyes of the wife, and make them dumme, that they can not reprove faultes.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisdome.

31 The necessarie patience of him that followeth the Lord, is better then he that goeth neth his life without the Lord.

C H A P. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprooved. 17 The malice of the wise man. 26 The thought of the foole.

M^p some, hast thou sinned? doe so no more, but pray for the forgiveness [that they may be forgiven thee.]

2 Flee from shame, as from a serpent: for if thou commit too neere it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Serise and iniuries waste riches: so the house of the proude shall be desolate.

5 * The prayer of the poore going out of the mouth cometh vnto the eares of the Lord, and iustice is done him incontinently.

Exod. 3.9. and 22.29

6 Who so hateth to be reformed, is in the way of sinners: but hee that feareth the Lord conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like towne wrapped together: their ende is a flame of fire to destroy them.

Chap. 16.6.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, keepeth his owne affections thereby: and the increase of wisdome is the ende of the feare of God.

Or, keepeth the vnderstanding thereof.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that is creaserth bitterness.

13 The knowledge of the wife shall abound like water that runneth ouer, and his counsell is like a pure fontaine of life.

14 * The inner parts of a foole are like a broken vessel: hee can keepe no knowledge whiles he liueth.

Chap. 33.5.

15 When a man of vnderstanding heareth a wise woide, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and call it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is sometimes in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vniuse is as wordes without order.

19 Doctrine vnto fooles, is as setters on the fere, and like manacles vpon the right hand.

20 * A foole lieth by his voyce with languet, but a wise man doeth scarce in silence secretly.

Chap. 19. 27.28.

21 Learning is vnto a wise man a iewel of gold, and like a bucklet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will prepein at the doore into the house: but he that is well nourished, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will be telling such things as pertaine not vnto them, but words of such as haue vnderstanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wife is in their heart.

Chap. 6.5.

Chap. 25.2.

Pro. 12.11. and 28.19.

Exod. 23.8. deut. 16.19.

Chap. 5.9. p[sa]. 41.4. Luke 15.21.

27 When the bngodly curseth Satan, he curseth his owne soule.
28 * A backbiter defileth his owne soule, and is hated wher euer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 Of the fluggard. 12 Not to speake much to a foole.
16 A good conscience seareth not.

A Slouthfull man is like a fleshy stone, which euerp man mocketh at for his shame.

2 A slouthfull man is to bee compared to the bding of oren, and euerp one that taketh it vp, will shake it out of his hand.

3 An enill nurtured sonne is the dishonour of the father: and the daughter is least to bee esteemed.

4 A wife daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the bngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potthearde together, and as hee that waketh one that sleeper, from a sounde sleepe.

8 If childzen liue honestly, and haue wheres with, they shall put away the shame of their parents.

9 But if childzen be proude, with hautinesse and foolishnesse they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisdom, is as a man which speaketh to one that is asleepe: when he hath tolde his tale, he sauerh, What is the matter?

11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for hee is at rest: but the life of the foole is woyle then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole and bngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him least it turne thee to paine, and lest thou bee defiled when he shaketh him selfe. Depart from him: and thou shalt finde rest, and shalt not reeuee sorrowe by his foolishnesse.

14 What is heavier then leade? and what other name should a foole haue?

15 * Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and bngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire playstring on a plaine wall.

18 As reedes that are set vp on hie, cannot abide the winde, so the fearefull heart with foo-

lish imagination can endure no feare.

19 Hee that hurteth the eye bringeth forth reares, and hee that hurteth the heart, bringeth forth the affection.

20 Who to casteth a stone at the birds, strapeth them away: and he that vphapderh his friend, breaketh friendship.

21 Though thou diwest a sworde at thy friend, yet despair not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may bee a reconciliation, so that vphapding or pride or disclosing of secrets, or a traperous wound doe not let: for by these things euerp friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioice in his prosperitie. Abide stedfast vnto him in the tyme of his tribulation, that thou mayest bee ioyous with him in his heritage: for pouertie is not alwayes to be continued, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fire, so euill wordes, [rebukes and threatenings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither wil I hide my selfe from him, though he should do me harme: whosoever heareth it, shall beware of him.

26 Who shall set a watch before my mouth, Psal. 141. 3. and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destrop me not?

CHAP. XXIII.

1 A prayer of the aushour. 13 Of other, blasphemie and vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of adulterie. 27 Of the feare of God.

O Lord, Father and gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by them.

|| Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their faults passe?

|| That is, of the tongue and lips.

3 Let mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioice ouer mee, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leane me not in their imagination] neither giue me a proud looke, but turne away from thy seruantes a stout minde.

5 Take from mee vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh holde mee, and que not mee thy seruant ouer into an impudent minde.

7 I feare. O peecl idgen, the instruction of a mouth that shall speake truth: who lo keepeth it, shall not perih through his lips, [nor be hurt by wicked workes.]

8 The sinner shall be taken by his owne lipe: for the euill speaker and the proud doe offend by them.

9 * Withdraw not thy mouth from swearing: Exod. 20. 7. [for in it there are many falles,] neither take chap. 27. 15. by for a custome the naming of the Holy match. 5. 33. one. 34.

Chap. 28. 13.

Chap. 38. 16.

Chap. 12. 12.

Prou. 27. 3.

one: [for thou shalt not bee unpunished for such things.]

10 For as a seruante which is oft punished, cannot bee without some skarce, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that useth much swearing shall bee filled with wickednesse, & the plague shall neuer goe from his house: when hee shall offende, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not bee innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God graunt that it bee not found in the heritage of Jacob: but they that feare God, cleaue all such, and are not wrapp'd in sinne.

13 Woe not thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, lest thou bee forgotten in their sight, and so though thy custome become a foote, and wish that thou haddest not bene bozne, and curse the day of thy natiuitie.

15 *The man that is accustomed to opprobrious wordes, will neuer bee reformed all the daies of his life.

16 There are two sorts [of men] that abound in sinne, and the thirde bringeth wrath [and destruction]: a minde hote as fire that cannot be quenched, till it bee consumed: an adulterous man that giueth his body no rest, till hee haue kindled a fire.

17 All bread is sweete to a whoresonger: he will not leaue off till hee perish.

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth mee? I am compassed about with darknesse: the walles couer me: no body seeth mee: whom neede I to feare? the most High will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secrete partes.

20 Hee knoweth all things or ener they were made, and after they be brought to passe also, hee looketh vpon them all.

21 *The same man shall bee punished in the streets of the citie, & shall bee chafed like a pong hoyle soale, & when hee shal thinke not vpon it, hee shall be taken: [thus shall he be put to shame of euery man, because hee would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueh her husband, and getteth inheritance by another.

23 *For first the harp disbeeped the Lawe of the most High, and secondly, the harp trespassed against her owne husband, and thirdly, she harp played the whore in adulterie, and gotten her children by another man.

24 She shall be brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branch shall bring forth no fruite.

26 A shameful report shall shee leaue, and

her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to followe the Lord, and to be receiued of him is long life.

CHAP. XXIII.

1 A praise of wisdom proceeding forth of the mouth of God, 6 Of her works and place where shee resteth.

20 Shew giuen to the children of God.

W Iedome shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall shee be exalted, and wondered at in the holy assembly.]

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first bozne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone rounde about the compass of heauen, and haue walked in the bottome of the depth.

9 I possessed the wates of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue mee a commandement, and he that made me, appointed me a tabernacle, and saide, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *Hee created mee from the beginning, and before the world, and I shall neuer faile: *In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 *In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vpon hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree [about the banks, and as a rose plant in Jericho, as a faire olive tree in a pleasant felde, and am exalted as a plane tree by the water.]

17 I smelled as the cinnamon, and as a bagge of spices: I gaue a sweete odour as the best amyrre, as galbanum, and oyle, and sweete storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and graue.

19 *As the vine haue I brought forth [fruit] of sweete saour, and my flowes are the fruit of honour and riches.

20 I am the mother of beautifull loue, and

Prou. 8. 23. Exod. 3. 1. 3. Psal. 132. 8. [Or, Cades.

A Terebinth is a hard tree spread abroad with long boughs whereout runneth the gumme called a pure turpentine, which cleaseth the stomacke of purified humours, and purifieth the eares: so the wisdom of God declared in his Scriptures, spreadeth abroad her manifold branches of knowledge and vnderstanding, to purge the inward eares, and corruption of the soule.

Or, inordinate swears.

2. Sam. 16. 7.

Isa. 29. 15.

Leuit. 20. 10. deut. 22. 22.

Exod. 20. 14.

of feare, and of knowledge, and of holy hope: I giue eternal things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that bee desirous of me, and fill your felues with my fruites.

23 * For the remembrance of mee is sweeter then honey, and mine inheritance [sweeter] then the honey combe: [the remembrance of mee endureth for evermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto mee, shall not come to confusion, and they that worke by me, shall not offend: they that make me to be knowne, shall haue everlasting life.]

26 Tell these things are the booke [of life], and the covenant of the most High God, [and the knowledge of the trueth,] * and the lawe that Moses [in the precepts of righteousness] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]

27 Be not wearie to behaue your felues faithfully with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruante he ordained to raise by a most mighty King that should sit in the throne of honour for evermore.]

29 He filleth all things with his wisdom, as * Ephson, and as Tgris in the time of the new fruites.

30 He maketh the vnderstanding to abound like Euphrates, and as * Jordan in the time of the harvest.

31 He maketh the doctrine of knowledge to appeare as the light, and overfloweth as Geon in the time of the vintage.

32 The first man hath not known her perils: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdome [hate cast out floods:] I am as an arme of the river: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce throughe all the lower partes of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet polue out doctrine, as prophetic, and leane it vnto all ages for euer.

39 * Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of three things which please God, & of three which he hateth. 7 Of nine things that be not so suspected.

14 Of the malice of a woman.

Three things reioyce me, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sortes of men my soule hateth, and I utterly abhorre the life of them: a poore man that is proud, a rich man that is a dar, and an old adulterer that dotheth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ How pleasant a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 ¶ Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue minded in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath lope of his children, and leaeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * & that hath not fallen with his tongue, and that hath not serued such as are unworthy of him.

9 Well is him that findeth prudence, and he that speaketh in the eares of the that will heare.

10 ¶ Oh, how great is hee that findeth wisdom! per is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioued to him.

14 [¶ The greatest heavinesse is the heavinesse of the heart, and the greatest malice is the malice of a woman.]

15 Gue me any plague, saue only the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault saue the assault of the that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, & there is no wiaht about the wiaht of an enemy.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as a sacke.

20 Her husband is sitting among his neighbours: because of her he sighteth soe of her beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing wy of a sandie way, is to the feete of the age, so is a wife full of words to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a woman nourish her husband, hee is angry and inpendent and full of respect.

25 A wicked wife maketh a sope heart, an humble

Gen. 13, 2, 3.
Rom. 12, 10.

Chap. 14, 1.
and 19, 16.
James 3, 2.

[Or, woman,
Pro. 21, 19.

[Or, a beare,

Chap. 42, 12.
2 Sam. 11, 2.
and 13, 2.

Psal. 119, 10,
11.

Exod. 20, 1.
and 24, 3.
deut. 4, 1.
and 29, 9.

Gen. 2, 11.

Iosh. 3, 15.

Chap. 33, 16.

me countenance, and a wounded mind, weake hands and feeble knees, and cannot comfort her husband in heavinesse.

Gen. 3. 6.
1. sim. 4. 14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Give the water no passage, [no not a li-
tle,] neither give a wicked woman libertie to
goe out.

28 If she walke not in thine obedience, [shee
shall confound thee in the sight of thine eyes
mies.] Cut her off then from thy flesh: * Give
her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three
things, and of the fourth. 6 Of the zealous and drunken
woman. 29 Of two things that cause sorrow, and of the
third which mooveth wrath.

Blessed is the man that hath a vertuous wife:
for the number of his peeres shall be double.

2 An honest woman reioiceth her husband,
and she shall fill the peeres of his life with peace.

3 A vertuous woman is a good portion,
which shall be given for a gift unto such as feare
the Lord.

4 Whether a man be rich or poore, he hath
a good heart toward the Lord, and they shall at
all times have a cherefull countenance.

5 There bee three things that mine heart
feareth, and my face is afraid of the fourth:
treason in a citie: the assemblie of the people,
and false accusation: all these are heavier then
death.

6 ¶ But the sorrow and griefe of the heart is
a woman that is ielous over another: and she
that communieth with all, is a scourge of the
tongue.

7 An evil wife is as a poke of oren that draw
divers waipes: hee that hath her, is as though
he held a scorpion.

8 A drunken woman and such as cannot be
tamed, is a great plague: for she cannot couer
her owne shame.

9 The whoresonne of a woman may bee
known in the pride of her eyes, and rie lids.

Chap. 42. 11. 10 ¶ If thy daughter be not shamefast, hold
her straitly, least she abuse her selfe through os-
tentimuch libertie.

11 Take heed of her that hath an unshame-
fast eye: & mariell not if shee trespass agaynst
thee.

12 As one that goeth by the way, and is
thirstie, so shall he open her mouth, and drinke
of every next water: by every begge shall shee
sit downe, and open her quiver agaynst every
arrows.

13 The grace of a wife reioiceth her husband,
and feedeth his bones with her understanding.

14 A peaceable woman and of a good heart
is a gift of the Lord, & there is nothing so much
worth as a woman well instructed.

15 A shamefast & faithfull woman is a dom-
ble grace, and there is no weight to bee compar-
ed unto her continent mind.

16 As the sunne when it ariseth in the high
places of the Lorde, so is the beautie of a good
wife the ornament of her house.

17 As the cleare light is upon the holy can-
dlesicks, so is the beautie of the face in a ripe
age.

18 As the golden pillars are upon the tops

kets of silver: so are faire sette with a constant
mind.

19 [Perpetuall are the foundations that be
laped upon a strong rocke: so are the comman-
dements of God in the heart of an holy wo-
man.]

20 App some, keepe the strength of thine
age stable, and give not thy strength to stran-
gers.

21 When thou hast gotten a fruitfull posses-
sion through all the fieldes, sowe it with thine
olive seed, trusting in thy nobilitie.

22 So thy stocke that shall line after thee,
shall growe, trusting in the great liberalitie of
their nobilitie.

23 An hal lot is compared to a sowe: but the
wife that is married, is counted as a towze as
gainst death to her husband.

24 A wicked woman is given as a reward
to a wicked man: but a godly woman is given
to him that feareth the Lord.

25 A shamelesse woman contemneth shame:
but a shamefast woman wil reuerence her hus-
band.

26 A shamelesse woman is compared to a
dog: but she that is shamefast, reuerenceth the
Lord.

27 A woman that honoureth her husband,
shall be iudged wise of all: but she that despiseth
him, shall be blazed for her pride.

28 A lowde crying woman and a babler,
let her bee fought out to dyne away the ene-
mies: the mind of every man that lieth with
such, shall be conversant among the troubles of
warre.

29 There bee two things that grieue mine
heart, and the third maketh me anger: a man
of warre that suffreth povertrie: and men of un-
derstanding that are not fed by: and when one
departeth from righteousness unto sinne: the
Lord appointeth such to the sword.

30 [There be two things, which me thinke
to bee hard and perillous,] a merchant cannot
lightely keepe him from wrong, and a brailer is
not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation
of the man that feareth God. 13 The unconstancie
of a foole. 16 The secrets of friends are not to be uttered.
26 The wicked imagineth evil which turneth upon him-
selfe.

Because of povertie have many sined: and
he that seeketh to be rich, turneth his eyes
aside.

2 As a nail in the wall sticketh fast betwene
the joints of the stones, so doeth sinne sticke be-
twene the setting and the buying.

3 If he hold him not diligently in the feare
of the Lorde, his house shall soone be over-
throwen.

4 As when one sicketh, the sickness remain-
eth in the seene, so the filth of man remaineth
in his thought.

5 The somer proueth the potters besell:
so doeth [temptation] try mens thoughts.

6 ¶ The fruite declared if the tree have bene
trimmed: so the woide [declareth] what man
hath in his heart.

7 Praise no man except thou have heard
his talke: for this is the trial of men.

8 ¶ If thou followest righteousness, thou shalt get her, & put her on as a faire garment, and shalt dwell with her, [and she shall defend thee for ever: and in the day of knowledge thou shalt finde steadfastness.]

9 The birdes resort vnto their like: so doeth the crueltie turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grievous, & their sport is in the pleasure of sinne.

14 ¶ The talke of him that sweareth much, maketh the haire to stand vp: & to strue with such, stoppereth the eares.

15 The strife of the proud is bloodshedding, and their scoldings are grievous to heare.

16 ¶ Who so discouereth secretes, loseth his credite, and findeth no friend, after his will.

17 Loose thy friend, & be faithfull vnto him: but if thou bewrappest his secretes, thou shalt not get him againe.

18 For as a man destroypeth his enemy, so doeth thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 ¶ Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may bee bound vp againe, and an euil word may be reconciled: but who so bewrappest the secretes of a friend, hath lost all his credite.

22 ¶ He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, hee will speake sweetly, and praye thy wordes: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on him, casteth it vpon his owne head: and he that smiteth with gunle, maketh a great wound.

26 Who so "biggeth a pit, shall fall therein, [and hee that laierh a stone in his neighbours wap, shall stumble thereon,] and he that laierh a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euil, and shall not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lion.

29 They that riotose at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despire & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgive the offence. 13 Of the vices of the tongue, and of the dangers thereof.

He that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his finnes. *Deut. 32. 35. rom. 12. 19.*

2 ¶ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy finnes be forgiven thee also when thou prayest. *† Man ought not to seeke vengeance.*

3 Should a man beare hatred against man, and desire forgiveness of the Lord? *Mat. 6. 14.*

4 He wil shew no mercy to a man, which is like himselfe: and will he aske forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreat for his finnes?

6 Remember the end and let enmitie passe: imagine not death and destruction to another through anger, but perseuere in the commandments.

7 Remember the commandments: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the covenawnt of the most High, and forgive his ignorance.

8 ¶ Beware of strife, and thou shalt make thy finnes fewer: for an anger man kindlyth strife. *Chap. 8. 25.*

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed. *Pro. 26. 21.*

11 Wilt thou halting kindleth a fire, and wilt thou halting kindleth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 ¶ Abhorre the slanderer and double tongued: for such haue destroyped many that were at peace. *† The tongue. Chap. 21. 28.*

14 The double tongue hath disquieted many, and giuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so harkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and cometh not in the anger thereof, which hath not daunen in that poke, neither hath bene bound in the bands thereof.

20 For the poke thereof is a poke of iron, and the bands thereof are bands of brass.

21 The death thereof is an euill death: hee were better then such one.

22 He that hath rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: *See. and*

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuour them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind vp thy silver and gold, and weigh thy wordes in a balance, and make a dooze and a barre, [and a sure bidle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waitte, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, & do almes, 15 Of a faithful man answering for his friend, 24 The poore mans life.

He that will shewe mercie, & lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway find the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their hope: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: else hee deceiveth him of his money, & maketh him an enemy without a cause: he pauerth him with cursing and rebuke, and giueth him euil wordes for his good deed.

7 There bee many which refuse to lend because of this incommenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humblyeth himselfe, and deferre not interce from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers & neighbours sake, & let it not rust vnder a stone to thy destruction.

11 * Bestow thy treasure after the commandement of the most High, and it shall bring thee more profite then gold.

12 I lap vp thine almes in thy secreete chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is a suretie for his neighbours: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

17 The wicked despiseth the good deed of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankfull mind, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretieship hath destroyed many a rich man, & remooued them as the wanes of the sea: mightie men hath it diuyn away from thire houses, & caried them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretieship: and hee that medleth much with other mens businesse, is intangled in controuerfies.

22 Helpe thy neighbour according to thy power, and betwaxe that thou thy selfe fall not.

23 * The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame.

24 * The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, & prepare the table, and feed me of that thou hast ready.

29 Gine place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue need of mine house.

30 These things are heauie to a man that hath vnderstanding, & vpbairding of the house, and the reioyce of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of healeth, 17 Death is better then a sorowfull life, 22 Of the ioy and sorow of the heart.

He that loueth his sonne, * causeth him oft to feelee the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that * teacheth his sonne, griueneth the enemy, and before his friends he shall reioyce of him.

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not ioy in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 Hee that flattereth his sonne, bindeth vp his wounds, and his heart is grieved at euery crie.

8 An vntamed horse will be stubburne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee as trayd: and if thou play with him, hee shall bring thee to heauiness.

10 Laugh not with him, least thou bee sojye with him, and least thou gnath thy teeth in the end.

11 * Gine him no libertie in his youth, and winke not his follie,

† Of well doing.

Deut. 15, 7, 8
mat. 5, 42.
luke 6, 35.

Dan. 4, 24.
mat. 6, 20.
luke 11, 41.
and 12, 33.
acts 10, 4.
1. tim. 6, 18, 19.
Ior. giue thine almes secretly.
Tob. 4, 8, 9, 10, 11.
† Of suretieship.

• As he is a foole that is suretie for euery man: so is he vngodly chat in no wise will be suretie for any man.

Chap. 39. 26

† Sober living.

Pro. 13, 24.
and 23, 13.

Deut. 6, 7.

Chap. 7. 23.

12 Wolve downe his necke while he is pong, and beat him on the sides, whiles he is a childe, least he waxe stubburne, and be disobedient vnto thee, and so bying sorrow to thine heart.

13 Chastise thy childe, and bee diligent therein, least his shame grue thee.

14 ¶ Better is the poore being whole and strong, then a riche man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sounde body, and no top aboue the top of the heart.

17 Death is better then a bitter life, [and long rest] then continuall sicknesse.

18 The good things that are poysoned on a mouth shut vp, are as meales of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 Hee seeth with his eyes, and groneth like a grieved man, that lyeth with a virgine and sigheth.

21 ¶ Fine not ouer thy minde to heauinesse, and bere not thy selfe in thine owne counsell.

22 The top of the heart is the life of man, and a mans gladnesse is the prolonging of his daies.

23 Lone thine owne soule, and comfort thine heart: diuine sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie & wrath shorten the life, and cares fulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to see drunkennesse and follow sobriety.

¶ Waking after riches pineth away the body, and the care thereof diueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The riche hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore labourereth in lining poorely, and when he leaueyth off, he is full poore.

5 Hee that loveth golde, shall not be satisfied, and hee that followeth corruption, shall haue enough thereof.

6 ¶ Spans are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling block vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the riche which is found with a out blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is hee, and were will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and founde perfit? let him bee an example of glorie, who might offend, and hath not offended, or doe euil, and hath not done it.

11 Therefore shall his goods be stablished, and the congregation shall declare his almes.

12 If thou sit at a costly table, open not thy mouth wide vpon it, and say not, Behold much rancie meate.

13 Remember that an euill eye is a chetue: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hande wherefoerer it looketh, and thrust it not wity into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and demoure not, least thou be hated.

17 Leane thou off first for noutrures sake, and be not insatiabie least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 ¶ Yowe little is sufficient for a man well taught: and thereby he belcheth not in his chamber, [nor feelth any paine.]

20 A wholesome sleepe cometh of a temperate belly: he riseth vp in the mornynge, and is well at ease in himselfe: but paine in watchynge and cholericke diseases, and pangs of the belly are with an insatiabie man.

21 If thou hast bene forced to eate, arise, goe forth, vomite, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

22 App sonne, heare mee, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, so shall there no sicknesse come vnto thee.

23 ¶ Who is he liberal in his meate, men shall blesse him: and the testimonie of his honestye shall be leuered.

24 But against him that is a nigarde of his meate, the whole cite shall murmur: the testimonies of his nigaridnesse shall bee sure.

25 Shewe not thy valiantnesse in wine: for wine hath destroyed many.

26 The foynace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 ¶ Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine meaurably drunken and in time, bringeth gladnesse and chearefulness of the minde.

29 But wine drunken with exesse, maketh bitterness of minde with brawlings and troublingings.

30 Drunkennesse encreaseeth the courage of a foole, till hee offendeth: it diminisheth his strenght and maketh wounds.

31 ¶ Rebinke not thy neighbour at the wine, and despise him not in his mirth: gine him no despiteful words, and presse not vpon him with contrary wordes.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the auncient speake. 14 To giue thanks after therapast. 15 Of the seare, faith and confidence in God.

¶ If thou be made the master of the seale, lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sitte downe.

2 And when thou hast done all thy dutie, sitte downe.

Chap. 37. 29.

a This commeth only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomack, then for an instruction to tolerate intemperance: for suffering is forbidden vs.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

Luke 21. 34.

Pro. 22. 9.

The praise of health.

Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so knowledge in him that openeth not his mouth to utter it, is vnprofitable, Chap. 31. 14.

Chap. 20. 3. Pro. 12. 25. and 15. 13. and 17. 22.

Couetousnesse. 1. Tim. 6. 9, 10.

Chap. 8. 2.

Luke 6. 24.

Humblenesse.

downe, that thou mayest bee merie with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Howie not out wordes, where there is no audience, * and shewe not foolish wisdom out of time.

5 The content of musicians at a banquet is as a signer of carbuncle set in golde.

6 And as the signer of an Emeraule well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 [Gie eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art pong, speake if neede be, and yet scarcely when thou art twice asked.

9 Comprehende much in fewe wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a chauncellour man goeth fauour.

12 Stand by betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and do what thou wilt, so that thou doe none euill, or vse poynd wordes.

14 But aboue all things giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall finde fauour.

16 Hee that seeketh the Lawe, shall bee filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kinde iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to his will.

19 A man of vnderstanding desperately not counsell: but a lewde and proude man is not touched with feare, euen when he hath done rashly.

20 [App sonne] doe nothing without aduise-ment: so shall it not repent thee after the deede.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne houses holde.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundments.

24 Who so beleueth in || the Lord, keepeth the commaundments: and he that trusteth in the Lord, shall take no hurt.

C H A P. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wife. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

¶ Here shall no euill come vnto him that feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a thippe in a soyme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithful vnto him.

4 As the question is made, prepare the answer, and so shalt thou bee heard: be sure of the matter, and so answer.

5 The heart of the * foolish is like a cart wheele: and his thoughtes are like a rolling aseltree.

6 As a wilde horse nepeth vnder euery one that stryeth vpon him, so is a scornfull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the peere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solenne feastes.

9 Some of them hath hee chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * gromd, and Adam was created out of the earth: but the Lord hath deuised them by great knowledge, and made their wayes diuers.

11 Some of them hath hee blessed and exalted, and some of them hath hee sanctified, and appropiate to himselfe: but some of them hath hee cursed, and brought them lowe, and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hands of their Creator, so that hee may rewarde them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked by last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winnypresse, like a grape gatherer.

16 * Behold, howe I haue not laboured only for my selfe, but for all them that seeke knowledg.

17 Heare mee, O ye great men of the people, and hearken with your eares, peccrulers of the congregation.

18 Gie not thy sonne and wife, thy brother and friend, powder ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue nothing else ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vnto the handes of thy children.

21 In all thy workes bee excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse, and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

Chap. 31, 16

Gen. 1, 27. and 3, 7.

Isai. 45, 9. rom. 9, 20, 21

Chap. 24, 39.

a That is, let no man vse thee as his seruant, when thou hast committed al thy goods into his hand.

Eccles. 3, 7. chap. 20, 7.

Iob 32, 6.

¶ Or, the Law.

¶ The feare of God.

shalt find rest: but if thou let him go idle, he shall seeke libertie.

25 The poke and the whip bolue downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

28 But bee not excessive toward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruaunt, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, increat him as thy brother: for thou hast need of him, as of thy selfe. If thou increat him euil, and he runne away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praye of them that feare God. 18 The offerings of the wicked. 22 The bread of the needy. 27 God doeth not allow the workes of an unfaithfull man.

The hope of a foolish man is vaine and false, and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be cleane by the vncleane? or what trueth can be spoken of a liar?

5 Southsayinges, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that traileth.

6 Whereas such visions come not of the most High to try thee, let not thine heart vpon them.

7 For dreames haue deceiued many, & they haue failed that put their trust therein.

8 The law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, & he that hath good experience, can talke of wisdom.

10 Hee that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandered to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oftentimes in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so feareth the Lord, feareth no mā, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom purely hee his trust: who is his strength?

16 * For the eyes of the Lord haue respect vnto them, that loue him: he is their * mightie protection, and strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling and an helpe from falling.

17 He setteth by the soule, and lighteneth the eyes: he quicketh health, life and blessing.

18 ¶ Hee that * giueth an offering of burroughs goods, offereth a mocking sacrifice, and the gifts of the burghteous, please not him.

19 [But the Lord is their onely, that patiently abide him in the way of trueth and righteousness.]

20 The most High doeth not allowe the offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the same before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murderer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodthead.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 * Hee that walther himselfe because of a dead body, and toucheth it againe, what auaileth his walthing?

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherless, and of the widow, and him that humbleth himselfe.

Who so keepeth the Lawe, * bringeth offerings pnowe, hee that holdeth fast the commandements, tostreth an offering of iustification.

2 Hee that is thankfull to them that haue well deserued, offereth fine slowe: * and he that giueth almes, sacrificeth praye.

3 To depart from euill is a thankfull thing to the Lord, and to forsake burghteousnesse, is a reconciling vnto him.

4 ¶ Thou shalt not appeare empty before the Lord.

5 For all these things are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, and the sinell thereof is sweete before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 ¶ Ene the Lord his honour with a good and liberal eye, and diminish not the sick fruites of thine hands.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy riches with gladnesse.

10 ¶ Ene vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompenceth, and will giue thee seven times as much.

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge and rewarder not mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherslesse nor the widow, when the powereth out her prayer.

Pro. 21. 27.

† The offerings of the wicked and their prayer, Pro. 15. 8.

Deut. 24. 14. 15. chap. 7. 20

Num. 19. 11. 12.

2. Pet. 2. 10. 21, 22.

1. Sam. 15. 22. ierc. 7. 36. 56. 7. † True sacrifice.

Phil. 4. 18.

Exod. 23. 15. and 34. 20.

Deut. 16. 16.

Gen. 4. 4. 5.

2. Cor. 9. 7.

Tob. 4. 8. Leuit. 2. 21, 22. deut. 15. 21.

Deut. 10. 17. 2. Cor. 19. 7. Job 34. 19. w. sl. 6. 7.

Act. 10. 34. galat. 2. 6. ephes. 6. 9.

colos. 3. 25. 1. Pet. 3. 17. }

How slaves are ordered old time,

chap. 7. 20.

† Dreames:

† The feare of the Lord.

† Psal. 33. 18. Psal. 91. 1, 2.

15 Doeth not the teares run downe the widdowes cheekes? and her cry is against him that caused them: [for from her cheekes doe they goe vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humblyeth himselfe, goeth through the cloudes, and reacheth not till it come nere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not bee slacke, nor the Almighty will tarie long from them, till hee hath smitten in funder the foines of the bumericall, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, and broken the scepter of the vnrightheous, till hee giue euery man after his workes, and reward them after their deuites, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Ah, how faire a thing is mercy in þ time of anguish & trouble! It is like a cloud of raine, that comineth in the time of a drought.

C H A P. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute him Church. 22 The prayer of a good woman.

Hue mercy vpon vs, O Lord God of all things, and behold vs, and [shew vs the light of thy mercies.]

2 And send thy feare & among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous works.]

3 Lift vp thine hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders: shewe the glory of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Rapse by thine indignation, and powre out wrath: take away the aduersarie, and smite the enemye.

8 Spake the time short: remember thine oth, that thy wonderous works may be payed.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in funder the heads of the princes that be our enemies, and say, There is none other but we.

11 Gather all the tribes of Jacob together, [that they may know that there is none other God but onely thou, and that they may shewe thy wonderous works,] & inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy name, and vpon Israel whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citie of thy sanctuary, the citie of thy rest.

14 Fill Zion, that it may magnifie thine ope-

cles, and fill thy people with thy glory.

15 Give witness vnto those that thou hast possessed from the beginning, and rase vp the prophecies þ haue bene shewed in thy name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron our thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may know that thou art the Lord the eternal God.

18 The belly demoureteth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise mind discern false wordes.

20 A forward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheareth þ face, and a man loveth nothing better.

23 If there bee in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath gotten a vertuous woman, hath begun to get a possession: shee is an helpe like vnto himselfe, & a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is allway ready and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth wheresoeuer the night taketh him?

C H A P. XXXVII.

1 Howe a man should know friends and counsellors. 2 To keepe his company that feareth God.

Were friend saith, I am a friend vnto him also: but there is some friend, which is only a friend in name.

2 Remembreth there not brauines vnto death, when a companion and friend is turned to an enemye?

3 Wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 There is some companion which in prosperitie reioyseth with his friend: but in þ time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemye.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke & no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 *Counsellor prayseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor, and be aduised afoye where thou wilt vse him: for hee will counsell for himselfe, least hee cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice, nor of a woman counselling

Numb. 6. 23.

† The prayse of a good woman.

Chap. 6. 10.

† Of whom we should take counsell. Chap. 8. 19. and 9. 16.

† Or, what need he hath.

† Against the wicked.

22. 10. 25.

† A prayer for the godly.

Exod. 4. 22.

thing her of whome ſhee is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buper for the ſalt, nor of an enuious man touching thankfullneſſe, nor of the vnmmercifull touching kindneſſe, [nor of an vnpoſſeſſed man of honeſtie] nor of a ſlouthfull for any labour, nor of an hireling for the ſiſhing of a worke, nor of an idle ſeruant for much buſinneſſe: hearken not vnto theſe in any matter of counſell.

12 But bee continuall with a godly man whom thou knoweſt to keepe the commaundments of the Lorde, whose minde is according to thy minde, and is ſoſie for thee when thou ſtumbleſt.

13 Take counſell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For mans minde is ſometimes more accustomed to ſheue more then ſeuern watchmen that ſit aboute in an hie towre.

15 And aboue all this pray to the moſt High, that he will direct thy way in trueth.

16 Let reaſon goe before euery enterpriſe, and counſell before euery action.

17 ¶ The [changing] of the countenance is a ſigne of the changing of the heart: ſoure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, & yet is vnpoſſible vnto himſelfe.

19 Some man will bee wiſe in wordes, and is hated, yea, he is deſtitute of all fooode,

20 Becauſe grace is not giuen him of the Lord: for he is deſtitute of all wiſedome.

21 Another is wiſe for himſelfe, and the fruites of vnderſtanding are faithfull in his mouth.

22 A wiſe man instructeth his people, and the fruites of his wiſedome ſaile not.

23 A wiſe man ſhalbe plentifully bleſſed, and all they that ſee him, ſhall thinke him bleſſed.

24 The life of man ſtanderh in the number of dayes: but the dayes of Iſrael are immuneſtable.

25 A wiſe man ſhall obtaine credite among his people, and his name ſhalbe perperuall.

26 ¶ Some, poluie thy ſoule in thy life, and ſee what is euill for it, & permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery ſoule pleaſure in euery thing.

28 Bee not greedy in all delights, and be not too haſtie vpon all meates.

29 ¶ For exceſſe of meates bringeth ſickneſſe, and gluttonie commeth into cholerick diſeaſes.

30 ¶ By ſurfeit haue many perished: but hee that dieteth himſelfe, prolongeth his life.

C H A P. XXXVIII.

1 A Phyſicion is commendable. 16 To burie the dead.
24 The wiſedome of him that is learned.

Honour the + Phyſicion with that honour that is due vnto him, becauſe of neceſſitie: for the Lord hath created him.

2 For of the moſt High commeth healing, and he ſhall receiue gifts of the King.

3 The knowledge of the Phyſicion liſteth by his head, and in the ſight of great men hee

ſhalbe in admiration.

4 The Lorde hath created medicines of the earth, and hee that is wiſe, will not abhorre them.

5 ¶ Was not the water made ſweete with wood, that men might knowe the vertue thereof?

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With ſuch doeth hee heale men, and taketh away their paines.

8 Of ſuch doeth the apothecarie make a confection, & yet he cannot finiſh his owne workes: for of the Lord commeth proſperitie and wealth ouer all the earth.

9 ¶ Some, ſaile not in thy ſickenneſſe, but *pray vnto the Lorde, and hee will make thee whole.

10 Leane off from ſinne, & order thine hands aright, and cleaſe thine heart from all wicknedneſſe.

11 Offer ſweete incenſe, and fine ſtoſwe for a remembrance: make the offering fatte, for thou art not the + fiſt giuer.

12 Then giue place to the Phyſicion: for the Lorde hath created him: let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that their enterpriſes may haue good ſuccelle.

14 For they alſo ſhall pray vnto the Lorde, that hee woulde proper that, which is giuen for eaſe, and their phyſicke for the prolonging of life.

15 ¶ Hee that ſineth before his maker, let him fall into the hands of the phyſicion.

16 ¶ Some, *poluie ſooth teares ouer the dead, + begin to mourne, as if thou haſdeſt ſuffered great paine thy ſelfe, and then couer his body according to his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, and be earneſt in mourning, and life lamentation as hee is worthy, and that a day or two, leaſt thou bee euill ſpoken of, and then comfort thy ſelfe for thine heauineſſe.

18 ¶ For of heauineſſe commeth death, and the heauines of the heart breaketh the ſtrength.

19 Of the affection of the heart commeth ſorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: dyne it away and remember the laſt ende.

21 Forget it not: for there is no turning as game: thou ſhalt doe him no good, but hurt thy ſelfe.

22 Remember his iudgement: thine alſo ſhal bee likewiſe, vnto mee peſterday, and vnto thee to day.

23 ¶ Seeing the dead is at reſt, let thy reſt be like his: + comfort thy ſelfe againe for 20.

24 ¶ The wiſedome of a learned man commeth by viſing wel his vacant time: and hee that ceaſeth from his owne matters and labour, may come by wiſedome.

25 ¶ Youe can hee get wiſedome that holdeth the plough, and hee that hath pleaſure in the goade, and in diſtilling oren, and is occupied in their labours, and talketh but of the bycde of bullocks:

¶ Or, wiſdome.

† Of temperance.
Chap. 31. 19. 20.

¶ Or, takeſt heed.

† Of Phyſicians and phyſicke.

† God be, ſloweth fiſt his benefites, and we muſt render a portion thereof, to ſuch vſes as he appointeth.

Chap. 22. 11. † Of mourning.
¶ Or, ſhe ſtill ſome.

Pro. 15. 13. and 17. 22.

2. Sam. 12.

26 Hee giveth his minde to make furrowes,
and is diligent to give the kine fodder.

27 So is it of euery carpenter, and woymes
master that labourerth night and day: and they
that cut and graue seales, and make sundry di-
nersities, and giue themselves to counterfaite
imagerie, and watch to perfourme the woyme.

28 The smith in like manner abiderth by his
anvill, and doeth his diligence to labour the
pyon: the vapour of the fire byeth his flesh: and
hee must fight with the heate of the foyrace:
the noyse of the hammer is euer in his eares,
and his eyes looke still vpon the thing that hee
maketh: hee setteth his munde to make vp his
woymes: therefore hee watcherth to polliish it per-
fitly.

29 So doeth the potter sit by his woyme: hee
turneth the wheele about with his feete: hee is
carefull alway at his woyme, and maketh his
woyme by number.

30 Hee fashioneth the clay with his arme, and
with his feete hee tempereth the hardnes there-
of: his heart imagineth howe to couer it with
lead, and his diligence is to clemte the ouen.

31 All these hope in their handes, and euery
one beltoverth his wisdom in his woyme.

32 Without these cannot the cities be main-
tained, nor inhabited, nor occupied.

33 And yet they are not asked their iudges-
ment in the counsell of the people, neither are
they he in the congregation, neither sit they by
on the iudgement seates, nor vnderstand the or-
der of iustice: they cannot declare matters ac-
cording to the foume of the Lawe, and they are
not meete for hard matters.

34 But they maintaine the state of the world,
and their desire is concerning their woyme and
occupation.

CHAP. XXXIX.

2 A wise man. 16 The workes of God. 24 Vnto
the good, good things piosse, but vnto the euill, euill good
things are euill.

Honely that applyeth his minde to the Lawe
of the most High, and is occupied in the me-
ditation thereof, seeketh out the wisdom of al
the auncient, and exerciseth himselfe in the pro-
phesies.

2 Hee keepeth the sayings of famous men,
and entereth in also to the secrets of darke sen-
tences.

3 Hee seeketh out þe myserie of graue senten-
ces, and exerciseth himselfe in darke parables.

4 Hee shall serue among great men, and ap-
peare before the prince: hee shall traualle throug
strange countreys: for hee hath tried the good
and the euill among men.

5 Hee will giue his heart to resort early vnto
the Lord that made him, and to pray before the
most High, and will open his mouth in prayer,
and pray for his finnes.

6 When the great Lord will, hee shall be filled
with the Spirit of vnderstanding, that hee may
pourey out wise sentences, and giue thanks vnto
the Lord in his prayer.

7 Hee shall direct his counsell and know-
ledge: so shall he meditate in his secrets.

8 He shall shewe forth his science and learn-
ing, and reioyce in the Lawe and covenant of
the Lord.

9 Many shall commend his vnderstanding,
and his memorie shall neuer be put out, nor be
part away: but his name shall continue from
generation to generation.

10 The congregation shall declare his wise-
doine, and shewe it.

11 Though hee be dead, hee shall leaue a grea-
ter fame then a thousand: and if hee liue still, hee
shall get the fame.

12 Yet will I speake of moe things: for I am
full as the moone.

13 Hearken vnto me, yee holy childen, and
bring forth fruite as the rose that is planted by
the brookes of the sicke.

14 And giue pe a sweete smell as Incense, and
bring forth flowers as the lillie: giue a smell,
and sing a song of praise: bleeseth the Lord in all his
woymes.

15 Giue honour vnto his Name, and shewe
forth his praise with the songs of your lippes,
and with harpes, and pee shall say after this
manner,

16 All the workes of the Lord are exceeding
good, and all his commaundements are done
in due season.

17 And none may say, What is this? where-
fore is that? for at time convenient, they shall
all bee sought out: at his commaundement the
water flood as an heape, and at the word of his
mouth the waters gathered themselves.

18 His whole fauour appeared by his com-
maundement, and none can diminish that which
hee will saue.

19 The workes of all flesh are before him, and
nothing can be hid from his eyes.

20 Hee seeth from euerslasing to euerslasing,
and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this?
wherefore is this? for hee hath made all things
for their owne vse.

22 His blessing shall runne ouer as þe streame,
and moisten the earth like a flood.

23 As hee hath turned the waters into salte-
nesse, so shall the heathen feelee his wrath.

24 As his wapens are plaine and right vnto
the iust, so are they stumbling blockes to the
wicked.

25 For the good are good things created
from the beginning, and euill things for the
sinners.

26 The principal things for the whole vse of
mans life is water, fire, and pyon, and salt, and
meale, wheate and hony, and milke, the blood of
the grape, and ople, and clothing.

27 All these things are for good to the gods:
ly: but to the sinners they are turned vnto
euill.

28 There be spirits that are created for ven-
geance, which in their rigor lay on fire strokes:
in the time of destruction they shewe forth their
power, and accomplish the wrath of him that
made them.

29 Fire, and haile, and famine, and death:
all these are created for vengeance.

30 The teeth of wild beastes, & the scorpions,
and the serpents, and the woode execute ven-
geance for the destruction of the wicked.

31 They shall be glad to doe his commaunde-
ments: and when neede is, they shall bee ready
vpon earth: and when their houre is come, they
shall not ouerpasse the commaundement.

32 There-

Chap. 44. 15.

Or, Libanus

Gene. 1. 37.
mar. 7. 37.

Chap. 29. 23.

Chap. 40. 9.
10.

† Of true
wisdom.

Or, the Lord

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 *All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.

†The miseries of mans life. **G**reat trouble is created for all men, and can heaue poke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, til the day that they retorne to the mother of all things,

2 Namely their thoughtes, and feare of the heate, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewes silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enue, trouble, and vniquietnes, and feare of death, and rigour, and strife, and in the time of rest, the deepe in the night vpon his bed, change his knowledge.

6 A litle of nothing is his rest, and afterward in sleeping he is as in a watch towre in the day: he is troubled with the bilions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and maruileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but senn fold to the vngodly:

9 *Dreouour, death and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes caine the * flood also.

11 *All things that are of this earth, shall turne to earth againe: and they that are of the * waters, shall retorne into the sea.

12 ¶ All bribes and vnrightheousnesse shall be put away: but faithfulness shall endure for euer.

13 The substance of the vngodly shall be dyed by like a riuier, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the hye rockes.

16 Their tender stalks by what water so euer it bee of water banks, it shall be pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

18 *To labour and to bee content with that a man hath, is a sweete life: but hee that findeth a treasure, is aboute them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboute them both.

20 Wine and musicke reioyce the heart: but the loue of wisdom is aboute them both.

21 The pipe & the psalterion make a sweete noise: but a pleasant tongue is aboute them both.

22 Thine eye desireth fauour and beautie: but a Greene seeth time, rather then them both.

23 A friende, and companion come together at opportunitie: but aboute them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feete: but connsell is esteemed aboute them both.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboute them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ Say some, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he to morroweth himselfe after other mens meate: but a wise man and well nourished wil beware thereof.

30 Begging is sweete in the mouth of the vnhamefull, & in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Lawe of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdom. 17 Of what things a man ought to be alarmed.

†Of death. **O**f death, holwe bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to bere him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate:

2 ¶ Death, how acceptable is thy iudgement vnto the needefull, vnto him whose strength faileth, and that is now in the last age, and is vnto with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remembre them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And whp wouldst thou bee against the pleasure of the most high? whether it be true, or an hundredth, or a thousand yeres, there is no defence for life against the grane.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe bee vnto you, O ye vngodly, which haue forsaken the Lawe of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursings: if ye die, the curse shall be your portion.

10 *All that is of this earth, shall turne to earth againe: Chap. 40. 11.

Gene. 1. 31.

†The miseries of mans life.

Chap. 39. 29, 30.

Gene. 7. 11, Gene. 3. 19, chap. 41. 10, Eccles. 1. 7.

†Faithfulness.

Phil. 4. 12, 1. Tim. 6. 6,

Chap. 40. 11.

again: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regarde to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the dayes numbred: but a good name endureth euer.

14 App children, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not seene, what profite is in them both?

15 No man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to bee ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie.

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightheousnesse before a companion and friend.

19 And of these before the place where thou dwellest, and before the trieth of God and his covenant, and to leane with thine elbowes vpon the bread, or to bee reprooued for giuing or taking.

20 And of silence vnto them that salute thee, and to looke vpon an harlot.

21 And to turne away thy face from thy kinsman: or to take away a portion of a gift, or to be euill minded toward another mans wife.

22 Do to sollicite any mans inap, or to stand by her bedde, or to reioyce thy friends with wordes.

23 Do to hyphaide when thou giuest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mapest thou wel be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 The Lawe of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

Of these things be not thou ashamed, neither haue regard to offende for any person:

2 Of the Lawe of the most High & his covenant, and of indigement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friends:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euil seruant to the blood:

6 To set a good Locke where an euill wife is, and to Locke where many hands are:

7 If thou giue any thing by number, and weight, to ynt al in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlarned, and the vnlife, and the aged, that contende against the yong: thus shalt thou be well instructed, and approued of all men liuing.

9 The daughter maketh the father to watch secretly, and the carefullnesse that hee

hath for her, taketh away his sleepe in y^o youth, least the should passe the flower of her age: and when shee hath an husband, least the should bee hated:

10 In her virginities, least shee should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least shee misbehaue her selfe: and when shee is married, least she continue vnfruitfull.

11 If the daughter bee vnshamefast, keepe her straitly, least the cause thine enemy to laugh thee to scorn, and make thee a common talke in the cite, and diffame thee among the people, and bring thee to vslike shame.

12 Beholde not enery bodys beautie, and companie not among women.

13 For as the mothe commeth out of garments: so doeth wickednesse of the woman.

14 The wickednesse of a man is better then the good intreacie of a woman, to wit, of a woman that is in shame, and reproche.

15 I wil remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shinerh, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saintes shoulde declare all his wonderous workes, which the almighty Lord hath stablished to confirme all things by in his spirit?

18 Hee seeketh out the depth, and the heart, and hee knoweth their practises: for the Lord knoweth all science, and beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 No thought may escape him, neither map any word be hid from him.

21 He hath garnished the excellent workes of his wisdom, and he is from everlasting to everlasting, and for euer: vnto him map nothing bee added, neither can hee be minished: hee hath no neede of any counsellor.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They lue all and endure for euer: and whensoever neede is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

This high ornament & the cleare firmament, the beautie of the heauen so glorious to behold.

2 The sunne also, a marvellous instrument when it appeareth, declareth at his going out, the workes of the most High.

3 No moone it burneth the countrey, and who map abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee causeth it to runne fastly.

6 The

† A good name.

Chap. 20. 29.

† Offshame, falsestie.

¶ Or, table.

† In what things we ought not to be ashamed.

¶ Or, watch-eyes watch the father.

Chap. 26. 10.

Chap. 25. 23.

Gene. 3. 6.

Job 41. 4. Isa. 29. 15.

¶ Or, stables, steth.

† The wonderful works of God.

Gen. 1. 16.

Exod. 12. 2.

Gen. 9. 13, 14

Isa. 40. 12.

Psal. 96. 4.

6 * The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, & a signe for the world.

7 * The seasons are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 * As the commandement of the Holy one they continue in their order, & faile not in their watch.

11 * I looke vpon the raine-bow, and praphe him that made it: verie beautifull is it in the brightnesse thereof.

12 * It compasseth the heauen about with a glorious rittie, and the hands of the most High haue benched it.

13 * Though his commandement hee maketh the snow to haste, and sendeth swiftly the lightning of his indignement.

14 Therefore hee openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the harte stones.

16 The mountains leape at the sight of him: the Southwind bloweth according to his will.

17 The sound of his thunder beateth he earth: so doeth the storme of the North: the whirls wind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasse-hoppers that light downe.

18 The eye maruellet at the beautie of the whitenesse thereof, and the heart is astonied at the raine of it.

19 Hee also pouereth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold Northwind bloweth, an pee is frozen of the water, it abideth vpon al the gatherings together of water, and clogeth the waters as with a besseplate.

21 It denoueth the mountains, and burneth the wilderness, and destroyeth that, that is Greene, like fire.

22 The remedie of all these is when a cloude cometh harshe, and when a dewe cometh vpon the heate, it refresheth it.

23 * As his word he stilleth the wind: so by his counsell he appeareth the deepe, and planteth plands therein.

24 They that saile ouer the sea, tell of the perils thereof, & when we heare it with our eares, we maruell thereat.

25 For there bee strange, and wonderous workes, diuers manners of beasts, and the creation of Whales.

26 Though him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his workes.

29 The Lord is terrible, and verie great, and maruillous in his power.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: reate him with all your power, and bee not wearie,

yet can ye not attaine vnto it.

31 * Who hath seene him, that hee might tell vs: and who can imagine him as he is?

32 For there are hid per greater things then these bee, and wee haue seene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Jacob.

1 Et is now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gott great glory by them, and that through his great power from the beginning.

3 They haue bozne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies.

4 * They gouerned the people by counsell, and by the knowledge of learning more for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musike, and expounded the verses that were written.

6 They were rich & mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their people shall be spoken of.

9 There are some also which haue no memoriall, *and are perished as though they had neuer bene, and are become as though they had neuer bene bozne, and their children after them.

10 * As the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritance is reserved, and their seed is contained in the covenant.

12 Their stocke is contained in the covenant, and their posteritie after them.

13 Their seed shall remaine for euer, & their people shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdom, and the congregation talke of their people.

16 * Enoch pleased the Lord God: therefore he was translated for an ensample of repentance to the generations.

17 * Noe was found perse, and in the time of wrath he had a reward: therefore was hee left as a remnant vnto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should *perish no more by the flood.

19 * Abraham was a great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, and was in covenant with him, and he set the covenant *in his flesh, & in remission he was found faithful.

21 Therefore hee assured him by an *othe, that hee would blesse the nations in his seed, and that hee would multiple him as the dust.

John 1. 18.
Psal. 106. 2.

Exo. 18. 25.

Gen. 7. 22.

Chap. 39. 10

Gen. 5. 24.
Hebr. 11. 5.

† Noe,
Gen. 6. 9. and
7. 1. Heb. 11. 7.

Gen. 9. 11.

† Abraham,
Gen. 12. 3. & 6.

15. 5. & 17.

Gen. 21. 4.

Gen. 22. 16,
17. 18. Gal. 3.

of the earth, and exalt his seebe as the starrs, and cause them to inherite from sea to sea, and from the river vnto the end of the world.

22 * With † Isaac did hee confirming likewise for Abraham his rangers lake, the blessing of all men, and the covenant,

23 And caused it to rest vpon the head of † Jacob, and † made him selfe knowne by his blessings, and gaue him an heritage and deuised his portions, * & parted them among the twelue tribes.

24 And hee brought out of him a † mercifull ma, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyses, Aaron and Phinees.

And † apopies the * beloued of God & men, brought hee forth, whose remembraunce is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee caused the wonders to rease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

4 * He sanctified him with faithfulness, and meeknesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and brought him into the darke cloude, * and there hee gaue him the commandements before his face, enen the lawe of life and knowledge, that he might teach Jacob the covenant, and Israel his iudgements.

6 Hee exalted † Aaron an holy man like vnto him, enen his * brother of the tribe of Levi.

7 An euerlasting couenauent made hee with him, and gaue him the Priesthood among the people, * made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicke, and an ephod.

9 Hee compassed him about with bels of gold, and with many bels round about, * that when he went in, the sound might be heard, and might make a noise in the sanctuary, for a remembrance to the children of Israel his people.

10 And with an holy garment, with gold also, and blue silke, & purple, and diuers kindes of workes, and with a belt lapp of iudgement, and with the signes of truth,

11 And with booke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmithes worke for a memoriall, with a voycing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the foyme or marke of holmesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, & his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 Spoiles filled * his hands, * and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenauent, and to his seed,

so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse his people in his name.

16 Before all men living the Lord chose him, that he should present offerings before him, & a sweete sauour for a remembraunce to make reconciliation for his people.

17 * He gaue him also his commandements and authoritie according to the lawes appointed, that he should teach Jacob the testimonies, and giue light vnto Israel by his lawe.

18 * Strangers stood by against him and enuied him in the wilderness, enen the men that rooke Dathans & Abiram's part, and the company of Coze in furie and rage.

19 This the Lord saw, and it displeased him, and in his wrathful imagination were they consumed: hee did wonders vpon them, and consumed them with the fierie flame.

20 * But he made Aaron moze honourable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eate of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Els had he none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

23 The third in glory is † Phinees sonne of Eleazar, because hee had zeale in the feare of the Lord, and stood by with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenent of peace made with him, that he should bee the chiefe of the Sanctuary and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for ever.

25 And according to the couenent made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, & to his seed. God giue vs wisdom in our heart to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glory map endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb and Samuel.

† Iesus † the sonne of Naue was valiant in the warres, and was the successour of Moses in prophesies, who according vnto his name, was a great fauour of the elect of God, to take vengeance, and grace of the enemies that rose by against them, and to set Israel in their inheritance.

2 * What glory gate he, when hee lift by his hand, & drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his means, and one day was as long as two?

5 Hee called vnto the most high Governour when the enemies pressed vpon him on euery side, and the mightie Lord heard him with the haile stones, and with mightie power.

6 Hee rushed in vpon the nations in battell, and in the * going downe of Bethoron hee des

Deut. 17. 10. and 21. 5.

Num. 16. 1, 2

Num. 17. 8.

Deut. 12. 12. and 18. 1.

† Phinees, Num. 25. 12. 13. 1. mas. 2. 54.

† Iosue, Num. 27. 18. deui. 34. 9. and 3. 2. and 12. 7.

Ios. 8. 1, 2.

Ios. 10. 12, 13. 14.

Ios. 10. 11.

Atroped

Gen. 26. 2, 3. † Isaac.

† Jacob. † Or, knew him.

Gen. 27. 28.

and 28. 1.

Gen. 28. 14.

† Ioseph.

† Moses, Exod. 11. 3. and 7. 22.

Exod. 6. 7. 8. p. chapters.

Num. 12. 3.

Exod. 19. 7.

† Aaron, Exod. 4. 28.

† Vrim and Thummim.

in That was, either put into his hand the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto God for their offences. Lewis, 8. 12.

Or, that the
Lord fauou-
red his battel.
Or, purfued
the mightie
men.

Num. 14. 6.

1. mac. 2. 55.

56.

† Caleb.

Num. 26. 65.

den. 1. 35, 36.

Iofh. 14. 11.

ftroyed the aduerfaries, that they might knowe
his weapons, and that he fought in the fight of
the Lord: for he followed the Almighty.

7 * In the time of Appoles alfo he did a good
wooke: hee and † Caleb the foune of Iephune
ftrooke againſt the enemy, and withelde the
people from finne, and appeased the wicked
murmuring.

8 * And of fire hundred thoufande people of
foote, they two were preferred to hying them in-
to the heritage, even into the lande that floweth
with milke and honie.

9 * The Lord gaue ſtrength alfo vnto Caleb,
which remained with him vnto his olde age, fo
that he went vp into the hie places of the land,
and his ſeede obtained it for an heritage.

10 That all the childien of Iſrael might ſee,
that it is good to follow the Lord.

† Iudges.

11 Concerning the † Iudges, euery one by
name, whoſe heart went not a whoying, nor
departed from the Lord, their memoie bee
blessed.

Chap. 49. 10.

12 Let their bones flouriſh out of their place,
and their names by ſucceſſion remaine to them
that are moſt famous of their childien.

† Samuel.

13 † Samuel the Prophet of the Lord, be-
loued of the Lord, * ordained kings, and announ-
ted the princes ouer his people.

1. Sam. 10. 1.

and 16. 13.

14 By the lawe of the Lord hee iudged the
congregation, and the Lord had reſpect vnto
Jacob.

15 This Prophete was approued for his
faithfulneſſe, and hee was knowne faithfull in
his wordes and viſions.

1. Sam. 7. 9.

10. 11.

16 * Hee called vpon the Lord Almighty,
when his enemies preaked vpon him on euery
ſide, when he offered the ſucking lambe.

17 And the Lord thundred from heauen, and
made his voyce to be heard with a great noyle.

18 So he diſcomfited the princes of the Tyri-
ans, and all the rulers of the Philiftines.

1. Sam. 12. 3.

19 * And before his long ſleepe hee made pro-
teſtation, in the ſight of the Lord, and his an-
nointed, that he tooke no ſubſtance of any man,
nor not ſo much as a ſhoe, and no man coulde
accuſe him.

1. Sam. 28.

18, 19.

20 * After his ſleepe alſo he tolde of the kings
death, and from the earth liſt hee vp his voyce,
and prophesied that the wickedneſſe of the pro-
ple ſhould periſh.

CHAP. XLVII.

The praiſe of Nathan, Dauid, and Salomon.

† Nathan.

2. Sam. 12. 1.

† Dauid.

After him roſe vp † Nathan to prophesie
in the time of Dauid.

2 For as the ſatte is taken away from the
peace offering, ſo was † Dauid choſen out of the
childien of Iſrael.

1. Sam. 17.

34.

1. Sam. 17.

49, 50, 51.

3 * Hee played with the lions, as with kids,
and with beaſtes, as with lambes.

4 * Slew he not a giant when he was yet but
yong, & tooke away the rebuke from the peo-
ple, when hee liſt by his hand with the ſtone in
the ſling to beate downe the pride of Goliath?

1. Sam. 18. 7.

Or, the peo-
ple.

Or, with
blessings of
the Lord.

5 For hee called vpon the moſt High Lord,
which gaue him ſtrength in his right hande, to
ſlay that mightie warrior, and that hee might
liſt by the home of his people againe.

6 * So he gaue him the praiſe of ten thou-
ſande, and honoured him with great praiſes,

and gaue him a crowne of glorie.

7 * For hee deſtroyed the enemies on euery
ſide, and rooted out the Philiftines his aduer-
ſaries, and brake their hogre in ſunder vnto this
day.

2. Sam. 5. 7.

8 In all his workes hee praiſed the Holy one,
and the moſt High with honourable wordes,
and with his whole heart hee ſung ſongs, and
loued him that made him.

9 * Hee ſet fingers alſo befoze the altar, and
according to their time hee made ſwore ſongs,
that they might praiſe God daply with their
ſongs.

1. Chro. 17

10 Hee ordained to keepe the feaſt daies
comely, and appointed the times perfectly, that
they might praiſe the holy Name of God, and
make the Temple to ſound in the morning.

2. Sam. 12.

11 * The Lord tooke away his finnes, and
eralted his hogre for ener: hee gaue him the co-
uenant of the kingdome, and the throne of glorie
in Iſrael.

13.

12 After him roſe vp a wiſe ſonne, who by
him dwelt in a large poſſeſſion.

13 † Salomon reigned in a peaceable time,
and was glorious: for God made all quiet
round about, that hee might builde an houſe in
his Name, & prepare the Sanctuary for ener.

† Salomon.

1. King. 4.

21, 24.

14 * Howe wiſe waſt thou in thy youth, and
waſt filled with vnderſtanding as with a flood!

1. King. 4.

29, 30.

15 Thy minde covered the whole earth, and
haſt filled it with graue and darke ſentences.

16 Thy name went abroade in the ples, and
for thy peace thou waſt beloved.

17 * The countreys maruelled at thee for thy
ſongs, and prowerbes, and ſimilitudes, and in-
terpretations.

1. King. 10.

31, 32.

18 By the Name of the Lord God, which
is called the God of Iſrael, thou haſt gathered
red golde as ſiluer, and haſt had as much ſiluer
as lead.

1. King. 10.

27.

19 * Thou diddeſt bolue thy loynes to wo-
men, and waſt overcome by thy bodp.

1. King. 11.

1.

20 Thou diddeſt ſtaine thine honour, and
haſt defiled thy poſteritie, and haſt brought
wreath vpon thy childien, and haſt ſet ſorrowe
for thy folkp.

21 * So the kingdome was deuided, and E-
phraim began to be a rebellious kingdome.

1. King. 12.

15, 16, 17.

2. Sam. 7. 15.

22 * Heertheleſſe the Lord left not off his
mercy, neither was he deſtroyed for his workes,
neither did hee abolith the poſteritie of his elect,
nor tooke away the ſeed of him that loued him,
but hee left a remnant vnto Jacob, and a roote
of him vnto Dauid.

23 Thus reſted Salomon with his fathers,
and of his ſeede hee left behinde him † Roboam,
even † the fooliſhneſſe of the people, and one
that had no vnderſtanding, * who turned a-
way the people though his counſell, and † Je-
roboam the ſonne of Nabat, * which cauſed
Iſrael to ſinne, and ſhedwed Ephraim the way
of ſinne.

† Roboam.

Or, a much
euidens fool.

1. King. 12.

10, 11, 13.

14.

† Jeroboam.

1. King. 12.

28, 30.

24 So that their finnes were ſo much in-
creaſed, that they were diuyn out of the land.

25 For they fought out all wickedneſſe, till
the vengeance came vpon them.

CHAP. XLVIII.

The praiſe of Elias, Eliſeu, Ezeckiel, and Iſaia.

Then roſe vp † Elias the Prophete as a
fire, and his word burnt like a lampe.

† Elias.

1. Kin. 17. 1.

2 Hee brought a famine vpon them, and by his zeale hee diminished them: [for they might not stay with the commandements of the Lord.]

3 By the woordes of the Lord he shut the heauens, * and threer times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderful deedes! who may make his boast to be like thee!

5 * Which hast raised vp the dead fro death, and by the woordes of the most High out of the graue:

6 Which hast brought kings vnto destruction, and the honourable from their seat:

7 Which hearest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 * Which biddest auownt kings that they might + recompense, and Prophets to bee thy successours:

9 * Which wast taken vp in a whirlewinde of fire, and in a charret of fierie horses:

10 Which wast appointed * to reprimonde in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the heartes of the fathers vnto the children, and to set by the tribes of Jacob.

11 Blessed were they that saw thee, and slept in loue: for we shall liue.

12 * When Elias was conered with the storme, + Elishus was filled to his spirit: while he liued, he was not moued for any prince, nei ther could any bing him into subiection.

13 Nothing could overcome him, * and after his death his body prophesied.

14 Hee did wonders in his life, and in death were his workes maruellous.

15 For all this the people repented not, nei ther departed they from their sinnes: * till they were caried away prisoners out of their lande, and were scattered thorough all the earth, so that there remained but a few few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 * Ezechias made his citie strong, and conueyed water into the middes thereof: he digged thorow the rocke with pion, and made fountaines for waters.

18 * In his time came Sennacherib vp, and sent Rablases, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their heartes and hands, so that they forgoode like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the Holp one heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but des lured them by the hand of Sai.

22 * We sinned the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezechias had done the thing that pleased the Lord, and remained steadfast in the waues of Dauid his father, as + Sai the great Prophete, and faithfull in his vision had com manded him.

24 * In his time the sunne went backward, and he lengthened the kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, of euer they came to passe.

CHAP. XLIX.

Of Iosias, Hierekiah, Dauid, Ieremie, Ezechiel, Zorabel, Iesui, Nehemias, Enoch, Ioseph, Sem, and Seth.

The remembrance of + * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as honye in all mouthes, and as musicke at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away all as bominations of iniquitie.

3 He * directed his heart vnto the Lord, and in the time of + vngodly he established religion.

4 All, except Dauid and Ezechias, and Iosias, committed wickednesse: for euen the kings of Iuda forsooke the Lawe of the most High, and failed.

5 Therefore he gaue their // honye vnto other, and their honour to a strange nation.

6 Hee burnt the elect cite of the Sanctuarie, * and destroyed the streetes thereof according to the // prophesie of + Ieremias.

7 For they * treated him evil, which neuer thelesse was a Prophet, * sanctified from his mothers wombe, that hee might roote out and afflict, and destroy, and that he might also build vp, and plant.

8 + * Ezechiel sawe the glorious vision, which was shewed him vpon the charret of the Cherubims.

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 * And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Jacob, and deliuered them by assured hope.

11 * How shal we praise + Zorabel, which was as a ring on the right hand!

12 So was + * Iesus also the sonne of Jos + Zorabel, sedec: these men in their time builded the house, and set by the Sanctuarie of the Lord againe, which was prepared for an everlasting worship.

13 * And among the elect was + Neemias, whose renowne is great, which set vp for vs the walles that were fallen, and set by the gates and the barres, and layde the foundations of our houses.

14 * But vpon the earth was no man created like + * Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto + * Ioseph the gouernour of his brethren, and the vnder holder of his people, whose bones were kept.

16 + * Sem and + Seth were in great honour among men: and so was + Adam aboute euery liuing thing in the creation.

CHAP. L.

1 Of Simon the sonne of Onias, 2 An exhortation to praise the Lord, 3 The authour of this booke.

+ Simon * the sonne of Onias the hie Priest, which in his life set by the house againe, in his dayes established the // Temple.

1. King. 18.
2. & 2. kin.
3. 10, 12.

1. King. 17.
21, 22.

1. King. 19.
25.
2. King. 19.
26, 27.
The wickednes of Ahab and Iezabel.
2. King. 2. 11.
Mala. 4. 5.

a That is, they that are such.
2. King. 2.
2. 15.
+ Elishus.
2. King. 13.
21.

1. King 18.
11, 12.

Ezekias.
1. King 18. 3

1. King. 18.
13.

2. Kin. 19. 35
sa. 37. 36.
ob. 1. 18.
1. mac. 7. 41.
1. mac. 8. 19.
+ Ihuia.
1. King. 20.
10. 11.
1. 38. 8.

+ Iosias.
2. Kin. 23. 1.
and 23. 2.
2. chro. 34. 3.
wme.
2. Kin. 23. 4.
2. Kin. 23. 9.
+ Or, hand.
+ Ieremias.
Iera. 38. 6.
Iera. 1. 5.
Ezek. 1. 31, 35
Ezek. 13. 9.
+ Or, 38. 11, 16
Cha. 46. 12.
Hag. 2. 24.
Ezek. 3. 2.
+ Iesus.
Zech. 3. 1.
Ezek. 3. 2.
bag. 1. 12.
and 2. 3.
Nehe. 7. 1.
+ Neemias.
+ Enoch.
Gen. 5. 24.
chap. 44. 16.
hebr. 11. 5.
+ Ioseph.
Gen. 41. 44.
and 42. 6.
and 45. 8.
+ Sem.
Gen. 5. 3.
and 11. 10.
+ Seth.
+ Adam.
+ Simon.
2. Mac. 3. 4.
+ Or, people.

2 Under him was the foundation of the double temple later, and the pie wals that compasseth the Temple.

3 In his dapes the places to receive water, that were decayed, were restored, and the vase was about in measure as the sea.

a Which Solomon made, 1. King. 7. 23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house covered with the baile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire cloudes,

8 And as the floure of the roses in the spring of the peere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a behest of masse gold, set with all manner of precious stones,

10 And as a faire olive tree that is fruitful, and as a cypresse tree, which groweth by the cloudes.

11 When hee put on the garment of honour and was clothed with all beautie, he went by to the holy altar, and made the garment of holinesse honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the herth of the altar compassed with his brethren round about, as the branches to the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their gloire, and their oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministration vpon the altar, and garnish the offering of the most High, and almightie,

15 Hee stretched out his hand to the drinke offering, and powred of the blood of the grape, & he powred at the foote of the altar a perfume of good saour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brazen trumpets, & made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hastened, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.

18 The fingers also sang with their voices, so that the sound was great, & the melodie sweet.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receive the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dapes from the wombe, and delt with vs according to his mercie,

23 That hee would giue vs iustitiasse of heart, and peace in our dapes in Israel, as in old time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 There be two manner of people, that my heart abhorreth, and the Lord is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, & the foolish people that dwell in Scythia.

[Or, Sacherem.]

27 Iesus the sonne of Sirach, the sonne of Eleazarus of Jerusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that laeth by these in his heart, shall be wise.

29 For if he do these things, he shall be strong in all things: for he secretly his steps in the light of the Lord, which giueth wisdom to the gods by. The Lord be praised for euermore. So be it, to be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I will confesse thee, O Lord & King, and praise thee, O God my saviour: I will giue thanks vnto thy name.

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, & for thy Names sake, from the roaring of them that were ready to deuour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked mee round about, and from the mids of the fire that I burned not,

5 And from the bottomne of the belly of hell, from an vnclean tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrightheous tongue.

6 [O thou that praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine acts of old, how thou deliuerest such as waite for thee, and sauest them out of the hands of the persecuters.

[Or, nations.]

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that hee would not leaue me in the day of my trouble, and in the time of the proud with out helpe.

11 I will praise thy name continually, & will sing praise with thanksgiving: and my prayer was heard.

12 Thou sauest me from destruction, & deliueredst me from the euill time: therefore will I giue thanks, and praise thee, & blesse the Name of the Lord.

13 When I was perishing, O Lord, I went abroad,

abroad, I besired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioiced in her: my foote walked in the right way, and from my pouth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gave me much wiseboime:

17 And I profited by her: therefore will I ascribe the gloyp vnto him, that giueth me wiseboime.

18 For I am aduised to doe thereafter: I will be ieaious of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my woikes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, & I found her in purenesse: I haue had mine heart ioynd with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto mee, ye vnlarned, and dwell in the house of learning.

24 Wherefore are you slowe? and what say you of these things, seeing your soules are very thirnie?

25 I opened my mouth, and sayd, *Woe be it for you without money. 1/a. 55. 2.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: there is ready that ye may find her.

27 Behold with your eyes, * how that I haue had but litle labour, and haue gotten vnto me much rest. Chap. 6. 18.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his prayer.

30 Doe your dutie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people.

2 The Jewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.



And these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maaias, the sonne of Sedeias, the sonne of Helcias, the sonne of Helcias wrote in at Babylon.

3 In the fift peere, and in the tenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

4 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioaquim king of Iuda might heare, & all the people that were come to heare the booke.

5 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the elders vnto the highest, before all them that dwelt at Babylon by the river || Sud.

6 Which when they heard it, wept, fasted, and made prayers before the Lord.

7 They made a collection also of money, according to euery mans power.

8 And sent it to Ierusalem vnto Ioaquim the sonne of Helcias the sonne of Salom Driel, and vnto the other priestes, and to all the people, which were with him at Ierusalem.

9 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth || Sitian, to wit, silver vessels, which Sebercias the sonne of Iosias king of Iuda had made.

10 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, pilos-

ners, and the people, and caried them to Babylon.

11 And then sayd, Behold, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a || kneat offering, and offer vpon the altar of the Lord our God.

12 And pray for the life of Nabuchodonosor king of Babylon, & for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heaven. || Or, Manna for Minhab, which was the evening and morning sacrifice.

13 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe him seruice, & find fauour in their sight.

14 Woe for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord, and his wrath is not turned from vs.)

15 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

16 Thus shall ye say, * To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem. Chap. 2. 6.

17 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers,

18 Because we haue * sinned before the Lord our God, Dan. 9. 3.

19 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

20 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, wee haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyces.

|| Or, Sedeias.

|| Or, Sodi.

|| Or, Sitian.

Deu. 28. 15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed vpon Moyses his servant at the time þ he brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and honie, as appeareth this day.

21 Nevertheless, wee haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophets, whom hee sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Jewes confesse that they suffer sufly for their finnes. The true confission of the Christians. 11 The Jewes desire to haue the wrath of God turned from them. 32 Hee promisseth that hee will call againe the people from captiuitie, and giue them a newe and euermlasting Testament.

Therefore the Lord our God hath peroured his worde, which hee pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, and against our Iudges, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were writtten in the booke of Moyses,

Deu. 28. 53. 3 That some among vs should * eate þ flesh of his owne foune, and some the flesh of his owne daughter.

4 Moysesour he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people rounde about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1. 15. 6 * To the Lord our God assecurate righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not repayed before the Lord, that were might turne euery one from the imaginations of his owne wicked heart.

9 So þ Lord hath watched ouer þ plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Deu. 9. 15. 11 * And now, O Lord God of Israel, that hast brought thy people out of the lande of Egypt with a mighty hand, and an he armie, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, wee haue sinned: wee haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayes, O Lord, and our petitions,

and deliuer vs for thine owne sake, and giue vs sauour in the sight of them, which haue led vs alway.

15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon thy posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord, neither praye, nor righteousnesse.

18 But the soule that is vexed for the greatness of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungrie soule will giue thee praye and righteousnesse, O Lord.

19 For we do not require mercy in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

21 * Thus saith the Lord, I will downe pour shouders, and serue the King of Babylon: so shall he remaine in the land, that I gaue vnto your fathers.

22 But if he will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, and the bones of our fathers should be caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercy,

28 As thou spakest by thy servant Moyses, in the day when thou diddest command him to write thy lawe before the children of Israel, saying,

29 * If he will not obey my voyce, then shall this great swarrie and multitude be turned into a very fewe among the nations where I will scatter them.

30 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselves.

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praye me in the land of their captiuitie, and thinke vpon me
f f f i i

*Deut. 26. 15.
isa. 63. 15.
Psal. 6. 5. 6.
and 115. 17.
18. isa. 38.
18. 19.
10r. glory,
nor praye of
righteousnes,*

*10r. by the
hand of thy
seruants.
Ier. 27. 7.*

*Leui. 26. 14.
deut. 18. 15.*

my Name.

33 Then shall they turne them from their hard backs, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them, that I will be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 He prayeth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Only God was the finder of wisdom. 37 Of the incarnations of Christ.

O Lord Almighty, God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, and we utterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voice of thre thre God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are per this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commendements of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies laude, and art wayen olde in a strange countrey?

11 And art desit with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 For if thou haddest walked in the way of God, thou shouldst haue remained safe for ever.

14 Learne where is wisdom, where is strength, where is understanding, that thou mayest knowe also from whence cometh long continuance, and life, and where the light of

the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beastes vpon the earth?

17 They that had their pasture with the foules of the heauen, that hoarded by silver and golde, wherein men trust, and made none ende of their gathering?

18 For they that copied silver, and were so careful of their worke, and whose vntion had none ende,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steades.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they understood not the way of knowledge,

21 Neither perceived the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 He hath not bene heard of in the lande of Chanaan, neither hath it bene seene in Chanaan.

23 Nor the Agarines, that sought after wisdom vpon the earth, nor the merchants of Hecran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knowne the way of wisdom, neither doe they thinke vpon the pathes thereof.

24 O Israel, howe great is the house of God! and howe large is the place of his possession!

25 It is great, and hath none ende: it is hie, and vnumeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither considered her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his understanding: this same is he which hath prepared the earth for enemie, and hath filled it with foure footed beastes.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When hee calleth them, they say, Here we be: and so with cheerefulness they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath soude out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

This is the booke of the commandements of God, and the Law that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Jacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Give not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 We of good comfort, O my people, which art the memoriall of Israel.

6 Pee are solde to the nations, not for your destruction: but because pee provoked God to wrath, pe were deliuered vnto the enemies.

7 For pe haue displeased him that made you, offering vnto deuils and not to God.

8 Pee haue forgotten him that created you, euen the euertlasting God, and pee haue grieved Ierusalem, that nourished you.

9 When thee saw the wrath comming vpon you from God, the said, Hearken, ye that dwell about Sion: for God hath brought mee into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the Euertlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousness, nor walke in the wayes of his commandements: neither did they enter into the pathes of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euertlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, & of a strange language.

16 Which neither reuerence the aged, nor pierce the yong: these haue carried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, & so long as I live, I will call vpon the Euertlasting.

21 We of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thos-

row the Euertlasting, and ioy is come vpon me from the Holy one, because of the mercie which shall quickly come vnto you from our euertlasting Saviour.

23 For I sent you alway with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion salve your captiuitie, so shall they also see thoury your saluation from God, which shall come vnto you with great gloe, and brightnes from the Euertlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 We of good comfort, my children, and cry vnto God: for he that led you alway, hath you in remembrance.

28 And as it came into your minde to go astray from your God: so endeavour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, will bring you euertlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is he that hath taken thy sonnes.

33 For as shee reioiced at thy decay, and was glad of thy fall, so shall she be ioy for her owne desolation.

34 For I will take away the reioicing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Euertlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem looke toward the East, and beholde the ioy that cometh vnto thee from thy God.

37 Doe, thy sonnes (whom thou hast let goe), come gathered together from the East into the West, reioicing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

Put off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that cometh vnto thee from God, for euermore.

2 Put on the garment of righteousness, that cometh from God, and let a crowne vpon thine head of the gloe of the Euertlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousness, and the

glory of the worship of God.

5 Write, O Jerusalem, and stand up on high, and looke about thee toward the East, and behold thy children gathered from the East unto the West by the word of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as spheles of the kingdome.

7 For God hath determined to bring downe riuer high mountaine, and the long endouring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadowe Israel at the commaundement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that cometh of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of the sinnes, that ye haue committed against God, pee shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when pee be come into Babylon, pee shall remaine there many yeres, and a long season, euen a seuen generations, and after that will I bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that pee in no wise bee like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them.

5 But say pee in your hearts, O Lord, we must worship thee.

6 For mine Angel shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and laid ouer with silver: yet are they but lies, and cannot speake.

8 And as they take golde for a maid that loseth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselves couer away the golde and silver from their gods, and bestowe it vpon themselves.

10 Pea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of silver, and gods of golde, and of wood, with garments like men,

11 Yet cannot they bee preserved from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, wherof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not say such as offend him.

14 In other hath a dagger or an are in his right hand: yet is hee not able to defend him-

selfe from battell, nor from therues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man drieth, is nothing woorthy when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

17 And as the gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the Priests keepe their temples with doores, and with lockes, and with barres, least their gods should be spoiled by robbers.

18 They light by candles before them: yea, more then to themselves, wherof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallows & birdes flie vpon their bodies, and vpon their heads, yea, and the catter also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 As for withstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherewith is no breath, are bought for a most high price.

25 They are borne vpon mens shoulders, because they haue no feet, wherby they declare vnto men, that they be nothing woorthy: yea, and they that worship them, are alhamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselves, neither if one set them vpright, can they mooue of themselves, neither if they be bowed downe can they make themselves straight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their priests sell them, and abuse them: likewise also the women lap vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touch their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of silver, and gold, and wood.

30 And the priests sit in their Temples, having their clothes rent, whose heads & beards are shauen, and being bare headed,

31 They roare and crie before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set by a king, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not requite it.

Or, counte.

Isa. 46.7.

In this chapter are the makers and maintainers of images mightily confuted. a That is, seuentie yeeres, 2/a. 44.8, 9, 10. & 46.5, 7. p/a. 115. 4. 11/13. 10.

35 They can saue no man from death, nei-
ther deliuer the weake from the mighty.

36 They cannot restore a blinde man to his
sight, nor helpe any man at his neede.

37 They can shew no mercy to the widowe,
nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are
as stones that be hewen out of the mountaine,
and they that worship them, shall be confound-
ed.

39 Howe should a man then thinke or say,
that they are gods?

40 Whereouer the Chaldeans themselves
dishonour them: for when they see a dimme
man, that cannot speake, they present him to
Bel,

41 And desire that hee would make him to
speake, as though he had any feeling: yet they
that vnderstande these things, cannot leaue
them: for they also haue no sense.

42 Furthermore the women, girded with
coardest, sit in the streetes, and burne strawe.

43 And if one of them bee drawen away,
and lie with any such as come by, thee calleth
her neighbour in the teeth, because thee was
not so worship reputed, nor her coardest bro-
ken.

44 Whatsoeuer is done among them, is lies:
howe may it then be thought or saide, that they
are gods?

45 Carpenters and goldsmiths make them,
neither be they any other thing, but euen what
the workeman will make them.

46 Yea, they that make them, are of no long
continuance: howe should then the things that
are made of them, be gods?

47 Therefore they leaue spes, and shame for
their posteritie.

48 For when there cometh any warre or
plague vpon them, the Priestes imagine with
themselves, where they may hide themselves
with them.

49 Howe then can men not perceiue, that
they be no gods, which can neither defend them-
selves from warre, nor from plagues?

50 For seeing they be but of wood, and of
siluer, and of golde, men shall knowe hereafter
that they are but spes, and it shall be manifest
to all nations and kings, that they be no gods,
but the workes of mens hands, and that there
is no worke of God in them.

51 Whereby it may be knowen, that they
are no gods.

52 They can set by no king in the land, nor
giue raine vnto men.

53 They can giue no sentence of a matter,
neither preserue from iniurie: they haue no
power, but are as crows betwene the heauen
and the earth.

54 When there falleth a fire vpon the house
of those gods of wood, and of siluer, and of
golde, the Priestes will escape and saue them-
selves, but they burne as the balikes therein.

55 They cannot withstand any king or ene-
mies: howe can it then be thought or saide that
they be gods?

56 Whereouer, these gods of wood, of golde,
and of siluer can neither defend themselves from
theues nor robbers.

57 For they that are strongest, take alway
their golde and siluer, and apparell, wheres-
with they be clothed: and when they haue it,
they get them away: yet can they not helpe
themselves.

58 Therefore it is better to be a king, and so
to shewe his power, or else a profitable vessel in
an house, whereby he that oweth it, might haue
profite, then such false gods: or to be a doore in
an house, to keepe such things safe as be theres
within such false gods: or a pillar of wood in a
palace, then such false gods.

59 For the sunne, and the moone, and the
starres that shine, when they are sent downe for
necessary uses, obey.

60 Likewise also the lightning when it shi-
neth, it is euident: and the winde bloweth in
euery countrey.

61 And when God commandeth the cloudes
to goe about the whole world, they doe as they
are bidden.

62 When the fire is sent downe from aboue
to destroy hills and woods, it doeth that which
is commaunded: but these are not like any of
these things, neither in forme nor power.

63 Wherefore men should not thinke, nor
say that they be gods, seeing they can nei-
ther giue sentence in iudgement, nor doe men
good.

64 For so much now as ye are sure, that
that be no gods, leaue them not.

65 For they can neither curse, nor blisse
kings:

66 Neither can they shewe signes in the
heauen among the heathen, neither shine as the
moone.

67 The beastes are better then they: for they
can get them vnder a couert, and do themselves
good.

68 So ye may be certified that by no maner
of meanes they are gods: therefore feare them
not.

69 For as a scarcrowe in a garden of cucu-
mers keepeth nothing, so are their goddesses of
wood, and of siluer, and of golde:

70 And likewise their gods of wood, and
gold, and siluer, are like to a white thorne in an
orchard, that euery bird sitteth vpon, and as a
dead body that is cast in the darke.

71 By the purple also and brightness which
fadeth vpon them, pee may vnderstande, that
they be no gods: yea, they themselves shall be
consumed at the last, and they shall be a shame
to the countrey.

72 Better therefore is the iust man, that
hath none idoles: for he shall be farre from re-
prooe.

Or. braune.

Psal. 115. 4.
n/d. 13. 10.

The

The song of the three holy children, which followeth in the third Chapter of Daniel

after this place, They fell downe bound into the middes of the hote fierie fornae.

25 The prayer of Azarias, 46 The crueltie of the King. 48 The stone downreth the Caldeans. 49 The Angel of the Lorde was in the fornae. 51 The three children praye the Lorde and prouoke all creatures to the same.

24 **A**nd they walked in the middes of the flame, prapling God, and magnified the Lord.

25 Then Azarias stood by, and prapen on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed be thou, O Lorde God of our fathers: thy name is worthy to be prapled and honoured for evermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy wapes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our finnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue wee trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadst com- manded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitors, and to an vnrighteous king, and the most wicked in all the world.

33 And now we may not open our monthes: we are become a shame and reproofo vnto thy seruantes, and to them that worship thee.

34 Yet for thy Names sake we beseech thee, giue vs not by for ever, neither breake thy co- venant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy ser- uant Isaacs sake, & for thy holy Ierachs sake,

36 To whom thou hast spoken and promis- sed, that thou wouldest multiplie their seede as the starres of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lorde, are become lesse then any nation, and be kept vnder this day in all the world, because of our finnes:

38 So that now we haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruites befoe thee, that wee might finde mercy.

39 Nevertheless in a contrite heart, and an humble spirit, let vs be received.

40 As in the burnt offering of rammes and bullocks, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that

it may please thee: for there is no confusion vnto them, that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy name the glory, O Lord,

44 That all they that doe thy seruantes euill, may be confounded: euen let them be confound- ed by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, & glorious ouer the whole world.

46 Now the kings seruantes that had cast them in, called not to make the oven hote with naphtha, and with pitch, and with towne, and with fagots,

47 So that the flame went out of the for- nae fourtie and nine cubites,

48 And it brake forth, and burnt those Chaldeans, that it found by the fornae.

49 But the Angel of the Lord went downe into the fornae with them that were with Azarias, and smote the flame of the fire out of the fornae,

50 And made in the middes of the fornae like a most killing winde, so that the fire touch- ed them not at all, neither grieved, nor trou- bled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the for- nae, saying,

52 Blessed be thou, O Lorde God of our fa- thers, and prapled, and exalted aboue all things for ever, and blessed be thy glorious and holy name, and prapled aboue all things, and mag- nified for ever.

53 Blessed be thou in the Temple of thine holy glory, and prapled aboue all things, and exalted for ever.

54 Blessed be thou, that beholdest the depths, and sittest vpon the Cherubims, and prapled a- boue all things, and exalted for ever.

55 Blessed be thou in the glorious throne of thy kingdome, and prapled aboue all things, and exalted for ever.

56 Blessed be thou in the firmament of hea- uen, and prapled aboue all things, and glorified for ever.

57 All ye workes of the Lorde, blesse ye the Lorde: praple him, and exalt him aboue all things for ever.

58 O heauens, blesse ye the Lord: praple him, and exalt him aboue all things for ever.

59 O Angels of the Lord, blesse ye the Lord: praple him, and exalt him aboue all things for ever.

60 All ye waters that be aboue the heauen, blesse ye the Lord: praple him, and exalt him a- boue all things for ever.

61 All ye powers of the Lorde, blesse ye the Lorde: praple him, and exalt him aboue all things

a Which is a certaine kinde of far and chalkie clay, as Plinius writeth, 2. booke cap. 105.

Psal. 148. 4.

things for ever.

62 **D** Sunne and Moone, blesse pee the Lord: praise him, and exalt him above all things for ever.

63 **D** Starres of heauen, blesse pee the Lord: praise him, and exalt him above all things for ever.

64 **E**uery shote and dewe, blesse pee the Lord: praise him, and exalt him above all things for ever.

65 **A**ll pee windes, blesse pe the Lord: praise him, and exalt him above all things for ever.

66 **D** fire and heate, blesse pe the Lord: praise him, and exalt him above all things for ever.

67 **D** Winter and Summer, blesse pee the Lord: praise him, and exalt him above all things for ever.

68 **D** dewes and softnes of snowe, blesse pe the Lord: praise him, and exalt him above all things for ever.

69 **D** frost and colde, blesse pe the Lord: praise him, and exalt him above all things for ever.

70 **D** pee and snowe, blesse pee the Lord: praise him, and exalt him above all things for ever.

71 **D** nightes and dayes, blesse pe the Lord: praise him, and exalt him above all things for ever.

72 **D** light and darknesse, blesse pe the Lord: praise him, and exalt him above all things for ever.

73 **D** lightnings and cloudes, blesse pee the Lord: praise him, and exalt him above all things for ever.

74 **L**et the earth blesse the Lord: let it praise him, and exalt him above all things for ever.

75 **D** mountaines and hilles, blesse pee the Lord: praise him, and exalt him above all things for ever.

76 **A**ll things that growe on the earth, blesse pe the Lord: praise him, and exalt him above all things for ever.

77 **D** fountaines, blesse pe the Lord: praise

him, and exalt him above all things for ever.

78 **D** sea, and floods, blesse pe the Lord: praise him, and exalt him above all things for ever.

79 **D** whales, and all that mooue in the waters, blesse pe the Lord: praise him, and exalt him above all things for ever.

80 **A**ll pee foules of heauen, blesse pee the Lord: praise him, and exalt him above all things for ever.

81 **A**ll pee beastes and cattell, blesse pee the Lord: praise him, and exalt him above all things for ever.

82 **D** children of men, blesse pee the Lord: praise him, and exalt him above all things for ever.

83 **L**et Israel blesse the Lord, praise him, and exalt him above all things for ever.

84 **D** Priests of the Lord, blesse pe the Lord: praise him, and exalt him above all things for ever.

85 **D** seruants of the Lord, blesse pe the Lord: praise him, and exalt him above all things for ever.

86 **D** spirites and foules of the righteous, blesse pe the Lord: praise him, and exalt him above all things for ever.

87 **D** Saints and humble of heart, blesse pee the Lord: praise him, and exalt him above all things for ever.

88 **D** Ananias, Azarias, and Misael, blesse pee the Lord: praise him, and exalt him above all things for ever: for hee hath deliuered vs from the hell, and saved vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 **C**onfesse vnto the Lord, that he is gracious: for his mercie endureth for ever.

90 **A**ll pee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

The historie of || Susanna, which some ioyne to the end of Daniel, and make it the thirteenth chapter.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They accuse her to wickednesse. 23 Shee chuseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

Here dwelt a man in Babylon called Iocim,

2 And hee tooke a wife, whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God.

3 Her father and mother also were godly people, and taught their daughter according to the law of Moyses.

4 Nowe Iocim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Jewes, because hee was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babilon, and from the ancient iudges, which seemed to rule the people.

6 These haunted Iocims house, and all such as had any thing to doe in the lawe, came thither vnto them.

7 Nowe when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two elders saw her that she went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, a Towit, and cast downe their eyes, that they thought from God, not see heauen, nor remember iust iudgements.

10 And albeit they were both wounded with

ff. iii.

per



Or, Sufanna.

Or, colde.

Or, frosts.

her lone, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to do with her:

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Nowe when they had spied out a conuenient time, that shee went in, as her manner was, with two maides onely, and thought to walke her selfe in the garden, (for it was an hote season)

16 And there was no body there, saue þ two Elders that had hid themselves, and watched for her:

17 Shee said to her maides, Bring me oyle and sope, and shut the garden doores, that I may walke in.

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that he had commaunded them: but they saue not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witness against thee, that a yong man was with thee, and therefore thou dost send away thy maides from thee.

22 Then Sufanna sighed, and saide, I am in trouble on euery side: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Sufanna cryed with a loude voyce, & the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when þ seruantes of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruantes were greatly ashamed: for there was neuer such a report made of Sufanna.

28 On the morrow after, came the people to Iocim her husband, and the two Elders came also, full of mischieuous imagination against Sufanna, to put her to death,

29 And said before the people, Send for Sufanna the daughter of Helcias Iocims wife. And immediacly they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Nowe Sufanna was very tender, and faire of face.

32 And these wicked men commaunded to

vncouer her face, (for she was covered) that they might so be satisfied with her beaurtie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stoode by in the middes of the people, and laid their hands vpon her head,

35 Which wept, and looked by toward heauen: for her heart trusted in the Lord.

36 And the Elders saide, As wee walked in the garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But we could not holde him: for he was stronger then we, and opened the doore and leaped out.

40 Nowe when we had taken this woman, we asked her what yong man this was, but she would not tell vs: of these things are wee witnesses.

41 Then the assembly belceued them, as those that were the Elders & Iudges of the people: so they condemned her to death.

42 Then Sufanna cryed out with a loude voyce, and said, O everlasting God, that knowest the secrets, and knowest all things afoye they come to passe,

43 Thou knowest, that they haue borne false witness against me, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when shee was led to be put to death, the Lord rapied by the holy spirit of a yong childe, whose name was Daniel,

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are pee such fooles, O Itraelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Itrael?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefoye the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Vnto these two aside, one sacre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them and saide vnto him, O thou that art olde in a wicked life, now we thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord sayth, * The innocent and righteous shalt thou not slay.

54 Nowe then, if thou hast seene her, tell me, vnder what tree saluest thou them compassing

panping together? Who answered, Under a lentike tree.

55 Then saide Daniel, Verely thou hast lied against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So put hee him aside, and commaunded to bring the other, and saide vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, & lust hath subuerred thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell me, Under what tree diddest thou take them companying together? Who answered, Under a pynne tree.

59 Then saide Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sword to cut thee in

two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loud voyce, and praised God, which sauech them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witness by their owne mouth)

62 * And according to the Lawe of Moyses *Deut. 19. 19.* they dealt with them, as they dealt wickedly *Leuit. 24. 15.* against their neighbour, and put them to death. Thus the innocent blood was saned the same day.

63 Therefore Helcias, and his wife prayed God for their daughter Sulanna, with Iocim her husband, and all the kindred, that there was no dishonour found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astages was laide with his fathers, and Cyrus of Persia reigned in his stead.

The historie of Bel and of the Dragon, which is the fourteenth chapter of Daniel after the Latine.



Nowe when King Astages was laide with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel was eate at the Kings table, and was honoured as bene all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him every day, twelue great measures of fine flour, and foure sheepe, and sixe great pots of wine.

4 And the King worshipped it, and went daily to honor it: but Daniel worshipped his owne God. And the King said vnto him, Why dost not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then saide the King vnto him, Thinkest thou not that Bel is a liuing God? lest thou dost not holue much yee eate, and drinke every day?

7 Then Daniel smiled and sayde, O King, be not deceiued: for this is but clay with in, and brasse without, and do neuer eate any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell mee not why this is that eate, by these expenses, yee shall die:

9 But if yee can certifie me that Bel eate, then shall Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it bee according to thy word.

10 Nowe the Priests of Bel were threescore and ten, beside their wives and children: and the King went with Daniel into the Temple of Bel.

11 So Bel's Priests said, Beholde, wee will goe out, and let thou the meate there, O King,

and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten by all, we will suffer death, or else Daniel that hath lyed vpon vs.

13 Nowe they thought themselves sure enough: for vnder the table they had made a pynne entrance, and there went they in euery, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Nowe Daniel had commaunded his seruants to bring albes, and these they shewed thorowout all the Temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Nowe in the night came the Priests with their wives and children, (as they were wont to doe) and did eate and drinke by all.

16 In the morning becommes, the King arose and Daniel with him.

17 And the King said, Daniel, are the scales whole? Who answered, Yea, O King, they be whole.

18 And althow as hee had opened the doore, the King looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that hee should not goe in, and saide, Beholde nowe the pavement, and marke well whole footsteps are these.

20 And the King saide, I see the footsteps of men, women, and children: therefore the King was wroth.

21 And tooke the Priests, with their wives, and children, and they shewed him the pynne doores, where they came in, and consumed such things as were vpon the table.

22 There

Or, life.

Or, mirtle tree.

a Called Ar-
eaba, where-
of every one
contained
somewhat
more then
nine gallons,
which make
in all an hun-
dred and
eight gallons
at the least.
b Called
Merreta, and
every one of
these mea-
sures contai-
ned about
ten gallons,
which in all
make three-
score.

22 Therefore the King slew them, and delivered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Appearer in that same place there was a great dragon, which the Babylonians worshipped.

24 And the King sayde unto Daniel, Sayest thou that this is of brass also? loe, hee lurcheth, and eateth and drinketh, so that thou canst not say, that he is no living God: therefore worship him.

25 Then saide Daniel unto the King, I will worship the Lord my God: for hee is the living God.

26 But giue me leave, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leave.

27 Then Daniel tooke pitch, and fatte, and haire, and did see the them together, and made lumps thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Beholde, whom ye worshipped.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Jewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.

29 So they came to the King, and said, Destroyer be Daniel, or else we will destroy thee and thine house.

30 Nowe when the King sawe, that they pleased sore vpon him, and that necessitie constrained him, hee delivered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe daies.

32 In the denne there were seven Lyons,

and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Ierusalem a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord came vnto Abbacuc, Goe, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc saide, Lord, I neuer sawe Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and though a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seventh day, the King went to bewaile Daniel: and when hee came to the denne, he looked in, and beholde, Daniel sat in the mids of the Lyons.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia.

11 Antiochus taketh the kingdomes. 12 Many of the children of Israel make covenant with the Gentiles.

21 Antiochus subuerteth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth up idols.

After that Alexander the Macedonian, the sonne of Philip, went south of the land of Cherrin, and

slawe Darius King of the Persians and Medes, and reigned for him,

as he had before in Grecia.

2 Hee tooke great warres in hand, and waime strong holdes, and slew the Kings of the earth.

3 So hee went throught to the endes of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed up and was haughty.

4 Nowe when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations

and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then he called for his chiefes of his seruants, which had bene brought vp with him of children, and parted his kingdom among them,

while he was yet alive.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roome.

10 And they all caused themselves to be crowned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote; euen Antiochus, Epiphanes, the sonne of King Antiochus, which had him in hostage at Rome,

and hee reigned in the hundredth and thirtieth yeere of the kingdomes of the Greeces.

12 In those daies went there out of Israel wicked men, which enticed many, saying,

Let us goe, and make a covenant with the

c The beginning of the kingdom of Syria.

d Or, noble. The beginning of the kingdom of the Parthians.

Joseph. Ant. 12. cap. 6.

a The first barrell which the Carthaginians, was fought at this time.

b The beginning of the kingdom of Egypt.

the heathen that are rounde about vs: for since we departed from them, we haue had much sorrowe.

13 So this deuice pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they by a place of exercise at Jerusalem, according to the fancies of the heathen,

16 And made themselves vncircumcised, and forsooke the holy conenant, and iopned themselves to the heathen, and were solde to do mischief.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty companie, with charers and Elephants, and with horsemen, and with a great name.

19 And moued waite against Ptolemies King of Egypt: but Ptolemies was afraine of him, and fledde, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundred fourthie and thier pere,

22 And went by toward Israel and Jerusalem with a mighty people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the pouring vessels, and the bowles, and the golden basons, and the baile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and golde, and the precious iuwels, and hee tooke the secreet treasures that hee founde, and when hee had taken away all, hee departed into his owne land,

25 After he had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the pong women, and the pong men were made feeble, and the beautie of the women was changed.

28 Euery hidegrome tooke him to mourning, and the that late in the marriage chamber was in heavinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Jacob was covered with confusion.

30 After two peres the King sent his chiefe tate master into the cities of Iuda, which came to Jerusalem with a great multitude,

31 Who spake peaceable wordes vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoiled the citie, he set fire on it, casting downe the houses thereof, and walled theron on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mighty towers, and made it a strong hold for them.

36 Whosoever they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stoyed it with weapons and buttailes, and gathered the spoyle of Jerusalem, and laide it by there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 In so much that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom the Lord boyned: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderness: her holy daies were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrowe.

43 Also the King wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Pea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Jerusalem, and to the cities of Iuda, that they should followe the strange lawes of the countrey.

47 And that they should forbye the burnt offerings and sacrifices, and the offerings in the Sanctuarie,

48 And that they should defile the Sabbath, and the feastes.

49 And pollute the Sanctuarie and the holy men,

50 And to set up alters and grones, & chappels of idoles, and offer by swynnes flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselves, that they might forget the lawe, and change all the ordinances,

52 And that whosoever would not doe according to the commandement of the King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and let ouerscers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the law, and so they committed euill in the land.

56 And

e The wicked
ked sal head-
long into
mischiefe.
f By draw-
ing the skin
ouer the
part that was
circumcised,
as Cel. 7.
cap. 25. E-
piph. lib. de
ponderib. &
menfuris.

g The se-
cond battell
with 5 Car-
thaginenses.

Ioseph. An.
114. 12. cap.
6. & 7.

Or, drink
offerings.

The bat-
ell of Ma-
edonia,

56 And they dyne the Iſraelites into ſecret places, even whereſoever they could ſlee for ſurety.

57 The fifteenth day of Caſſeu, in the hundreth and five and fortieth yere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, and in the ſtreets they burnt incenſe.

59 And the bookes of the lawe, which they found, they burnt in the fire, and cut in pieces.

60 Whoſoever had a booke of the Teſtament founde by him, or whoſoever confeſſed vnto the lawe, the kings commaundement was, that they ſhould put him to death by their authority.

61 And they executed theſe things euery moeth vpon the people of Iſrael that were found in the cities.

62 And in the five and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed.

64 And they hanged by the children at their neckes, and they ſpoiled their houſes, and ſlew the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things.

66 But choſe rather to ſuffer death, then to be defiled with thoſe meates: ſo becauſe they would not breake the holy covenant, they were put to death.

67 And this tyranny was very ſore vpon the people of Iſrael.

CHAP. II.

1 The mourning of Maccabias and his ſonnes for the deſtruction of the holy cite. 19 They reſuſe to doe ſacrifice vnto iſtales. 24 The reule of Mattathias for the lawe of God. 33 They are ſlaine and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commaundeth his ſonnes to ſticke by the wordes of God, after the example of the fathers.

Ioſeph. An.
214. 12. cap. 7.

1 In thoſe dayes ſtoode by Mattathias the worthy, the ſonne of Ioannes, the ſonne of Simeon, of the ſonnes of Ioaſaph of Ieruſalem, and dwelt in apodim.

2 And hee had five ſonnes, Ioſaph called Gabdis,

3 Siron called Thamm,

4 Iudas which was called Spaccabeus,

5 Eleazar called Abaron, and Jonathani, whoſe name was Mypilus.

6 Nowe hee ſawe the blaſphemies, which were committed in Iuda and Ieruſalem:

7 And he ſaid, Who is me: wherefore was I borne, to ſee the deſtruction of my people, and the deſtruction of the holy cite, and thus to ſit ſtill: it is deliuered into the handes of the enemies,

8 And the Sanctuarie is in the handes of ſtrangers: her temple is as a man that hath no reſolution.

9 Her glorious beſſels are caried away into captiuitie: her infants are ſlaine in the ſtreets, and her young men are ſlaken by the ſwoorde of

the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoiles?

11 Will her glory be taken away: of a free woman, ſhe is become an handmaid.

12 Behold, our ſanctuarie, and our beautie, and honour is deſolate, and the Gentiles haue deſired it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackcloth vpon them, and mourned very ſore.

15 ¶ Then came men from the king to the cite of apodim, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites confeſſed vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake he commiſſioners of the king, and ſaide vnto Mattathias, Thou art the chiefe and an honorable man, and great in this cite, and haſt many children and brethren.

18 Come thou therefore ſiet and fulfill the kings commaundement, as all the heathen haue done, and alſo the men of Iuda: and ſuch as remaine at Ieruſalem: ſo ſhalt thou and thy familie be in the kings fauour, and thou and thy children ſhall be enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias answered and ſaide with a loud voyce, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commaundements,

20 Yet will I and my ſonnes, and my bres-

thren, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forſake not the lawe and the ordinances.

22 Wee will not hearken vnto the kings

wordes to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe wordes, there came one of the Iewes, in the ſight of al, to ſacrifice vpon the altar which was at apodim, according to the kings commaundement.

24 Now when Mattathias ſawe it, he was ſo inflamed with zeale, that his rimes ſhook, and his wrath was kindled according to the ordinance of the law: therefore he ranne vnto him, and killed him by the altar:

25 And at the ſame time he ſlew the kings commiſſioner, that compelled him to do ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the lawe of God, * doing as Phinees did vnto Zambri the ſonne of Salom.

27 ¶ Then cryed Mattathias with a loud voyce in the cite, ſaying, Whoſoever is zealous of the lawe, and wil ſtand by the covenant, let him come ſoothly after me.

28 So he, and his ſonnes fled into the mountaynes, and left all that they had in the cite.

29 Then many that ſought after iuſtice and iudgement,

30 Went downe into the wildeſſe to dwell there, both they, and their children, and their wives, and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was told vnto the kings ſeruants,

a The father promiſeth for his children, that they ſhall ſerue God: ſo doeth Iohua for his houſhold, Iotha.

24. 15.

b It is a griefe to the godly to ſee the people offend.

Num. 25. 7.

¶ Or, ſhe ſeued iuſtly and uprightly.

¶ Or, Anatan.

servants, and to the garisons, which were in Jerusalem in the cite of David, that men had broken the kings commaundement, and were gone downe into the secret places in the wilderness.

32 Then many pursued after them: and having overtaken them, they camped against them and set the battell in aray against them on the Sabbath day.

33 And sayd unto them, Let this now be sufficient: come forth and doe according to the commaundement of the king, and ye shall live.

34 But they answered, Wee will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gave them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the pyrie places,

37 But sayd, Wee will die all in our innocence: the heaven and earth shall testifie for vs, that ye destroy us wrongfully.

38 Thus they gave them the battell upon the Sabbath, and slew both men and cattell, their wives and their children to the number of a thousand people.

39 ¶ When sparrathias and his friends understood this, they mourned for them greatly.

40 And said one to another, If we all do as our brethren have done, and fight not against the heathen for our lives, and for our lawes, then shall they continually destroy us out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs upon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came unto them the assemblie of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the lawe.

43 And all they that were fled for persecution, lodged themselves unto them, and were an helpe unto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the ungodly in their anger: but the rest fled unto the heathen, and escaped.

45 Then sparrathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were uncircumcised, as many as they found within the coasts of Israel.

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recovered the lawe out of the hand of the Gentiles, and out of the hand of kings, and gave not place to the wicked.

49 Nowe when the time drew neere, that sparrathias should die, he said unto his sonnes, Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the law, and give your lives for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receive great honour and an everlasting name,

52 ¶ Was not Abraham founde faithfull in Gen. 22.9, tentation, and it was imputed unto him for 10. rom. 4.3. righteousness?

53 ¶ Joseph in the time of his trouble kept the commaundement, and was made the lord of Egypt. Gen. 41.40.

54 ¶ Phinees our father, because he was zealous and fervent: obtained the covenant of the everlasting Priesthood. Num. 25.13. ecclus. 45. 23. 24.

55 ¶ Jesus for fulfilling the word, was made the gouernour of Israel. Ioh. 1.1.

56 ¶ Caleb, because he bare witness before the congregation, received the heritage of the land. Num. 14.6,7. Ioh. 14.13.

57 ¶ David, because of his mercie, obtained the throne of the kingdome for evermore. 2 Sam. 2.4.

58 ¶ Elias, because he was zealous and fervent in the law, was taken vp even unto heaven. 2 K. 2.11.

59 ¶ Ananias, Azarias, and Misael by their faith were deliuered out of the flau. Dan. 3.16. 17.18.26.

60 ¶ Daniel, because of his innocence, was deliuered from the mouth of the lions. Dan. 6.12.

61 And thus ye may consider that without all ages, that whosoever put their trust in him, shall not want strength.

62 ¶ Feare not ye the words of a fustill man: for his glory is but bowing and wyes. Mat. 10.26. 28.3.1.4.

63 To day is he set vp, and to morowe he shall not be found: for hee is turned into his dust, and his purpose perisheth. 40.6,7,8. 51.7,8. Jam. 1.10. 1. pet. 1.24. ecclus. 14.18.

64 Wherefore my sonnes, take good hearts, and shew your selues men for the lawe: for by it shall you obtaine glory.

65 And beholde, I knowe that your brother Simon is a man of counsell: give eare vnto him alway: he shall be a father vnto you.

66 And Judas sparrathias hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you al those that obserue the lawe, and shall auenge the injuries of your people.

68 Accompenie fillp the heathen, and give your selues to the commaundement of the law.

69 So he blessed them, and was laide with his fathers.

70 And died in the hundredthi fourthie and first yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. II.

¶ Judas is made ruler over the Jews. 1. Hee killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lyffas, whom Antiochus had made captain over his host.

¶ When Judas his sonne, called sparrathias, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and sought with courage the battell of Israel.

3 So he gave his people great honor: he put on a breast plate as a giant, and armed himselfe, and set the battell in aray, & defended the campe with the sword.

4 In his actes he was like a lyon, and as a lyon whelp roaring after the pray.

5 For hee pursued the wicked, and sought them out, and burnt vp those that hated his people,

6 So that the wicked Redde for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.
7 And he grieved diuers kings, but Jacob reioyced by his acts, and his memoriall is blessed for ever.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and cured away the way from Israel.

9 So was hee renowned vnto the endes of the earth, and hee assembled together those that were ready to perish.

a Who was gouernour of Syria, to-
seph. Antiq.
12. cap. 9.

10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Iudas perceiued, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sworde, and fought with it all his life long.

13 ¶ Nowe when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithful, and went forth to the warre.

14 He said, I will get me a name, and will be glorious in the realme: for I will go fight with Iudas, & them that are with him, which haue despised the kings commandement.

15 So hee made him ready to go vp, and there went with him a mightie hoste of the ingodly of Israel.

16 And when hee came neere to the going by of Beth-horon, Iudas went forth to meete him with a small companie.

17 But when they sawe the armie comming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so wearie, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut by in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruell and proud multitude, to destroy vs, and our wives, and our children, and to rob vs.

21 But we do fight for our liues, and for our lawes.

22 And God himselfe wil destroy them before our face: therefore bepe not afraid of them.

23 And when hee had left off speaking, hee leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundred men of them, & the residue fled into the land of the Philistines.

25 Then the feare and terour of Iudas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wher-

fore he sent forth, and gathered all the power of his realme, a very strong armie,

28 And opened his treasure, and gaue him hoste a pecers wages in hand, commanding them to be ready for a yere for all occasions.

29 Wherefore, when hee sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the lande, in taking away the lawes which had bene of olde time,

30 He feared least he should not haue now as the second time, as at the first, for the charges and gifts that he had given with a liberall hand afore: for in liberallie hee sarre passed the other kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man and of the kings blood to oversee the kings business, from the ruler of Euphrates vnto the borders of Egypt.

33 And to bring by his sonne Antiochus, till hee came againe.

34 Moreover, he gaue him halfe of his hoste and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Jerusalem, that he should send an armie against them, to destroy & roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place.

36 And to let strangers for to inhabit at their quarters, and part their land among them.

37 And the king tooke halfe of the hoste that remained, and departed from Antiochia his royall cite, in the peere an hundredth fouentie seven, & passed the river Euphrates, and went thorow the his countreys.

38 Then Lysias chose Ptolemies the sonne of Dorymenes, and Picanos, and Gorgias, mightie men and the kings friends.

39 And sent with them fourtie thousand footemen, and seven thousand horsemen, to goe vnto the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plaine countrey. † Emmaus.

41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much silver and golde, and seruants, and came into the campe to buy the children of Israel for slaves, and the strength of Syria and of strange nations rayned with them.

42 ¶ Nowe when Iudas and his brethren sawe that trouble increased, and that the hoste dwelt neere vnto their borders, considering the kings words, whereby hee had commanded to destroy the people, and utterly abolish them.

43 They saide one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soonie ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wilderness. There went noile that was borne in it, in or out at it, and the Sanctuarie

Sanctuarie was troden downe, And the strangers kept the fourtresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Bethphage before Jerusalem: for in Bethphage was the place where they prayed as forerime in Israel.

47 And they fasted that day, and put sackes cloth upon them, & cast ashes upon their heads, and rent their clothes,

48 And opened the booke of the law, where in the heathen sought to paint the likenesse of their idoles.

49 And brought the Hyssops garments, and the fist frutes, and the rushes, and set there the Nazarites, which accomplished their vapes.

50 And they cryed with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we carry them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Hyssops are in heauynesse, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voyce.

55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thousandes, and captaines ouer hundredes, and captaines ouer fifties, and captaines ouer teene.

56 And they commanded them that builded houses, or married wiues, or planted vine parres, or were fearefull, that they should reserue euery one to his owne house, according to the lawe.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas saide, Arise your selues and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Herewithesle, as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in waite, 14 He putteth Gorgias and his hoste to flight, 28 Lysias maketh Iudas, 29 But Iudas driueth him out, 43 Iudas purifieth the Temple and dedicateth the altar.

T hen tooke Gorgias fower thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night.

2 To make the campe of the Iewes, and to slay them suddenly: and the men of the fortrasse were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men, to smite the Kings armie which was at Emmaus.

4 Whiles per the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he found no man there, hee sought them in the mountaines: for said he, they flee from vs.

6 But as soone as it was day, Judas shewed himselfe in the fildes with thre thousand men, which had neither harnesse nor weapons to their woundes.

7 And they saw that the armie of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then saide Judas to the men that were with him, Feare ye not their multitude, neither be afrayde of their assault.

9 Remember how our fathers were deliuered from the red sea, when Pharaoh pursued them with an armie.

Exod. 14. 9, 29.

10 Therfore now let vs cry vnto heauen, and the Lord will haue mercie vpon vs, and remember the Covenant of our fathers, and will destroy this hoste before our face this day.

11 So shall all the heathen knowe, that there is one, which deliuereth and sauerh Israel.

12 Then the strangers lift vp their eyes, and sawe them coming against them.

13 And they went out of their tents into the battell, and they that were with Judas blew the trumpets.

14 So they ioynd together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto Gazeron, and into the plaines of Idumea, and of Mosais, and of Iamnia, so that there were slaine of them about thre thousand men.

16 So Judas turned againe with his hoste from pursuing them.

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and overcome them: then may ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaine.

20 But when Gorgias sawe that his were fled, and that Judas soldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they sawe these things, they were sore afrayde, and when they sawe also that Judas and his hoste were in the fildes ready to see themselves in arrey.

22 They fledde euery one into the lande of strangers.

23 So Judas turned againe to spoyle the tents, where he gat much golde and silver, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalmes, and praised toward the heauen: for heis gracious, and his mercie endureth for ever.

25 And so Israel had a great victory in that day.

26 Iudas al so strangles that escaped, came, and toke Iphias all the things that were done.

27 When hee heard these things, was sore afrayde and discouraged, because such things came not vpon Israel as hee would. neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Iphias thre score thousand chosen men,

Deut. 20. 5. vs. 7. 3.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

[Or, Judea.
Or, Beth-
oron.

1 Sam. 17.
50, 51.
1 Sam. 14.
23, 14.

men, and five thousand horsemen to fight against Jerusalem.

29 So they came into Beth-sura, and pitched their tents at Beth-sura, where Judas came against them with ten thousand men.

30 And when he sawe that mighty armie, he prayed, and saide, Blessed be thou, O Saviour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy servant David, * and gapest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with thy power, and with thy horsemen.

32 Spake them afraide, and confine their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sworde of them that loue thee: then shall all they that know thy name, praise thee with songs.

34 So they toyned together, and there were name of Ephraim hoste, five thousand men, & they fell before them.

35 Then Aprias, seeing his armie put to flight, and the mannesse of Judas soldiers, and that they were ready, either to liue or die valiantly, hee went into Antiochia, and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come against Judea.

36 Then saide Judas and his brethren, Behold, our enemies are discomfited: let vs nowe goe vp to cleanse, and to prepare the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they sawe the sanctuary laid waste, and the altar defiled, and the doores burnt vp, and the shubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew a salue with the trumpets, and cryed toward heauen.

41 Then Judas commaunded certaine of the men to fight against those which were in the castle, till he had defiled the Sanctuary.

42 So hee chose Priests that were undefiled, such as delighted in the lawe,

43 And they cleansed the Sanctuary, & bare out the defiled stones into an vnclanke place.

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, least it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar.

46 And laide vp the stones vpon the mountaine of the Temple in a convenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the law, and builded a newe altar according to the former.

48 And made vp the Sanctuary, and the things that were within the Temple: and the courtes, and all things.

49 They made also newe golp vessels, and

brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailles, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chassen, in the hundredeth and eight and fourtyeth yere they rose vp betimes in the morning.

53 And offered sacrifice according to the lawe, vpon the newe altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cytharals.

55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had given them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, & offered sacrifices of deliuerance & praise.

57 And deckt the forefront of the Temple with crownes of golde and shielbes, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congreagation of Israel ordeyned that the dayes of dedication of the altar should be kept in their season from peere to peere, by the space of eight dayes, from the five and twentieth day of the moneth Chassen, with mirth and gladnesse.

60 And at the same time builded they by mount Sion with hie walles & strong towres rounde about, least the Gentiles should come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Iudaea.

CHAP. V.

3 Judas vanquished the heathen that goe about to destroy Israel, and is helper of his brother Simon and Jonathan. 50 Hee overthroweth the citie of Ephron, because they denied him passage through it.

Now when the nations round about heard, Iosaph. lib. 3. cap. 12. that the altar was builded, and the Sanctuary renewed as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Chan in Iudaea at Artabachene, because they besieged the Israelites, and he smote them with a great plague, and dyed them to straites, and tooke their spoiles. [Or, Arabians share.]

4 Hee thought also vpon the malice of the children of Bran, which had bene a snare and an hindrance vnto the people, when they laye in waite for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged

besieged them, and destroyed them utterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee against the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Dachehan.

10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortreffe, wherein we are fled, and Timotheus is captaine of their hoste.

12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, & they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which told the same tidings.

15 And sayd, that they of Ptolemais, and of Tyris, and of Sidon, and of all Galile of the Gentiles were gathered, against them to destroy them.

16 When Judas and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayd Judas to Simon his brother, Chuse thee out men, and goe & deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea.

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, until we come againe.

20 And vnto Simon were giuen three thousand men, to goe into Galile, & to Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee purchased them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galile and in Iherbatis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Judas & Iaccabius also, & his brother Jonathan went ouer Iordan, & traueiled three dayes iourney in the wilderness.

25 Where they met with the Nabathites, who receiued them kindly, & told them every

thing that was done vnto their brethren in the countrey of Galaad.

26 And how that many of them were besieged in Bofora, and Bofoz, in Aleims, & Chasbon, & aged and Carnaun (all these cities are strong, and great) for, Chasbon.

27 And that they were kept in other cities of Galaad, and to knowe they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.

28 So Judas & his hoste turned in all haste by the way of the wilderness toward Bofora, and waune the city, and slew all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the cite.

29 And in the night he removed from thence, and went toward the fortreffe.

30 And betimes in the morning when they looked by, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

31 When Judas sawe that the battell was begun, and that the crye of the cite went vp to heauen with trumpets, and a great sound.

32 Then he sayd vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Iaccabius, and they fled from him, and he note them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Maspha, and layd siege vnto it, and waune it, and slew all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, & aged, and Bofoz, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and hee camped before Kaphon beyond the flood.

38 Nowe Judas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great.

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Judas went to meete them.

40 Then Timotheus said vnto the captains of his hoste, When Judas and his hoste come neere the flood, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came neere to the flood, hee caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let every man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaun.

44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad, from the least unto the most, with their wives and their children, and their baggage a very great hoste, to come into the land of Juda.

46 So they came unto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thowow it.

47 But they that were in the citie, shut their shutes in, & stopped by the gates with stones: and Judas sent unto them with peaceable words, saying,

48 Let vs passe thowow your land, that wee may goe into our owne countrey, & none shall hurt you: wee will but onely goe thowow on foote: but they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made thowowout the hoste, that every man should assault it according to his standing.

50 So the valiant men set upon it, & assaulted the citie all that day, and all that night, and the citie was given over into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, and went thowow the citie over them that were slaine.

52 Then went they over Jordan into the great plaine before Bethshan.

53 And Judas gathered together them that were behind, and gave the people good exhortation all the way thowow, till they were come into the land of Juda.

54 Thus they went by with joy, and gladnes unto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simo their brother in Galilee before Ptolemais.

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gave their hoste a commandement, and went toward Jamnia.

59 But Gorgias and his men came out of the citie to come against them.

60 And Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel.

61 Because they were not obedient unto Judas and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliverance was given to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoever their name was heard of.

64 And the people came unto them, bidding

them welcome.

65 Afterward went Judas forth with his brethren, & fought against the children of Elian in the land toward the South, where he wanne Jeshon, and the towne thereof, & he destroyed the castle thereof, and burnt the towers thereof round about.

66 Then reasoned he to goe into the land of the strangers, and went thowow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantheesse, & went forth to battell without counsell: and when Judas came to Azorus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the citie, and came into the land of Juda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimelech, is driven away of the citizens. 2 He falleth into sickness, & dieth. 3 His sonne Antiochus is made king. 4 The manner to prouoke elephants to fight. 43 Eleasarus valiantly killeth him. 48 The siege of Sion.

Nowe when king Antiochus travelled thowow the his countreys, hee heard that Elimelech was in the countrey of Persia was a city greatly renowned for riches, silver and gold,

2 And that there was in it a very rich temple, whereas were coverings of gold, coats of armour, and harnesse, which Alexander king of Macedoniam the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for the citizens were warned of the matter.

4 And rose by against him in battell, and hee fled and departed thence with great heavynesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driven away.

6 And that Aprias, which went forth first with a great power, was driven away of the Jewes, and that they were made strong by the armour, and power, and divers spoiles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled downe the abomination, which hee had set by upon the altar at Jerusalem, and fenced the Sanctuary with high walles, as it was afore, and Bethsura his citie.

8 So when the king had heard these words, he was astonished, and sore moored: therefore hee layd him downe upon his bed, and fell sicke for very sorrow, because it was not come to passe as hee had thought.

9 And there continued he many dayes: for his griefe was ever more and more, so that hee sawe he must needs die.

10 Therefore he sent for all his friends, and sayd unto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with myselfe, Into what adversitie am I come: and into what flood of miserie am I fallen now, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the curses, that

Ioseph. Ant. 11. 6. 12.

10r, Phil. 11.

Ioseph. Ant. 11. 12. cap. 13.

I haue done at Ierusalem: for I tooke all the vessels of gold and of silver that were in it, and sent to destroy the inhabitants of Iuda with our cause.

13 I know that these troubles are come vpon mee for the same cause, and beholde, I must die with great sorow in a strange land.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that hee shoulde instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundredth foure and ninth yeere.

17 ¶ When Lysias knewe that the king was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Nowe they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and fought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to bessege them.

20 So they came together, & besieged them in the hundredth & fiftie yeere, and made instruments to shoote, and other engins of warre.

21 But certaine of them that were besieged, gate footh, (vnto whom some vngodly men of Israel ignored themselves)

22 And they went vnto the King, saying, How long wilt thou cease fro executing iudgement, and auenge our brethren?

23 Wee haue bene ready to serue thy father, and to goe forward in those things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wheresoeuer they founde any of vs, they slew them, and spoiled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they besseging the castle of Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou dost not puenient them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, hee was very angry, and called all his friends, the capitaines of his armie, and his hostemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the ples of the sea.

30 So the number of his armie was an hundred thousand footemen, and twentie thousand hostemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and dyewe nere to Beth-sura, and besieged it a long season, and made engins of warre, but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remooued the hoste toward Beth-zacarias, ouer against the Kings campe.

33 So the king arose very early, and brought the armie and his power toward the wap of Beth-zacarias, where the armie set themselves

in aray to the battell, and blew the trumpets, 34 And to prouoke the Elephants for to fight, they shedd them the blood of grapes and mulberries,

35 And they set the beasts according to the ranges: so that by euery Elephant there stood a thousande men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined five hundred men of the best,

36 Which were ready at all times wheresoeuer the beast was: and whithersoener the beast went, they went also, & departed not from him.

37 And vpon them were strong towres of wood that covered euery beast, which were fastened thereon with instruments, and vpon euery one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They set also the remnant of the hostes men vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the battles.

39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, and the marching of the companie, and the rattling of the harness, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slew five hundred men of the kings armie.

43 ¶ Nowe when Eleazar, the sonne of the baron, sawe one of the Elephants armed with ropall harness, and was mooue excellent then all the other beasts, he thought that the king shoulde be vpon him.

44 Wherefore hee leaped himselfe to deliuer his people, & to get him a perpetual name.

45 And ranne holdip vnto him though the middes of the hoste, slaying on the right hande, and on the left, so that they departed away on both sides.

46 So went hee to the Elephants ferte, and gaue him vnder him, and slew him: then fell the Elephant downe vpon him, & there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went by to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Wherupon, the King tooke triue with them that were in Beth-sura: but when they came out of the cite, because they had no victualles there, and were shut by them, and the land had rested,

50 The king tooke Beth-sura, and set there a garrison to keepe it,

51 And besieged the Sanctuarie many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast battes and flings.

52 ¶ They also made engins against their engins, and fought a long season.

53 But in the garners there were no vittails: for it was the seventh yeere, and then they that were in Iudea, and were deliuered from the

¶ Or, Saura.

A This example is not to be followed, because it is contrary to the commandment.

¶ Or, the lawes.

Joseph. Ant.
12. cap. 14.

Gentiles, had eaten by the residue of the stoie,
54 So that in the Sanctuarie were few men left: for the famine came to vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip, (whome Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be king)

56 Was come againe out of Persia, & Macedon, and the kings hoste with him, and thought to take vnto him the rule of things,

57 Hee and his pasted, & were stirred forward by them in the castle to goe and tell the king, and the captaines of the hoste, and to others, saying, We decrease dayly, and our vittalles are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Nowe therefore let vs agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they bee grieved, and doe all these things, because wee haue broken their Lawes.

60 So the king and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the forrestes,

62 And the king went vp to mount Sion: but when hee sawe that the place was well defended, hee brake his othe that he had made, and commaunded to bryake downe the wall rounde about.

63 Then departed hee in all haste, and returned vnto Antiochia, where hee founde Philip hauing dominion of the citie: so hee fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lysias, 5 He troubleth the children of Israel through the counsaill of certaine wicked persons, 37 The prayer of the Priestes against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

¶ In the hundredth, and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came by with a fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, he said, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas & his brethren haue slaine all thy friendes, and dynen vs out of our owne lande.

7 Wherefore sende nowe some man, whome thou trustest, that he may goe and see all the destruction, which hee hath done vnto vs, and to the kings lande, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commaunded him to be attenged of the children of Israel.

10 So they departed, and came with a great host vnto the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they sawe that they were come wth a great hoste.

12 Then a company of the gouernours also sembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the Highpriests were the first that required peace among the children of Israel.

14 For saide they, Hee that is a Priest of the seede of Aaron, is come with this armie: theresfore hee will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and said, We will doe you no harme: neither your friendes.

16 And they beleued him: but hee tooke of them thre-score men, and slewe them in one day, according to the wordes that were written,

17 They haue cast the bodies of thy Saints, and their blood rounde about Ierusalem, and there was no man that would burie them.

18 So there came a feare and a trembling among all the people: for they said, There is neuer truerh nor righteousness in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ierusalem, and pitched his tent at Beth-secha, where hee sent forth & tooke many of the men that had forsaken him, and certaine of the people whome hee slew and cast into the great pit.

20 Then committed hee the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, yea, sorted vnto him: in so much that they obtained the land of Iuda, and did much hurt in Israel.

23 Nowe when Iudas sawe all the mischief that Alcimus and his compaie had done among the Israelites more then the heathen,

24 Hee went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroade in the countrey.

25 But when Alcimus sawe that Iudas and his people had gotten the upper hande, & knewe that hee was not able to abide them, hee went as gaue to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, and commaunded him, that hee should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendship wordes, saying,

28 Let there be no warre betwene mee, and you: I will come with fewe men, to see how ye doe, friendship.

|| Or, Haddims.

Psal. 79. 3.

|| Or, Beth-secha, or, Bezech.

Ios. Ant. 12. cap. 16.

|| Or, gulle hands.

Ios. Ant. 12. cap. 5.

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuerthelesse, it was told Iudas, that hee came vnto him vnder deceit: therefore hee feared him, and would see his face no moze.

31 When Aicanor perceived that his counsell was beliaied, he went out to fight against Iudas, beside Carphalalama,

32 Where there were slayne of Aicanors hoste about fise thousand men: so they fled vnto the citie of Dauid.

33 After this came Aicanor vnto mount Sion, & some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offred for the King.

34 But he laughed at them, & mocked them, and counted them prophane, & spake proudly,

35 And tooke in his wrath, saying, If Iudas & his hoste be not beliaied now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping & saying,

37 For so much as thou, O Lord, hast chosen this* House, that thy name might bee called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Bee auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 When Aicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in Iudasa, with three thousand men, where Iudas prayed, saying,

41 O Lord,* because the messenger of King Sennacherib blasphemed thee, thine Angel wote forth, and slew an hundred, fourescore and fise thousand of them.

42 So destrope thou this hoste before vs to day, that aliother may know that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioynd together in battell, the thirtenth day of the moneth Adar: but Aicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Nowe when his army sawe that Aicanor was slaine, they cast away their weapons and fled.

45 But they pursued after the dayes ionrnep from Iudasa, vnto Caesara, blowing an alarme with the trumpets after them.

46 So they came forth of all the towne of Iudea round about, & rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the poples, & the priaie, and smote off Aicanors head, & his right hand, which hee held by so proudly, and brought it with them, and hanged them by asofe Ierusalem.

48 So the people reioiced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe peercely that day on the thirtenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

Iudas heard also the fame of the Romanes, Joseph, Antiochus, and as they were mightie, and balaunt, and as they were greable to all things, that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the Galatians whom they had conquered, and made to pay tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behaviour they were rulers in every place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kings that came against them, from the vttermoost partes of the earth, and that others gaue them tribute euery peere,

5 Now they had also discomfited by battell Philip and Perles kings of the Macedonians, and others, that rose against them, and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundred and twentie Elephants, with horsemen and chariots, and a very great army, was discomfited by them,

7 And how they tooke him aline, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Arabia, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were coming to destrope them,

10 They sent against them a captain, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiuues, and children, and spoiled them, and conquered their land, and destroped their strong holdes, and subdued them to bee their bondmen vnto this day:

11 Moreover, how they destroped & brought into subiection other kingdomes & Iles, whosoeuer had withstand them:

12 But that they kept amitie with their owne friends, and those that staid vpon them: finally, that they conquered kingdomes, both farre and neere, in so much that whosoeuer heard of their remouue, was afraid of them.

13 For whome they would helpe to their kingdomes, those reigned: whom they would, they put downe: thus were they in most high authority.

14 Perfor all this that none of them ware a crowne, neither was clothed in purple, to bee imagined thereby,

15 But that they had ordeained themselves a council, wherein they hundred and twentie men

For, Caphtan
Sarama.

Ia. 56. 5. 7.

For, Adar, 5.

2. Kin. 19. 35
Job. 1. 18.
ecclus 48. 22.
Ia. 37. 36.
2. Mac. 8. 19.

Joseph, Antiochus, and as they were mightie, and balaunt, and as they were greable to all things, that were required of them, and made peace with all that came vnto them,

For, Frenchmen,

For, Citima.

men consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euer peere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, & sent them vnto Rome, to make friendship, & mutual fellowship with them,

18 That they might take from them þe pike (for they sawe that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate where they spake and sayd,

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship & peace with you, and pee to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse and sent to Jerusalem, that they might haue by them a memorial of the peace, and mutual fellowship.

23 Good successe bee to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the sword, and enemye be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shal help them, as the time shal be appointed, with all their heart.

26 Also if they shal giue nothing to them that come to fight for them, nor serue them with weate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but if they shal keepe their covenants without taking any thing of them.

27 Likewise also if warre come first against the nation of þe Jewes, the Romanes shal helpe them with a good will, according as the time shal be appointed them.

28 Neither shal weate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who wil keepe these covenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoever they shall adde or take away, shal be ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore latest thou thine heauie pike vpon our friends, and conserueth the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against Iudas. 18 Iudas is slaine. 31 Jonathan is put in the stead of his brother. 47 The battell between Jonathan and Bacchides. 55 Alcimus is gouernour.

the pisse, and dieth. 68 He cometh vpon Jonathan by the counsell of certaine wicked persons, and is overcome. 70 The truce of Jonathan with Bacchides.

¶ In the meane season when Demetrius had heard how Iudas, and his hoste had giuen the battell, he sent Bacchides, and Alcimus againe into Iudea, and his chiefe strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Betheloth which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundredth, fiftie and two peere, they laped their siege against Jerusalem.

4 But they raised their campe, and came to Bera, with twentie thousand foote men, and two thousand horsemen.

5 Now Iudas had pitched his tent at Betheloth, and thre thousand chosen men with him.

6 And when they saw that the multitude of the army was great, they were sore afraid, and many couered themselves out of the hoste, so that there abode no more of them, but eight hundred men.

7 When Iudas sawe that his hoste sapled him, and that he must needs fight, hee was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Nevertheless, he sayd vnto them that remained, let vs rise, and goe by against our enemies, if peradventure we may bee able to fight with them.

9 But they would haue stayed him, saying, Wee are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Iudas sayd, God forbid, that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the hoste remooued out of the tents, and stood against them, who had deuised their horsemen into two troupes, and they that were with slings, and the archers marched in þe forefront, and they that fought in the forefront, were all valiant men.

12 And Bacchides was in the right wing. So the armie drew nere on both sides, and blew the trumpets.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the darby men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, sawe that the right wing was discomfited, they followed Iudas behind, and then that were with him hard at the heels.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre.

Ioseph. Ant. 11. 12. ca. 18. Or, the right borne.

Or, Laifa.

a He that was wont to pray and ouercome, is overcome when he trusteth in his strength, and omittech prayer.

Or, council.

Or, the Romans.

Or, the Jews.

sepulchre in the citie of Machin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many daies, saying,

21 How is the valiant man fallen which be-
liued Israel!

22 Concerning the other things of Judas, both the battels and the valiant actes that hee did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Nowe after the death of Judas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer themselves to them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophete was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore, this day wee chuse thee that thou maiest bee our prince and capitaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother, perceiving that, fled into the wilderness of Chesua with all their company, and pitched their tents by the water poole of Bethbar.

34 Which when Bacchides vnderstood, hee came ouer Jordan with all his hoste vpon the Sabbath day.

35 ¶ Nowe had Jonathan sent his brother John a capitaine of 5 people, to pray his friends, the Sabbathdaies, that they would keepe their baggage which was much.

36 But the children of Ambri came out of Medaba, and tooke John, and all that hee had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembered John their brother, and went vp, and hid themselves vnder the court of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great hoste, & much preparation: then the dyegronie came forth, and his friends and his brethren mete them with trumpets, and instruments of musike, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slew many of

them, and the remnant fledde into the mountaines, so that they rooke all their peoples.

41 Thus the marriage was turned to mourning, and the noise of their mirth into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jordan.

43 When Bacchides heard this, hee came vnto the border of Jordan with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and be-
hinde vs, and the water of Jordan on this side and that side, and the marie and forest, so that there is no place for vs to turne aside.

46 Wherefore say nowe vnto heauen, that ye may be deliuered from the power of your enemies: so they ioynd battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

48 Then Jonathan, & they that were with him, leapt into Jordan, and swimmied ouer vnto the further bank: but the other would not passe through Jordan after them.

49 So in that day were slaine of Bacchides aboue a thousand men.

50 Then he turned againe to Jerusalem, and builded the strong cities in Juda, as the citie of Jericho, and Emmaus, & Bethhoron, and Bethel, and Chamminatha, ¶ Parothoni, and Tephro, with his walles, with gates, and with barres,

51 And set garrisons in them, that they might be their malice vpon Israel.

52 Hee fortified also the citie Beth-sura, and Gazara, and the castle, and set a garrison in them with promise of viualles.

53 He tooke also the chiefeest mens homes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterwarde in the hundredth, fiftie and three yere, in the second moneth, Alcimus commaunded that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterpises were hindered, and his mouth was stopped: for hee was smitten with a palsey, and couide no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, hee turned againe to the King, and so the lande of Juda was in rest two yeres.

58 Then all the bngodly men held a counsell, saying, Beholde, Jonathan and his company dwell at ease, and without care: wherefore let vs hng Bacchides hng, and hee will take them all in one night.

59 So they went and consulted with him,

60 And arose and came with a great hoste, and sent letters vnto his adherents, which were in Judea, to take Jonathan, and those that were with him: but they couide not, for

Joseph. Ant.
13. chap. 1,
and 3.

¶ Or, against
the enemies
of our nation.

¶ Or, Phara.
¶ Or, Tbope.

¶ Or, Tambri.

¶ Or, Meda-
bath.

their counsell was known unto them.

61 And they tooke fittie men of the countrey, which were the chiefe workes of this wickednesse, and sleweth them.

62 Then Jonathan and Simon with their company departed unto Beth-basin which is in the wilderness, and repayed the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Iudaea.

64 Then came hee and layde siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

66 And slew Abdonas and his brethren, and the children of Phaltion in their tents: so he began to slay, and increased in power.

67 Simon also & his company went out of the citie, & burnt by the instruments of warre,

68 And fought against Bacchides, and discomfited him, and bereft him force, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gave him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, hee sent ambassadours unto him, to intreat of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, & did according to his desire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So hee restored unto him the prisoners that hee had taken aforetime out of the lande of Iuda, and so returned and went into his owne lande, neither did hee come any more unto their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Babilmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan.

18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

In the hundredth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemeus, and they reuened him, and there he reigned.

2 Nowe when Demetrius the king heard it, hee gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters unto Jonathan, with louing wordes, as though he would preferre him.

4 For hee saide, Wee must first make peace with him, before hee ioyne with Alexander as gainst vs.

5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commaunded the hostages that were in the castle, to be deliuered

unto him.

7 Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afrayde, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages unto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to build, and repaire the citie.

11 And hee commaunded the workemen to build the walles, and the mount Sion rounde about with heuen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the law, and the commaundements: for it was their refuge.

15 Nowe when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 Hee sayde, Might wee finde such a man? nowe therefore wee will make him our friends and confederate.

17 Upon this hee wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a crowne of gold,) that thou mayest consider what is for our profite, and keepe friendship toward vs.

21 So in the seventh moneth of the hundredth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 Which when Demetrius heard, he was maruelousd sore, and said,

23 What haue wee done, that Alexander hath preferred vs in getting the friendship of the Iewes for his strength?

24 Per will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 Wee haue heard that pee haue kept your covenant toward vs, & continued in our friendship, and haue not ioynd with our enemies, wherof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that pee haue done for vs.

28 And wil release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes

|| Or, misde.
|| Or, take now
part.

Josephus
Antiq. 13.
chap. 3.

|| Or, Ioud.
than.

|| Or, Beth-
essen.

|| Or, Odars.

b Wicked
counsell fal-
sch on the
counsellors.

Joseph. Ant.
13. cap. 3.

customs of sale, and the crowne taxes; & from the thirde part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne duertie, I so releaste them, that from this day forth, none shall take any thing of the land of Iuda, or of the three governments, which are added thereto, as of Samaria and of Galile, from this day forth for evermore.

And of the
country be-
yond Iordē,
as Iosephus
writeth.

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the tenthes and tributes.

32 Also I releaste the power of the castle which is at Jerusalem, and give it unto the hie Priest, that he may let in it such men, as he shall chuse to keepe it.

33 Moreover I freely deliuer every one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and every one of them shall bee free from tributes, pea, euen their cattel,

34 And all the feastes, and Sabbathys, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to doe any thing, or to bere any of them in any manner of cause.

36 Also thirtie thousande of the Iewes shall be wryten vp in the kings holte, and haue their wages paid them as apperteineth to all them that are of the kings armie: and of them shall bee ordeined certaine to keepe the kings strong holdes.

37 And some of them shall bee set ouer the kings most secreete affaires, and their gouernours and their princes shall be of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three governments that are added vnto Iuda from the countrey of Samaria, shall be ioyned vnto Iuda, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jerusalem, for the necessarie expenses of the holy things.

40 Moreover, I will giue every yere fiftene thousande sicles of siluer of the kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the fise thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuarie, these yeres passed, euen these things shall be releaste because they apperteine to the Priestes that minister.

43 Item, whosoever they see that flee vnto the Temple at Jerusalem, or within the libertes thereof, and are inderted to the king for any manner of thing, they shall bee pardoned, and all that they haue in my realme.

44 For the building also and reparyng of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the

holdes of Iudea may bee built by, shall also the costes be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that hee had done in Israel, and how soe he had bereed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had increased of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioynd battell, but Demetrius hoste sleb, and Alexander pursued him, and pueailed against them.

50 So that soe battell continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ When Alexander sent Ambassadors vnto Ptolemeus the King of Egypt with these wordes, saying,

*Iosephus
Antiq. 1
chap. 5.*

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue mee nowe thy daughter to wife: so shall I bee thy sonne in lawe, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answer, saying, Happie bee the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of thy kingdome.

56 Now therefore will I fulfill thy wryting: but meete mee at Ptolemais that wee may see one another, & that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threescore and two yere.

58 Where king Alexander mette him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the manner of kings is.

59 ¶ Then wote king Alexander vnto Jonathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, and there hee mette the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent felowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the King commaunded that they should take off the garments of Jonathan, and clothe him in purple: and so they did: and the king appointed him to sit by him.

63 And saide vnto his princes, Go with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wote

wrote him among his chiefe friends, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 In the hundredth, threescore and five yere came Demetrius the sonne of Demetrius, from Syria into his fathers land.

68 Whereof when King Alexander heard, he was very joye, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent vnto Jonathan the hye Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: nowe therefore why dost thou vaunt thy selfe against vs in the mountaynes?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foore is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And nowe howe wilt thou bee able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was mooued in his mind: wherefore he chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they thre him out of the citie: for Apollonius garrison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousande horsemen with a great hoste of fooremen, and went towards Azotus, as though hee would goe sojward, and came immediately into the plaine field, because hee had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arrows band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behinde him, and though they had compassed in his hoste, and shotte darts at the people from the morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, til their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the bande: but the horses were wearie, and hee discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, & came into the temple of Dagon their idole, & that they might there saue themselves.

84 But Jonathan set fire vpon Azotus and all the cities rounde about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight

thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Mclan, where the men of the citie came soorth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoiles.

88 And when King Alexander heard these things, he began to do Jonathan more honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the Kings blood: he gaue him also Maccan, with the borders thereof in possession.

CHAP. XI.

1 The dissention betwene Ptolemus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that he man ressted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

AND the King of Egypt gathered a great hoste, like the lande that lyeth vpon the sea shore, and many ships, & went about through decrete to obtaine the kingdome of Alexander, and to iopne it vnto his owne Realme.

2 Vpon this he went into Syria with friends, ly wyodes, and was let into the cities, and men came soorth to meete him: for King Alexander had commanded them to meete him, because he was his father in lawe.

3 Nowe when hee entred into the citie of Ptolemais, he left bands and garrisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan meete the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and sojooke Alexander, so that their hatred was openly knowne.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

Iosaph. Anti.
13. cap. 7.

15 But when Alexander heard it, he came to warre against him, and Ptolemicus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemicus was exalted.

17 And Zabbidi the Arabian smote off Alexanders head, and sent it unto Ptolemicus.

18 But the third day after, king Ptolemicus died, & they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundredth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemas, and wrote vnto Jonathan, that hee should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemas in all haste.

23 Nevertheless when Jonathan heard this, he commaunded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him silver and gold, and apparell, and diuers presents, & went to Ptolemas vnto the king, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king increased him as his presence had done, and promoted him in the sight of all his friends,

27 And confirmed him in the his priest hood with all the honourable things, that hee had as soe, and made him his chiefe friend.

28 Jonathan also desired the king, that hee would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundredth talents.

29 Whereunto the king consented, & gaue Jonathan writing of the same, containing these words,

30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee send you here a copie of the letter, which we did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Jewes keepe vnto vs, & for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the thre gouernements, Aphesrema, and Iudaea, and Iamath (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the king tooke pererly aforetime, both for the fruites of the earth, & for the fruites of the trees.

35 As for the other things appertaining vnto

to vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, a crowne taxes, which were paid vnto vs, were discharge them of all from henceforth.

36 And nothing hereof that be renoked from this time forth and for euer.

37 Therefore see that pee make a copie of these things, & deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the king sawe that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whom hee brought from the ples of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee sawe that all the hoste murmured against Demetrius, he went to Simulacrus the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And layd siege vpon him, to deliuer him this pong Antiochus, that hee might reigne in his fathers stead: he told him also what great evil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto king Demetrius to bidde them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore shal thou doe mee a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochus, and they came vnto the king: wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundredth and twentie thousand men, gathered them together in the mids of the citie, & would haue slaine the king.

46 But the king fled to the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him altogether, and went abroad through the citie.

48 And slew the same day an hundredth thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the Citizens sawe that the Jewes had gotten the vpper hand of the citie, and that they themselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 Let Graue be peace, and let the Jewes cease from veying vs and the citie.

51 So they cast away their weapons, and made peace, and the Jewes were greatly honoured before the king, and before all that were in his Realme, and they came againe to Jerusalem with great praise.

52 Then king Demetrius sat in the thron of his kingdom, and had peace in his land.

53 Nevertheless he distasteth in all that euer

¶ Or. Emal. cnel.

¶ Or. giueve the right hand.

hee spake, and with blew himselfe from Jonathan, neither did hee reward him according to the benefices which hee had done for him, but troubled him very sore.

54 After this returned Tryphon with the pong child Antiochus, which reigned, and was crowned.

55 Then there gathered unto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the beasts, and wane Antiochia.

57 And pong Antiochus wrote unto Jonathan, saying, I appoint thee to bee the chiefe Priest, and make thee ruler over the foure governments, that thou maiest be a friend of the Kings.

58 Upon this hee sent him golden vessels to bee served in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon also captaine from the coastes of Cyprus unto the borders of Egypt.

60 Then Jonathan went forth, and passed throught the cities beyond the flood, and all the men of warre of Syria gathered unto him for to helpe him: so he came unto Ascalon, and they of the citie received him honourably.

61 And from thence went he unto Gaza: but they of Gaza shut him out: wherefore hee laied siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication unto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, & sent them to Jerusalem, and went throught the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cadus, which is in Galile, with a great hoste, purposing to drine him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, & afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the strangers met him in the plaine and had laied ambushments for him in the mountaines.

69 So that when they came agaynst them, the ambushment rose out of their places & skirmished.

70 So that all that were on Jonathans side, fled: and there was not one of them left, except Garatathias the sonne of Abialonius, and Judas the sonne of Galphai the Captains of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and wept.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Nowe when his owne men that were led, saw this, they turned againe vnto him, and

helped him to followe after all vnto their tentes at Cadus, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem,

CHAP. XII.

1 Jonathan sendeth ambassadors to Rome, 2 And to the people of Sparta, to renew their covenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was mette for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them.

2 Hee sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, & said, Jonathan the hie Priest and the nation of the Jewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should lead them home into the land of Iuda peaceably.

5 AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Wherefore wee letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that you would be our brethren, as the copy here under written sheweth.

8 And Onias intreated the Ambassadors honourably, and received the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for wee haue the holp bookes in our handes for comfort.

10 Nevertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, least we should bee strange vnto you: for it is long since the time that we sent vnto vs.

11 Wherefore wee remember you at all seasons continually, & in the feasts and other daies appointed, when we offer sacrifices & prayers, as it is mette and convenient to thinke vpon our brethren.

12 And wee reioice at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be greivous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Antimusius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

Or, Elephants.

Ioseph. Ant. 119. 13. cap. 1.

Or, Lacemonians.

Ioseph. Ant. 119. 12. cap. 3.

Or, Darius.

Or, beashen.

Or, Abessalonius.

18 And now ye shall doe vs a pleasure to
give vs an answer of these things.

19 And this was the copie of the letters,
which Arius the King of Sparta sent unto Da-
nias.

20 THE KING of the Spartians unto Da-
nias the hie Priest sendeth greeting.

21 It is founde in writing, that the Sparti-
ans and Iewes are brethren, and come out of
the generation of Abraham.

22 And nowe for so much as this is come to
our knowledge, ye shall doe well to write unto
vs of your prosperitie.

23 As for vs, we have written unto you, that
your cattell and goods are ours, and ours are
yours: these things haue wee commaunded to
be shewed vnto you.

24 I Nowe when Jonathan heard that De-
metrius Princes were come to fight against
him, with a greater hoste then afore.

25 He went from Jerusalem, and met them
in the lande of Hamath: for hee gaue them not
space to come into his owne countrey.

26 And he sent spies vnto their tents, which
came againe, and tolde him, that they were ap-
pointed to come vpon him in the night.

27 Wherefore, when the sunne was gone
downe, Jonathan commaunded his men to
watch, and to bee in armes ready to fight all
the night, and set watchmen rounde about the
hoste.

28 But when the aduersaries heard that Jo-
nathan was ready with his men to the battell,
they feared, and trembled in their heartes, and
kindled fires in their tents, and fled away.

29 Neuerthelesse Jonathan and his compa-
nie knewe it not till the morning: for they sawe
the fires burning.

30 Then Jonathan followed vpon them, but
he could not ouertake them: for they were gone
ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians,
which were called Zabedei, and slew them, and
tooke their spoyle.

32 Yee proceeded further also, and came
vnto Dainacus, and went thowoe all the
countrey.

33 But Simon his brother went soorth, and
came to Ascalon and to the next holdes, depar-
ting vnto Ioppe, and Iamne it.

34 For he heard that they would deliuer the
holde to them that tooke Demetrius part:
wherefore he set a garrison there to keepe it.

35 I After this came Jonathan home, and
called the Elders of the people together, and
denised with them for to builde vp the strong
holdes in Iudea.

36 And to make the walles of Jerusalem
hieh, and to make a great mount betwixt the
castle and the citie, for to separate it from the ci-
tie, that it might bee alone, and that men should
neither buy, nor sell in it.

37 So they came together to builde vp the ci-
tie: for part of the wall vpon the booke of the
East side was fallen downe, and they repaired
it, and called it Caphenatha.

38 Simon also set by Abida in Sephela, and
made it strong with gates and barres.

39 I In the meane time Tryphon purposed
to reigne in Asia, and to bee crowned when hee
had slaine the King Antiochus.

40 But hee was afraide that Jonathan
would not suffer him, but fight against him:
wherefore hee went about to take Jonathan,
and to kill him: so hee departed and came vnto
Bethsan.

41 Then went Jonathan soorth against him
to the battell with foure thousand cholen men,
and came vnto Bethsan.

42 But when Tryphon saw that Jonathan
came with so great an hoste, hee durst not lay
hand vpon him.

43 But receiued him honourably, and com-
mended him vnto all his friends, and gaue him
rewards, and commaunded his men of warre
to be as obedient vnto him, as to himselfe.

44 And said vnto Jonathan, Why hast thou
caused this people to take such trauaile, seeing
there is no warre betwene vs?

45 Therefore sende them nowe home againe,
and chuse certaine men to waite vpon thee, and
come thou with mee to Ptolemais: for I will
giue it thee, with the other strong holdes, and
the other garisons, and all them that haue the
charge of the common affaires: so will I re-
turne, and depart: for this is the cause of my
coming.

46 Jonathan belueued him, and did as hee
saide, and sent away his hoste, which went into
the land of Iuda.

47 And retained but thre thousand with
him, wherof he sent two thousand into Galile,
and one thousand went with himselfe.

48 Nowe alsoone as Jonathan entred into
Ptolemais, they of Ptolemais shut the gates,
and tooke him, and slewe all them with the
sword, that came in with him.

49 Then sent Tryphon an hoste of footemen
and hoysmen into Galile, and into the great
plaine, to destroy all Jonathans company.

50 But when they knewe that Jonathan
was taken, and slaine, and those that were with
him, they encouraged one another, and came
soorth against them ready to the battell.

51 But when they which followed vpon
them, saw that it was a matter of life, they tur-
ned backe againe.

52 By this meanes all they came into the
land of Iuda peaceably, and bewailed Jona-
than, and them that were with him, and feared
greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde as-
bout them, sought to destroy them.

54 For they saide, Nowe haue they no cap-
taine, nor any man to helpe them: therefore let
vs now fight against them, and roote out their
memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen cap-
taine. 17 Tryphon taking his children and money for the
redemption of Jonathan, killeth him and his children. 31
Tryphon killeth Antiochus, and possesseth the Realme.
36 Demetrius taketh truce with Simon. 43 Simon winneth
Gaza. 50 He possesseth the tower of Sion. 53 Hee
maketh his sonne Iohn captaine.

Nowe when Simon heard that Tryphon
gathered a great hoste to come into the land
of Iuda, and to destroy it,

2 And saue that the people was in great
tremblings and feare, he came vp to Jerusalem,
and gathered the people together.

3 And gaue them exhortation, saying, Ye
know

hee spake, and with blew himselfe from Jonathan, neither did hee reward him according to the benefices which hee had done for him, but troubled him very sore.

54 After this returned Tryphon with the pong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him al the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the beasts, and wan Antiochia.

57 And pong Antiochus wrote vnto Jonathan, saying, I appoint thee to bee the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou maiest be a friend of the Kings.

58 Vpon this hee sent him golden vessels to bee serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon also captaine from the coastes of Cyprus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed throughe the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefoe hee laied siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, & sent them to Jerusalem, and went throughe the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cadés, which is in Galile, with a great hoste, purposing to diuine him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, & afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the strangers met him in the plaine and had laied ambushments for him in the mountaines.

69 So that when they came agaynst them, the ambushment rose out of their places & skirmished.

70 So that all that were on Jonathans side, fled: and there was not one of them left, except Garatias the sonne of Abialonius, and Judas the sonne of Galphi the Captains of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and wept.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Nowe when his owne men that were fled, saw this, they turned againe vnto him, and

helped him to followe after all vnto their tentes at Cadés, and there they camped.

74 So there were shame of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Jonathan sendeth ambassadors to Rome, 2 And to the people of Sparta, to renew their covenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was mete for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them.

2 Hee sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, & said, Jonathan the hie Priest and the nation of the Jewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should lead them home into the land of Iuda peaceably.

5 AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Wherefoe wee letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that you would be our brethren, as the copy here vnder written specifieth.

8 And Onias intreated the Ambassadors honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for wee haue the holy bookes in our handes for comfort.

10 Nevertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, least we should bee strange vnto you: for it is long since the time that we sent vnto vs.

11 Wherefoe wee remember you at all seasons continually, & in the feasts and other daies appointed, when we offer sacrifices & prayers, as it is mete and convenient to thinke vpon our brethren.

12 And we reioice at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grievous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heaven, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Antimenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

Or, Elephant.

Ioseph. Antiq. 12. cap. 1

Or, Lacedemonians.

Iosiph. Antiq. 12. cap. 5
Or, Darius.

Or, beashen.

Or, Abessalonius.

18 And now see shall doe vs a pleasure to give vs an answer of these things.

19 And this was the copie of the letters, which Arius the King of Sparta sent unto Demetrius.

20 THE KING of the Spartians unto Demetrius the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now see so much as this is come to our knowledge, see shall doe well to write unto vs of your prosperitie.

23 As for vs, we have written unto you, that your cattell and goods are ours, and ours are yours: these things haue wee commaunded to be shewed unto you.

24 I Nowe when Jonathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore.

25 He went from Jerusalem, and met them in the lande of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies unto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Jonathan commaunded his men to watch, and to bee in armes ready to fight all the night, and set watchmen rounde about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their heartes, and kindled fires in their tents, and fled away.

29 Neuertheless Jonathan and his compaignie knewe it not till the morning: for they sawe the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 Hee proceeded further also, and came unto Damaſcus, and went thowoe all the countrey.

33 But Simon his brother went soorth, and came to Misalon and to the next holdes, departing vnto Ioppe, and Iamne it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 After this came Jonathan home, and called the Elders of the people together, and deuised with them for to builde vp the strong holdes in Iudea.

36 And to make the walles of Jerusalem hie, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to builde vp the citie: for part of the wall vpon the booke of the East side was fallen downe, and they repaired it, and called it Capherna.

38 Simon also set by Abida in Sephela, and made it strong with gates and barres.

39 In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the King Antiochus.

40 But hee was afraide that Jonathan would not suffer him, but fight against him: wherefore hee went about to take Jonathan, and to kill him: so hee departed and came vnto Bethan.

41 Then went Jonathan soorth against him to the battell with foure thousand cholen men, and came vnto Bethan.

42 But when Tryphon saw that Jonathan came with so great an hoste, hee durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to himselfe.

44 And said vnto Jonathan, Why hast thou caused this people to take such trouble, seeing there is no warre betwene vs?

45 Therefore sende them now home againe, and chuse certaine men to waite vpon thee, and come vpon with thee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Jonathan beleued him, and did as hee saide, and sent away his hoste, which went into the land of Iuda.

47 And receiued but thre thousande with him, wherof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe alsoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen and hoysmen into Galile, and into the great plaine, to destroy all Jonathans compaign.

50 But when they knewe that Jonathan was taken, and slaine, and those that were with him, they encouraged one another, and came soorth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Jonathan, killeth him and his children, 38 Tryphon killeth Antiochus, and possesseth the Realme.

36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Zion. 53 Hee maketh his sonne Iohn captaine.

Nowe when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

2 And sawe that the people was in great trembling and feare, he came up to Jerusalem, and gathered the people together.

3 And gaue them exhortation, saying, See know

Joseph. Ant. 13. cap. 9.

Joseph. Ant. 13. cap. 9.

knowe what great things I, and my brethren, and my fathers house haue done for the lawe, and the Sanctuarie, and the battels, and troubles that we haue seene.

4 By reason wherof all my brethren are named for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any tyme of trouble: for I am not better then my brethren.

6 But I will avenge my nation, and the Sanctuarie, and our wives, and our children: for all the heathen are gathered together to despoyle vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cried with a loud voyce, saying, Thou shalt bee our captain in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whosoever thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Jonathan the sonne of Absalomus with a great hoste vnto Ioppe, which doeth them out of that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptoles mats with a great armie, to come into the land of Iuda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at Addis his vpon the open plaine.

14 But when Tryphon knewe that Simon stood by in stead of his brother Jonathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the businesse that hee had in hand.

16 Wherefore send now an hundred talents of silver, and his two sonnes for hostages, that when he is letten forth, he will not turne from vs, and we will send him againe.

17 Neuerthelesse Simon knewe that hee dissembled in his wordes, yet commanded he the money and children to bee deliuered vnto him, least hee should be in greater hatred of the people of Israel:

18 Who might haue saide, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundred talents: but hee dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to bestrope it, & went rounde about by the way, that leadeth vnto Moza: but whersoener they went, thither went Simon and his hoste.

21 Nowe they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to sende them bitailes.

22 So Tryphon made ready all his hostes men: but the same night fell a very great snow, so that hee came not, because of the snow: but hee remooued & went into the countrey of Galaad.

23 And when he came neere to Balcama, he slew Jonathan, and hee was buried there.

24 So Tryphon returned, and went into

his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Moabim his fathers cite.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone beynide and before.

28 And set vpon seven pillars vpon it, one against another, for his father, his mother, and foure brethren.

29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memorie, and earned shippes beside the armes, that they might be seene of men sailing in the Sea.

30 This sepulchre which hee made at Moabim, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went forth with the pong King Antiochus, hee slew him traitously.

32 And reigned in his steade, and crowned himselfe King of Asia, and brought a great plague vpon the land.

33 Simon also built up the castles of Iudea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layed by bitailes in the strong holdes.

34 Whersoener Simon chose certaine men and sent them to King Demetrius, that hee would discharge the lande: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this manner.

36 DEMETRIUS the King vnto Simon the hie Priest, and the friende of Kings, and to the Elders, and to the nation of the Jewes sendeth greeting.

37 The golden crowne, and precious stone that he sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

38 So the things that we haue granted you, shall bee stable: the strong holdes which ye haue builded, shall be your owne.

39 Also wee forgie the oversightes, and faults committed vnto this day, & the crowne care that ye ought vs: and whereas was any other tribute in Ierusalem, it shall bee nowe no tribute.

40 And they that are meete among you to be written with our men, let them bee written by, that there may be peace betwene vs.

41 Thus the voke of the heathen was taken from Israel in the hundredth and thientie peere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST peere of Simon, the hie and chiefe Priest, gouernour and prince of the Jewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where hee set by an engine of warre, and approched neere the cite, and beat a towre, and took it.

44 So they that were in the engine, leapt into the cite, and there was great trouble in the city,

45 In so much that the people of the cite rent their clothes, and chined by vpon the walles with

2of ph. Ant.
13. cap. 10.

¶ Or, collar, or
brautricke: in
Greeke Bai-
nen, or ban-
hou.

¶ Or, Addus.

with their wiues, and children, and cried with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wicks kednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the cite, and clenied the houses, wherein the idoles were, & so entered therewinto with Palmes and thanksgiving.

48 So when he had cast all the filthines out, he set such men in it as kept the Lawe, and fortified it, and builded there a dwelling place for himselfe,

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were verie hungry, & many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and clenied the castle from filthinesse.

51 And vpon þ the three and twentieth day of the second moneth, in the hundredth seuentie and one yeere, they entered into it with thanksgiving, & branches of palme trees, and with harpes, and with cymbals, and with viols, & with psalms, and songs, because the great enemy of Israel was overcome.

52 And he ordeined that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, hee made him captaine of all the hostes, and caused him to dwell in Gazaris.

CHAP. XIII.

1 Demetrius is overcome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The covenant of friendship with the Romanes, & with the people of Sparta is renewed.

In the hundredth, seuentie and two yeere gathered Ired king Demetrius his hoste, and departed vnto Media, to get him helpe to fight agaynst Tryphon.

2 But when Arsaces the king of Persia and Media heard, þ Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went & overcame the armie of Demetrius, and tooke him, & brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wan the cite of Ioype to his great honour to be an haueu towne, & made it an entrance vnto the ples of the sea.

6 Hee enlarged also the borders of his people, and conquered the countreys.

7 He gathered by many of their people that were prisoners, & he had the dominion of Gazaris, and Beth-sura, and the castle, which hee clenied from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the

trees gaue their fruite.

9 The Elders sat in the open places, and consulted altogether for the common wealth, and the pong men were honorably clothed and armed.

10 He provided bitasses for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 He made peace throughout the land, and Israel had perfit mirth and ioy.

12 For euery man sat vnder his vine, & the fig trees, and there was no man to frap them.

13 There was none in the land to fight agaynst them: for then the kings were overcome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke awap the vngodly, and wicked.

15 He beautified the Sanctuarie, & increased the vessels of the Temple.

16 When the Romanes heard, & the Spartians had knowledge that Jonathan was dead, they were verie sorow.

17 But when they heard, that Simon his brother was made his Duelt in his stead, and how hee had wonne the land agayne with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship & bond of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copp of the letters that the Spartians sent.

20 THE SENATORS and cite of Sparta vnto Simon the great Duelt, and to the Elders, and to the Priestes, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming.

22 And haue registred their ambassage in the publike records in this manner, NVMENIVS the sonne of Antiochus, and Micipater the sonne of Iason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably increased, and that the copie of their ambassage should bee registred in the publike records, that it might bee for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people understood, they said, What thanks shall we recompence agayne vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Zion.

27 The copie of the writing is this, In the eight and twentieth day of the moneth + Elul, in the hundredth seuentie and two yeere, in the third yeere of Simon the high Priest,

10r, Jeruſalem.

28 In ¶ Saraiuel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, he would signifie vnto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the sonne of Asatrathias (come of the children of Iarib) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is lauded with his people.

31 After that would their enemies haue inhabited their countrey, and despoiled their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea (where the ordinance of their enemies lay some time) and set there a garrison of the Jewes.

34 And he fortified Toppe, which lieth vpon the sea, and ¶ Gazara that bordereth vpon Azorus (where the enemies dwelt afore) and there he placed Jewes, & furnished them with things necessarie for the reparation thereof.

35 Now when the people sawe the faithfulness of Simon, and to what glorie hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest because he had done all these things, and for the brightness, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the cite of David at Ierusalem, where they had made them a castle, out of the which they went, and desired all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Jewes in it, and fortified it, for the assurance of the land, and cite, and raised vp the wals of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romanes called the Jewes their friends & confederates, and that they honourably receiued Simons ambassadours.

41 And that the Jewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet.

42 And that he should be their capitaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make provision for the help things,

43 And that hee should be obeyed of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold.

44 And that it should not be lawfull for any

of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrarie to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the capitaine, and the Prince of the Jewes and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be layed vp in the treasure, that Simon and his sonnes might haue it.

C H A P. XV.

1 Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings & nations in the defence of the Jewes.

27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

Whereouer King Antiochus the sonne of Demetrius sent letters from the ples of the sea, vnto Simon the Priest, and prince of the Jewes, and to all the nation,

2 Concerning these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes sendeth greeting.

3 For so much as certaine pestilent men haue usurped the kingdome of our fathers, I am purposed to chalenge the Realme agayne, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared hippees of warre,

4 That I may go thorow the countrey, and see auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the paymets, whereof they haue released thee.

6 And I giue thee leaue to coine money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall bee thine.

8 And all that is due vnto the King, and all that shall be due vnto the King, I forgive it thee, from this time forth for euermore.

9 And when wee haue obtained our kingdome, we wil giue thee and thy nation, and the temple great honour, so that your honour shall be knowne throughout the world.

10 ¶ In the hundredth, seventie & foure yeere, went Antiochus into his fathers land, and the bands came together vnto him, so that few were left with Tryphon.

11 So the king Antiochus pursued him, but he fled and came to Doza, which lieth by the sea side.

12 For hee sawe that troubles were toward him,

10r, Gazara.

Joseph, Ant. 11. 19. 13 chap.

him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundred & twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the cite about, and the shippes came by the sea. Thus they pressed the cite by lande, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his compaign from Rome, hauing letters writen vnto the kings and countreys, whereto were concerned these wordes,

16 LVCIVS the Consul of Rome vnto King Ptolemus tenderly greeting.

17 The ambassadors of the Jewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Jewes, to renewe friendship, and the bond of love,

18 Who haue brought a sherd of gold weyging a thousand pound.

19 Wherefore wee thought it good to write vnto the kings and countreys, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receive of them the shilde.

21 If therefore there bee any pestilent felowes fled from their countrey vnto you, desire them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were writen to Demetrius the king, and to Aratus, and to Arathes, and to Arsaces,

23 And to all the countreys, as to Samaria, and to them of Sparta, & to Delus, & to Iopindus, & to Spicion, & to Caria, & to Samos, and to Pamphilia, and to Lycia, & to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Corina, and to Gindon, and to Cyprius, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receive them, but brake all the covenant, which he had made with him afore, and withholde himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, We withholde Joppe, & Gazara, with the castle that is at Ierusalem, the cite of my realme,

29 Whose borders ye haue destroyed & done great hurt in the lande, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that pee haue rule ouer without the borders of Iudaea,

31 Which giue me for them fve hundred talents of siluer, and for the harme that pee haue done, and for the tributes of the places ocher fve hundred talents; if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when hee sawe the honour of Simon, and the cupbodie of golde and siluer plate, and to great preparation, he was astonished, and tolde him the kings message.

33 Then answered Simon, and saide vnto him, Wee haue neither taken other mens lands, nor withholde that which appertineth to others: but our fathers heritage, which our enemies had vnrightheously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou request Joppe and Gazara, they did great harme to our people, and thowolde our countrey, yet will we giue an hundred talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the king, and tolde him all these wordes, and the dignitie of Simon, with all that hee had seene: and the king was very angry.

37 In the meane time fledde Tryphon by ship vnto Dithosas.

38 Then the king made Cendebeus capitaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commanded him to remoue the hoste toward Iudaea, and to builde by Gedion, and to forrifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, and to invade Iudaea, and to take the people prisoners, & to slay them.

41 And hee built by Gedion, where hee lett housemen and garisons, that they might make outrodes by the wayes of Iudaea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the capitaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemus the sonne of Abubus killeth Simon and his two sonnes at a banker.

23 Iohn killeth them that lie in waite for his life.

Then came Iohn by from Gazara, and tolde Simon his father, what Cendebeus had done. 10 Ep. Antio. 13. cap. 11.

2 So Simon called two of his eldest sonnes, Judas and Iohn, and saide vnto them, I & my biethzen, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am nowe olde, and ye by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, & go forth and fight for our nation, & the helpe of heauen be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great host came against them both of footemen, and horsemen: but there was a river betwixt them.

6 And Iohn ranged his army ouer against him, and when hee sawe that the people was afraid to goe ouer the river, hee went ouer first himselfe, & the men seeing him, passed through after him.

7 Then hee divided his men, & set the houses Wh. i. men

Nor, complaint concerning.

Or, Samp-
face.
Or, Delo,
Or, Mydo,
or, Mydas.

men in the midis of the footemen.

8 For thine enemies hoysmen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortreffe.

9 Then was Judas Johns brother wounde: but John followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towies, that were in the fieldes of Azoruz, & those did John burne with fire: thus were there slaine two thousand men of them, so he returned peaceably into the land of Iuda.

11 ¶ Now in the felde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he wared proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about through the cities of the countrey, and studied carefully for them, he came downe to Jericho with Patasthis, and Judas his sonnes in the hundredth, senten and tenen pere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle holde, called Dochnus, which hee had built, where hee made them a great banquet, and hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stode by with his men, andooke their weapons, and entered in to Simon in the banker house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby hee committed a great villaine, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an host to helpe him, & so would denaie him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the capitaines to come to him, and he would giue them siluer, and golde, and rewardes.

20 And to Ierusalem, hee sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When hee heard this, hee was sore alotted, and laide handes of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which hee made, and other of his deedes.

24 Wholde, they are written in the Chronicles of the Priesthood, from the time, that hee was made hie Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Nemoias.



He brethren the Iewes, which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes that are throughout Egypt, send salutation, & prosperitie.

2 God be gracions vnto you and remembre his covenant made with Abraham, and Isaac, & Jacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to doe his will with a whole heart & with a willing minde,

4 And open your hearts in his lawe, and commandements, and send you peace,

5 And heare your prayers, & be reconciled to you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundredth, threescore and ninth pere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those peres, after that Jason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. When we prayed vnto the Lord, and were heard: we offered sacrifices and fine flour, and lighted the lampes, and set soothly the bread.

9 Nowe therefore keepe ye the dayes of the

feast of the tabernacles in the moneth Chassen.

10 ¶ In the hundredth, fourscore and eight pere, the people that was at Ierusalem, and in Iudea, and the counsell, and Judas, vnto Aristobulus king Ptolemeus maker, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the king.

12 For hee brought them into Persia by heapes, that fought against the holy cite.

13 For albeit the captaine & the army, that was with him, seemed invincible, yet they were slaine in the Temple of Panea, by the decreete of Paneas Priests.

14 For Antiochus, as though hee would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Panea had laid it forth, and he was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a ynnie doore of a vault, they cast stones, as it were thunder, vpon the captaine and his, and hauing bindeed them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered by the wicked.

18 Whereas we are now purposed to keepe

the purification of the Temple vpon the five & twentie day of the moneth Chassen, we thought it necessarie to certifie you thereof, that pee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Ieremias offered sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the fire of the altar priuily, and hid it in an hollow piter, which was drie in the bottome, and therein they kept it, so that the place was vnknewen vnto euery man.

20 Nowe after many yeeres when it pleased God that Ieremias should be sent from the king of Persia, he sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they toide vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Ieremias commaunded the Priests to spinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man maruelled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jothan began, and the other answered thereunto.

24 And the prayer of Ieremias was after this manner, O Lord, Lord God maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious king,

25 Onely liberall, onely iust and almightie and euermlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them that are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, as poples hath spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Ieremias commaunded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Ieremias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Ieremias called þ same place Ephraim, which is to say, purification: but many men call it Nephthar.

CHAP. II.

Howe Ieremias the Tabernacle, the Arke and the Altar in the hill. 23 Of the five booke of Iason contained in one.

¶ It is founde also in the writings of Ieremias the Prophet, that he commaunded the, which were carried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

2 * Giuing them a law, that they should not forget the commaundements of the Lord, and that they should not erre in their mindes, when they saw images of golde and siluer, with their ornaments.

3 These and such other things commaunded hee them, and exhorted them that they should not let the law go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that hee had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where poples went by, * and salve the heritage of God.

5 Ieremias went forth, and found an holowe caue, wherein he laide the Tabernacle, and the Arke, and the Altar of incense, and so stopped the doore.

6 And there came certeine of those that folowed him, to marke the place: but they could not finde it.

7 Which when Ieremias perceiued, hee responed them, saying, As for that place, it shall be vnknewen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall þ Lord shew them these things, and the maiestie of the Lord shall appeare and the cloude also, as it was shewed vnder poples, and as * when Salomon desired, that the place might be honourably sanctified.

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when poples prayed vnto the Lord, the fire came downe from heauen, & consumed the sacrifice: so when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And poples said, Because the fume offering was not eaten, therefore is it consumed.

12 So Salomon kept those eight daies.

13 These things also are declared in the writings and registers of Ieremias, and how hee made a librarie, and how hee gathered the actes of the Kings, and of the Prophets, & the actes of Dauid, and the epistles of the Kings concerning the holy gifts.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if pee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall do well, if ye keepe the same daies.

17 We hope also that the God, which blessed all his people, and gaue an heritage to them all and the kingdome, and the Priests

¶ H h. ii. hood,

1. King. 8.
14. 23. 30.
2. chro. 6. 21.
1. K. 8. 63.
65. 2. chro.
7. 4. 5.
Leuit. 9. 24.
and 10. 16.
2. chro. 7. 1.

¶ Somertrade Ieremie.

Leuit. 6. 13.
and 10. 2.
and 16. 13.

Deut. 30. 3.

a That is to say, a thing, it is also called Nepbi, or Nephthar, which is a cleansing.

Deu. 30. 5.

hood, and the Sanctuarie,

18 * As he promised in the Lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holp place: for hee hath saued vs from great perils, and hath cleared the place.

19 As concerning Judas Maccabens and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Jewes religion: (for though they were but few, yet they ran thowow whole countreys, and pursued the barbarous armie,

22 And repaired the Temple that was renowned thowowout all the worlde, and deliuered the cite, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assaie to abridge in one volume those things that Jason the Epeman hath declared in fine books,

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 Wee haue endeouored, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoener reade them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, and seeketh other mens communitie, hath no small labour: so wee also for many mens sakes are very well content to vnder take this great labour.

28 Leauing to the author the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a newe house, must prouide for the whole building, but he that setteth out the platte or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it apper taineth to the first writer of a storie to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shor ten it, to vse fewe wordes, and to auoide those things that are curious therein.

32 Here then will we beginne the storie, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, and to be short in the storie,

CHAP. III.

1 * Of the honour done to the Temple by the Kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

What time as the holp cite was inhabited with all peace, and when the lawes were kept well kept, because of the godlines of Onias

the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kinges did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the high Priest concerning the iniquitie committed in the cite.

5 And when he could not overcome Onias, he gave him to Apollonius the sonne of Thias seas, which then was gouernour of Coelosyria, and Phenice,

6 And tolde him that the treasure in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was tolde him, the King chole out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was countreously receiued of the high Priest into the cite, hee declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so in deed.

10 Then the hie Priest tolde him that there were such things layde by by the widowes and fatherlesse,

11 And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of silver, and two hundred of golde,

12 And that it were altogether impossible to doe this wrong to them that had committed it of trust to the holines of the place and Temple, which is honoured thowow the whole worlde for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, saide that in any wise it must be brought into the kings treasure.

14 So hee appointed a day, and went in to take order for these things: then there was no small grieue thowowout the whole cite.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorrowe hee had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

11 Or, the state or prouision.

19 And the women, girt with sackcloth vnder their breasts, filled the streetes, and the virgins that were kept in, ranne foine to the gates, and some to the walles, and others looked out of the windowes.

20 And all helpe by their handes towarde heauen, and made prayer.

21 It was a lamentable thing to see the multitude, that fell downe of all sortes, and the expectation of the Priest being in such anguish.

22 Therefore they called vpon the Almightye Lorde, that hee woulde keepe safe and sure the things, which were laide by for those that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to doe, that did hee perforce.

24 And as hee and his souldiers were now there present by the treasure, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonishd at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly haberd, and hee ranne hercelp and smote at Heliodorus with his foote, and it seemed that hee that sat vpon the horse, had harnesse of golde.

26 Moreover, there appeared two young men, notable in strength, excellent in beauty, and comely in apparell, which roode by him on either side, & scourged him continually, and gaue him many foie stripes.

27 And Heliodorus fell suddenly vnto the ground, and was covered with great darknesse: but they that were with him, tooke him by, and put him in a litter.

28 Thus hee that came with so great company, and many souldiers into the saide treasure, was borne out: for hee coulde not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but hee was dumme by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lorde that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almightye Lorde appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that hee woulde call vpon the most High to graunt him his life, which lay ready to giue by the gholt.

32 So the high Priest, considering that the King might suspect that the Jewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Nowe when the high Priest had made his prayer, the same young men in the same cloathing appeared, and stood beside Heliodorus, saying, Gue Onias & the Priest great thanks: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, and made great vowes vnto him which had graunted him his life, & thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto every man of the great workes of God that hee had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Jerusalem, he said,

38 If thou hast any enemy or traitour, send him thither, and thou shalt receive him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beareth and destroypeth them that cometo hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Jason obtaineth the office of the high Priest by corrupting the king, 27 And was by Menelaus defrauded by like bribing. 34 Onias fleine traitorously by Andronicus.

THIS Simon now, of whom wee spake afore, being a bewayer of the money, and of his owne naturall countrey, reported euill of Onias, as though hee had moued Heliodorus vnto this, and had bene the muener of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the cite, & a defender of his nation, and so zealous of the lawes.

3 But when his malice increased so farre, that though one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelestria, and hence, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealthe both priuately and publicly.

6 For hee saue it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kings dome, Jason the brother of Onias laboured by unlawfull meanes to be high Priest.

8 For hee came vnto the King, and promised him three hundredeth and threescor talents of silver, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fiftie, if hee might haue licence to set up a place for exercise, and a place for the pouth, and that they would name them of Jerusalem Antiochians.

10 The which thing when the King had graunted, and hee had gotten the superiority, he began immediately to diuise his kinsmen to the customes of the Gentiles.

11 And abolished the friendly priuiledges of the kings, that the Jewes had set by John the father of Eupolemus, which was sent ambassador vnto Rome, to become friends and confederates: hee put downe their lawes and policies, and brought by newe statutes, and contrary to the lawe.

12 For he presumed to builde a place of exercise vnder the castle, & bought the chiefe young men vnder his subiection, and made them weare battes.

|| Or, that he would write the Antiochians that were at Jerusalem, among them.

|| Or, buskins in token of wantonnesse as the Gentiles did.

2 In working some trecherie or forcerie against him,

13 So there began a great desire to followe the manners of the Gentiles, and they tooke up the fashions of strange nations by the exceeding wickednesse of Jason, nor the pie Priest, but the bngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play: after the calling of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed to earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Nowe when the games that were vsed enter fift peere, were played at Epus, the King being present,

19 This wicked Jason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought thre hundred diademes of silver for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of gallies.

21 ¶ Nowe Apollonius the sonne of Pnests heus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceived that he was enuifected towards his affaires, hee sought his owne assurance, and departed from thence to Ioype, and so came to Ierusalem,

22 Where hee was honourably receiued of Jason, and of the cite, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Thre peere afterward Jason sent Penelau, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof hee had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue thre hundred talents of silver more then Jason.

25 So hee gaue the Kings letters patents, albeit he had nothing in himselfe worthy of the pie Priesthood, but bare the stonake of a cruell tyrant, and the wrath of a wilde beast.

26 Then Jason which had deceived his owne brother, being deceived by another, was compelled to flee into the countrey of the Ammonites.

27 So Penelauus gaue the dominion: but as for the money that hee had promised vnto the King, hee tooke none order for it, albeit Solstratus the ruler of the castle required it.

28 For vnto him apperceived the gathering

of the customes: wherefore they were both called before the King.

29 Nowe Penelauus left his brother Epstinachus in his stead in the priesthood, and Solstratus left Crates which was gouernour of the Egyptians.

30 ¶ Whyles these things were in doing, the Charrlans and they of Gallat made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appeake the businesse, leaving Andronicus a man of authority to be his lieutenant.

32 Nowe Penelauus, supposing that hee had gotten a convenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Epus and in the cities thereby.

33 Which when Onias knew of a suretie, hee reproued him, and withdwew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Penelauus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hande with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so hee slew him incontinently without any regarde of righteousness.

35 For the which cause not only the Iewes, but many other nations also were grieved, and tooke it heauily for the unrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the cite, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Wherefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through the cite, and in the same place where hee had committed the wickednesse against Onias, hee was slaine as a murderer. Thus hee rewarded him his punishment, as hee had deserved.

39 ¶ Nowe when Epstinachus had done many wicked deedes in the cite through the commandment of Penelauus, and the bunie was spread abroad, the multitude gathered them together against Epstinachus: for hee had caried out now much vessel of golde.

40 And when the people arose, and were full of anger, Epstinachus armed about thre thousand, and began to vse lawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Epstinachus, some gaue stones, some great clubs, and some cast handbills of dust which lay by vpon Epstinachus men, and those that madded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed beside the treasure.

43 For these causes an accusation was laide against

b That is, of them that measured the come.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall.

For Olympian sportes, which were games & peere, every fift peere.

Or, comma mandements.

against Epelanus.

44 And when the king came to Tyrys, three men sent from the Senate pleaded the cause before him.

45 But Epelanus being now convinced, promised to Ptolemus the somme of Dojunes nes much money, if hee would persuade the king.

46 So Ptolemus went to the King into a court, where as hee was to coole himselfe, and turned the Kings minde.

47 In so much that he discharged Epelanus from the accusations (notwithstanding he was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they shoulde haue bene heard as innocent.

48 Thus were they soone punished vniu'sly, which followed vpon the matter for the citie, and for the people, and for the holp vessels.

49 Wherefore they of Tyrys hated that wickednesse, and ministered all things liberally for their buriall.

50 And so through the conetousnesse of them that were in power, Epelanus remained in authority, increasing in malice, and declared himselfe a great traitor to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end and wickednesse of Iason. 11 The pursue of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabews fleeth into the wilderness.

About the same time Antiochus undertooke his second voyage into Egypt.

2 And then were there seene thoghtwoot all the citie of Ierusalem fouretee dapes long, hostes men running in the ayre, with robes of golde, and as bands of speare men.

3 And as troups of horsemen set in aray, encountering and coursing one against another with shaking of shields and multitude of darts, and drawing of swordes, and shooting of arrows, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Nowe when there was gone sooght a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, & they that were vpon the walles, being put backe, and the citie at length taken,

6 Epelanus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to haue the aduantage against his kinsmen is greatest disadvantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally hee had this ende of his wicked conuelleration, that hee was accused before Nera the king of the Arabians, & fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in adominatiou, as an enemy of his countrey and citizens, and was driven into Egypt.

9 Thus hee that had chased many out of

their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iason would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 Hee commaunded his men of warre also, that they shoulde kill and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men and women and childzen, and virgins & infants were murthered:

14 So that within three dapes were slaine fourescore thousand, and fortie thousand taken prisoners, and there were as many solde as were slaine.

15 Yet was hee not content with this, but burst goe into the most holp temple of all the world, hauing Epelanus that traitour to the Lawes, & to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holp vessels, which other kings had giuen for the garnishing, glozp, and honour of that place, and handled them with his wicked hands.

17 So haucie in his minde was Antiochus, that he considered not, that God was not a little wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, alsoone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set by in great worship againe.

21 ¶ So when Antiochus had taken eightee hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an high minde had he.

22 But hee left deputies to bere the people: at Ierusalem Philip a Phrygian by birth, in manners more cruel then he that set him there:

23 And at Garizim Antiochus, and with them Epelanus, which was more greivous to the citizens then the other, and was despitfull against the Iewes his citizens.

24 Hee sent also Apollonius a cruel prince, with an armie of two and twentie thousand, whom hee commaunded to slay those that were toward mans age, and to sell the women, and the yonger for.

25 So when he came to Ierusalem, hee fained

By h. h. iii. peace,

Hor. Shuop.

peace, and kept him still untill the holy day of Sabbath: and then finding the Jewes keeping the feast, he commaunded his men to take their weapons.

26 And so hee slew all them that were gone forth to the Iewes, and running thowoe the citie with his men armed, hee murdered a great number.

27 But Judas Maccabens, being as it were the tenth, fled into the wilderness, & lived there in the mountaines with his companie among the beastes, dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leave the lawe of God,
4 The Temple is defiled. 10 The women cruelly punished. 28 The grievous paine of Eleazarus.

Not long after this, sent the King an olde man of Athens, for to compell the Jewes to transgresse the lawes of the fathers, and not to be governed by the Law of God,

2 And to defile the Temple that was at Jerusalem, and to call it the Temple of Jupiter Olympius, and that of Saisim, according as they did that dwelt at that place, Jupiter that keepeth hospitallitie.

3 This wicked government was soe and grievous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dalted with harlots, & had to do with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and to be forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbathes, nor to obserue their auncient feastes, nor plaime to confesse himselfe to be a Jew.

7 In the day of the kings birth they were grievously compelled perforce every moneth to banker, and when the feast of Bacchus was kept, they were constrained to goe in the processions of Bacchus with garlands of Iune.

8 Moreover through the counsell of Ptolemies, there went out a commaundement vnto the next cities of the heathen against the Jewes, that the like custome, and banketting should be kept.

9 And who so would not conforme themselves to the manners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had ledde round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into denmes to keepe the Sabbath day secretly, were discovered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselves.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse,

not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fullnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not bee heaped vpon to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraueth his mercie from vs: & though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will wee come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, & of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously than to liue with hatred, offered himselfe willingly to the torment, and put it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to take of for the desire to liue.

21 But they that had the charge of this wicked banker, for that olde friendship of the man, tooke him aside privately, and prayed him that he would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the thing appointed by the king, euen the flesh of the sacrifice,

22 That in so doing hee might bee deliuered from death, & that for the old friendship he was among them, he would receive this fauour.

23 But hee began to consider discretely, and as became his age, and the excellencie of his auncient peeres, and the honour of his gray haire, wherunto he was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, and willed them straightwayes to send him to the grate.

24 For it becommieth not our age, sayd he, to dissemble, wherby many young persons might thinke, that Eleazar being fourscore yeeres olde and ten, were now gone to another religion. ¶ Or, to another manner of life.

25 And so through mine hypocritie (for a little time of a transiour life) they might be deceived by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither alue nor dead.

27 Wherefore I will now change this life manfully, and will shewe my selfe such as mine age requieth.

28 And so will leaue a notable example for such as be poore to die willingly and couragiously for the honourable and holy lawes. And when he had said these words, immediately hee went to torment.

29 Now they that led him, changed the stone which they bare him before, into hared, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, hee sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged, and suffer this

¶ Or, Antiochia,

¶ Or, eating of the flesh that was sacrificed.

these soe paines of my body : but in my minde
I suffer them gladly for his religion.
31 Euen now after this manner ended he his
life, leaving his death for an example of a noble
courage, and a memoriall of vertue, not onely
vnto poore men, but vnto all his nation.

C H A P. VII.

*The punishment of the seuen brethren and of their
mother.*

1 I came to passe also that seuen brethren, with
their mother, were taken to bee compelled by
the king against the lawe, to take swines flesh,
and were tormented with scourges and whips.

2 But one of them which spake first, sayde
thus, What seekst thou? and what wouldest
thou knowe of vs? We are ready to die, rather
then to transgresse the lawes of our fathers.

3 Then was the king angrie, and commaun-
ded to heate pannes and cauldrons, which were
incontinently made hot.

4 And he commaunded the tongue of him that
spake first, to be cut out, and so flay him, and to
cut off the utmost parts of his body in the light
of his other brethren and his mother.

5 Nowe when hee was thus mangled in all
his members, he commaunded him to be brought
aliue to the fire and to fry him in the pannes: and
while the smoke for a long time smoked out of
the pannes, the other brethren with their mother
exhorted one another to die courageously, saying
in this manner,

6 The Lord God doth regard vs, and indeed
taketh pleasure in vs, as Poples * declared in
the song wherein hee testified openly, saying,
That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this
manner, they brought the second to make him a
mocking stocke : and when they had pulled the
skinne with the haire ouer his head, they asked
him, if he would eate of he were punished in all
the members of the body.

8 But hee answered in his owne language,
and said, No. Wherefore hee was tormented
forthwith like the first.

9 And when hee was at the last breath, hee
sayde, Thou murderer takest this present life
from vs, but the King of the world will rayse
vs vp, which die for his lawes, in the resurrec-
tion of everlasting life.

10 ¶ After him was the third had in deris-
ion, and when they demanded his tongue, hee
put it out incontinently, and stretched forth his
hands boldly,

11 And spake manfully, These haue I had
from the heauen, but nowe for the lawe of God
I despise them, and trust that I shall receiue
them of him againe.

12 Insomuch that the king and they which
were with him, marvelled at the poore mans
courage, as at one that nothing regarded the
paines.

13 ¶ Now when he was dead also, they be-
red and tormented the fourth in like manner.

14 And when hee was now ready to die, hee
said thus, It is better that wee should change
this which wee might hope for of men, and
waite for our hope from God, that we may be
raised vp againe by him: as for thee, thou shalt
haue no resurrection to life.

15 ¶ Afterwarde they brought the fift also

and tormented him,

16 Who looked vpon the King, and saide,
Thou hast power among men, and though
thou be a mortall man, thou dost what thou
wilt: but thinke not, that God hath forsaken
our nation.

17 But abide a while, and thou shalt see his
great power, how he will torment thee and thy
kinde.

18 After him also they brought the sixt, who
being at the point of death, said, Decree not thy
selfe foolishly: for we suffer these things, which
are woorthie to be woondred at for our owne
sakes, because we haue offended our God.

19 But thinke not thou, which undertakest
to fight against God, that thou shalt be vnpu-
nished.

20 But the mother was maruellous alone
all other, and woorthie of honorable memory: for
when she saw her seuen sonnes flaine within the
space of one day, she suffered it with a good wil,
because of the hope that he had in the Lord.

21 Pea, she exhorted euery one of them in her
owne language, and being full of courage and
wisedome, stirred by her womanly affections
with a manly stomacke, and said vnto them,

22 I cannot tell howe you came into my
wombe: for I neither gaue you breath nor life:
it is not I that set in order the members of
your body,

23 But doubtlesse the Creator of the world,
which formed the birth of man, and found out
the beginning of all things, will also of his owne
mercie giue you breath, and life againe, as pee
nowe regarde not your owne selues, for his
lawes sake.

24 Nowe Antiochus thinking himselfe de-
spised, and considering the murdrous wordes,
while the poongest was yet aliue, he did exhort
him not onely with wordes, but swore also vnto
him by an othe that he would make him rich
and wealthy, if hee would forsake the lawes of
his fathers, and that hee would take him as a
friend, and giue him offices.

25 But when the poong man woulde in no
case hearken vnto him, the king called his mo-
ther, and exhorted that shee woulde counsell the
poong man to saue his life.

26 And when he had exhorted her with ma-
ny wordes, shee promised him that shee woulde
counsell her sonne.

27 So shee turned her vnto him, laughing
the cruell repaunt to scorn, & spake in her owne
language, O my sonne, haue pittie vpon mee,
that bare thee nine moneths in my wombe, and
gaue thee sucke three yeres, and nourished thee,
and tooke care for thee vnto this age, & brought
thee vp.

28 I beseech thee, my sonne, looke vpon the
heauen & the earth, and all that is therein, and
consider that God made them of things that
were not, and so was mankinde made likewise.

29 Feare not this hangman, but helpe thy
selfe woorthie such brethren by suffering death,
that I may receiue thee in mercy with thy bre-
thren.

30 While she was yet speaking these wordes,
the poong man said, Whom wait ye for? I will
not obey the kings commandement: but I will
obey the commandement of the Law that was
giuen vnto our fathers by Poples.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes.

33 But though the living Loyde be angrie with vs a litle while for our chaitening and correction, yet will he be reconciled with his owne seruantes.

34 But thou, O man without religion and most wicked of all men, list not thy selfe vp in vaime, which art puffed vp with vncertaine hope, and listest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a litle paine, are nowe vnder the diuine covenant of euertlasting life: but thou through the iudgement of God, shalt suffer most punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that hee will soone be mercifull vnto our nation, and that thou by torment and punishment inapest conteste, that he is the onely God.

38 And that in me & my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, ragged more cruelly against him then the others, and tooke it grieuously, that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the most ther put to death.

42 Yet this now be enough spoken concerning the bankers, and extreme cruelties.

CHAP. VIII.

1 Judas gathereth together his host. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor sleeth vnto Antiochia.

Then Judas Maccabees, & they that were with him, went quietly into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was bereed of euery man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that he would haue compassion vpon the cite that was distressed, and almost brought to the ground, & that he would heare the voice of the blood that cried vnto him.

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that hee would bestowe his hatred against the wicked.

5 Now when Maccabees had gathered this multitude, hee could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, and burnt by the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee used the nights to make such assaults, in so much that the byte of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemies the gouernour of Syria and Phoenice to helpe him in the kings business.

9 Then sent hee speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gave him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and topped with him Gorgias a capitaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king of two thousand talents, which the Romans should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Judas then knew of Nicanors coming, hee tolde them that were with him, of the coming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, & abode not in that place.

14 But the other tolde all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had tolde them, or euer hee came nere them.

15 And though hee would not doe it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabees called his men together, about sixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly.

17 Setting before their eyes the iniurie that they had vniuilly done to the holy place, and the crueltie done to the cite by perfidion, and the destruction of the elders established by their fathers.

18 For they, said hee, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which once can both destroy them that come against vs, and all the world.

19 Whereouer he admonished them of a helpe that God shewed vnto their fathers, as when there perished an hundredth and fourescore and sixe thousand vnder a Semacherib.

20 And of the battell that they had in Basbylon, against the Galathians, howe they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were slawed, the eight thousand flew to helpe that was given them from heauen, wherewith they had receiued many benefites.

21 Thus when he had made them bold with these wordes, and ready to die for the lawes and

2. King. 19.
35. 1/2. 37. 36.
1. 1. 18.
eccl. 48. 22.
1. mac. 7. 41.
Some reade
sixe thou.
sand.

and the countrey, hee deuised his armie into foure partes,

22 And made his owne brethren capitaines ouer the armie, to wit, Simon, and Ioseph, and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forwarde, togiued with Pricanoz,

24 And because the Almighty helped them, they slew aboue nine thousand men, and wounded and manured the most part of Pricanoz hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned,

26 For it was the day before the Sabbath, & therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thanks, and praising the Lord wonderfully, which had bestowed them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, * they distributed the spoyles to the sicke, and to the fatherles, and to the widowes, and diuided the residue among themselves and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousand, & waune hie & strong holdes, and diuided great spoyles, and gaue an equall port on vnto the sicke, and to the fatherles, and to the widowes, and to aged persons also.

31 Moreover they gathered their weapons together, and laid them by diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had bereed the Jewes many wapes.

33 And when they kept the feast of Victorie in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a litle house: so hee received a reward meete for his wickednesse.

34 And that most wicked Pricanoz, which had brought a thousand merchants to buy the Jewes,

35 Hee was through the helpe of the Lord brought downe of them whom hee thought as nothing, insomuch that he put off his glorious raiment, and fled ouertoward the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Jewes had a Defender, and for this cause none coulde hurt the Jewes, because they followed the lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoile Persopolis, is put to flight. 5 As hee persecuteth the Iewes, he is stricken of the Lord. 13 The fained repentance of Antiochus.

28 Hee dyeth miserably.

At the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when hee came to Persopolis, and went about to robbe the Temple, and to subdue the citie, the people ran in a rage to defend their selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Howe when hee came to Ecbatane, he vnderstood the things that had come vnto Pricanoz, and Timotheus.

4 And then being chafed in his fume, hee thought to impure to the Jewes their sancte, which had put him to flight, and therefore commaunded his charetman to dyne continually, and to dispatch the iourney: for Gods iudgement compelled him: for hee had saide thus in his pride, I will make Ierusalem a common burping place of the Jewes, when I come thither.

5 But the Lord Almighty and God of Israel smote him with an incurable and murthering plague: for as soone as hee had spoken these wordes, a paine of the bowels that was remedlesse, came vpon him, and soye torments of the inner partes,

6 And that most iustly: for hee had tormmented other mens bowels with dulcers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breaching out fire in his rage against the Jewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the charer that ranne swiftly, so that all the members of his body were bryused with the great fall.

8 And thus hee that a litle afore thought hee might commaund the floods of the Sea (so proude was hee beponde the condition of man) and to weigh the hie mountaines in the balance, was now cast on the ground, and caried in an hogseurter, declaring vnto all the manifest power of God,

9 * So that the wormes came out of the bowels of this wicked man in abundance: & whiles hee was alive, his flesh fell off for paine and torment: and all his armie was grieved at his smell.

10 Thus no man coulde beare because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then hee beganne to leaue off his great pride, and selfewill, when hee was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased eternall torment.

12 And when hee himselfe might not abide his owne stinke, hee laide these wordes, It is meete to be subiect vnto God, and that a man which is mortall, shoulde not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now he haue no mercie on him,

14 And saide thus, that he would let at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burping place.

15 And as touching the Jewes (whom hee had indged not worthy to be buried, but woulde haue cast them out with their children)

Num. 31. 27
1. sam. 30. 14

Or. God
their defense
lor.

Mat. 12. 23.

Or. rotten-
nesse.

den to bee deuoured of the foules and wilde beastes) hee woulde make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, and that hee woulde also become a Iew himselfe, & goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines woulde not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder write ten, containing the forme of a supplication.

19 **THE KING**, and prince Antiochus vnto the Iewes his louing citizens, witheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I be sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickness.

23 Therefore considering that when my father led an hoste against the he countries, hee appointed who should succcede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Again, when I ponder howe that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordered that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went vnto the he countries, & haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man wilbe faithfull vnto me & my sonne.

27 For I trust that he will be gentle and loving vnto you according to my minde.

28 Thus the murderer and blasphemour suffered most grievously, and as he had increased other men, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went vnto Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabens taketh the citie and the Temple, 16 The actes of Eupator, 16 The Iewes fight against the Idumeans. 24 Timotheus invadeth Iudea, with whom Judas ioynerh battell. 29 Five men appeare in the ayre to the helpe of the Iewes. 37 Timotheus is slaine.

Maccabens now and his company, through the helpe of the Lorde, waime the Temple

and the citie againe,

2 And destroied the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made an other altar, and burned stones, and cooke fire of them, and offered sacrifices, and meate two peeres, and fire moneths after, and set forth the lampes, and the shew bread.

4 When that was done, they set downe flat vpon the ground, and besought the Lorde, that they might come no more into such troubles: but if they findes any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemyes, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the five & twentieth day of the same moneth, which is **Chesleu**.

Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembryng, that not long afore they helde the feast of the Tabernacles when they lured in the mountaynes and denues like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery peere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 **How** will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering byrds the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Iudas, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Paceron, purposed to do iniustice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friends before Eupator, and was called oft times traitour, because he had left Egypt that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefor seeing that hee was no more in estimation, he was discouraged, and poisoned himselfe, and dyed.

14 But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Iewes.

15 Moreover the Idumeans that helde the strong holdes which were meete for their purpose, troubled the Iewes, & by receiving them that were driven from Jerusalem, tooke in hand to continue warre.

16 Then they that were with Maccabens made prayers, & besought God that he woulde be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them fore, that they waime the places, & slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fledde into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Baccabens left Simon, and Ioseph, and Zachens also, and those that were with them, which were enioie to besiege them, and departed to those places which were more necessitate.

20 Nowe they that were with Simon, being led with couerousnesse, were treated for moneye (thorow certene of those that were in the castle) & tooke leuente thousand drachmes, and let some of them escape.

A drachme is the eight part of an ounce, which is about three pence.

21 But when it was tolde Baccabens what was done, he called the gouernours of the people together, and accused those men, that they had sold their brethren for moneye, and let their enemies goe.

22 So hee slew them when they were consuet of treason, and immediatly wanne the two castles:

23 And hauing good successe, as in all the warres that hee tooke in hand, hee slew in the two castles more then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when hee drew nere, Baccabens, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lorde to be mercifull to them, and to be an enemye to their enemies, and to be an aduersarie to their aduersaries,* as the lawe declareth.

Exod. 23. 20.
Leuit. 20. 4.

27 So after the prayer, they tooke their weapons, and went on further from the cite, and when they came nere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both isued together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen five comely men vpon horses with bridles of golde, and two of them led the Jewes,

30 And tooke Baccabens betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, & lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and five hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Cherias was captaine.

33 But Baccabens and his company layde siege against the fortress with courage for foure daies.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuerthelesse, vpon the fifth day in the morning, twentie young men of Baccabens

company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with holde stomaches smote downe those that they met.

36 Others also that clined vp vpon the engines of warre against them that were within, let fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vpon the gates, and receiued the rest of the armie, and tooke the cite.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Cherias his brother with Apollosphanes.

38 When this was done, they prayed the Lord with plaines, and thanksgiving, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 *Lysias goeth about to overcome the Jewes.* 8 *Succour is sent from heauen vnto the Jewes.* 16 *The letter of Lysias vnto the Jewes.* 20 *The letter of King Antiochus vnto Lysias.* 27 *A letter of the same vnto the Jewes.* 34 *A letter of the Romanes to the Jewes.*

Very shortly after this, Lysias the Kinges steward, and a kinsman of his, which had the gouernance of the affaires, tooke soze displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Jewes, thinking to make the cite an habitation of the Gentiles.

3 And the Temple woulde hee haue to get money by, like the other temples of the heathen: for hee would sell the Priests office euery peere.

4 And thus being puffed vp in his minde, because of the great number of footmen, and thousands of horsemen, and in his fourscore Elephants,

5 He came into Iudea, and drew nere to Beth-sura, which was a castle of defence, five furlongs from Jerusalem, and layd soze siege vnto it.

a Whereof eight make a mile.

6 But when Baccabens and his company knewe that he besieged the holdes, they, and all the people made prayers with weeping, and reares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Baccabens himselfe first of all tooke weapons, exhorting the other that they would leopord themselves together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Jerusalem, there appeared before them vpon horses backe a man in white clothing, shaking his harnesse of golde.

9 Then they prayed the mercifull God all together, and tooke heart, inasmuch that they were ready, not onely to fight with men, but with the most cruell beasts, & to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleven thousand footmen, and sixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefull,

Or, the five and twentieth day.

fully, and so escaped.

13 Who as he was a man of understanding, considering what losse hee had had, and knowing that the Hebrewes could not be overcome because the Almighty God helped them, sent unto them,

14 And promised, that hee would consent to all things which were reasonable, and persuade the king to be their friend.

15 Maccabeus agreed to Iphis requestes, having respect in all things to the common wealth, and whatsoever Maccabeus wrote vnto Iphis concerning the Jewes, the king granted it.

16 For there were letters written vnto the Jewes from Iphis concerning these wordes, **LYSIAS** vnto the people of the Jewes sendeth greeting.

For, Absalon, or Absalom.

17 John and I Absalom, which were sent from you, delivered me the things that you desired by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soever were meet to be reported to the king himselfe, I have declared them, and hee granted that that was possible.

19 Therefore if pee behaue your selues as friends toward his affaires, hereafter also I will endeavour my selfe to do you good.

20 As concerning these things, I haue given commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fourtie peere, the foure and twentieth day of the moneth Dystorinthius.

22 I Nowe the Kings letter contained these wordes, **KING ANTIOCHVS** vnto his brother Iphis sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, live quietly, that euery man may appease his owne affaires.

24 Wee vnderstand also that the Jewes would not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to live after their owne lawes.

25 Wherefore our minde is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send him to them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerfully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, **KING ANTIOCHVS** vnto the Elders of the Jewes, and to the rest of the Jewes sendeth greeting.

28 If ye fare well, wee haue our desire: wee are also in good health.

29 Penelous declared vnto vs that your desire was to returne homie, and to apply your owne businesse.

For, April, some reade Xerxes, and some Zanians.

30 Wherefore, those that will depart, wee give them free libertie, vnto the thirtie day of the moneth of Panthicus.

31 That the Jewes may vse their owne ma-

ner of lining and lawes, like as aforesaid, and none of them by any manner of waies to haue harme for things done by ignorance.

32 I haue sent also Penelous to comfort you.

33 Fare ye well: the hundred and eight and fourtie peere, the fiftieenth day of the moneth of Panthicus.

34 I The Romanes also sent a letter contraining these wordes, **QVINTVS MEMMIVS** and **TITVS** Paulus ambassadors of the Romanes, vnto the people of the Jewes send greeting.

For, March.

35 The things that Iphis & kings kinsmen hath granted you, we grant the same also.

36 But concerning that which hee shall require vnto the king, send hither some with speed, when ye haue considered the matter diligently, that we may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Farewell: this hundred and eight and fourtie peere, the fiftieenth day of the moneth of Panthicus.

CHAP. XII.

1 Timothy troubleth the Jewes. 3 The wicked deed of them of Ioppe against the Jewes. 6 Judas is avenged of them. 9 He stretcheth fire in the haven of Iamnia. 20 The pursure of the Jewes against Timotheus. 24 Timotheus is taken and let goe unhurt. 32 Judas pursueth Gorgias.

When these covenantes were made, Iphis went vnto the king, and the Jewes tilld their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Jeronimus, & also Demophon, and besides them Nicano the gouernour of Cyprus, would not let them live in rest and peace.

3 I They of Ioppe also did such a vile acte: they hated the Jewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had sought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone forth into the dreye, they downed no lesse then two hundred of them.

5 Nowe when Judas knew of their cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And having called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the shippes, and those that fled thence, he slew.

7 I And when the citie was shut vp, he departed as though hee would come againe, and root out all them of the citie of Ioppe.

8 I But when hee perceived that the Jamnites were minded to do in like manner vnto the Jewes, which dwelt among them,

9 He came vnto the Jamnites by night, and set fire in the haven with the nanie, so that the light of the fire was seene at Ierusalem, vpon a two hundred and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney towardes Timotheus, about fise thousande men of foot, and

and five hundred men of the Arabians set upon him.

11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the 400 men of Arabians, being overcome, besought Judas to make peace with them, and promised to give him certaine scattell, and to helpe him in other things.

12 And Judas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Judas also assaulted a cite called Caspita, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in hope of victuals, that they were the slackest in their doings, railing them that were with Judas, and reproching them: pea, they blasphemed and spake such wordes as were not lawfull.

15 But Baccabeus souldiers, calling vpon the great prince of the worlde (which without any instruments, or engines of warre, did cast downe the walles of Jericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the cite by the will of God, and made an exceeding great slaughter, inasmuch that a lake of two furlongs broad, which lay there, seemed to flowe with blood.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Chacaca vnto the Jewes, that are called Eubien.

18 But they founde not Timotheus there: for, he was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dosithens, and Sosipater, which were captaines with Baccabeus, went forth, and slew those that Timotheus had left in the fortreffe, more then ten thousand men.

20 And Baccabeus prepared, and ranged his arme by bandes, and went courageously against Timotheus, which had with him an hundred and twentie thousand men of foote, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Judas coming, he sent the women, and children, and the other baggage afoze vnto a fortreffe called Carnion (for it was hard to besiege, and vncalle to come vnto because of the straites on all sides.)

22 But when Judas first bande came in sight, the enemies were smitten with feare, and a trembling was among them: though the presence of him that seeth all things, in so much that they fleeing one here, another there, were oftentimes hurt by their owne people, & wounded with the points of their owne swords.

23 But Judas was very earnest in pursuing, and slew those wicked men: pea, he slew thirtie thousand men of them.

24 Timotheus also him selfe fell into the hands of Dosithens, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Jewes parents and the brethren of Iesus of them, which

if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would release them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Baccabeus toward Carnion, and Margation, and slew five and twentie thousand persons.

27 And after that hee had chased away and slaine them, Judas remooued the holle toward Ephron a strong cite, wherein was Lydas and a great multitude of all nations, and the strong young men kept the walles, defending them mightily: there was also a great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they waunte the cite, and slew five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which is six hundred furlongs from Jerusalem.

30 But when the Jewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their adueritie,

31 They gaue them thanks, desiring them to be friendship still vnto them, and so they came to Jerusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundred horsemen.

34 And when they ioynd together, a fewe of the Jewes were slaine,

35 And Dosithens one of the Baccabeus, which was on horsebacke and a mighty man, tooke Gorgias, and lapd holde of his garment, and dyed him by force, because hee woulde haue taken the wicked man aliue: but an horseman of Thacia fell vpon him, and smote off his shoulder, so that Gorgias fledde into Garsa.

36 And when they that were with Elewin, had foughten long, and were weary, Judas called vpon the Lord, that he would shewe himselfe to bee their helper, and captaine of the fieldes.

37 And then hee beganne in his owne language, and sung Psalmes with a loude voyce, inasmuch that straightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came into the cite of Bolla. And when the seventh day came, they censured themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas and his companie came to take by the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Nowe vnder the coates of euery one that was slaine, they founde twelue that had bene consecrate to the idoles of the * Iamites, which thing is forbidden the Jewes by the lawe. Then many men sawe that this was the cause wherefore they were slaine.

So called because they were thepheardes.
Or, pastures.

Or, battell
or, armes.
Iosh. 6. 20.

Scythians.

Or, Morfes.
or, Marthe.
Or, with
Gorgias.

Deu. 7. 25.
Iosh. 17. 1.
11. 12.

a From this verse to the end of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, that they shoulde not utterly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselves from sinne, for so much as they sawe beseege their eyes the things which came to passe by the sinne of these that were slaine.

43 And hauing made a gathering through the company, sent to Jerusalem about two thousand drachmes of silver, to offer a sinne offering, doing verie well, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, shoulde rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore hee perceived, that there was great fauour laide by for those that dyed godly. (It was an holy and good thought.) So he made a reconciliation for the dead that they might be deliuered from sinne.

Scriptures, and also the author of this booke acknowledging his owne infirmities, desireth pardon, if hee haue not attained that hee should. And it seemeth, that this Iason the Cyrenian, out of whom he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrewe fise bookes of these matters, and increasing this place, maketh no mention of this prayer for the dead, lib. 3. Cap. 19. For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Judas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this author so much commendeth, Chap. 14. 41.

C H A P. XIII.

i The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus goes to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth foure teene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

1 A the hundredth fourth and nine peere, it was Iolde Judas that Antiochus Eupator was returning with a great power into Iudea, 2 And Apollas the steward and ruler of his affaires with him, hauing both in their armie an hundredth and teene thousand men of foote of the Grecians, and fise thousand horsemen, and two and twentie Elephants, and three hundred chariots set with hookes.

3 Menelaus also ioynded himselfe with them, and with great deuote encouraged Antiochus, not for the safegarde of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Apollas moued the King that this man was the cause of all mischiefe, so that the King commanded to bring him to Berra to put him vnto death as the maner was in that place.

5 Nowe there was in that place a towne of ffire cubites high, full of ashes, and it had an instrument that turned rounde, and on euery side it routed downe into the ashes:

6 And there whosoener was condemned of sacrifice, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked

man shoulde die such a death, and it was a most iust thing that Menelaus shoulde want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holp: hee himselfe also dyed in the ashes.

9 ¶ Nowe the King raged in his minde, and came to fiewe himselfe more cruell vnto the Iewes then his father.

10 Which things when Judas perceived, he commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, he woulde nowe helpe them, when they shoulde be put from their lawe, from their countrey, and from the holy Temple:

11 And that hee woulde not suffer the people which a lile afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besought the Lord for mercy with weeping and fasting, and falling downe three daies together, Judas exhorted them to make them selues ready.

13 And he being apart with 5 Elders, tooke counsell to goe forth, afore they king brought his hoste into Iudea, and shoulde take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, hee exhorted his souldiers to fight manfully, euen vnto death for the lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Godin.

15 And so giuing his souldiers for a watch worlde, The victorie of God, hee picked out the manliest pong men, and went by night into the kings campe, and fiewe of the hoste fourteene thousand men, and the greatest Elephant with all that fate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the beake of the day, because the protection of the Lord did helpe them.

18 ¶ Nowe when the King had tasted the manliness of the Iewes, he went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chaled away, hurt, and lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and hee tooke truce with them, departed, and ioynded battell with Judas, who overcame him.

23 But when hee vnderstood, that Philip (whom he had left to be ouerseer of his business at Antiochia) did rebell against him, he was astonished, so that hee peiced himselfe to the Iewes, and made them an oath to doe all things that were right, and was appealed towards them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Serenians.

25 Pererthelelle,

For, game and took the right hand,

Jeruſaleſſe, when hee came to Iſtole-
maſ, the people of the citie were not content
with this agreement: and becauſe they were
griued, they would that hee ſhould breake the
covenants.

26 Then went Lysas by into the Iudgement
ſeat, and excuſed the fact as well as hee could,
and perſwaded them, and pacified them, and
made them well affectioned, and came againe
vnto Antiochia. This is the matter concerning
the Kings ſouney, and his returne.

CHAP. XIII.

1 Demetrius moued by Alcimus ſendeth Nicanor to
kill the Iewes. 18 Nicanor maketh a compact with the
Iewes. 29 Which he yet breaketh through the motion
of the King. 37 Nicanor commandeth Raſis to be-
ſeage, who ſlayeth himſelfe.

After three yeeres was Judas informed
that Demetrius the ſonne of Seleucus was
come by with a great power and name by the
hauen of Tripolis.

2 When he had wonne the countrey, and
ſaue Antiochus and his lieutenant Lysas.

3 Nowe Alcimus, which had bene the high
Prieſt, and willfully deſiled himſelfe in the time
that all things were confounded, ſeeing that by
no meanes he could ſaue himſelfe, nor haue any
more entrance to the holy altar,

4 He came to king Demetrius in the hun-
dredth ſittie and one yeere, preſenting vnto him a
crowne of golde, and a palme, & of the boughes,
which were vied ſolemely in the Temple, and
that day he held his tongue.

5 But when he had gotten opportunitie, and
occaſion for his rage. Demetrius called him to
counſell, and asked him what deuices or coun-
ſels the Iewes leaue vnto.

6 To the which he answered, The Iewes
that he called Aſideans, whole captaine is Ju-
das Maccabeus, maintaine warres, and make
inſurrections, and will not let the Realme be in
peace.

7 Therefore I, being deppriued of my fathers
honour (I meane the hie Prieſthood) am nowe
come hither.

8 Partly becauſe I was well affectioned
vnto the Kings affaires, and ſecondly becauſe
I ſought the proſperitie of mine owne citizens: for
all our people, through their raiſneſſe, are not
a litle troubled.

9 Wherefore, O King, ſeeing thou knoweſt
all theſe things, make prouiſion for the coun-
treie, and our nation which is abuled, accord-
ing to thine owne humanitie, that is ready to
helpe all men.

10 For as long as Judas liueth, it is not
poſſible that the matter ſhould be well.

11 When he had ſpoken theſe wordes, other
friends alſo hauing euill will at Judas, let De-
metrius on fire.

12 Who immediately called for Nicanor the
ruler of the Elephantes, and made him cap-
taine ouer Iudea,

13 And ſent him forth, commanding him to
ſlay Judas, and to ſcatter them that were with
him, and to make Alcimus high Prieſt of the
great Temple.

14 Then the Heathen which fled out of Ju-
dea from Judas, came to Nicanor by flockes,
thinking the haine & calamities of the Iewes
to be their welfare.

15 Nowe when the Iewes heard of Nica-
nors coming, and the gathering together
of the heathen, they ſprinkled themſelues
with earth, and prayed vnto him which had
appointed himſelfe a people for euer, and did
alwayes defend his owne portion with euident
tokens.

16 So at the commaundement of the cap-
taine, they remoued ſtraightwaies from thence,
and came to the towne of Deſſan,

17 Where Sumon Judas brother had toy-
ned battell with Nicanor, and was ſomewhat
attoniſhed through the ſudden ſilence of the ene-
mies.

18 Jeruſaleſſe Nicanor hearing the man-
lineſſe of them that were with Judas, and the
bolde ſtomackes that they had for their coun-
treie, durſt not proue the matter with blood-
ſhedding.

19 Wherefore he ſent Doſidonius, & Theo-
doſus, and & Parthias before to make peace.

20 So when they had taken long abuſement
thereupon, and the captaine ſhewed it vnto the
multitude, they were agreed in one munde, and
conſented to the covenants.

21 And they appointed a day when they
ſhould particularly come together: ſo when
the day was come, they ſet for euery man his
ſtoole.

22 Jeruſaleſſe Judas commaunded cer-
taine men of armes to waite in conuenient
places, leſt there ſhould ſuddenly ariſe any euill
thorow the enemies: and ſo they commured
together of the things whereupon they had a-
greed.

23 Nicanor, while hee abode at Jeruſalem,
did none hurt, but ſent away the people that
were gathered together.

24 Hee ſhewed Judas, and fauoured him in
his heart.

25 Hee prayed him alſo to take a wife, and to
beget children: ſo hee married, and they liued
together.

26 But Alcimus, perceiving the loue that
was betwene them, and vnderſtanding the
covenants that were made, came to Demetri-
us, & told him, that Nicanor had taken ſtrange
matters in hand, and ordeyned Judas a tray-
tour to the Realme, to be his ſuccellour.

27 Then the King was diſpleaſed, and by
the reportes of this wicked man, hee wrote to
Nicanor, ſaying, that he was very angry for
the covenants, commanding him that he ſhoulde
ſend Maccabeus in all haſte priſoner vnto An-
tiochia.

28 When theſe things came to Nicanor, hee
was attoniſhed and fore griued, that he ſhoulde
breake the things wherein they had agreed, ſee-
ing that that man had committed no wicked-
neſſe.

29 But becauſe it was not commodious to
him to withſtand the King, hee ſought craftily
to accompliſh it.

30 Notwithſtanding when Maccabeus per-
ceived that Nicanor beganne to be rough vnto
him, and that he increaſed him more euilly then
hee was wont, hee perceived that ſuch rigour
came not of good, and therefore hee gathered a
ſerue of his men, and withdrew himſelfe from
Nicanor.

31 But the other perceiving that hee was
perceiued.

Or, Theodo-
ſus.
Or, Maſſa-
ſides.

Or, had Ju-
das before his
eye.

presented by Maccabees' worthie policie, came into the great and holy Temple, and commanded the Priests, which were offering their viall sacrifices, to deliver him the man.

32 And when they ware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an oath in this manner, If yet will not deliver me Judas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heaven, and besought him that was euer the defender of their nation, laying in this manner,

35 Then, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation shoulde be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was cleued, and stoppe all the mouches of the vnrightheous.

37 Nowe was there accused vnto Nicanor, Hasis one of the Elders of Ierusalem, a soner of the cite, & a man of very good report, which for his loue was called a father of the Jewes.

38 For this man at othertimes when the Jewes were minded to keepe themselves undefiled and pure, being accused to bee of the religion of the Jewes, did offer to spend his body and life with all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about him death men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to be taken on euerie side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproche vnrighthe for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betwene the doores, hee raine boldly to the wall, and cast himselfe down manfully among the multitude:

44 Which comeyed themselves lightly away, and gaue place, so that hee fell vpon his belly.

45 Neuerthelesse while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee ranne thorow the middes of the people,

46 And gate him to the top of an hie rocke: so when his blood was utterly gone, hee tooke out his owne bowels with both his handes, and threw them vpon the people, calling vpon the Lorde of life and Spirit, that hee would restore them againe vnto him, and thus hee dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemies of Nicanor. 14 Mac-

cabees expounding vnto the Iewes the vision inuoyced them. 21 The prayer of Maccabees. 30 Maccabees commaunders Nicanors head and handes to bee cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

N And when Nicanor knew that Iudas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuerthelesse the Jewes that were compelled to goe with him, sayde, O will not to cruelly and barbarously, but honour and sanctifie the day that is appoynted by him that seeth all things.

3 But this most wicked person demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lorde, which ruleth in the heauen, who commanded the seventh day to be kept,

5 Then he sayde, And I am mightie vpon earth to commaund them to arme themselves, and to performe the kings businesse. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabees had euer sure confidence and a perfect hope that the Lorde would helpe him,

8 And exhorted his people not to bee afrayde at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust vnto alle that they shoulde haue the victorie by the Almightye.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the batels that they had wonne afore, and so made them more willing,

10 And stirred vp their heartes, and shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthie to bee beleued, and reioiced them greatly.

12 And this was his vision, We thought that he sawe Onias, (which had bene the hie Priest, a vertuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his hands toward heauen, and praying for the whole people of the Jewes.

13 After this there appeared vnto him an other man which was aged, honourable, and of a wonderfull dignitie, and excellencie about him.

14 And Onias spake, and sayde, This is a soner of the brethren, who prayeth much for the people, and for the holy cite, to wit, Ieremias the Prophet of God.

15 Wee thought also that Ieremias helde out his right hand, and gaue vnto Iudas a sword of golde: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wounde the aduersaries.

a As this private example ought not to be followed of the godly, because it is contrary to the worde of God, although the author seeme here to approve it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

17 And so being comforted by the wordes of Judas, which were very sweete and able to stirre them vp to valiantnes and to encourage the hearts of the young men, they determined to pitch no campe, but couragiously to set upon them, and manfully to assault them, and to trie the matter hand to hand, because the cite and the Sanctuary & the Temple were in danger.

18 As for their wives and children, and brethren, and kindred, they let lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again they that were in the cite, were carefull for the armie that was abroad.

20 Now whyles they all waited for the trial of the matter, and the enemies noobe met with them, and the hoste was set in aray, and the beasts were separated into convenient places, and the horsemen were placed in the wings:

21 Baccabeus considering the comming of the multitude, and the divers preparations of weapons, and the fiercenesse of the beasts, helde up his hands toward heaven, calling upon the Lorde that doeth wonders, and that looked upon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this maner, O Lord, thou that didst send thine Angel in the time of Ezechias king of Iudea, who in the hoste of Sennacherib slewe an hundredth fourescore and five thousand,

23 Sende now also thy good Angell before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine armie, which come against thine holy people to blasphemie. Thus with these wordes he made an ende.

25 Then Micanor and they that were with him, drewe neere with trumpets & shoutings for toye.

26 But Judas and his company praying and calling vpon God, encountered with their enemies,

27 So that with their hands they fought, but with their heartes they prayed vnto God, and slewe no lesse then five and thirtie thousand men: for through the presence of God they were

wonderously comforted.

28 Nowe when they left off, & were turning againe with ioy, they vnder stood that Micanor himselfe was slaine for all his armour.

29 Then they made a great shoute and a cry, praising the Almighty in their owne language.

30 Therefore Judas, which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towardes them of his nation, commaunded to hure off Micanors head, with his hand and shoulder, and to bring it to Jerusalem.

31 And when hee came there, hee called all them of his nation, and set the Priestes by the altar, and sent for them of the castell,

32 And shewed them wicked Micanors head, and the hand of the blasphemier which hee had holden vp against the holy Temple of the Almighty with proude wagges.

33 He caused the tongue also of wicked Micanor to be cut in little pieces, and to bee cast vnto the soules, and that the rewardes of his madnes should be hanged vp before the Temple.

34 So euery man prayed toward the heaven the glorious Lord, saying, Blessed be hee, that hath kept his place vndeified.

35 He hanged also Micanors head vpon the high castell, for an euident and plaine token vnto all the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Bardochens day.

38 Thus farre as concerning Micanors matters, and from that time the Hebrewes had the cite in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the tast: so the setting out of the matter delighteth the eares of them that read the story. And here shall be the ende.

The ende of Apocrypha.



The title page is framed by an elaborate border. At the top left, a female figure sits holding a cornucopia. At the top right, another female figure sits holding a staff. In the center top, a royal coat of arms is displayed. Below it, a small portrait of a man's head is visible. At the bottom left, a lion rampant is shown. At the bottom right, a unicorn is depicted. The bottom center features a portrait of a man's head. The entire border is filled with intricate scrollwork and floral patterns.

THE
Newe Testament
of our Lord Iesus
Christ,

Conferred diligently with the Greeke,
and best approued translations
in diuers languages.



Imprinted at London
by the Deputies of Christo-
pher Barker, Printer to the
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1594.

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Printed at London
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Queen's Maltster,
1724.

Printed by J. Baker.

The summe of the whole Scripture of the bookes of the olde and Newe Testament.

GOD,



He bookes of the olde Testament doe teach vs that the same GOD, whom Adam, Noe, Abraham, Isaac, Jacob, Dauid & the other fathers did worship, is ^a the only true God, and that he the same is Almighty and aeuerslasting: who of his meere goodnesse hath created by his word ^b heaven and earth, & al that is in them: From whom al things do come: without whom there is nothing at all: And that he is ^c iust and mercifull: who also ^d worketh al in all, ^e after his owne will: ^f To whome it is not lawfull to say, wherefore hee doth thus or thus.

Isaiah. 45. 14.
a Gen. 21. 33.
Dan. 7. 9.
b Gen. 2. 2.
Isaiah. 45. 18.
c Exod. 9. 27.
Psalm. 9. 7. 8.
Isaiah 45. 21.
Exod. 22. 27.
d 1. Cor. 12. 6.
e Ierem. 18. 6.
Isaiah 45. 9.
Rom. 9. 20.
f Gen. 1. 27.
Wild. 2. 23. 24.
h Rom. 5. 14. 18.
i Ephes. 2. 3.
k Gen. 3. 15.
l Gen. 12. 3.
m Gen. 26. 4.
n Gen. 28. 14.
o 2. Sam. 7. 12.
p Psal. 132. 11.
q Heb. 2. 14.
r Exod. 20. 1.
s Rom. 3. 20.
t Gal. 3. 19.
u Heb. 7. 18.
v and 10. 1.
w Iohn 1. 29.
x Rom. 9. 5.
y Luke 1. 31.
z Gal. 4. 4. 5.
aa Ephes. 1. 10.
ab Rom. 5. 8.
ac Ephes. 2. 9.
ad Titus 3. 5.
ae Rom. 15. 8.
af Ephes. 2. 7.
ag Titus 3. 5.
ah Isaiah 53. 7.
ai Iohn 1. 29.
aj k Eph. 5. 2.
ak Heb. 9. 16.
al Acts 3. 19.
am Ephes. 2. 14. 15.
an Reuel. 1. 5.
ao Heb. 2. 14.
ap Gal. 4. 5.
aq Ephes. 1. 5.
ar Rom. 8. 17.
as Ephes. 3. 5.
at Rom. 8. 15.
au Gal. 4. 6.
av Ephes. 3. 1.
aw Gal. 5. 23.
ax Ephes. 1. 13.
ay and 4. 3.
az 1. Cor. 12. 3.
ba Rom. 8. 16.
by Rom. 5. 5.
bc 1. Cor. 13. 4.
bd Ephes. 1. 14.
be Gal. 5. 22.
bf Gal. 5. 6.
bg Ephes. 5. 3.
bh Heb. 13. 28.
bi Rom. 3. 30.
bj and 4. 2.
bk Gal. 2. 16.
bl Iesus

Creation of man.

Moreover, these bookes teach vs, that this very God Almighty, after he created al things, ^a hope to constitute him Lord ouer all things that he had created in earth. Which Adam, by the enuy and fraud of the deuill, transgressing the precept of his creator, ^b by this his sinne brought in such and so great sinne into the world, that we which be sprong from him by the fleshe, ^c bee in nature the children of wrath, and thereupon wee be made subiect and thrall to death, to damnation, to the yoke and tyrannie of the deuill.

Sinne.

Christ promised

Furthermore, we are taught by these excellent bookes, that God promised to ^a Adam, ^b Abraham, ^c Isaac, ^d Jacob, ^e Dauid, & to other fathers of the old time, that he would send that blessed seed, his sonne Iesus Christ our Sauour, which should deliuer all those from sinne, and from the tyranny of the deuill, which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Lawe

Also they giue vs to vnderstand, that in the meane season, while those fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so prond and so corrupt, that those would not willingly acknowledge themselves to be sinners, which had need of the Sauour promised) God the creator gaue by Moyses his ^a Law written in two Tables of stone: that by it, sinne & the malice of mans heart being ^b knowne, men might more vehemently thirst for the ^c comming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Law, nor yet the sacrifices and oblations of the Law did ^d performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all ^e sinne should be blotted out, and quite put away.

Christ God our
Sauour came.

By the bookes of the new Testament we be taught, that Christ so afore promised (^a which is God above al things most blessed for euer,) he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was ^b sent at the last from the father, the selfe same time which the father did constitute within himselfe: I say, ^c at that time, when all wickednesse abounded in the world, then he was sent. And this Iesus our Sauour, being borne in the fleshe, ^d suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^e good workes of any man (for we were all sinners) but ^f this God our father should ^g appeare true, in exhibiting the abundant ^h riches of his grace which hee promised, and that ⁱ through his mercy hee might bring vs to saluation.

A Lambe,
A sacrifice,
Peace.
Adoption,

Whereupon it is evidently shewed in the ^a newe Testament, that Iesus Christ, beeing the true ^b Lambe, the true ^c sacrifice of the world, putting away the sinnes of men, came into this world to purchase grace and ^d peace for vs with the Father, ^e washing vs from our sinnes in his owne blood, and ^f should deliuer vs from the bondage of the deuill, whome by sinne wee did serue: And so we should be adopted by him to be the sonnes of God, made ^g heirs with him of that most excellent and euerslasting kingdom.

The holy Ghost,
Faith,

Nowe that we should acknowledge this singular and excellent benefite of God towards vs, Almighty God ^a giueth vs his holy Spirit: the ^b fruite and effect of the which is ^c faith in God, and in his Christ. For, without the holy Ghost, by which we are instructed and sealed, neither can we beleue that God the father sent Messias, nor yet that Iesus is Christ: For ^d no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ^e same Spirit witnesseth to our Spirit, ^f we are the children of God, ^g and powreth into our bowels that charitie which Paul deseribed to the Corinthians. Furthermore, ^h holy Spirit doth giue vs hope, which is a sure looking for eternal life, wherof he himselfe is the certain ⁱ tokē & pledge. Also he giueth vs other ^j spiritual gifts, of the which Paul writeth to ^k Galatians. Therefore ^l benefite of faith is not to be despised, or litle to be set by. For by ^m y means of this trust & faith in Christ, which ⁿ worketh by charitie, & sheweth it self forth by ^o y works of charitie, mouing man thereto, we are ^p iustified & sanctified: that is to say, God & the Father of our Lord

Charitie,
Hope.

Iustification and
sanctification.

The summe of the holy Scripture.

Iesus Christ (which is made our ^d Father also by him, being our ^e brother) doeth accompt vs to be lust and holy through his grace, and through the merit of his sonne Iesus Christ, not ^f imputing our sinnes to vs, so farre forth that we should suffer the paines of hell for them.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should deny the things pertaining to the flesh, and ^h freely ^b serue him in righteousnesse and holinesse all the dayes of our life: and that ⁱ by good workes (which God hath prepared for vs to walke in) we should ^k shew our selues to bee called to his grace, and gift of faith: which good workes who so hath not, doeth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and ^l followe him with a cheerefull minde, that he may teach: For he is ^m our master, ⁿ lowly and humble of heart: he is to vs an ^o example, whereby we must learne the rule to liue well.

Moreouer, he is our ^p Bishop, and our ^q high Priest, which did himselfe offer vp for vs his owne blood, being the onely ^r mediator betweene God and men: Who now sitteth at the right hande of God the Father, being made our ^s aduocate, making prayer and intercession for vs: who doubtesse shall obtaine for vs whatsoeuer wee shall desire, either of him, or els of his Father in his Name, if so be that we thus desiring, shall beleuee that he will so doe: for thus hath he promised. Therefore let vs not doubt, if wee sinne at any time, to come with ^t repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the ^u throne of his grace, with this beleefe, that we shall obtaine mercie. For therefore ^v came he into the world, that he might saue sinners by his grace.

THis is verily Christ Iesus, which shall come at a ^w certaine time appointed by his Father, and shall sit in great maiestie to ^x iudge all men, and to render to euery man ^y the workes of his body according to that he hath done, whether it be good or euill. And he shall say to them which shall be on the right side, which in this worlde did looke for the good things to come (that is to say, life euermlasting :) ^z Come ye blessed of my Father, inioy the kingdome that hath bene prepared for you from the beginning of the world. But to them which shall be on the left side, hee shall say: Depart from me ye cursed into euermlasting fire prepared for the deuill and his Angelles. And then ^a shall the ende be, when Christ hauing viterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

TO the intent that we mought vnderstand these things, the ^b sacred bookes of the Bible were deliuered to vs by the goodnes of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of his doctrine is sealed vp to vs: that we ^c mought vnderstand, I say, and beleuee that there is one onely true God, & one Saviour Iesus Christ, whom (as he had promised) hee hath sent: ^d g and that we beleueing, mought haue in his Name life euermlasting.

Beside this ^e foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willet him to bee ^f accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, although he were an Angel from heauen.

For ^g of him, through him, and for him, are all things: To whome with the Father and the holy Ghost, be all honour and glory, world without ende, Amen.

d Matth. 5. 48.
and 23. 9.
e Hebr. 2. 11.
f 2. Cor. 5. 19.
g Titus 2. 11.
h 13. 13.
h Luke 1. 74.
i Ephes. 2. 10.
k 2. Pet. 1. 10.
l Ephes. 5. 2.
m Matth. 23. 8.
n Matt. 11. 29.
o Iohn 13. 15.
p 1. Pet. 2. 21.
q 1. Pet. 2. 25.
r Heb. 4. 14.
s 1. Tim. 2. 5.
t 1. Iohn. 2. 1, 2.
u Iohn. 14. 13.
and 16. 23.
v marke 11. 24.
w Matt. 4. 17.
x Herb. 4. 16.
y 1. Tim. 1. 15
z Matth. 25. 13.
a 2. Tim. 4. 1.
b 1. Cor. 5. 10.
c Matth. 25. 34.
&c.
d 1. Cor. 15. 24.
25, 26.
e 2. Pet. 1. 19, 21.
f Iohn 17. 3.
g Iohn. 20. 31.
h 1. Cor. 3. 11.
i Gal. 1. 8.
k Rom. 11. 36.

 Certaine



Certaine questions and answers touching the doctrine of Predestination, the vse of Gods worde and Sacraments.

Question.



Why doe men so much varie in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither doe all beleue y^e Gospel of Christ.

Question.

What is the reason thereof?

Answer.

Because they onely beleue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answer.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

Howe standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.

Very wel; because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessity take effect, then what neede any man to care? for hee that liueth well, must needs be damned, if he be thereunto ordained: and hee that liueth ill must needs be laued, if hee be thereunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good worke, is a testimonie of the Spirit of God, which is giuen to the elect only, whereby faith is so wrought in them, that being graft in Christ, they growe in holinesse to that glory, wherunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and

prepared for them to be occupied in, to their owne comfort, stay, and assurance, and to his glory.

Question.

But howe shall I knowe my selfe to bee one of those whome God hath ordained to life eternall?

Answer.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remouing of conscience, loyned with the lothing of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and rayled vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites receiued, and the vsing of all aduersities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not the gifts and graces of his adoption: neither doth he cast off those whome he hath once receiued.

Question.

Why then should wee pray by the example of David, that hee cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying wee make protestation of the weaknesse of flesh, which moueth vs to doubt: yet should not wee haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesayd alwayes alike?

Answer.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof acutely trouble of conscience for the time:

Questions and Answers

yet the spirite of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness cometh health, and after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shal I despayre and thinke my selfe a castaway?

Answer.

God forbid: for God calleth vs at what time hee seeth good: and the instruments whereby hee finally calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to drawe those vnto himselfe, whome hee hath appointed vnto saluation, and also to betwape the wickednesse of them whom he iustly condemneth.

Question.

By what meanes vseth God to drawe men to himselfe that they may be saued?

Answer.

By the preaching of his worde and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the worde of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke which wee commonly call the Old and New Testament.

Question.

Howe may I be assured, that it is the worde of God, which that Booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenesse, brightnesse and holines thereof: by the certaintie of every thing therein affirmed: by the necessity of all things according to it: by perpetuall consent which is to be seene in every part thereof: by the excellencie of the matters treated: But especially by the testimonie of Gods spirite, whereby it was written, who moueth the hearts of those in whome it resteth, to consent vnto the worde, and reuerently to embrace it.

Question.

Howe doeth this worde of God serue to drawe men vnto him?

Answer.

When it is so preached and heard, that men may understand and learne what God teacheth: accept & receiue thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answer.

Yea verily: that by sight, taste and feeling, as well as by hearing, wee might bee instructed, assured, and brought to obedience.

Question.

Howe doeth our Baptisme serue hereto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hidden: it assureth vs, that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue eche other.

Question.

Hath the Lords Supper also this vse?

Answer.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified is the onely food of the newe borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requirerth thankfull remembrance of the death of Christ, vntie among those that doe profess him, with a true confession of his trueneth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for foure, for fashion, for custome and company, without regard vnto the worde, whereunto they are so annexed, that they ought not vpon any necessitie by any person be severed from it, which teacheth the right vse of every thing.

Question.

I perceiue that nothing is more necessarie then the worde of God: therefore I pray you shewe me howe I may attaine to some knowledge and profite thereby.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vied herein?

Answer.

Answer.

That as euery day, twisse at the least, we most commonly receiue foode to the nourishment of this corporall life: so no day be let passe without some reading in such sort that occasion therby may be taken to speake againe vnto God by prayer, as hee in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done, what thinke you else requisite?

Answer.

That some especiall places of Scripture be so committed to memory, that the minde may euer bee furnished with some good matter against all temptations. To which ende I note these Scriptures vnto you, Amen.

whereunto you may soyme other at your owne choise: Psalmes 37. 50. 139. Psal. 53. John 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard and not easie to vnderstand.

Answer.

Discourage not your selfe herewith: for GOD maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde serueth to mooue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose name for euer be prayd.



The names and order of all the Books of the Olde and New Testament, with the number of their Chapters, and the leafe where they begin.

| | | | | | | | |
|---------------------------------------|-----|-------|-----|----------------------|----|-------|-----|
| Genesis hath Chapters | 50 | leafe | 1 | Prouerbes Chapters | 31 | leafe | 243 |
| Exodus | 40 | | 22 | Ecclesiastes | 12 | | 253 |
| Leuiticus | 27 | | 40 | The song of Salomon. | 8 | | 256 |
| Nombers | 36 | | 53 | Isaiah | 66 | | 258 |
| Deuteronomic | 34 | | 70 | Jeremiah | 52 | | 282 |
| Iofua | 24 | | 85 | Lamentations | 5 | | 306 |
| Iudges | 21 | | 96 | Ezekiel | 48 | | 309 |
| Ruth | 4 | | 106 | Daniel | 12 | | 330 |
| 1. Samuel | 31 | | 107 | Hofea | 14 | | 338 |
| 2. Samuel | 24 | | 121 | Ioel | 3 | | 341 |
| 1. Kings | 22 | | 132 | Amos | 9 | | 342 |
| 2. Kings | 25 | | 145 | Obadiah | 1 | | 345 |
| 1. Chronicles | 29 | | 147 | Ionah | 4 | | 345 |
| 2. Chronicles | 36 | | 169 | Micah | 7 | | 346 |
| The prayer of Manasseh,
Apocryphe. | | | 184 | Nahum | 5 | | 349 |
| Ezra | 10 | | 184 | Habakkuk | 3 | | 349 |
| Nehemiah | 13 | | 188 | Zephaniah | 3 | | 351 |
| Ester | 10 | | 194 | Haggai | 2 | | 352 |
| Iob | 42 | | 197 | Zechariah | 14 | | 352 |
| Pfalmes | 150 | | 210 | Malachi | 4 | | 357 |

The bookes called Apocrypha.

| | | | | | |
|----------------------------|----|-----|--------------------------------|----|-----|
| 1. Esdras | 9 | 359 | Jeremiah | 6 | 408 |
| 2. Esdras | 16 | 365 | The song of the three children | | 411 |
| Tobit | 14 | 375 | The storie of Susanna | | 412 |
| Iudeth | 16 | 379 | The idole Bel and the Dragon | | 413 |
| The rest of Esther | 6 | 384 | | | |
| Wisedome | 19 | 386 | 1. Maccabees | 16 | 413 |
| Ecclesiasticus | 31 | 392 | 2. Maccabees | 15 | 425 |
| Baruch with the Epistle of | | | | | |

The bookes of the Newe Testament.

| | | | | | |
|----------------------------|----|-----|----------------------|----|-----|
| Matthewe | 28 | 441 | 2. Thessalonians | 3 | 530 |
| Marke | 16 | 455 | 1. Timotheus | 6 | 531 |
| Luke | 24 | 464 | 2. Timotheus | 4 | 533 |
| Iohn | 21 | 479 | Titus | 3 | 534 |
| The Actes | 28 | 490 | Philemon | 1 | 535 |
| The Epistle to the Romanes | 16 | 504 | To the Hebrewes | 13 | 535 |
| 1. Corinthians | 16 | 511 | The Epistle of Iames | 5 | 540 |
| 2. Corinthians | 13 | 517 | 1. Peter | 5 | 541 |
| Galatians | 6 | 521 | 2. Peter | 3 | 543 |
| Ephesians | 6 | 524 | 1. Iohn | 5 | 544 |
| Philippians | 4 | 526 | 2. Iohn | 1 | 545 |
| Colossians | 4 | 527 | 3. Iohn | 1 | 546 |
| 1. Thessalonians | 5 | 529 | Iude | 1 | 546 |
| | | | Reuelation | 22 | 546 |

The holy^a Gospell of Iesus Christ, ^b according to Mattheue.

THE ARGVMENT.

IN this historie written by Mattheue, Marke, Luke, and Iohn, the spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so content, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doth abridge: neuertheless in matter and argument, they all tend to one ende: which is, to publish to the world the fauour of God towards mankind through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they entitle their storie, G O S P E L, which signifieth good tydings, inasmuch as God hath performed indeede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are Yea, and Amen. And therefore vnder this word is contained the whole New Testament: but commonly we vse this name for the history, which the foure Euangelists write, containing Christs comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly teameth the Gospell written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the worlde, with most profite. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bin Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yeere of the reigne of Nero. Luke was a Philition of Antiochia, and became Pauls disciple, and fellowe in all his trauailes: hee liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he dyed threecore yeeres after Christ, and was buried neere to the cite of Ephesus.

CHAP. I.

1 The Genealogie of Christ, that is the Messias promised to the fathers, 18 Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. 20 The Angell satisfieth Iosephs minde. 21 Wher he is called Iesus, and wherefore Emmanuel.



IN C^e Booke of the generatione of IESVS CHRIST^s some of c^e Dauid, the sonne of c^e Abrahani.

2^a Abrahani begat Isaac, * and Isaac begat Iacob. And 3^a Iacob begat Iu-

das and his brethren.

3^a * And Iudas begat Iphares, and Zara^s of Thamar. And * Iphares begat Erion. And Erion begat Aram.

4^a And Aram begat Aminadab. And Aminadab begat Naasson, And Naasson

begat Salomon. 5^a And Salomon begat Booz of a Rachab. And * Booz begat Obed of Ruth. And Obed begate Jesse. 6^a And * Jesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Urias. 7^a And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. 8^a And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. 9^a And Ozias begate^b Joatham. And Joatham begate Achaz. And Achaz begate Ezechias. 10^a And * Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. 11^a And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon. 12^a And after they were caried away into Babylon, * Iechonias begat Salathiel.

begate Salomon.

5^a And Salomon begate Booz of a Rachab. And * Booz begate Obed of Ruth. And Obed begate Jesse.

6^a And * Jesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Urias.

7^a And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8^a And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9^a And Ozias begate^b Joatham. And Joatham begate Achaz. And Achaz begate Ezechias.

10^a And * Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11^a And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12^a And after they were caried away into Babylon, * Iechonias begat Salathiel.

2^a King. 20. 21. and 21. 18. 1. chron. 3. 13. 14. 15. 2^a King. 23. 34. and 24. 1. 6. 2. chron. 36. 4. 9. 1. chron. 3. 16. 1 After the captiuitie the title royall was appoynted vnto him: so that notwithstanding that they were as slaues for the space of seauentie yeeres, yet by the providence of God the gouernment remained in the familie of Dauid, where it continued till the comming of Christ.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes and for them, but also of the Gentiles, and for their saluation.

Ruth. 4. 21. 1. Sam. 16. 1. and 17. 12.

2. Sam. 12. 24.

1. king. 11. 43.

1. chron. 3. 10.

h He hath omitted three

Kings, Iosias, A-

mazias, Azarias,

abbridging the

number, to

make the times

fourteene gene-

rations.

Luke 3. 23.

c This is the rehearsal of the progenie, where of Iesus Christ is sprung according to the flesh. d So called, for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially promised to

come of them and their feede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. Gen. 22. 2 Gen. 25. 24. Gen. 29. 35. Gen. 38. 27. f By in zelutious adulterie, the which shame fettereth forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproch of men, and contempe of the people, and at length suffered the accursed death of the crosse. 1. Chrono. 2. 5. ruth 4. 13. 19.

1. *Chro.* 3. 17. 19.

2. *Gen.* 3. 2. and 5. 2.

k Albeit the Jewes number their kiores by the malekinde, yee this linage of Mariels comprehend vnder the same, because she was married to a man of her owne stocke and tribe.

1 Who is the true King, Priest, and Prophet a noynted of God to accomplish the office of the redeemer.

Luke 1. 27.

m Before he tooke her home to him.

n As the Angel afterward declared to Ioseph, o Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neyther retaine her, which by the law should be married to another, neither by accusing her, put her to shame for her fact.

Deut. 24. 1.

p This dreame is witnessed by the holy Ghost, and is a kind of reuelation, *Num.* 12. 6. q This name putteth him in remembrance of Gods promise to David. *Luke* 1. 1. r That is, a Saviour. *Mat.* 1. 21. *1st.* 7. 14. *1st.* 7. 14. s God is ioyned with vs by the means of Iesus Christ, who is both GOD and man. t Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doth this worde (till) import alwayes a time following wherein the contrary may be affirmed: as our Saviour, saying that hee will be present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them.

Luke 2. 6.

a For there is another Beth-lehem in the tribe of Zebulun.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliachim. And Eliachim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Dathan. And Dathan begate Jacob.

16 And Jacob begate Ioseph, the husband of Marie, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to David, are fouretee generations. And from David vntill they were carried away into Babylon, fouretee generations: and after they were carried away into Babylon vntill Christ, fouretee generations.

18 ¶ Now the birth of Iesus Christ was thus, when as his mother Marie was betrothed to Ioseph, before they came together, she was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lorde appeared vnto him in a dreame, saying, Ioseph the sonne of David, feare not to take Marie for thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt call his name Iesus: for hee shall saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lorde by the Prophet, saying,

23 ¶ Beholde, a Virgine shall bee with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lorde had intreated him, and tooke his wife.

25 But hee knewe her not, till shee had brought forth her first borne sonne, and hee called his name IESVS.

¶ This name putteth him in remembrance of Gods promise to David. *Luke* 1. 1. r That is, a Saviour. *Mat.* 1. 21. *1st.* 7. 14. *1st.* 7. 14. s God is ioyned with vs by the means of Iesus Christ, who is both GOD and man. t Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doth this worde (till) import alwayes a time following wherein the contrary may be affirmed: as our Saviour, saying that hee will be present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them.

CHAP. II.

1 The time and place of Christes birth. 11 The wife men offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Joseph tareth into Galilee.

¶ When Iesus then was borne at Beth-lehem in Iudea, in the dayes of Herode the King, beholde, there came

¶ Wisemen from the East to Jerusalem,

2 Saying, Where is the King of the Jewes that is borne? for wee haue seene his starre in the East, and are come to worshipping him.

3 ¶ When King Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 ¶ And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7 ¶ Then Herode secretly called the wisemen, and diligently inquired of them the time of the starre that appeared.

8 And sent them vnto Beth-lehem, saying, Go, and search diligently for the babe: and when yee haue found him, bring mee worde againe, that I may come also, and worshipping him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they sawe the starre, they reioiced with an exceeding great ioy.

11 And went into the house, and found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, of goud, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their country another way.

13 ¶ After their departure, beholde, the Angel of the Lorde appeared to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee worde: for Herode will seeke the babe, to destroy him.

14 So hee arose, and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ ¶ When Herode, seeing that he was mocked of the wife men, was exceeding wroth, and sent forth, and slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere old and vnder, according to the time which hee had diligently searched out of the wisemen.

17 ¶ ¶ Then was that fulfilled which was

honour and preaching of his truth is hindered: or else it ought not to be broken. k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. *Hos.* 11. 1. l Within a certaine time after.

b Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, & are here the first fruites of the Gentiles that came to worship Christ.

c An extraordinary signe to set forth that Kinges honour, whose the worlde did not esteeme, d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.

e They coulde well tel of Christ in generall: but when they shoulde profess his name, and giue him his due honour, they waxe cold and shrinke backe.

Mich. 5. 2.

1st. 7. 42.

f An euill conscience is abating fire.

g The starre vanished away before, to the intent they shoulde tary at Ierusalem, and there inquire of the thing, to the confusion of the Jewes.

1st. 7. 42.

h The Persians maner was not to salute kings without a present, and therefore they brought of that which was most precious in their country, wherof every one of them offered.

i Promise ought not to be kept where Gods

Iere. 31. 15.

m Herod renewed the forow which the Beniamites had suffered long before: yet for all this crueltie he could not bring to passe that Christ should not reigne.

n That is, they were killed and dead.

o Thus the faithfull may see how God hath infinite meanes to preserve them from y^e rage of tyrants.

¶ Or, therefore.

¶ Or, of Nazareth.

p Which is holy & consecrated to God: alluding vnto those that were Nazarites in the olde Lawe, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c. *vid. Luc.*

CHAP. III. 2. 39.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are reprooved. 8 The fruites of repentance. 13 Christ is baptized in Iordan. 17 And authorized by Gods Father.

Mar. 1. 4. luk. 3. 3.

a In the 15. yere of the reigne of Tiberius, after

Christ had long

time remained in Nazareth, and

was now about

30. yere olde,

luk. 3. 1. 23.

b So called in

respect of the

plaine country

& fertile valleys:

& not because it

was not inhabited.

¶ Or, be forie for

your faulces past,

and amend.

c Which is, that

God will reigne

ouer vs, gather vs

vnto him, pardon

our sinnes, and

adopte vs by the

preaching of the

Gospel. I. sa. 40. 3. mar. 1. 3. luk. 3. 4. iohn 1. 23. mar. 1. 6. d Women

with haire, as grosse haire cloth. ¶ Or, grasshopper. e Such meates

as nature brought forth without mans labor or diligence: reade Leu.

uit. 12. 22. mar. 1. 5. luk. 3. 7. f Acknowledgning their faulces: for

there is no repentance without confession. Chap. 12. 34. ¶ Or, broodes.

g Hee menaceth those venomous and malicious Pharisees with the

iudgement of God, except they shew before men such woikes as are

agreeable to the profession of the godly, whom Iai calleth the trees

spoken by the Prophet Ieremias, say-
ing.

18 * In * Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they * were not.

19 And when Herode was dead, behold, an Angel of y^e Lord appeareth in a dreame to Ioseph in Egypt.

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are * dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, hee was afraid to goe thither: yet after hee was warned of God in a dreame, he turned aside into the partes of Galilee.

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called Iai Nazartie.

¶ *Chas. m.*
in the olde Lawe, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c. *vid. Luc.*

CHAP. III. 2. 39.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are reprooved. 8 The fruites of repentance. 13 Christ is baptized in Iordan. 17 And authorized by Gods Father.

And * in * those dayes, Iohn the Baptist came and preached in the * wilderness of Iudea,

2 And said. ¶ Repent: for the * kingdome of heauen is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wilderness, is, Prepare ye the way of the Lorde: make his pathes straight.

4 * And this Iohn had his * garment of camels haire, and a girdle of a skin about his loynes: his meate was also ¶ locusts and wild honie.

5 * Then went our to him Ierusalem, and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan: confessing their sinnes.

7 Now when he saw many of the Pharisees and of the Sadducees come to his baptism, he said vnto them, * Digeneration of vipers, who hath forewarned you to flee from him the anger to come?

8 Bring forth therefore * fruites worthy amendment of life,

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the * are put to the roote of the trees: * therefore euerie tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with * fire.

12 Which hath his * fanne in his hand, & will make cleane his floore, and gather his wheat into his garner, but will burne by the chaffe with vnquenchable fire.

13 ¶ * Then came Iesus from Galilee to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now, for thus it becometh vs to fulfil all righteousness. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a * dove, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * This is my * beloued Sonne, in whome I am well pleased.

1 We must render perfit obedience to God in all things, which he hath ordeined. m To shewe the state of his kingdome, which is in all meekenesse and lowlinesse. Chap. 17. 5. 2. per. 1. 17. n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. Coloss. 1. 13.

CHAP. IIIII.

1 Christ fasteth and is tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

¶ When * was Iesus led aside * of the Spirit into the wilderness, to be * tempted of the diuill.

2 And when he had fasted fourtie dayes, and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, & said, If thou be the Sonne of God, * command that these stones be made bread.

4 But hee answered, saide, It is written, * Man shal not liue by bread onely, but by euery * worde that proceedeth out of the mouth of God.

5 Then the diuill tooke him vp into the * holy Citie, and let him on a pinnacle of the Temple,

6 And saide vnto him, If thou be the Sonne of God, cast thee selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, & with their handes they shall * lift thee vp, least at any time thou

¶ Or, vane, which shewed where the winds floode. T. sal. 91. 11. 12.

f He alledgeh but halfe the sentence to decieue thereby the rather, and cloke his craftie purpose.

¶ R. h. h. i. Shouldst

Iohn 8. 39.

actes 13. 26.

h The iudgement of God is at hand to destroy such as are not meere to be of his Church.

Chap. 7. 19.

Marke 1. 8. luk. 3.

16. ioh. 1. 26. actes

1. 5. 2. 4. 5. 8.

17. and 19. 45.

i When God baptizeth inwardly with the

uerue of his spirit,

he burneth & consumeth the

vices, and inflameth the hearts

with loue toward

him.

k Which is the

preaching of the

Gospel, whereby

he gathereth the

faithfull as good

corn, and scat-

tereth the infidels

as chaffe.

Marke 1. 9.

luk. 3. 21.

Mar. 1. 12. lu. 4. 3.

a By the holy

Ghost.

b To the ende

that hee overcome

these ten-

tations, might get

¶ victorie for vs.

c Satan would

haue Christ to

disturb God, and

his word, and fol-

low other strange

and vnlawfull

meanes.

Deu. 8. 3.

d He meaneth

the order that

God hath ordeined

to maintaine

his creatures by.

e To wit, Ieru-

salem.

Luke 6. 20.
a That feele
 themselves voide
 of all righteous-
 nesse, that they
 may onely seeke
 it in Christ;
Iſa. 61. 3, 37. and
65. 13, 19. luke
6. 21.
b Which feele
 their owne miſe-
 rie, and seeke
 their comfort in
 God.
Pſ. 119. 37. 11.
c Who rather
 would ſuffer all
 iniuries, then they
 would auenge
 themſelves,
 d Being in ne-
 ceſſitie, deſire no-
 thing but that
 which is vpright
 and godly.
Thſ. 2. 4.
e For he is cal-
 led the God of
 peace, 1. Cor.
 14. 33.
1. Pet. 3. 14.
f 1. Pet. 4. 14.
actes 9. 41.
g *Marke 9. 50.*
luke 14. 34.
h Your office is
 to ſeaſon men
 with the ſalt of
 the heavenly
 doctrine,
Marke 4. 21.
luke 8. 16. and
11. 33.
i 1. Pet. 2. 12.
k Becauſe you
 are ſcene faſt
 off, giue good ex-
 ample of life,
l The Goſpel is
 the ſtabliſhing &
 accompliſhing
 of the Lawe,
luke 16. 17.
m The doctrine
 of the lawe con-
 teineth nothing
 vnprofitable or
 anigreſſe the leaſt
 life, he ſhall be caſt
 out of him in Chriſt

1 Which neither
expound the law
truly, nor ob-
serue it well.

m He sheweth
how these wor-
thy doctors haue
falsly glofed this
commandement.

Exod. 20. 13.

deut. 5. 17.
¶ Or, *subject to
punishment.*
¶ Or, *without
cause.*

n For God
knowing his fe-
ret malice, will
punish him.
o Which signifi-
eth in the Syrians
tongue an idle
braine, and is
spoken in con-
tempt.

p Like iudge-
ment almost the
Romanes obser-
ued: for Trium-
viri had the exa-
mination of small
matters, the coun-
cill of 23. of grea-
ter causes, and fi-
nally great mat-
ters of importace
were decided by
the Senate of 71.
iudges, which
here is compared
to the iudgement
of God, or to be
punished with
hell fire.

q Forthat thou
hast offended
him, or he hath
offended thee:
for God prefer-
reth brotherly
reconciliation
to sacrifice.
Luke 12. 38.

Exod. 20. 14.

r Chastite is re-
quired both in
body & in minde.
Chap. 18. 3.

s Nothing is so
precious which
ought not to be
reieced in re-
spect of the glo-
rie of God.

¶ Or, *and not that.*

Chap. 19. 7. deut. 24. 1. mar. 10. 4. luke 16. 18. 1. cor. 7. 10. t In that
he giueth her leaue to marry another by that testimonial. Exod. 20. 7.
leu. 19. 12. deut. 5. 11. u All superfluous othes are vtterly debarred,
whether the name of God be therein mentioned, or otherwise.

scribes and Pharises, yee shall not enter
into the kingdome of heauen.

21 ¶ We haue heard that it was said vnto
them of the olde time, * Thou shalt not
kill: for whosoever killeth, shall be culpable
of iudgement.

22 But I say vnto you, Whosoever is
angrie with his brother ¶ vnadvisedly,
shall bee culpable of iudgement. And who-
soever sayeth vnto his brother, ° Raca, shall
be worthy to bee punished by the Council.
And whosoever shall say, Foole, shall bee
worthy to be punished with hell fire.

23 If then thou bring thy gift to the al-
tar, and there rememberest that thy brother
hath ought against thee,

24 Leaueth thine offering before the
altar, and goe thy way: first be reconciled
to thy brother, and then come and offer
thy gift.

25 ¶ Agree with thine aduersarie quick-
ly, whiles thou art in the way with him,
least thine aduersarie deliuer thee to the
iudge, and the iudge deliuer thee to the ser-
geant, and thou be cast into prison.

26 Verily I say vnto thee, thou shalt
not come out thence, till thou hast payed
the vniuersall farthing.

27 ¶ We haue heard that it was said to
them of olde time, * Thou shalt not com-
mit adultery.

28 But I say vnto you, that who-
soever looketh on a woman to lust after her,
hath committed adultery with her already
in his heart.

29 ¶ Wherefore, if thy right eye cause
thee to offend, plucke it out, and cast it from
thee: for better it is for thee, that one of thy
members perish, then that thy whole body
should be cast into hell.

30 Also if thy right hand make thee to
offend, cut it off, and cast it from thee: for
better it is for thee that one of thy mem-
bers perish, then that thy whole body
should be cast into hell.

31 It hath bene sayde also, Whosoever
shall put away his wife, let him giue her a
testimoniall of diuorcement.

32 But I say vnto you, Whosoever
shall put away his wife (except it be for for-
nication) shall be worthy to commit adultery:
and whosoever shall marrie her that is di-
uorced, committeth adultery.

33 Again, yee haue heard that it was
said to them of olde time, * Thou shalt not
swear by thy selfe, but shalt perfoyme thine
othes to the Lord.

34 But I say vnto you, ° Swear not
at all, neither by heauen, for it is the throne
of God:

35 Nor yet by the earth: for it is his foote-
stool: neither by Ierusalem: for it is the
cittie of the great King.

36 Neither shalt thou sweare by thine
head, because thou canst not make one
haire white or blacke.

37 * But let your communication bee
¶ Yea, yea: Nay, nay. For whatsoever is
more then these, commeth of euill.

38 ¶ We haue heard that it hath bin said,
An ° eye for an eye, and a tooth for a tooth.
39 But I say vnto you, * Resist not euill:
but whosoever shall smite thee on thy
right cheeke, turne to him the other also.

40 And if any man will sue thee at the
lawe, and take away thy coate, let him
haue thy cloke also.

41 And whosoever will compell thee to
goe a mile, goe with him twaine.

42 * Giue to him that asketh, and from
him that would borrow of thee, turne not
away.

43 ¶ We haue heard that it hath bene said,
* Thou shalt loue thy neighbour, and hate
thine enemy.

44 But I say vnto you, * Loue your ene-
mies: blesse them that curse you: doe good
to them that hate you, ° and pray for them
which hurt you, and persecute you,

45 * That ye may be the children of your
Father that is in heauen: for hee maketh
his sunne to arise on the euill, and the good,
and sendeth raine on the iust and vniust.

46 * For if ye loue them, which loue you,
what reward shall you haue? Doe not the
Publicanes euen the same?

47 And if pee bee friendly to your bre-
thren onely, what singular thing do ye? Doe
not euen the Publicanes likewise?

48 ¶ Ye shall therefore be perfect, as your
father which is in heauen, is perfect.

ded by the false expofitors the Pharises. Luke 6. 27. 35. Luke 23. 34. *act. 7. 60. 1. cor. 4. 13.* ¶ Or, *rise in upon you.* Luke 6. 35. Luke 6. 32. c These did take to farme the taxes, tolls and other pay-
ments, and therefore were greatly in diuidaine with all men. ¶ Or,
embrace. d Wee must labour to attaine to the perfection of God,
who of his free liberalitie, doth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one ano-
ther. 16 Fasting. ¶ He forbiddeth the carefull
seeking of worldly things, and wileth men to put
their whole trust in him.

T Ake heede that yee giue not your almes
before men, to be seene of them, or else ye
shall haue no reward of your Father which
is in heauen.

2 * Wherefore when thou giuest thine
almes, thou shalt not make a trumpet to
be blown before thee, as the hypocrites
doe in the Synagogues and in the streetes,
to be prayled of men. Verily I say vnto
you, they haue their reward.

3 But when thou doest thine almes, let
not thy left hand knowe what thy right
hand doeth,

4 That thine almes may bee in secret,
and thy Father that seeth in secret, he will
reward thee openly.

5 And when thou prayest, be not as the
hypocrites: for they loue to stande, and
pray in the Synagogues, and in the cor-
ners of the streetes, because they would
be seene of men. Verily I say vnto you, they
haue their reward.

James 5. 12.
x Let simplicitie
and truth be in
your wordes, and
then ye shall not
be so light, and
ready to sweare.
y When a man
spaketh other-
wise then he thin-
keth in heart, it
commeth of an
euill conscience,
and of the de-
uill.
Exod. 21. 24.
leuit. 24. 20.
deut. 19. 31.
z Albeit this was
spoken for the
iudges, yet euery
man applied it to
revenge his pri-
uate quarrell.
Luke 6. 29.
rom. 12. 17.
1. cor. 6. 7.
¶ Or, *insurie.*
a Rather receiue
double wrong,
then reuenge
thine owne
griefes.
Deut. 15. 8.
leuit. 19. 18.
b This was ad-

Rom. 12. 8.

a Who works
proceeded not of
a right faith, but
are done for
vainglorie.
b In that they
are prayled and
commended of
men.
c It is sufficient
that God ap-
prove our works.
d In that day
when all things
shall be reueiled.

Which draw thy
selfe rather apart.
10. *Heb. 12. 12*
much.
f He comman-
deth vs to beware
of much bab-
bling and super-
fluous repeates.
g Who is not
peruaded by e-
loquent speech,
and long talke,
as men are.
h Christ bindeth
them not to the
wordes, but to
the sense, and
forme of prayer.
Luke 11. 2.
i We must seeke
Gods glorie first
and about all
things.
k Reigne thou
ouer all, and let
vs render vnto
thee perfect obe-
dience, as thine
Angels doe.
l To be ouer-
come thereby.
Chap. 13. 19.
m This conclu-
sion excludeth
mans merits,
and teacheth vs
to ground our
prayers onely
on God.
Mar. 11. 25.
ecclus. 28. 2.
n Make their fa-
ces to seme of
an other sort
then they were
wont to doe.
o Whereby is
commanded to
auoide all vaine
ostentation.
Luke 12. 33.
1. tim. 6. 19.
Luke 11. 34.
p If thine eye
be disposed to
liberalitie, Prou.
22. 9.
q If thine affe-
ction be corrupt,
and giuen to co-
uetousnesse,
Deut. 15. 9.
r If the concu-
piscence and wick-
ed affections
ouercome thee,
we must not
maruaile though
men bee blinded,
and be like vnto
beasts. *Luke 16.*
13. 13. *1. Pet. 5. 7.*
1. Tim. 6. 8.
f Mans
trauaile nothing
auaileth where
God giueth not
mercies.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.
7 Also when ye pray, use not vaine repetitions as the heathen: for they thinke to be heard for their much babbling.
8 Be ye not like them therefore: for your father knoweth whereof ye haue neede, before ye aske of him.
9 After this manner therefore pray ye, Our father which art in heauen, hallowed be thy name.
10 Thy kingdom come. Thy will be done euen in earth, as it is in heauen.
11 Give vs this day our daily bread.
12 And forgiving vs our dettes, as we also forgive our debtors.
13 And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdom, and the power, and the glorie for euer, Amen.
14 For if ye doe forgive men their trespasses, your heavenly father will also forgive you.
15 But if ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.
16 Moreover, when ye fast, looke not sorrow as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.
17 But when thou fastest, anoint thine head, and wash thy face,
18 That thou seeme not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, will reward thee openly.
19 Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where thieves dig through, and steale.
20 But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where thieves neither dig through, nor steale.
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye: if then thine eye be single, thy whole body shall be light.
23 But if thine eye be wicked, then all thy bodie shall be darked. Wherefore if the light that is in thee, be darkened, howe great is that darkeness?
24 No man can serue two masters: for either hee shall hate the one, and loue the other, or else hee shall leaue to the one, and despise the other. Ye cannot serue God and riches.
25 Therefore I say vnto you, Be not carefull for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more woorth then meate? and the bodie then raiment?

26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor care into the barnes: yet your heavenly father feedeth them. Are ye not much better then they?
27 Which of you by taking care, is able to adde one cubite vnto his stature?
28 And why care ye for rayment? Leauene howe the lilies of the fild doe growe: they labour not, neither spinne:
29 Yet I say vnto you, that euen Salomon in all his glorie was not arrayed like one of these.
30 Wherefore if God do clothe the grasse of the fild which is to day, and to morrow is cast into the ouen, shall hee not doe much more vnto you, O ye of little faith?
31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall we be clothed?
32 For after all these things seeketh the Gentiles: for your heavenly father knoweth that ye haue neede of all these things.
33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be ministered vnto you.
34 Care not then for the morrow: for the morrow shall care for it: suffice it the day hath ynough with his owne griefe.
CHAP. VII.
1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straight & wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.
1 Iudge not, that ye be not iudged.
2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured to you againe.
3 And why seekest thou the mote that is in thy brothers eye, and perceivest not the beame that is in thine owne eye?
4 Wholue layest thou to thy brother, suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?
5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.
6 Ouee not that which is holy, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.
7 Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.
8 For whosoener asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.
9 For what man is there among you, which if his sonne aske him bread, woulde hee giue him a stone?
10 Or if he aske a fish, will hee giue him a serpent?
11 If ye then, which are euill, can giue to your children good gifts, howe much more shall

The goodnesse of God euen toward the herbes of the fild, farre passeeth all things that man can compass by his power and labour.
The word signifieth, they weare not themselves.
With care and distrust.
That is, to be regenerate, and amend your liues.
For his owne things.
God will provide for every day that shall be necessarie, though we doe not increase the present griefe by the carelesnesse howe to liue in time to come.
He commandeth not to be curious or malicious to trie out and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reprove other mens.
Luke 6. 37.
rom. 2. 1.
1. cor. 4. 3.
Mar. 4. 24.
Luke 6. 38.
Luke 6. 41.
b Declare not the Gospel to the wicked contempters of God, whom thou seest left to themselves and forsaken.
Chap. 11. 22.
mar. 11. 24.
Luke 11. 9.
1. cor. 14. 13.
1. Tim. 1. 5.

Luke 6.31.
Job. 4. 15.
c The whole
law & the Scrip-
tures set forth
vnto vs, & com-
mend charitie,
Luke 13.34.
d We must ouer-
come and morti-
fie our affections,
if we will be true
disciple of
Christ.
e For the most
part of men like
their owne liber-
tie, and runne
headlong to euil,
Luke 6.43.44.
¶ Or, aroisen
Chap. 3.10.

f He meaneth
hirelings and hy-
pocrites, whor-
ther serue God
with their lips
then with their
heart.
Rem. 2. 13.
James 1. 22.
g By thy vertue,
authoritie and
power.
¶ Or, miracles.
h I neuer accep-
ted you to be my
true ministers
and disciples.
Luke 13. 17.
¶ Psalme 6. 8.
Luk. 6. 47.

Mar. 1. 22.
Luk. 4. 32.
i The mightie
power of Gods
Spirit appeared
in him, whereby
he declareth
himselfe to be
God, and caused
others to beleue
in him.
Mar. 1. 40.
Luk. 5. 12.

shall your father which is in heauen, giue
good things to them that aske him?
12 * Therefore whatsoeuer yee woulde
that men should doe to you, euen so doe ye to
them: for this is the Law & the Prophets.
13 ¶ * Enter in at the strait gate: for it
is the wide gate, and broad: way that lead-
eth to destruction: and many there bee
which goe in thereat.
14 Because the gate is strait, and the
way narrowe that leadeth vnto life, and
fewe there be that finde it.
15 ¶ Beware of false prophetes, which
come to you in sheepes clothing, but in-
wardly they are rauening wolues.
16 Ye shall know them by their fruites.
* Do men gather grapes of thornes: or figs
of thistles?
17 So every good tree bringeth forth
good fruit, & a corrupt tree bringeth forth
euill fruit.
18 A good tree can not bring forth euill
fruit: nei her can a corrupt tree bring forth
good fruit.
19 ¶ Every tree that hath not good
fruit, is hewen downe, and cast into
the fire.
20 Therefore by their fruites yee shall
know them.
21 ¶ Not every one that sayth vnto me,
Lord, Lord, shall enter into the kingdome
of heauen, * but ye that doeth my Fathers
will which is in heauen.
22 Many will say to me in that day, Lord,
Lord, haue we not s by thy name prophes-
ied: and by thy name cast out deuils: and
by thy name done many great workes?
23 And then will I proteste to them, ¶ I
neuer knew you: * depart from me, ye that
worken iniquitie.
24 Whosoever then heareth of these
wordes, * and doeth the same, I will liken
him to a wise man, which hath builded his
house on a rocke.
25 And the raine fell, & the floodes came,
and the windes blew, and beat vpon that
house, and it fell not: for it was ground-
ed on a rocke.
26 But who so euer heareth these my
wordes, and doeth them not, shal be likened
vnto a foolish man, which hath builded his
house vpon the sand:
27 And the raine fell, & the floodes came,
and the winds blew, and beat vpon that
house, & it fell: & the fall thereof was great.
28 ¶ And it came to passe, when Iesus
had ended these wordes, the people were
astounded at his doctrine.
29 For hee taught them as one hauing
authoritie, and not as the Scribes.

CHAP. VIII.
2 Christ healeth the leper. 5 The captaines
sarth. 11 The vocacion of the Gentiles. 14 Peters
mother in law. 19 The Scribe that woulde followe
Christ. 20 Christs pouertie. 24 Hee sheweth
the sea and the wind. 31 And I wench the deuils out
of the possessed into the swine.
¶ We when he was come downe from
the mountaine, great multitudes fol-
lowed him.
¶ And loe, there came a leper and too-

kiped him, saying, Master, if thou wilt,
thou canst make me cleane.
3 And Iesus putting forth his hande,
touched him, saying, I will, be thou cleane:
and immediately his leprosie was cleansed.
4 Then Iesus sayd vnto him, See thou
tell no man, but go, and shew thy selfe vnto
the Priest, and offer the gift that * Moyses
commanded, for a witnesse to thee.
5 ¶ When Iesus was entered into Ca-
pernaum, there came vnto him a Centuri-
on, beseeching him.
6 And sayd, Master, my seruant lyeth
sicke at home of the palse, and is grievously
pained.
7 And Iesus sayd vnto him, I will come
and heale him.
8 But the Centurion answered, saying,
Master, I am not worthy that thou shouldest
come vnder my roofo: but speake the
word onely, and my seruant shall be healed.
9 For I am a man also vnder the autho-
ritie of another, and haue souldiers vnder
mee: and I say to one, Goe, and hee goeth:
and to another, Come, and hee cometh:
and to my seruant, Do this, and he doeth it.
10 When Iesus heard that, hee marvel-
led, and sayd to them that followed him, Veri-
ly, I say vnto you, I haue not founde so
great faith, euen in Israel.
11 But I say vnto you, that many shall
come from the East and West, and shall sit
downe with Abiahaz, and Isaac, and Ia-
cob in the kingdome of heauen.
12 And the children of the kingdome shall
be cast out into utter * darkenesse: there
shall be weeping and gnashing of teeth.
13 Then Iesus sayd vnto the Centurion,
Goe thy way, and as thou hast beleueted, so
be it vnto thee. And his seruant was hea-
led the same houre.
14 ¶ And when Iesus came to Peters
house, hee saue his wifes mother layde
downe, and sicke of a feuer.
15 And hee touched her hand, & the feuer
left her: so she arose, & ministered vnto them.
16 ¶ When the euen was come, they
brought vnto him many that were posses-
sed with deuils: and he cast out the spirites
with his word, & healed all that were sicke.
17 ¶ That it might be fulfilled, which was
spoken by * Elias the Prophet, saying, ¶ I
tooke our infirmities, & bare our sicknesses.
18 ¶ And when Iesus sawe great mul-
titudes of people about him, he commaun-
ded them to goe ouer the water.
19 ¶ Then came there a certaine Scribe,
and sayd vnto him, Master, I will follo-
we thee whithersoener thou goest.
20 But Iesus sayd vnto him, The foxes
haue holes, and the birdes of the heauen
haue nestes, but the Sonne of man hath
not whereon to rest his head.
21 ¶ And another of his disciples sayd
vnto him, Master, suffer me first to go, and
burie my father.
22 ¶ And Iesus answered and sayd vnto
him that he is faire wide from that he looketh
for: for in steade of
worldly wealth there is but pouertie in Christ. I
Luke maketh men-
tion of three, which were hindred by worldly
respectes from com-
ing to Christ. k To succour and helpe him in
his olde age till hee
die, and then I will follow thee wholly.
Luk. 8. 11.

a It was not like
that leprosie that
is now, but was a
kind thereof which
was incurable.
b He would not
yet be thoroughly
knowne, but had
his time and
houre appointed.
c Our Sauour
would not con-
temne ¶ which
was ordained by
the Law, seeing
as yet ¶ cerema-
nies thereof were
not abolished.
Lewit. 14. 4.
d To condemne
them of ingrati-
tude, when they
shall see the
whole.
Luk. 7. 1.
¶ Or, a captaine
ouer an hundredth
¶ Or, some.
e Which are
strange people
and the gentiles,
to whom the
covenant of God
did not properly
appertaine.
f For there is no
thing but meere
darkenesse out of
the kingdome of
heauen.
Cbsp. 22. 13.
Mar. 1. 29. lu. 4.
38.
¶ Mar. 1. 32. lu. 4.
40.
I. 4. 5. 3. 4. I. pet. 2.
24.
g The Prophet
speaketh chiefly
of the febelenes
and discale of our
soules, which Ie-
sus Christ hath
borne: therefore
he setteth his
great mercie and
power before our
eyes by healing
the body.
Luk. 9. 57.
h He thought by
this meane to
curry fauour with
the world: but
Iesus sheweth

1 No dutie or love is to be preferred to Gods calling, therefore Iesus calleth them dead which are hindered by any worldly thing to follow Christ.
Mark 4. 35.
Luk 8. 22.

22 But Iesus sayd unto him, Follow me, and let the dead burie their dead.
23 ¶ And when he was entred into the ship, his disciples followed him.
24 And behold, there arose a great tempest in the sea, so that the ship was covered with waues: but he was asleepe.
25 Then his disciples came, and awoke him, saying, Master, save vs, we perish.
26 And he layd unto them, Why are yee fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.
27 And y men marvelled, saying, What man is this, that both the windes and the sea obey him!

Mark 5. 1.
Luk 8. 26.

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might go by that way.

29 And beholde, they cried out, saying, Iesus the Sonne of God, what have wee to do with thee? Art thou come hither to torment us before the time?

30 Nowe there was asafre off from them, a great hearde of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to goe into the hearde of swine.

32 And he sayd unto them, Goe. so they went out, and departed into the hearde of swine: and beholde, the whole hearde of swine was carried with violence from a steepe downe place into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all things, & what was become of them, that were possessed with the devils.

34 And behold, all the citie came out, to meete Iesus: & when they saw him, they brought him to depart out of their coastes.

CHAP. IX.

2 He healeth the palse, 5 And forgiveth sins.
9 He calleth and visisth Mattheewe. 13 Mercie.
15 He answereth the Pharises and Iohns disciples.
16 Of the raw cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Jai-rus daughter. 29 Giveth two blind men their sight.
33 Maketh a dunnie man to speake. 35 Preacheth and healeth in divers places. 38 And exhorteth to prayers for the advancement of the Gospel.

Mark 9. 2. 3.
Luk 5. 18.

T When he entred into a shippe, and passed over, and came into his owne citie.

2 And loe, they brought to him a man sicke of the palse, lying on a bed. And Iesus seeing that, sayd, sayde to the sicke of the palse, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, This man blasphemeth.

4 But when Iesus sawe their thoughtes, he sayd, Wherefore thinke yee evill things in your hearts?

c Because they did maliciously refuse Christ, who offered himselfe unto them.

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that yee may knowe that the Sonne of man hath authoritie in earth to forgive sinnes, (then sayd he unto the sicke of the palse,) Arise, take up thy bed, and go to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marvelled, and glorified God, which had given such authoritie to men.

9 ¶ And as Iesus passed forth from thence, hee sawe a man sitting at the receite of custome, named Mattheewe, and sayd to him, Follow me. And hee arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, beholde, many Publicanes and sinners, that came thither, sat downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he sayde unto them, The whole neede not the physition, but they that are sicke.

13 But go ye and learne what this is, I will have mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayde unto them, Can the children of the marriage chamber mourn as long as the bridegrome is with them? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreover, no man pieceth an olde garment with a piece of new cloth: for that that should fill it up, taken away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels woulde breake, and the wine woulde bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ While hee thus spake unto them, beholde, there came a certaine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hande on her, and she shall live.

19 And Iesus arose and followed him with his disciples.

20 And beholde, a woman which was diseased by an issue of blood twelve yeres, came behinde him, and touched the hemme of his garment.

21 For she sayde in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, bee of good

comfort

d Christ speaketh according to their capacities for they more esteemed outward myracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.
Mark 2. 14.
Luk 5. 27.

e He reproveth the vaine perswasion of them, which thought themselves whole, and contemned the poore sick sinners, which sought Iesus Christ to be their physition.

f Which are punished with vaine confidence of your owne righteousness.

g God requireth not ceremonies, but brotherly love of one towards another.
1. Tim. 1. 15.
Mark 2. 18.
Luk 5. 33.

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

i Christ compareth his disciples for their infirmities, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

k The minde which is infected with the dregs of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel.

l Or, bottles or bags of leather or skin, where-in wine was carried on asses or camels. Mar. 5. 2. Luk 8. 41.

I Players vpon
flutes or pipes, or
other instruments
which in those
dayes they vied
at burials.

comfort: the saith hath made thee whole. And the woman was made whole at that houre.)

23 Nowe when Iesus came into the rulers house, and sawe the minstrels and the multitude making noyse,

24 Hee sayd vnto them, Get you hence: for the mayd is not dead, but sleepech. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayd arose.

26 And this haunte went throughout all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, haue mercy vpon vs.

28 And when hee was come into the house, the blinde came to him, and Iesus sayde vnto them, " Beleue yee that I am able to doe this? And they sayd vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brought to him a dourne man possessed with a deuill.

33 And when the deuill was cast out, the dourne spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, "He" casteth out deuils, through the prince of deuils.

35 ¶ And "I" Iesus went about all cities and to townes, teaching in their synagogues, and preaching the Gospell of the "o" kingdome, and healing euery sicknes and euery disease among the people.

36 But "when" hee sawe the multitude, he had compassion vpon them, because they were disperfed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, "Surely" the "haruest" is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest, that hee would send forth labourers into his haruest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 Whom we ought to feare. 30 Our haire is counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

And "he" called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknes, and euery disease.

2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James

the sonne of Zebedeus, and John his brother:

3 Philip and Barthelme: Thomas, and Mattheue the Publicane: James the sonne of Alphaeus, and Lebbeus whose surname was Thaddæus:

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather "to the" lost sheepe of the house of Israel.

7 "And as ye goe, preach, saying, The kingdome of heauen is at hand:

8 Heale the sick: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, "freely" giue.

9 "I" Possesse not "golde", nor siluer, nor money in your girdles,

10 Nor a scrippe for theourney, neither two coates, neither shoes, nor a staffe: "for the" workeman is worthy of his meate.

11 And into "whatsoeuer" citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 "And" whosoener shall not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, "shake off the" dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of "Sodom" and Gomorha in the day of iudgement, then for that citie.

16 ¶ Beholde, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and simple as dones.

17 But beware of men, for they will deliuer you vp to the Councils, & will scourge you in their Synagogues.

18 And ye shall be brought to the Gouernours and Kings for my sake, in e witness to them, and to the Gentiles.

19 "But" when they deliuer you vp, take no thought howe or what yee shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

21 And the "brother" shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be "hated" of all men for my name: "but" hee that endureth to the ende, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, ye shall not finish all the cities of Israel, till the "Sonne of man" be come.

Luke 21.16. Luke 21.17. Mar. 13. Luke 21.19. b To profite and doe good, and not to be idle. i And wil comfort you and giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their Apostleship.

10r, the zealous
Actes 13.46.

a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke 10.9.

b He commandeth them to offer themselves freely to "f" Lords worke, without respect of gaine or lucre.

Mark 5.8.

Luke 9.3. and 22.35.

10r, provide not for.

c Because hee sendeth them not for a long time, but only for one journey, he defendeth the things that might let them: neither is this a perpetual commandement.

10r, purser.

1 Tim. 5.18.

Luke 10.7.

Luke 10.8.

Mar. 6.11.

Luke 9.5.

Actes 13.51.

and 18.6.

d To signifie that their land is polluted, and "f" you consent not to their wickednes.

e Who were not so finely taught, and aduertised.

Luke 10.3.

10r, simple.

f Not reuenging wrong, much lesse doing wrong.

g To take from them all pretence of ignorance, and to make them inexcusable.

Mark 13.11.

Luke 12.11.

m Hee would prouoe whether they bare him that reuerence which was due to Messias.

Luke 11.14.

Chap. 12.34.

marke 3.22.

Luke 11.15.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary.

Mar. 6.6.

Luke 13.22.

o Whereby God gathereth his people together, that hee may reigne ouer them.

Mar. 6.34.

Luke 10.2.

John 4.35.36.

p He meaneth the people are ripe, and ready to receiue the Gospell, comparing the number of the Elec to a plentifull haruest.

10r, brust forth.

Marke 3.13.

Luke 9.1.

Luke 6. 40. Iohn 13. 16. and 15. 20.
Chap. 12. 24. k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade 2. King. 1. 2. and the wicked called Christ by this name.
Mar. 4. 22. Luke 8. 17. and 12. 3. l Which in those countreys are so made that men may walke vpon them.
2. Sam. 14. 11. as 27. 34. Mar. 8. 38. Luke 9. 26. and 12. 8. 2. Tim. 2. 12. m And acknowledge me his onely Sauour.
Luke 12. 51. n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.
o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of min, which loue not the light, but darkness, and are offended with the worde of saluation.
Micah 7. 6. Luke 4. 16. Chap. 16. 24. Marke 8. 34. Luke 9. 23. and 14. 27. p Also they that inuent any other way to honour God, then that he hath prescribed by his worde, followe not Christ, but goe before him.
q He that doeth preferre his life before my glory. Luke 10. 16. Iohn 13. 20. r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake.
Marke 9. 41.

24 * The discipule is not above his master, nor the seruant above his Lord.
25 It is ynough for the discipule to be as his master is, and the seruant as his Lord.
* If they haue called the master of the house *Welsch*, howe much more them of his household?
26 Feare them not therefore: for there is nothing covered, that shall not be disclosed, nor hid, that shall not be knowne.
27 What I tell you in darkenes, that speake ye in light: and what ye heare in the care, that preach ye on the houses.
28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.
29 Are not two sparowes solde for a farthing, & one of them shall not fall on the ground without your Father?
30 * Yea, and all the ha. res of your head are numbered.
31 Feare ye not therefore, ye are of more value then many sparowes.
32 * Whosoever therefore shall * confesse me before men, him will I confesse also before my Father, which is in heauen.
33 But whosoever shall denie me before men, him will I also denie before my Father, which is in heauen.
34 * Thinke not that I am come to send peace into the earth: I came not to send peace, but the sword.
35 For I am come to see a man at variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.
36 * And a mans enemies shalbe they of his owne household.
37 * Hee that loneth father or mother more then me, is not worthy of me. And hee that loneth sonne or daughter more then me, is not worthy of me.
38 * And hee that taketh not his crosse, & followeth after me, is not worthy of me.
39 Ife that will laue his life, shall lose it, and hee that loseth his life for my sake, shall saue it.
40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that hath sent me.
41 * He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.
42 * And whosoever shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Discipule, verely I say vnto you, he shall not lose his reward.
43 * And whosoever shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Discipule, verely I say vnto you, he shall not lose his reward.

Christ and Iohn. 20 Christ upbraides the *and* thankfull cities. 25 The Gospel is revealed to the simple. 28 They that labour, and are laden, 29 Christs yoke.
A As it came to passe, that when Iesus had made an ende of commanding his twelue disciples, hee departed thence to teach and to preach in their cities.
2 C * And when Iohn heard in the prison the workes of Christ, hee sent two of his disciples, and saide vnto him,
3 Art thou he that should come, or shall we looke for another?
4 And Iesus answering, said vnto them, Goe, and shew Iohn what things yee haue heard and seene.
5 The blinde receiue sight, and the halte goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * & the poore receiue the Gospel.
6 And blessed is he that shall not be offended in me.
7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wilde nesse to see? A reede shaken with the winde?
8 But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.
9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.
10 For this is he of whom it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.
11 Verely I say vnto you, among them which are * begotten of women, aroise there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdom of heauen, is greater then he.
12 And from * the time of Iohn Baptist hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.
13 For all the Prophets and the Lawe * prophesied vnto Iohn.
14 And if ye will receiue it, this is * Elias, which was to come.
15 * He that hath eares to heare, let him heare.
16 * But wheremto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellows,
17 And say, We haue piped vnto you, and ye haue not daunced, we haue sorrowed vnto you, and ye haue not lamented.
18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.
19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friende vnto publicanes and sinners: but * wildome is justified of her children.
20 C * Then began he to upbraide the ci-

city, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

C. H. A. P. XI.
1 Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 3 Christs testimonie concerning Iohn. 18 The opinion of the people concerning

b They prophesied things to come, which nowe we see present, and more cleare. i Meaning his testimonie concerning Iohn. Mat. 4. 5. Luke 7. 31. 32. || Or, Iung mourningly. k They that are wise in dede, acknowledge the wildome of God in him, whom the Pharisees contemne, reade Luke 7. 29. Luke 10. 13. ties,

ties, wherein most of his great workes were done, because they repented not.
21 ¶ **W**o be to thee, Chorazin: ¶ **W**o be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.
22 ¶ **B**ut I say to you, it shall bee easier for Tyrus and Sidon at the day of iudgement, then for you.

23 ¶ **A**nd thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.
24 ¶ **B**ut I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ¶ **A**t that time Iesus answered, and sayd, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.
26 ¶ **I**t is so, O Father, because thy good pleasure was such.

27 ¶ **A**ll things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.

28 ¶ **C**ome vnto me, all ye that are weary and laden, and I will ease you.

29 ¶ **T**ake my yoke on you, and leaue of me, that I an meeke and lowly in heart, and ye shall finde rest vnto your soules.

30 ¶ **F**or my yoke is easie, and my burden light.

CHAP. XII.

3 ¶ **C**hrisť exorciseth his disciples which plucke the eares of corne. 10 He healeth the dried hand. 21 Helpe the possessed that was blinde & dumme. 33 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that would needes haue tokens. 49 And sheweth who is his brother, sister, and mother.

¶ **A**t that time Iesus went on a Sabbath day through the corne, and his Disciples were an hungred, and beganne to plucke the eares of corne and to eate.

2 ¶ **A**nd when the Pharisees sawe it, they sayde vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 ¶ **A**nt hee sayde vnto them, * Haue yee not read what Dauid did when hee was an hungred, and they that were with him?

4 ¶ **H**ow he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priestes?

5 ¶ **H**auē yee not read in the Lawe how that on the Sabbath dayes the Priestes treade vpon the Lawe, & breake the Sabbath, and

are blamelesse?

6 ¶ **B**ut I say vnto you, that here is one greater then the Temple.

7 ¶ **W**herfore if ye knewe what this is, * I will haue mercy, and not sacrifice, yee would not haue condemned the innocents.

8 ¶ **F**or the Sonne of man is Lord, euen of the Sabbath.

9 ¶ **A**nd he departed thence, and went in to their Synagogue:

10 ¶ **A**nd beholde, there was a man which had his hande dyed vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 ¶ **A**nd he sayd vnto them, ¶ **W**hat man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day vnto a pitte, will not hee take it and lift it out?

12 ¶ **H**ow much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 ¶ **T**hen sayde hee to the man, Stretche forth thine hand. And he stretched it forth, and it was made whole as the other.

14 ¶ **T**hen the Pharisees went out, & consulted against him, howe they might destroy him.

15 ¶ **B**ut when Iesus knewe it, he departed thence, and great multitudes followed him, and he healed them all.

16 ¶ **A**nd charged them that they should not make him knowne.

17 ¶ **T**hat it might be fulfilled, which was spoken by Isaia the Prophet, saying,

18 ¶ **B**ehold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and he shall shewe iudgement to the Gentiles.

19 ¶ **W**e shall not strine, nor cry, neither shall any man heare his voyce in the streetes.

20 ¶ **A** humbled reede shall hee not breake, and smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victorie.

21 ¶ **A**nd in his name shall the Gentiles trust.

22 ¶ **T**hen was brought to him one possessed with a deuill, both blind, & dumme, and he healed him, so that he which was blind and dumme, both spake and sawe.

23 ¶ **A**nd all the people were amazed, and sayd, Is not this the sonne of Dauid?

24 ¶ **B**ut when the Pharisees heard it, they said, ¶ **T**his man callethe the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 ¶ **B**ut Iesus knewe their thoughts, and sayd to them, ¶ **E**very kingdome diuided against it selfe, shall be brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 ¶ **S**o if Satan cast out Satan, hee is diuided against himselfe: howe shall then his kingdome endure?

27 ¶ **A**lso if I through Beelzebub cast out deuils, by whome doe your children cast them out? ¶ **T**herefore they shall bee your iudges.

Hose. 6. 6.
chap. 9. 13.
c Christ hath power to exempe his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same.
Marke 3. 1.
luke 6. 6.

Ia. 43. 1.
d The right trade of government, not onely to the Iewes, but also to strange nations.
e He shall not make great noyse, nor seeke outward pompe and glory.
f Hee wil beare with them that be infirme and weake.
g Christ shall overcome all lets which hinder the course of the Gospel, and then shall giue sentence as a conquerour against all his enemies.
Luke 11. 14.
Chap. 9. 34.
marke 3. 22.
luke 11. 15.
¶ Of deuils.
h Which continued deuils by the vertue of Gods Name, albeit it was expressly against the Lawe of God,

I Cities of great marchandise full of dissoluation and wantonnesse. ¶ Or, therefore.

Luke 10. 21.
m Faith cometh not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3. 35.
John 6. 46.
n Which feeble the weight, and griefe of your finnes and miseries.
o To be gouerned by my spirit and to mortifie your affections.
Iere. 6. 16.
I. Iohn 5. 3.

Mar. 2. 23, Luke 6. 1, deut. 23. 25.
I. Sam. 21. 6.
a Necessitie maketh lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod. 29. 33.
leut. 8. 31. & 24. 9
Ncom. 28. 9.
b Not that the Priests brake the Sabbath in doing that, which was commaunded by the Law, but he speaketh thus to confute the error of the people, who thought the Sabbath broken, if any necessary worke were done that day.

i He declareth to the Pharises, that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28, 29. Luke 12. 10.

1. John 5. 16.

k That is, he that strueth against the truth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

Or, corrupt.

Or, broodes.

Luke 6. 45.

l Much more they shal giue account of their blasphemies, m Their wicked words shalbe a sufficient prooffe to condemne the vngodly, if there were no other thing.

Cha. 16. 1. Luke 11.

29. 1. Cor. 1. 23.

n This was to finde some newe shift or pretext to resist his doctrine.

o They were become ballards & degenerate from their holy ancestors.

Jon. 1. 17. & 2. 10

p He taketh part of the day for y whole day.

Jonas 3. 5.

q Who was a poore stranger, and yet the know not the Messias which was promised to be their king.

1. King. 10. 1.

2. Chron. 9. 1.

r It is meant as touching her fact in coming to see Salomon, and not her person: for she was not instructed in the Lawe of God. Luke 11. 24. || Or, Wilderness.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els holwe can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 Hee that is not with mee, is against mee: and hee that gathereth not with me, scattereth.

31 * Therefore I say vnto you, euery sinne, and blasphemie shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill: for the tree is known by the fruite.

34 ¶ All generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart, the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But hee answered and saide to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save the signe of the Prophet Jonas.

40 * For as Jonas was three dayes and three nightes in the whales belly: so shall the sonne of man be three dayes and three nightes in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 * The Queene of the South shall rise in iudgement with this generation, & shall condemne it: for shee came from the vtmost partes of the earth to heare the wisdom of Solomon: and behold, a greater then Solomon is here.

43 ¶ Now when the vncleane spirit is gone out of a man, hee walketh throughout drye places, seeking rest, and findeth none.

44 Then hee sayeth, I will retorne into mine house, from whence I came: and when he is come, hee findeth it empty, swept, and garnished.

45 ¶ Then he goeth, & taketh vnto him selfe other spirits worse then himselfe, and they enter in, and dwell there: & the ende of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stande without, desiring to speake with thee.

48 But he answered, and sayde to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hande toward his disciples, and sayde, Beholde my mother and my brethren.

50 For whosoever shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles. 47 And of the net. 57 The Prophet is censured in his owne country.

The same day went Iesus out of the house, and late by the sea side.

2 And a great multitude resorted vnto him, so that he went into a shippe, and satte downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as hee sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fel in good ground, and brought forth fruite, one came an hundred folde, some thirtie folde, and another thirtie folde.

9 See that he hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

12 * ¶ For whosoever hath, to him shall be giuen, and hee shall haue abundance: but whosoever hath not, from him shall be taken away, euen * that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: & hearing, they heare not, neither vnderstand.

f Meaning an infinite number.

t If Satan be cast out, we must watch still, that he enter not againe: for since he was once mas olde gheist, he knoweth euery hole and corner of our house.

2. Pet. 2. 20. hebr.

6. 4. and 10. 26.

Marke. 3. 31.

Luke 8. 30.

u This worde in the Scriptures signifieth oft times, euery kinsman.

x Christ preferreth the spiritual kinred to the carnall.

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Marke. 3. 31.

Luke 8. 30.

12. Luk. 8. 10. ioh.
12. 40. act. 18.
26. rom. 11. 8.
f That which
the Prophet re-
ferreth to the se-
cret counsell of
God, is here at-
tributed to the
hard stubburn-
nesse of the peo-
ple: for the one
cannot be sepa-
rated from the
other.
g To wit, the
glory of y^e sonne
of God, to ac-
knowledge him
their Saviour.
Luk. 10. 24.
Marke 4. 15.
Luk. 8. 11.

For, was sown.

h He teacheth
that the good &
the bad shall be
mixt together in
the Church, to
the end that the
faithfull may
arme themselves
with patience
and constancie.
i Christ meaneth
onely that the
Church shall ne-
uer be without
some wicked
men, although
they be neuer so
sharply punished
by such meanes
as he hath left
purge his Church

14 So in them is fulfilled the prophesie
of *Isaies*, which prophesie saith, * By hear-
ring, yee shall heare, and shall not under-
stand, and seeing yee shall see, and shall not
perceive.
15 For this peoples heart is waxed fat,
and their eares are dull of hearing, and with
their eyes they have winked, least they
should see with their eyes, and heare with
their eares, and shoulde understand with
their heartes, and shoulde returne, that I
might heale them.
16 But blessed are your eyes, for they see:
and your eares, for they heare.
17 For verily I say unto you, that ma-
ny Prophets, and righteous men have de-
sired to see those things which yee see, and
haue not seene them, and to heare those
things which yee heare, and haue not heard
them.
18 ¶ Hear ye therefore the parable of
the sower.
19 Whensoever a man heareth the word
of he kingdome, and understandeth it not,
the euill one cometh, and catcheth away
that which was sowne in his heart: and this
is he which hath receiued the seede by the
way side.
20 And hee that receiued seede in the
stone ground, is hee which heareth the
worde, and incontinently with ioy recei-
ueth it.
21 Yet hath he no roote in himselfe, and
dureth but a season: for as soone as tribula-
tion or persecution cometh because of the
word, by and by he is offended.
22 And he that receiuethe the seed among
thornes, is he, that heareth the word: but
the care of this world, and the deceitfulness
of riches choke the worde, and hee is made
unfruitfull.
23 But he that receiuethe the seede in the
good ground, is he that heareth the word, &
understandeth it, which also beareth fruite,
and bringeth forth, some an hundred folde,
some fiftie folde, some thirtie folde.
24 ¶ Another parable put he forth un-
to them, saying, The kingdome of heauen
is like vnto a man which sowed good seede
in his field.
25 But while men slept, there came his
enemie, & sowed tares among the wheate,
and went his way.
26 And when the blade was sprung vp,
and brought forth fruit, then appeared the
tares also.
27 Then came the seruants of the house-
holder, and said vnto him, Master, sowest
not thou good seede in thy field? from
whence then hath it tares?
28 And hee sayde to them, The enuious
man hath done this. Then the seruants
said vnto him, Wilt thou then that we goe
and gather them vp?
29 But he said, Nay, lest while yee goe
about to gather the tares, ye plucke vp also
with them the wheate.
30 Let both growe together vntill the
haruest, and in tyme of haruest I will say
to the reapers, Gather ye first the tares,
and binde them in sheaves to burne them:

but gather the wheate into my barn.

31 ¶ Another parable he put forth un-
to them, saying, The kingdome of heauen
is like vnto a graue of mustard seede,
which a man taketh and sowerh in his
fielde:
32 Which in deede is the least of all
seedes: but when it is growen, it is the
greatest among herbes, and it is a tree, so
that the birdes of heauen come and build in
the branches thereof.
33 ¶ Another parable spake hee to
them, The kingdome of heauen is like un-
to leauen, which a woman taketh, and hi-
deth in three peckes of meale, till all bee
leauened.
34 ¶ All these things spake Iesus un-
to the multitude in parables, and without
parables spake hee not to them,
35 That it might be fulfilled, which was
spoken by the Prophet, saying, * I will open
my mouth in parables, and will utter the
things which haue bene kept secret from
the foundation of the world.
36 Then sent Iesus the multitude a-
way, and went into the house. And his
disciples came vnto him, saying, Declare
vnto vs the parable of the tares of the
fielde.
37 Then answered he, and said to them,
Ye that sowerh the good seede, is the sonne
of man,
38 And the fielde is the world, and the
good seede, they are the children of the king-
dome, and the tares are the children of the
wicked,
39 And the enemie that sowerh them, is
the deuill, and the haruest is the end of the
world, and the reapers be the Angels.
40 As then the tares are gathered and
burned in the fire, so shall it be in the end of
the world.
41 The sonne of man shall send forth his
Angels, and they shall gather out of his
kingdome all things that offend, and them
which doe iniquitie.
42 And shall cast them into a fowre of
fire. There shall be weeping and gnashing of
teeth.
43 ¶ Then shall the iust men shine as the
sunne in the kingdome of their Father.
Hee that hath eares to heare, let him
heare.
44 ¶ Again the kingdome of heauen is
like vnto a treasure hid in the fielde, which
when a man hath found, hee hideth it, and
for ioy thereof departeth and selleth all that
he hath, and buyeth that fielde.
45 ¶ Again the kingdome of heauen is
like to a merchant man, that seeketh good
pearles,
46 Also having found a pearle of great
pice, went, and solde all that hee had, and
bought it.
47 ¶ Again the kingdome of heauen is
like vnto a dray net cast into the sea, that
gathereth of all kindes of things.
48 Which, when it is full, men draw to
land, and sit and gather the good into ves-
sels, and cast the bad away.
49 So shall it be at the end of the world.

Marke 4. 30, 31.
Luk. 13. 19.
k This teacheth
vs not to be as-
tonished at the
small beginnings
of the Gospell.
Luk. 13. 31.
l By this he ad-
monisheth them
to waite vntill the
fruit of the Gos-
pell appeare.
Mar. 4. 33, 34.
Psal. 78. 2.
m This word
signifieth graue
and sententious
prouerbes; to the
ende that the do-
ctrine might haue
the more maiestie,
and the wicked might
thereby be con-
founded.
n It gram-
matically
14. er faiths
and not at
quest of
ciples.
15. 7. 31.
5. 6.
The
which hi-
thers by th
euill example.
Dan. 12. 3.
wisd. 3. 7.

o It is a kinde of
net that gathe-
reth in all things
that come in the
way.
P The Greeke
worde signifieth
rotten things.

9 Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the spirit.
 10 The preachers of Gods word must haue store of sundry & ample instructions.
Marke 6.1. Luke 4.16. Iohn 6.42. Or counsell. Mar. 6.4. Luke 4.24. Ioh. 4.42. 44. Men commonly neglected them, whom they haue known of children: also they do enuy them of the same country: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

The Angels shall goe forth, and seuer the bad from among the iust,
 50 And that cast the into a furnace of fire: there shall be wailing, and gnashing of teeth.
 51 ¶ Iesus said vnto them, vnderstand ye all these things? They sayde vnto him, Yea, Lord.
 52 Then said he vnto them, Therefore enery 9 Scriber which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and olde.
 53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,
 54 * And came into his owne country, and taught them in their Synagogue, so that they were astonished, and said, Whence cometh this wisdom and great workes vnto this man?
 55 Is not this the carpenters sonne? is not his mother called Marie, * and his brethren James and Ioses, and Simon and Iudas?
 56 And are not his sisters all with vs? Whence then hath he all these things?
 57 And they were offended with him. Then Iesus sayd to them, * A Prophet is not without honor, saue in his owne country, and in his owne house.
 58 And hee did not many great workes there, for their vnbeliefs sake.

CHAP. XIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand with five loaves & two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea. 31 And sauneth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

A * that tyme Herode the Tetrarche heard of the fame of Iesus,
 2 And sayde vnto his seruants, This is John Baptist: * he is risen againe from the dead, & therefore great works are wrought by him.

3 * For Herod had taken John & bound him, and put him in prison for Herodias sake, his brother Philipps wife.

4 For Iohn saide vnto him, It is not * lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herodias birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Therefore hee * promised with an oath, that hee woulde giue her whatsoever shee would aske.

8 And she being before instructed of her mother, said, Giue me here John Baptists head in a platter.

9 And the King was sorre: neuertheless for becaule of the oath, and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.
 And he was wicked: but yet it was more vile to bee obstinate in the same, than hee might seeme constant.

11 And his head was brought in a platter, and giuen to the maid, and shee brought it vnto her mother.

12 And his disciples came, and tooke by his body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him afoore out of the cities.

14 And Iesus went forth, and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the house is already past: let the multitude depart, that they may goe into the houses, and buy them victuals.

16 But Iesus sayde to them, They haue no need: to goe away: giue ye them to eate.

17 Then sayde they vnto him, We haue here but five loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the five loaves and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

20 And they did all eate, and were satisfied, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe out before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the evening was come, he was there alone.

24 And the ship was now in the midst of the sea, and was tossed with waues: for it was a contrary winde.

25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort. It is I: be not afrayd.

28 Then Peter answered him, and said, Master, if it be thou, * bid mee come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mighty winde, he was afraide: and as hee began to sinke, he cryed, saying, Master, saue me.

31 So immediately Iesus stretched forth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt?

32 And assoone as they were come into the

Or, karkhe.

Marke 6.32.

luke 9.10.

e To the intent that his disciples now after their ambassage, might somewhat rest them, or els that he might instruct them to greater enterprises.

Mark 6.25. Luke 9.12. Iohn 6.5.

f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule,

Or, pr:yed and gaue thanks to God.

g The disciples were loth to depart from Christ but yet they shewed their obedience.

Mar. 6.46. 47.

Ioh. 6.16. 17. 18.

h The night was diuided into foure watches,

whereof every one contained three houres.

i The presence of Christ maketh his bolde,

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, & therefore hee must needs fall into danger,

when his faith failed.

m Christ correcteth his fault, and also giueth remedie, both at once,

the

vngodly, if there were no other thing.

Chn. 16.1. Luk. 11.29. 1. cor. 1.22.

n This was to finde some new shift or pretext,

after to resist his doctrine, they

o They at that the com: as of them

de: nat were departed, entered into another body.

b To approue his resurrection, and to get him greater authoritie.

Marke 6.17. Luke 3.19.

Leuit. 18.16. and 20.21.

c As well because nature abhorreth such horrible incest,

as also that he had taken her by force from his brother.

Chap. 21. 26.

d The promise was wicked: but yet it was more vile to bee obstinate in the same, than hee might seeme constant.

the ship, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, *Thou art truly thou art the sonne of God.*

34 ¶ And when they were come over, they came vnto the land of Gennesaret.

35 And when the men of that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes, and Pharises for transgressing Gods commandment by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 Hee deliuereth the woman of Canaan's daughter. 26 The bread of the children. 30 Hee healeth the sick. 36 And feedeth foure thousand men, beside women and children.

Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 Why doe thy disciples transgresse the tradition of the Elders: for they wash not their hands when they eate & bread.

3 But he answered and said vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But yee say, *Whosoever shall say to father or mother, b By the gift that is offered by me, thou mayest haue profite,*

6 Though he honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authoritie by your tradition.

7 Hypocrites, what is prophesied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then hee called the multitude vnto him, & said to them, Heare and vnderstand.

11 That which goeth into y^e mouth defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, & said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and saide, * A Euery plant which mine heauenly Father hath not planted, shall be rooted vp.

14 * Let them alone: they be the * blind leaders of the blinde: and if the blind leade the blinde, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not? 24. 7. encreth into

and is cast out into the draughte?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, theftes, false testimonies, flatteries.

20 These are the things, which defile the man: but to eate with vncleane handes, defileth not the man.

21 ¶ And Iesus went thence, and departed vnto the coastes of Tyrys and Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, * Send her away, for she crieth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childeys bread, & to cast it to the whelpes.

27 But she sayd, Truly Lord: yet in deede the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went away fro thence, and came neere vnto the sea of Galilee, and went vp into a mountaine and satte downe there.

30 And great multitudes came vnto him, * hauing with them halfe, blinde, dumme, maimed, and many other, and cast them downe at Iesus feete, and he healed them.

31 In so much that the multitude wondered to see the dumme speake, the maimed whole, the halt to go, & the blind to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and sayde, I * haue compassion on this multitude, because they haue continued with mee alreadie three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should wee get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus sayde vnto them, How many loaves haue yee? And they sayde, Seuen, and a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, & brake them, and the disciples to

they did all eate, and were sufficed:

Gen. 6. 5. & 8. 21
All vices proceede of the corrupt affection of the heart.

Marke 7. 24.

g The disciples were offended at her importunity.

Chap. 10. 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition, for her faiths sake, and not at the request of his disciples.

Marke. 7. 31.

Lu. 35. 5, 6.

Marke 8. 1.

k Christ can not forget those that follow him.

Marke 6. 54.
n It seemeth they were led with a certain superstition, notwithstanding our Saviour would not quench the fire of the king flame, and therefore did beare with these small beginnings.

Mar. 7. 1, 5.
a Men are more rigorous to observe their owne traditions then Gods commandment.

Or, messe.

Exod. 20. 12. deu.

5. 16. ephes. 6. 2.

Exod. 21. 17.

Leuit. 20. 9.

pro. 20. 20.

b The Scribes

dispensed with

them that did

norther duties

to their owne

parents, so that

they would re-

compence y^e same

to their profit by

their offerings.

Lu. 29. 13.

c God will not

be honoured ac-

cording to mans

fantasie, but de-

testeth all good

intentions, which

are not grounded

on his word.

Mark 7. 14, 15.

Iohn 15. 2.

d All they which

are not grafted

in Iesus Christ by

free adoption, &

euery doctrine

that is not esta-

blished by Gods

worde.

e They are not

worried to be

cared for,

Lu. 6. 39.

Marke 7. 17.

ced: and they tooke vp of the fragmentes that remayned, seven baskets full.

38 And they that had eaten were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of *Magdala*.

Or, Magadan.

CHAP. XVI.

1 The Pharisees require a token. 6 Iesus warneth his disciples of the Pharisees doctrine. 16 The confession of Peter. 19 The keys of heauen. 24 the faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

Then came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is evening, ye say, Faire weather: for the skie is redde.

3 And in the morning ye say, To day shall be a tempest: for the skie is redde and lowering. Hypocrites, ye can discerne the face of the skie, & can yee not discern the signes of the times?

4 The wicked generation and adulterers seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet Jonas: so he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus sayde vnto them, Take heed and beware of the leauen of the Pharisees and Sadducees.

7 And they thought in their selues, saying, It is because wee haue brought no bread.

8 But Iesus knowing it, sayde vnto them, O ye of litle faith, why thinke ye thus in your selues, because yee haue brought no bread?

9 Doe ye not yet perceiue, neither remember the fine loaves, when there were five thousand men, and howe many baskets tooke ye vp?

10 Neither the seven loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not, that I said not vnto you concerning bread, that ye shoulde beware of the leauen of the Pharisees and Sadducees?

12 Then understood they that hee had not said, that they shoulde beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 Nowe when Iesus came into the coastes of Celsarea Philippi, he asked his disciples, saying, What men say that I the sonne of man am?

14 And they said, Some say, John Baptist, and some, Elias: & others, Ieremias, or one of the Prophets.

15 He saide vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and saide, Thou art the Christ, the sonne of the liuing God.

17 And Iesus answered, &

Blessed art thou, Simon, the sonne of Ionas: for a fleshy and blood hath not reueiled it vnto thee, but my father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hel shall not overcome it.

19 And I will giue vnto thee the keys of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shall bee bounde in heauen: and whatsoever thou shalt loose on earth, shall bee loosed in heauen.

20 Then he charged his disciples, that they shoulde tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to shewe vnto his disciples, that hee must go vnto Ierusalem, and suffer many things of the Elders, and of the bie Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, & began to rebuke him, saying, Walter, pittie thy self: this shall not be vnto thee.

23 Then hee turned backe, & sayd vnto Peter, Get thee behinde me, Satan: thou art an offence vnto mee, because thou understandest not the things that are of God, but the things that are of men.

24 Iesus then sayde to his disciples, If any man will followe me, let him forsake himselfe, & take vp his crosse, & followe me.

25 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

26 For what shall it profite a man, though he should win the whole worlde, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the sonne of man shall come in the glory of his father with his Angels, & then shall he giue to euery man according to his deedes.

28 Verily I say vnto you, there be some of them that stande heere, which shall not taste of death, till they haue seene the sonne of man come in his kingdome.

God, cyther of malice, as did Iudas, or of rashnesse and arrogancie, as Peter did. Chap. 10, 38. mar. 8, 34. luke 9, 23. & 14, 27. Chap. 10, 39. mar. 8, 35. luke 9, 24. & 17, 33. p That is, whosoever thinketh to save himselfe by forsaking Iesus Christ. Marke 8, 36. luke 9, 25. iohn 12, 25. Psal 62, 12. rom. 2, 6. Marke 9, 1. luke 9, 27. q This was fulfilled in his resurrection, which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor, & Christ taught to be heard. 11. 13. Of Elias and John Baptist. 15 He healeth the lunaticke. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

After five dayes Iesus tooke James, and John his brother, and Peter, and led them into an high mountaine.

32 And hee was transfigured before them.

Chap. 12, 38. marke 8, 11. luke 12, 54.

a Although they did not agree in doctrine, yet they ioyned together to fight against the truth.

b Men tempt God, cyther by their incontinencie, or curiositie.

c Which appertaine to the heauenly and spirituall life.

Chap. 12, 34. d Christ shall be to them as a Jonas rayed vp from death.

Ionas 1, 17. and 2, 1.

Marke 8, 14. luke 12, 1. e Or, pressed with themselves.

f A token of Christs diuinitie, to knowe mens thoughts.

Chap. 14, 17. iohn 6, 9.

Chap. 15, 34.

f We may boldly by Christs admonition reiect and condemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Mark 8, 27. luke 9, 18. iohn 6, 69.

g He meaneth any thing that is in man.

John 1, 42. h Vpon that faith whereby thou hast confessed

and acknowledged me: for it is grounded vpon an infallible truth.

i The power of Satan which standeth in era and violence.

k The preachers of the Gospel open the gates of heauen with the worde of God, which is

the right key: so that where this word is not

purely taught, there is neither key nor authoritie.

John 30, 23. l Condemne by Gods worde,

Or, absolute, m Because he would yet instruct them, & not prevent his time.

n He would plucke out of their hearts that false opinion,

which they had of his temporall kingdome.

o Which worde significeth an aduersarie, who resisteth the will of

God.

p That is, whosoever thinketh to save himselfe by forsaking Iesus Christ.

q This was fulfilled in his resurrection, which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

r He payeth tribute.

s He payeth tribute.

t He payeth tribute.

u He payeth tribute.

v He payeth tribute.

w He payeth tribute.

x He payeth tribute.

y He payeth tribute.

z He payeth tribute.

a Christ shewed them his glorie, that they might not thinke that hee suffered through infirmities, but that hee offered vp himselfe willingly to die.

b By these two witnesses are represented the law & the Prophets, which leades to Christ.

c After Moses and Elias departed, Peter fearing he should lose their ioyfull sight, speaketh as a man distracted, and would haue lodged them in earthly houses, which were received in glory.

d Wee are reconciled to God by Christ onely.

e Christ is our chiefe and onely scholemaster.

f And so worshipped Christ.

g For men would not haue beleued them, before that Christ had made his glory more manifest by his resurrection.

h Hee speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victory over Christ, because his disciples were not able to doe this miracle.

i By this manner of speech is signified, that they should do things by their faith, that should seeme impossible.

k The best remedy to strengthen the weak faith is prayer, which hath fasting added to it, as an helpe to the same.

l Or, were conversant, or returned into Galilee.

Chap. 20. 17, Marke 9. 31, Luke 9. 44, and 24. 7.

Chap. 9. 11.

Chap. 11. 14.

malac. 4. 5.

Mar. 9. 14, 17.

luke 9. 38.

h Hee speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victory over Christ, because his disciples were not able to doe this miracle.

luke 17. 6.

i By this manner of speech is signified, that they should do things by their faith, that should seeme impossible.

k The best remedy to strengthen the weak faith is prayer, which hath fasting added to it, as an helpe to the same.

l Or, were conversant, or returned into Galilee.

Chap. 20. 17, Marke 9. 31, Luke 9. 44, and 24. 7.

Chap. 9. 11.

Chap. 11. 14.

malac. 4. 5.

Mar. 9. 14, 17.

2 And was transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moses and Elias, talking with him.

4 Then answered Peter, and saide to Iesus, Master, it is good for vs to bee heere: if thou wilt, let vs make heere three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, beholde, a bright cloud shadowed them: and beholde, there came a voice out of the cloud, saying, This is my beloued Sonne, in whom I am well pleased: heare him.

6 And when his disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and saide, Arise, and be not afraid.

8 And when they lifted vp their eyes, they sawe no man, save Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Sheweth the vision to no man, vntill the Sonne of man rise againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and saide vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoever they woulde: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that hee spake vnto them of John Baptist.

14 And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him.

15 And saide, Master, haue pitie on my sonne: for he is lunaticke, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and saide, O generation faithles and crooked, how long now shall I be with you? howe long now shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your unbeliefe: for verely I say vnto you, if ye haue faith as much as a graine of mustard seede, ye shall say vnto this mountaine, Remove hence to powder place, and it shall remove: and nothing shall be impossible vnto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 And as they abode in Galilee, by their faith, that should seeme impossible. k The best remedy to strengthen the weak faith is prayer, which hath fasting added to it, as an helpe to the same. l Or, were conversant, or returned into Galilee.

Chap. 20. 17, Marke 9. 31, Luke 9. 44, and 24. 7.

Iesus sayde vnto them, The Sonne of man shall be deliuered into the hands of men.

23 And they shall kill him. but the third day shall he rise againe: and they were very loy.

24 And when they were come to Capernaum, they that receiued polle money, came to Peter, and sayde, Doest not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? Of w^h doe the kings of the earth take tribute, of polle money: of their children, or of strangers?

26 Peter sayde vnto him, Of strangers. Then sayd Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of heauen. 3 He teacheth his disciples to be humble and harmlesse. 6 To avoid occasions of euill. 10 Not to conuene the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authorities of the Church. 19 The commendation of prayer and godly assemblies.

21 Of brotherly forgiveness.

22 He came time the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heauen?

2 And Iesus called a little childe vnto him, and set him in the middes of them, and sayd, Verely I say vnto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heauen.

4 Whosoever therefore shall humble himselfe as this little childe, the same is the greatest in the kingdom of heauen.

5 And whosoever shall receive such a little childe in my name, receiue me.

6 But whosoever shall offend one of these little ones which beleene in mee, it were better for him, that a millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

7 And to be vnto the world because of offences: for it must needs be that offences shall come, but woe bee to that man, by whom the offence cometh.

8 Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feete, to be cast into euelllasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

10 And it is spoken in respect of that which is turned with mans hand, which is lesse. e Christ warneth his to take heed, that they shrink not backe from him for any euill sentence that man can giue.

Chap. 5. 30, Mar. 9. 45.

1 The Greeke word is (didrachma) which was of value about ten pence of old sterling mony, and the Israelites payed it once by the law, Exod. 30. 13. and at this time they payed it to the Romanes.

m Orgiue occasion to forsake the truth.

n The word is (Statera) which containeth two didrachmas, & is valued aboute fve groats of old sterling.

o Orgiue occasion to forsake the truth.

p The word is (Statera) which containeth two didrachmas, & is valued aboute fve groats of old sterling.

Marke 9. 34. Luke 9. 46.

a They strive for the reward before they haue taken any paine:

and where as they should haue holpen and reuerenced one another, they were ambitious and despiers of their brethren.

Chap. 19. 14.

1. cor. 14. 20.

b Not in lacke of discretion, but that they be soe vaine glorious,

seeking to aduance themselves to worldly honours.

c Hee calleth them little children now, which humble themselves with all humility and subiection.

Mar. 9. 42.

luke 17. 12.

d The word signifieth a great millstone which

example or ob-

Chap. 5. 30, Mar. 9. 45.

luke 17. 12.

d The word signifieth a great millstone which

example or ob-

Chap. 5. 30, Mar. 9. 45.

luke 17. 12.

d The word signifieth a great millstone which

example or ob-

[Chr stoucheth the cause of this offence, which is pride & diuayne of our infectious. *Eph. 34.7.* g Seeing God hath commaunded his Angels to take charge of his children, the wicked may be assured that if they despise the, God will reuenge their cause, *Luke 19.10.* h We may not lose by our offence that which God hath so dearly bought *Luke 15.4.* *Luke 19.17.* *arch. 19.13.* *Luke 17.3.* *James 5.19.* i Wherewith thou mayest be offended: he speaketh of secret or particular sinnes, & not of open or known to others. *11. Or, reprove him, Deut. 19.15.* *John 8.17.* *1. Cor. 10.28.* *2. Cor. 13.1.* k He meaneth according to the order that was among the Iewes, who had their consell of ancient and expert men to reforme manners, and execute discipline. This assembly represented the Church, which had appoynted them to this charge. *1. Cor. 5.4.* *2. thes. 3.14.* l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine. *John 20.23.* *11. Or, done lo.* *Luke 17.4.* m We must be continually ready to forgive and bee forgiven. n A common talent was valued at threecore pounds: some alle were greater, and some lesse.

10 ¶ See that yee despise not one of these little ones: for I say vnto you, that in heauen their * Angels alwayes beholde the face of my Father which is in heauen.

11 ¶ For * the Sonne of man is come to saue that which was lost.

12 ¶ How thinke yee? * If a man haue an hundred sheepe, and one of them bee gone astray, doeth he not leaue ninetie and nine, and goe into the mountaynes, and seeke that which is gone astray?

13 And if so be that hee finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perishe.

15 ¶ ¶ Therefore, if thy brother trespass against thee, goe, and tell him his fault betwene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses every worde may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the * Church: and if hee refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer yee binde on earth, shall bee bound in heauen: and whatsoeuer yee loose on earth, shall be loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be *¶* giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 ¶ Then came Peter to him, and sayde, Master, how oft shall my brother sinne against me, and I shall forgive him? * vnto seven times?

22 Iesus sayde vnto him, I say not to thee, vnto seven times, but vnto *¶* seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruantes.

24 And when he had begun to reckon, one was brought vnto him, which ought him ten thousand * talentes.

25 And because he had nothing to pay, his master commaunded him to bee sold, and his wife, and his children, and all that hee had, and the debt to be payd.

26 ¶ The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger towards me, and I will pay thee all.

27 ¶ Then that seruants master had compassion, and loosed him, and forgave him the debt.

28 But when the seruant was departed, hee founde one of his fellowes, which ought him an hundred * pence, and he laid hands on him, & tooke him by the threate, saying, I say me that thou owest.

29 ¶ Then his fellowe fell downe at his feete, and besought him, saying, I appeale thine anger towards mee, and I will pay thee all.

30 ¶ Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes sawe what was done, they were very sorry, and came, and declared vnto their master all that was done.

32 ¶ Then his master called him, and said to him, O euill seruant, I forgave thee all that debt, because thou playedst me.

33 Doughtest thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and delivered him to the tapers, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgive *¶* from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

3 ¶ Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth little children. 16 To obtaine life everlasting. 24 That rich men can scarcely bee saued. 28 He promisseth them which haue left all to followe him, life everlasting.

¶ And it came to passe, that when Iesus had finished those sayings, he departed from Galilee, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife for euery fault?

4 And he answered and said vnto them, Haue ye not read, * that hee which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they * twaine shall bee one flesh?

6 ¶ Therefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 ¶ They sayd to him, Why did then * Moses commaund to give a bill of diuorcement, and to put her away?

8 ¶ He sayd vnto them, Moses, because of the hardness of your heart, suffered you to put away your wives: but * from the beginning it was not so.

9 ¶ I say therefore vnto you, * that whosoever shall put away his wife, except it bee for whoredome, and marry another, *¶* committeth adultery: and whosoever marieth her which is diuorced, doeth commit adultery.

o Which amounteth of our money to the summe of 25. shillings, or very neere, and was nothing in respect of the former, which his master forgave him.

p God esteemeth onely the heart and affection.

Mar. 10.1.

¶ Or, cause. Gen. 1.27. Gen. 2.24. 1. cor. 6.16. ephes. 5.31. a They that are free were as two, shalbe now as one person. ¶ Or, person. Deut. 24.1. b It was to auoyde the crueltye that men would haue v. led towards their wives, if they had bene forced to retaine them in their displeasure, furie, and malice. c That is, at the beginning, and by Gods ordinance. Chap. 5.33. mar. 10.11. 1. cor. 10.18. 1. cor. 7.11. d For this band cannot be broken at mans pleasure.

¶ Then sayd his disciples to him, If the master

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were fo made, because they shuld keepe the chambers of noble women: for they were iudged chaste.

g Which haue the gift of continencie, and vfe it to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage.

Chap. 18. 3.

mar. 10. 13.

luke 18. 15.

Mar. 10. 17.

luke 18. 18.

i Because this yong man knew nothing in Iesus

Christ but his manhoode, hee leadeh him to higher things, to the intent, that his doctrine might better take place.

k He spake this, that he might learne to know himselfe.

Exe. 20. 13. deut. 5. 17. rom. 13. 9.

Mar. 10. 10.

l He boasteh much because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feelee his owne weakenes, not generally commanding all to doe the like.

n What hindrance men may haue by riches.

Or, cable rope, o Who can frame mens hearts so, that they shall not set their mindes on their riches.

Mar. 10. 23. luke 18. 28.

p In this worke wherby y world is changed, renewed and regenerate: or to ioyne this word with the sentence following, and fo take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begun once,

matter be fo betwene man and wife, it is not good to marrie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are some chaste, which were lo borne of their mothers belly: and there be some chaste, which he made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ And beholde, one came, and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, ¶ Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He saide to him, Which? And Iesus said, ¶ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man said vnto him, I haue observed all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfecte, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

23 Then Iesus said vnto his disciples, Clerely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, ¶ Who then can be saved?

26 And Iesus behelde them, and said vnto them, With men this is impossible: but with God, all things are possible.

27 ¶ Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus said vnto them, Clerely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed mee, in the regeneration,

shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoener shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an hundredfold more, and shall inherite euerlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is desier vncomman, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransom. 30 He giueth two blinde men their sight.

¶ Of the kingdome of heauen is like vnto a certaine houtholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the thirde houre, and saue other standing idle in the market place.

4 And saide vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Again he went out about the fift and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and saide vnto them, ¶ Why stand ye here all the day idle?

7 They said vnto him, because no man hath hired vs. He saide to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued every man a penie.

10 Now when the first came, they supposed that they shoulde receiue more, but they likewise receiued every man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, ¶ Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye enill because I am good?

16 So the last shall be first, and the first last: for many are called, but fewe chosen.

17 ¶ And Iesus went up to Ierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

Luke 22. 30.

q The ioy of science which

feels children

feede euē in their

afflictions, is a

thousand folde

more worth then

all worldly treasures,

Chap. 20. 16. mar.

10. 31. luke 13. 30

a Which was called denarius,

and was of value about foure

penie halfe pence of olde monney, & was commonly a worke-

mans hire.

b They deuised the day into

twelue houres, so that the thirde

was the fourth part of the day,

fixt of the clocke was noone, nine

was three of the clocke after dinner, and the eleuenth

houre was an houre before the sunne set.

Or, Fellowe.

c Or, enuious.

d Because of my liberaltie.

Deut. 15. 9.

Chap. 19. 30.

mar. 10. 31.

luke 13. 30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward,

and encourage others, fearing the hire is indifferent for all.

Chap. 22. 14.

Mar. 10. 32.

luke 18. 35.

18 Behold, we goe by to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

20 * Then came to him the mother of Ierobeam children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and saide, Vee knowe not what yee aske. Are yee able to drinke of the cuppe that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They said to him, Wee are able.

23 And he said vnto them, Vee shall drinke in deede of my cuppe, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them, for whome it is prepared of my Father.

24 * And when the other ten heard this, they disdayned at the two brethren.

25 Therefore Iesus called them vnto him, and said, Vee knowe that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant,

27 And whosoever will be chiefe among you, let him be your seruant,

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stoode still, and called them, and said, What wilt thou that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers & sellers are chased out of the Temple. 15 The children with prosperitie vnto Christ. 19 The figtree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbande. 42 The corner stone reiected. 43 The Jewes reiectad, and the Gentiles receiued.

And * when they were neere to Ierusalem, and were come to Bethpage, vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall finde an asse bound, and a colte with her: loose them, and bring them vnto me,

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straightway he will let them goe.

4 All this was done that it might bee fulfilled which was spoken by the Prophet, saying,

5 * Tell ye the daughter of Sion, Beholde, thy King cometh vnto thee, mecke, and sitting vpon an asse, and a colte, the foale of an asse yoked to the yoke.

6 So the disciples went, and did as Iesus had commaunded them,

7 And brought the asse and the colt, and put on the their clothes, & set him thereon.

8 And a great multitude layed their garments in the way: and other cut downe branches from the trees, and strewed them in the way.

9 Moreover, the people that went before, and they also that followed, cryed, saying, * Holanna the sonne of Dauid: blessed be hee that cometh in the Name of the Lord, Holanna thou which art in the high heavens.

10 * And when hee was come into Ierusalem, all the cite was moued, saying, Who is this?

11 And the people saide, This is Iesus the Prophet of Nazareth in Galile.

12 * And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and overthrowed the tables of the money changers, and the seates of them that solde doves,

13 And said to them, It is writtne, * Mine house shall be called the house of prayer: but * ye haue made it a denne of theeues.

14 Then the blinde and the bale came to him in the Temple, and he healed them.

15 But when the chiefe Priestes and Scribes sawe the maruelles that hee did, and the children crying in the Temple, and saying, Holanna the Sonne of Dauid, they did dauid,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Ye read ye neuer. * By the mouth of babes and sucklings thou hast made perfitte the prayse?

17 * So hee left them, and went out of the cite vnto Bethania, and lodged there.

18 And * in the morning as hee returned into the cite, he was hungry,

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and saide to it, Neuer fruite growe on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marvelled, saying, Howe soone is the figge tree withered?

21 And Iesus answered, & said vnto the, * Verely I say vnto you, if yee haue faith,

Mark. 11. 1.

luk. 19. 29.

a By this entrie

Christ would

shewe the state &

condition of his

kingdome, which

is farre contrary

to the pompe &

glory of y^e world.

1 Iu. 6. 2. 1. zebr.

9 Iu. 12. 1. 5.

b Thar is, the

citie Sion, or Ie-

rusalem.

c It is a manner

of speach called

Synecdoche,

whereby two are

taken for one.

d He rid on the

foale, and the

dam went by.

e Which is to

say, Saue I pray

thee, desiring

God to prosper

and send good

successes to the

Messias.

f For God which

is in heauen, mult

onely saue.

Mar. 11. 11. Iuke

19. 45. Iohn 2. 13.

g In the porch

or entrie into the

Temple.

Iu. 5. 6. 7.

h Vnder the pre-

tence of religion,

hypocrites lecke

their owne gaine

& spoyle God of

his true worship.

Iere. 7. 11.

mar. 11. 17.

Iuke 19. 46.

Mar. 11. 18.

Iuke 19. 47.

Pal. 8. 2.

i If God reuile

his glory and

might by babes,

that cannot as yet

speake, is it mar-

ueille if they that

can speake, doe

set forth or mag-

nifie the same?

k In Ebrew it is,

hast ordered or

grounded: which is

strength: which is

all to one pur-

pose, because

God is then most

prayed when his

strength is best

known.

Mark. 11. 12. 13.

and Chap. 17. 20.

Iohn 18. 32.

Mar. 10. 35.

e He setteth the
crosse before
their eyes to
draw them from
ambition, calling
it a cup, to signi-
fie the measure
of the afflictions,
which God hath
ordained for eue-
ry manne the cal-
eth baptisme.
f God my Fa-
ther hath not gi-
uen me charge to
bestow offices of
honour here:
but to be an ex-
ample of humili-
tie vnto all.

Marke 10. 41.

Iuke 22. 25.

Philip. 2. 7.

Marke 10. 46.

Iuke 18. 35.

1 Which thing seemeth to be impossible.

Chap. 7. 7. Job. 15. 7. 1. John 3. 22. Mar. 11. 27. 18. Luke 20. 1. 2.

For of God.

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth.

Chap. 14. 5. Mar. 6. 20.

n So farre it is vnpossible for them to repent and be saued, that stand in their owne conceite, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousness, whose life was vpright and perficte.

IJa. 5. 1. ier. 2. 21. Marke 12. 1. Luke 20. 9.

p The vineyard is the people, whom he had eled.

q Vled al meane to preferue it, and to make it fruitful.

For digged.

r Which were the Priests and rulers.

s The Prophets. t Iesus Christ.

Chap. 26. 3. 4. and 27. 1. Iohn 11. 53.

and doubt not, yee shall not onely doe that which I haue done, to the figge tree, but also if yee lay vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoeuer yee shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests, & the Elders of the people came vnto him, and hee was teaching, and said, By what authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered and said vnto them, I also will aske of you a certaine thing, which if yee tell mee, I likewise will tell you by what authority I doe these things.

25 The baptisme of Iohn whence was it? Is from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will lay vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he layde vnto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke yee? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterward hee repented himselfe, and went.

30 ¶ Then came he to the second, and said likewise. And he answered, and said, I wil, sir: yet he went not.

31 ¶ Whether of them twaine did the will of the father? They layde vnto him, The first. Iesus laide vnto him, Clerely I lay vnto you, that the ^o Publicanes and the harlots shall goe before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleued him not: but the Publicanes, and the harlots beleued him, and ye though ye saw it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine householder, * which planted a vineyard, and he hedged it round about, and made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his olone sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they said among themselves, * This

is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 ¶ When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They layd vnto him, He wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? (This was the Lords doing, and it is maruelous in our eyes.

43 Therefore lay I vnto you, the kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.)

44 * And whosoener shall fall on this stone, hee shall be broken: but on whomsoener it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, becaule they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garments. 17 Of paying of tribute. 25 Of the resurrection. 36 The Seribes question. 44 Christs diuinitie.

T Ven Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdom of heauen is like vnto a certaine king which married his sonne.

3 And he sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine open and my fastings are killed, and al things are readie: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the king heard it, hee was wroth, and sent forth his warriers, and destroyed those murderers, and burnt by their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 So ye therefore out into the hie wayes, and as many as yee finde, bid them to the marriage.

10 So those seruants went out into the hie wayes and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 ¶ Then the king came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And he layd vnto him, Friend, how

IJa. 1. 8. 22. act.

4. 11. rom. 9. 33.

1. pet. 2. 7.

u As not meete

or fit for their

building.

x To fasten and

ioyne the building

together,

and to vphold

the whole.

IJa. 8. 14.

Luke 14. 26.

teme. 19. 9.

a Christ repro-
ceth the Iewes
of their ingrati-
tude and obsti-
nate malice, in
that they reiect-
ed the grace of God,
which was so
plentifully offered
vnto them.

b God punisheth
extremely such
ingratitude.

c The ingratitude
of them which
are bid, can not
cause Gods libe-
rality and his ho-
ly meates to pe-
nish, which he
hath prepared
for his.

d In the Church
the hypocrites
are mixed with
the godly.

e He had not a
pure affection
and vpright con-
science, which
proceeded of
faith.

ough God
for a time
hypocrites in the
Church, yet he
knoweth how to
erie them, and
fanne them out.
Chap. 8. 12. & 13
42. & 25. 30.
Chap. 20. 16.
p By the out-
ward and gene-
rall calling.
Mat. 12. 13.
Luke 20. 20.
h These were
certaine flate-
zers of the court,
which euer main-
tained that re-
ligion which
king Herod best
approved: and
though they were
enemies to the
Pharises, yet in
this thing they
consented, think-
ing to intangle
Christ, and so
eether to accuse
him of treason, or
to bring him into
the hatred of all
his people.
a As touching
the outward
qualitie, as whe-
ther a man be
rich or poore,
for the ceyns of
his tribute.
k Which was of
value about foure
pence halfe
penie.
Rom. 13. 7. mar.
22. 17. lu. 20. 25.
Mar. 12. 18. luke
20. 27. Mat. 23. 8.
Deut. 25. 5.
l For Jones.
1 By the title of
alliance: and here
by brother hee
meaneeth the
next kinsman,
that lawfully
might marry her.
m Where Gods
word is not pre-
ached and vnder-
stood, there must
needes reigne
blindnesse and
errors.
n Forasmuch as
they shalbe ex-
empted from the
infirmities of
this present life.

earnest thou in hither, and ha't not on a
wedding garment: and he was speechles.
13 Then laid theeking to the seruants,
Binde him hand and foot: take him away,
and cast him into utter darkenesse: there
shalbe weeping and gnashing of teeth.
14 For many are called, but few chose.
15 Then went y Pharisees & tooke coun-
sell how they might tangle him in talke.
16 And they went vnto him their disci-
ples, with the Herodians, laying, Master,
we knowe that thou art true, and teachest
the way of God truly, neither carest thou
for any man: for thou considerest not the per-
son of men.
17 Tell vs therefore, how thinkest thou?
Is it lawfull to giue tribute vnto Cesar, or
not?
18 But Iesus perceined their wickednes,
and said, Why tempt ye me, ye hypocrites?
19 Shewe me the tribute monie. And
they brought him a penie.
20 And he sayd vnto them, Whose is
this image and superscription?
21 They sayde vnto him, Cessars. Then
sayd he vnto them, Give therefore to Ces-
sar, the things which are Cessars, and giue
vnto God, those things which are Gods.
22 And when they heard it, they mar-
uelled, and left him, and went their way.
23 The same day the Sadduces
came to him (which say that there is no
resurrection) and asked him,
24 Saying, Master, Moses sayd, If a
man die, hauing no children, let his bro-
ther marie his wife, and raise vp seede vnto
his brother.
25 Now there were with vs seuen bre-
thren, and the first married a wife, and de-
ceased: and hauing no issue, left his wife vnto
his brother.
26 Likewise also the second, and the
third, vnto the seventh.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose
wife shall she be of the seuen? for all had her.
29 Then Iesus answered, and said vnto
them, Ye are deceiued, not knowing the
Scriptures, nor the power of God.
30 For in the resurrection they neither
marrie wiues, nor wiues are bestowed in
marriage, but are as the Angels of God in
heauen.
31 And concerning the resurrection of
the dead, haue ye not read what is spoken
vnto you of God, saying,
32 I am the God of Abraham, and the
God of Isaac, and the God of Jacob? God
is not the God of the dead, but of the liuing.
33 And when the people heard it, they
were astonied at his doctrine.
34 But when the Pharisees had
heard, that he had put the Sadduces to si-
lence, they assembled together.
35 And one of them, which was an ex-
pounder of the Lawe, asked him a question,
tempting him, saying,
36 Master, which is the great comman-
dement in the Lawe?
37 Iesus said to him, Thou shalt loue
the Lord thy God with all thine heart, with
all thy loue, and with all thy minde.
38 This is the first and the great com-
mandement.
39 And y second is like vnto this, Thou
shalt loue thy neighbour as thy selfe.
40 On these two commandments han-
geth the whole Law and the Propheters.
41 While the Pharisees were gathe-
red together, Iesus asked them,
42 Saying, What thinke ye of Christ?
whose sonne is he? They said vnto him,
Dauid.
43 He said vnto them, How then doeth
Dauid in y spirit call him Lord, saying,
44 The Lord said to my Lord, Sit at
my right hand, till I make thine ene-
mies thy footstool?
45 If then Dauid call him Lord, how
is he his sonne?
46 And none could answer him a word,
neither durst any from that day forth aske
him any more questions.

the Lord thy God with all thine heart, with
all thy loue, and with all thy minde.
38 This is the first and the great com-
mandement.
39 And y second is like vnto this, Thou
shalt loue thy neighbour as thy selfe.
40 On these two commandments han-
geth the whole Law and the Propheters.
41 While the Pharisees were gathe-
red together, Iesus asked them,
42 Saying, What thinke ye of Christ?
whose sonne is he? They said vnto him,
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43 He said vnto them, How then doeth
Dauid in y spirit call him Lord, saying,
44 The Lord said to my Lord, Sit at
my right hand, till I make thine ene-
mies thy footstool?
45 If then Dauid call him Lord, how
is he his sonne?
46 And none could answer him a word,
neither durst any from that day forth aske
him any more questions.

lieutenant and gouernour over his Church. Not that his kin-
dome shall then end: but the office of his humanitie shall cease, and
he with the Father and the holy Ghost shal reigne for euer as one
God all in all. 4 Christ is Dauid's sonne touching his manhoode,
and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, covetousnes,
and hypocric of the Scribes & Pharisees. 31 Their
persecutions against the seruants of God. 37 He
prophecies the destruction of Ierusalem.

Then spake Iesus to the multitude, and
to his discipules,
2 Saying, The Scribes and the Pha-
rises sit in Moyses seate.
3 All therefore whatsoever they bid you
obserue, that ye observe & doe: but after their
workes doe not: for they say, and doe not.
4 For they bind heauie burdens, and
griuous to bee borne, and lay them on
mens shoulders, but they themselves will
not moue them with one of their fingers.
5 All their workes they doe for to be seene
of men: for they make their phylacteries
broad, and make long the fringes of their
garments.
6 And loue the chiefe place at feasts, and
to haue the chiefe seates in the assemblies.
7 And greetings in the markets, and to
be called of men, Rabbi, Rabbi.
8 But be not ye called Rabbi: for one
is your doctor, to wit, Christ, and all ye are
brethren.
9 And call no man your father vpon
the earth: for there is but one your Father,
which is in heauen.
10 Bee not called doctors: for one is
your doctor, euen Christ.
11 But he that is greatest among you,
let him be your seruant.

the Lawe, *Numb. 15. 38. deu. 22. 12. Mark. 12. 38. luke. 11. 43 & 20.*
46. || Or, master. Iames. 3. 1. d Christ forbiddeth not to giue iust ho-
nour to Magistrates and Masters, but condemneth ambition and su-
perioritie ouer our brothers faith, which office appertaineth to Christ
alone. *|| Or, teachers. Mal. 1. 6.* e The Pharisees were called Masters
or fathers, and the Scribes Doctors. f The highest dignitie in the
Church is not lordship, or dominion, but ministry and seruice.

Leuit. 19. 18.
mar. 12. 31. yoh. 13. 9. gal. 5. 14.
Iames. 2. 8.
Mark. 12. 35.
luke. 20. 41.
o Of what stock
or familie.
p By the spirit of
prophecie spea-
king of the king-
dome of Christ.
Psal. 110. 1.
q By the right
hand is signified
the authoritie &
power, which
God giueth his
Sonne Christ, in
making him his
lieutenant and gouernour over his Church. Not that his kin-
dome shall then end: but the office of his humanitie shall cease, and
he with the Father and the holy Ghost shal reigne for euer as one
God all in all. 4 Christ is Dauid's sonne touching his manhoode,
and his Lord concerning his Godhead.

Nebem. 8. 4.
a And teach that
which Moses
saith.
b According to
Moses whom
they reade, but
not that which
they teach of
themselves.
Luke 11. 46.
Mat. 15. 10.
c They were
skroles of parch-
ment wherein the
commandments
were written:
& to this day the
Iewes vie the
same, and close
them in a piece
of leather, and so
binde them to
their browe and
left arme, to the
intent they might
haue continuall
remembrance of
the Lawe.

Luke 14. 11.
and 18. 14.

g Ye keepe
backe the pure
religion and
knowledge of
God, when men
are ready to im-
brace it.
h Which haue
now their foote
within 7 doores.
Mar. 12. 40.
Luke 20. 47.
i They fought
all meane that
they could in-
uent to make of a
Gentile a Jewe.
10 Or, is a deserte.

k And maketh
it to be taken as
an holy thing, be-
cause of the vic-
and hereby
Christ sheweth
that mans do-
ctrine doeth not
onely obscure
the worde of
God, but is con-
trary to it.
1. King. 8. 13.
2. Chron. 6. 2.
Chap. 5. 34.

Luke 11. 42.

l Ye say at that
which is nothing,
and let passe that
which is of greater
importance.
m Ye seeke how
to get estimation
with men, and
passe not whe-
ther ye haue a
good conscience
or no.
10 Or, intempe-
rante.
Luke 11. 39.
10 Or, pained.

n For a remem-
brance of them,
and in the meane
season they pas-
sed not for their
doctrine.

12 * For whosoever will exalt himselfe,
shall be brought lowe: and whosoever will
humble himselfe, shall be exalted.

13 ¶ And therefore be unto you Scribes
and Pharisees, hypocrites, because ye shut
up the kingdome of heauen before men: for
ye your selues goe not in, neither suffer yee
them that would enter, to come in.

14 ¶ Also be unto you Scribes & Pha-
risees, hypocrites: for ye denoure widowes
houses, euer vnder a colour of long prayer:
wherefore yee shall receive the greater dam-
nation.

15 ¶ Also be unto you Scribes & Phari-
sees, hypocrites: for ye compasse sea and land
to make one of your profession: and when
he is made, yee make him two folde more
the child of hell, then you your selues.

16 ¶ Also be unto you blinde guides which
say, Whosoever sweareth by the Temple,
it is nothing: but whosoever sweareth by
the gold of the Temple, he offendeth.

17 Ye fooles and blinde, whether is grea-
ter, the golde, or the Temple that sancti-
feth the golde?

18 And whosoever sweareth by the al-
tar, it is nothing: but whosoever sweareth
by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is grea-
ter, the offering, or the altar which sancti-
feth the offering?

20 ¶ Whosoever therefore sweareth by the
altar, sweareth by it, and by all thinges
thereon.

21 ¶ And whosoever sweareth by the Tem-
ple, sweareth by it, and by him that dwel-
leth therein.

22 ¶ And hee that sweareth by heauen,
sweareth by the throne of God, and by him
that sitteth thereon.

23 ¶ Also be to you, Scribes, and Pha-
risees, hypocrites: for ye cypher mine, and
anulle, and cummin, & leaue the weightier
matters of the Lawe, & iudgement, and
mercie, and fidelitie. These ought yee to
haue done, and not to haue left the other.

24 Ye blinde guides, which frame out
a gnat, and swallow a camel.

25 ¶ Also be to you, Scribes & Pharisees,
hypocrites: for yee make cleane the vnder-
side of the cup, and of the platter; but with-
in they are full of hytherie, and of ex-
cess.

26 ¶ Thou blinde Pharise, cleane first the
inside of the cup and platter, that the out-
side of them may be cleane also.

27 ¶ Also be to you Scribes and Pharisees,
hypocrites: for yee are like vnto whited
tombes, which appaie beautiful outwardly,
but are within full of dead mens bones, and
of all filthines.

28 So are ye also: for our warfare yee ap-
peare righteous vnto men, but within yee
are full of hypocrisie and iniquitie.

29 ¶ Also be unto you, Scribes & Pha-
risees, hypocrites: for yee build the tombes
of the Prophets, and garnish the Sepul-
chres of the righteous,

30 And say, If we had bene in the dayes
of our fathers, wee would not haue bene
partners with them in the blood of the
Prophets.

31 So then yee be witnesses vnto your
selues, that ye are the children of them that
murdered the Prophets.

32 Fulfill ye also the measure of your fa-
thers.

33 O Serpents, the generation of vipers,
how should ye escape the damnation of hell?

34 ¶ Therefore beholde. I send vnto you
the Prophets, and wise men, & Scribes, and
of them ye shall kill & crucifie: and of them
shall ye scourge in your Synagogues, and
persecute from citie to citie.

35 That vpon you may come all the
righteous blood that was shed vpon the
earth, from the blood of Abel the righte-
ous, vnto the blood of Zacharias, the
sonne of Barachias, whose blood yee slewe be-
tweene the Temple and the altar.

36 Verily I say vnto you, All these
things shall come vpon this generation.

37 ¶ Ierusalem, Ierusalem, which killest
the Prophets, and stonest them which
are sent to thee, how often would I haue ga-
thered thy children together, as the henne
gathereth her chickens vnder her wings;
and ye would not!

38 Behold, your habitation shall be left
vnto you desolate.

39 For I say vnto you, ye shall not see me
henceforth, till that yee say, Blessed is hee
that commeth in the name of the Lord.

2. Esdr. 3. 30. 1 He will require no more to them as a teacher but as
a Iudge, when as they shall be compelled to confesse (although two
late) that he is the very Sonne of God.

CHAP. XXIII.

2 Christ sheweth his disciples the destruction of
the Temple. 5. 24 The false Christs. 13 To per-
secute. 14 The preaching of the Gospel. 16. 29 The
signes of the ende of the world. 42 He warneth the
to wake. 44 The sudden coming of Christ.

¶ And Iesus went out, and departed fro
the Temple, and his disciples came to
him, to shewe him the building of the
Temple.

2 And Iesus said vnto them, See ye not in that he
all these things? Verily I say vnto you, that
there shall not be here left a stone vpon a
stone, that shall not be cast downe.

3 And as he sat vpon the mount of Oli-
ues, his disciples came vnto him apart,
saying, Tell vs when these things shall be,
and what signe shall bee of thy coming,
and of the ende of the world.

4 And Iesus answered, & said vnto the,
Take heede that no man deceiue you.

5 For many shall come in my name, say-
ing, I am Christ, and shall deceiue many.

6 And yee that heare of warres, and rum-
ours of warres: see that yee be not trou-
bled: for all these things must come to passe;
but the ende is not yet.

7 For nation shall rise against nation, and
realme against realme, and there shall bee
pestilence, and famine, and earthquakes in
diuers places.

8 All these are but the beginning of sor-
rowes,

necessary for them to knowe, d Great and cruel warres haue
caused since, among the heathen for the contempt of the Gospel, and
increase more and more.

Chap. 10. 17. Like

21. 12. John 15.

20. and 6. 2.

c. As if you were
the cause of their
troubles.f. Many will
keepe backe
their charitie,
because they
are withankfull
and euill vpon
whome they
should bestow it.

2. Thef. 3. 13.

2. Tim. 2. 5.

g. Where the Tem-
ple shall be pol-
luted, it shall be
a signe of extreme
decoration: the
sacrifices shall
end and neuer be
restored.

Marke 13. 14.

Luke 21. 20.

h. The horrible
destruction of
the Temple, and
the corruption
of Gods pure
religion.

Dan. 9. 27.

Acts 1. 12.

Ilor. man.

i. God prouideth
for his children
in the mids of
troubles.

Marke 13. 21.

Luke 17. 23.

k. Whicher the
false Christs, &c.
deceiues leade
the people, hiding
themselves in
holes, as if they
were ashamed of
their profession.

Ilor. closets.

Luke 17. 37.

l. In despite of
Satan the faith-
full shall be ga-
thered and ioy-
nied with Christ
as the Eagles at-
semble to a dead
carkeis.

Marke 13. 24.

Luke 21. 25.

Ils. 13. 10. Ezek.

32. 7. Joel 2. 31.

and 3. 15.

3. Cor. 15. 52.

m. When God
hath made an
ende of the trou-
bles of his church.n. He meaneth an horrible trembling of the world, and as it were, an
alteration of the order of nature. Dan. 7. 13. Iuel. 1. 7.9 * Then shall they deliuer you vp to bee
afflicted, and shall kill you, and yet shall
bee * hated of all nations for my Names
sake.10 And then shall many be offended, and
shall betray one another, and shall hate one
another.11 And many false prophets shall arise,
and shall deceiue many.12 And because iniquitie shall be increa-
sed, the loue of many shall be cold.13 * But he that endureth to the ende, he
shall be saued.14 And this Gospel of the kingdom shall
be preached through the whole world for a
witness vnto all nations, and then shall the
ende come.15 ¶ When a ye therefore shall see the ba-
bomination of decoration (spoken of by Da-
niel the Prophet, standing in the holy place,
(let him that readeth, consider it.)16 Then let them which be in Iudea,
flee into the mountaines.17 Let him which is on the house top,
not come downe to fetch any thing out of
his house.18 And he that is in the field, let not him
returne backe to fetch his clothes.19 And woe shalbe to them that are with-
childe, and to them that giue sucke in those
dayes.20 But pray that your flight be not in
the winter, neither on the Sabbath day.21 For then shall bee great tribulation,
such as was not from the beginning of the
world to this time, nor shall be.22 And except those dayes should be
shortened, there should no flesh be saued:
but for the elects sake, those dayes shall bee
shortened.23 * When if any shall say vnto you, Loe,
here is Christ, or there, beleeue it not.24 For there shall arise false Christs and
false prophets, and shall shew great signes
and wonders, so that if it were possible,
they should deceiue the very elect.

25 Behold, I haue told you before.

26 ¶ Wherefore if they shall say vnto you,
Behold, he is in the desert, go not forth:
Behold, he is in the secret places, beleeue
it not.27 For as the lightning cometh out
of the East, and shineth into the West, so
shall also the coming of the Sonne of
man be.28 * For whereloeuer a dead carkeis
is, thither will the Eagles resort.29 * And immediately after the tribu-
lation of those dayes, shall the Sonne bee
darkened, and the moone shall not giue her
light, and the starres shall fall from heauen,
and the powers of heauen shall be shaken.30 * And then shall appeare the signe of
the Sonne of man in heauen: and then
shall all the kindreds of the earth mourne,
and they shall see the Sonne of man come
in the cloudes of heauen with power and
great glory.31 * And he shall send his Angels with a
great sound of a trumpet, and they shall
gather together his elect, from the foure
windes, and from the one end of the heauen
vnto the other.32 Now learne the parable of the figge
tree: when her boughs is yet tender, and it
bringeth forth leaues, ye know that sum-
mers is neere.33 So likewise ye, when ye see all these
things, knowe that the kingdom of God is
neere, even at the doores.34 Verily I say vnto you, this genera-
tion shall not passe, till all these things be
done.35 ¶ Heauen and earth shall passe away:
but my wordes shall not passe away.36 But of that day and houre knoweth
no man, no nor the Angels of heauen, but
my Father onely.37 But as the dayes of Noe were, so
likewise shall the coming of the Sonne of
man be.38 * For as in the dayes before the flood,
they did eate and drinke, marrie, and giue
in marriage, vnto the day that Noe entered
into the Arke,39 And knewe nothing, till the flood
came, and tooke them all away: so shall
also the coming of the Sonne of man be.40 * ¶ Then two men shall bee in the
fieldes, the one shall bee receiued, and the
other shall be refused.41 Two women shall be grinding at the
mill: the one shall be receiued, and the o-
ther shall be refused.42 * Make therefore: for ye knowe not
what houre your master will come.43 ¶ Be thus be sure, that if the good
man of the house knewe at what watche
the thiefe would come, hee would surely
watch, and not suffer his house to be dig-
ged through.44 Therefore bee ye also ready: for in
the houre that ye thinke not, will the Sonne
of man come.45 * ¶ Who then is a faithfull seruant
and wise, whom his master hath made ru-
ler ouer his household, to giue them meate
in season?46 Blessed is that seruant, whome his
master when he cometh, shall finde so do-
ing.47 Verily I say vnto you, he shall make
him ruler ouer all his goods.48 But if the euill seruant shall say in his
heart, My master doeth deferre his com-
ming,49 And begin to smite his fellowes, and
to eate, and to drinke with the drunken,50 That seruants master will come in a
day, when hee looketh not for him, and in an
houre that he is not ware of,51 And will scut him off, and giue him
his portion with hypocrites: there shall be
weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgin Iesus teacheth
every man to watch. 14 And by the talents to be
diligent. 31 The last iudgement. 32 The sheepe
and the goates. 35 The workes of the faithfull.

Then

1. Cor. 15. 22.

1. Ihes. 4. 16.

o. For within
fiftie yeeres after
Ierusalem was
destroyed, the
godly were per-
secured, false
teachers seduced
the people, reli-
gion was pollu-
ted, so that the
world seemed to
be at an ende.

Mar. 13. 31.

Gen. 7. 5. 11.

Luke 17. 16.

1. pet. 3. 20.

p. Because of

their incredu-

lities.

Luke 17. 34. 35.

1. Ihes. 4. 17.

q. This teacheth

every man to

walke warily, not

respecting his

companion, al-

though he bene-

uer so deare vn-

to him.

Marke 13. 35.

Luke 12. 39.

1. Ihes. 5. 2.

reuel. 16. 15.

Luke 12. 42.

Ilor. separate him.

Chap. 13. 42.

and 35. 30.

Then the kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, and went to meet the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Nowe while the bridegrome tarried long, all slumbered and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wise, Give vs of your oyle, for our lampes are all out.

9 But the wise answered, saying, We feare least there will not be enough for vs and you: but goe yee rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 Watch therefore: for ye know neither the day nor the houre, when the Sonne of man will come.

14 For the kingdome of heauen is as a man that going into a strange country, called his seruantes and deliuered to them his goods.

15 And vnto one hee gaue five talents, and to another two, and to another one, to every man after his owne habilitie, and straightway went from home.

16 Then hee that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruantes came, and reckoned with them.

20 Then came he that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents with them.

23 His master sayde vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into the masters ioy.

24 Then hee which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, wherewith I feared thee: where thou soldest not, and garest where thou straddest not.

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine oyle.

26 And his master answered, and saide vnto him, Thou evil seruant and slothfull, thou knowest that I reape, where I sow not, & gather where I stradow not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receiued mine oyle with vantage.

28 Take therefore the talent fro him, and giue it vnto him, which hath ten talents.

29 For vnto every man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into viter darkenesse: there shall be weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall hee sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shal separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my father: inherit ye the kingdome prepared for you from the foundations of the world.

35 For I was an hungred, & ye gaue me meate: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was sicke, and ye visited mee: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when sawe we thee an hungred, and fedde thee? or athirst, & gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, & clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the King shal answer & say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when sawe we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

|| Or, lingerer.

Chap. 13. 12.

luke 8. 18.

and 19. 26.

marke 4. 25.

i The graces of

God shal be taken

away from him that doeth

not bestow them

to Gods glory

and his neighbours

profit.

Chap. 8. 12.

and 22. 13.

k For our saluation

commeth of

the blessing and

fauour of God.

l Hereby God

declareth the

certaintie of our

predestination,

wherby we are

saued, because we

were chosen in

Christ before the

foundations of

the world,

Ephe. 1. 4.

1sa. 58. 7.

exek. 18. 7.

m Christ meaneth

not that our

saluation dependeth

on our works or merits,

but teacheth

what it is to liue

justly according

to godlinesse and

charitie, and that

God recompenseth

his of his free

mercy, likewise as he doeth

elect them.

Ecclesi. 7. 35.

|| Or, infirm.

Psal. 68.

chap. 7. 23.

luke 13. 27.

Many seeke that which they haue contemned, but it is too late, || Or, quenched. d This was spoken in reproch, because they made not provision in time.

e I will not open to you because you haue failed in the midway.

Chap. 24. 43, 44.

marke 13. 33, 35.

luke 19. 12.

f This similitude

teacheth how we

ought to continue

in the knowledge of

God, and doe good

with those graces

that God hath giuen vs.

g Every talent

commonly made

threecore

pound, reade

chap. 18. 24.

|| Or, made.

h The master receiuerh him into his house to giue him part of his goods and commodities.

Mat. 12. 2.
John 5. 29.
n We must therefore onely doe that which God requirith of vs, and not follow mens foolish fantasies.

Mark 14. 1.
Luke 22. 1.

John 11. 47.

Mark 14. 3.
John 11. 2. & 12. 3.
a He sheweth which had occasion Iudas tooke to commit his treason.
b This was through Iudas motion to whom they gaue credit.

Deut. 15. 11.
c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honored with any outward pompe.

d To honour my buriall withall.
Mark 14. 10.
Luke 22. 4.
e Every one in value was about foure pence halfe penny of olde sterling.
Mark 14. 12.
Luke 22. 7.
f He maketh haste to a more worke facifice, to wit, to that which the paffe-ouer signified.
Mark 14. 18.
Luke 22. 14.
John 13. 31.

45 Then shall he answer them, and say, Verily I say vnto you, in as much as ye did it not to one of the least of these, yet did it not to me.

46 * And these * shall go into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Triers against Christ. 10 He exorciseth Magdalen. 26 The institution of the Lords Supper. 31 The disciples weaknesse. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the Son of God, he is iudged worthy to die. 69 Peter denieth and repenteth.

And * it came to passe, when Iesus had finished all these sayings, hee layd vnto his disciples,

2 We know that within two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Cafaphas,

4 And consulted howe they might take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the feast day, lest any buzzbe be among the people.

6 * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a boze of very costly oyntment, and * poured it on his head, as hee late at the table.

8 And when his disciples sawe it, they had * indignation, saying, What needeth this waste?

9 For this oyntment might haue bene sold for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For in that hee poured this oyntment on my body, hee did it to * bury me.

13 Verily I say vnto you, Where soeuer this Gospel shall be preached throughout all the world, there shall also this * be hath done, be token of for a memoriall of her.

14 * Then one of the twelue called Judas Iscariot, went vnto the chiefe Priests, and said, What wilt thou giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie * pieces of silver.

16 And from that time hee sought opportunitye to betray him.

17 * Now on the first day of the feast of vneleuened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passouer?

18 And hee sayd, See into the cite to such a man, & say to him, The master saith, * My time is at hand: I will keepe the Passouer at thyne house with my disciples.

19 And the Disciples did as Iesus had giuen them charge, and made ready the Passouer.

20 * So when the euen was come, hee sat downe with the twelue.

21 And as they did eat, hee said, verily I say vnto you, one of you shall betray me.

22 And they were exceeding sorowfull, and began every one of them to say vnto him, Is it I, Master?

23 And hee answered, and said, * Ver that aduise his hand with mee in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, * as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and saide, Is it I, Master? Hee layd vnto him, Thou hast said it.

26 * And as they did eate, Iesus tooke the bread: and when hee had giuen thanks, he brake it, and gaue it to the disciples, and sayd, Take, eate: * this is my body.

27 Also hee tooke the cup, and when hee had giuen thanks, hee gaue it them, saying, Drinke ye all of it.

28 For this is my * blood of the new testament, that is shedde for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it newe with you in my fathers kingdome.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 * Then sayd Iesus vnto them, All ye shall be * offended by me this night: for it is written, I will * smite the shepherds, and the sheepe of the flocke shall be scattered.

32 But * after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and sayd vnto him, * Though that all men should be offended by thee, yet wil I neuer be offended.

34 * Iesus sayd vnto him, Verily I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrice.

35 Peter said vnto him, Though I should dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

36 * Then went Iesus with them into a place which is called Gethsemane, and sayd vnto his disciples, Sit ye here, while I goe and pray yonder.

37 And hee tooke Peter, & the two sonnes of Zebedees, and began to waite sorrowfull, & grievously troubled.

38 Then said Iesus vnto them, My soule is very heauie, euen vnto the death: tarry ye here, and watch with me.

39 So hee went a little further, & fel on his face, & prayed, saying, O my father, if it be possible, let this * cuppe: passe from me: neuertheless, not as I will, but as thou wilt.

40 After, hee came vnto his disciples, & found them asleepe, and sayd to Peter, * What could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit is ready, but the flesh is * weak.

42 Again hee went away the second time, and prayed, saying, O my father, if this

and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without respect of the eternall counsell of God. f And therefore we must continually fight against the flesh.

Tsal. 41. 9.
g He that is accustomed to eate with me daily at the table.
Tsal. 41. 9.
h To the intent his disciples might know that all this was appointed by the Providence of God.
1. Cor. 11. 24.
i That is, a true signe and testimony that my body is made yours, and by me your soules are nourished.
k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ (spiritually received), so that without him we haue no nourishment.
l You shall no more enjoy my bodily presence: til we meete to gether in heauen.
Mar. 14. 27. John 16. 32. & 18. 8.
m Shall turne backe and be discouraged.
Zech. 13. 7.
Mar. 14. 28.
n This declareth what danger it is to trust too much to our owne strength.
John 13. 38.
Mar. 14. 33.
Luke 22. 39.
o He feared not death of it selfe, but trembled for feare of Gods anger towards sinne, & burden whereof hee bare for our sakes.
p For hee sawe Gods anger kindled toward vs.
q That is, the anger of God for mans finnes.
r He knew well what his father had determined,

t He speaketh
this in a contrary
sense, meaning
they should a-
non be well
wakened,
i Christ died
willingly, and
therefore pre-
sented himselfe to
his enemies.
Mar. 14. 43.
Luke 22. 47.
John 18. 3.
|| Or, Haile, Rabbi,
x He rebuketh
his unkindnesse
vnder the cloke
of pretended
friendship.
|| On hearme.
Gen. 9. 6. tene. 13.
10.
y The exercising
of the sword is
forbid to priuate
persons. Also he
would haue bin-
dered by his vn-
discrete zeale the
worke of God.
z Euery legion
contyned com-
monly 6000.
footemen, and
732. horsemen,
whereby here he
meaneth an infi-
nite number.
Jsa. 53. 10.
Lament. 4. 20.
verse 31.
Marke. 14. 35.
Luke 22. 54.
John 18. 13, 24.
Marke. 14. 55.
a He declareth
how Iesus was
wrongfully ac-
cused, to the ende
y we may knowe
his innocencie,
and not that he
suffered for him-
selfe, but for vs.
b Which could
iustly witness a-
gainst him.
John 2. 19.
c Christ did ne-
lect their false re-
ports, and more-
ouer he was not
there to defend
his cause but to
suffer condemnation.
d Or adiree thee
by thine allegi-
ance towards
God.

clippe can not passe away from mee, but that
I must denie it, thy will be done.
43 And he came, and found them asleepe
again: for their eyes were heauie.
44 So he left them, and went away a-
gain, and played the third time, saying the
same wordes.
45 Then came hee to his disciples, and
saide vnto them, * Sleepe henceforth and
take your rest: behold, the houre is at hand,
and the Sonne of man is giuen into the
hands of sinners.
46 * Rule, let vs goe: beholde, hee is at
hand that betrayeth me.
47 And while he yet spake, Ioe, Iudas,
one of the twelue, came, with him a great
multitude with swordes and stauces, from
the hie Priestes and Elders of the people.
48 Now hee that betrayed h'm, had gi-
uen them a token, saying, Whosoever I
shall kisse, that is he, lay hold on him.
49 And forthwith he came to Iesus, and
saide, || God saue thee, * Master, and kised him.
50 Then Iesus said vnto him, * Friend,
wherefore art thou come? Then came they,
and laid hands on Iesus, and tooke him.
51 And beholde, one of them which were
with Iesus, stretched out his hand, & drew
his sword, & strooke a seruant of the hie
Priest, and smote off his eare.
52 Then said Iesus vnto him, Put by
thy sword into his place: for al that y take
the sword, shal perishe with the sword.
53 Either thinkest thou, that I can not
now pray to my father, and he wil giue mee
more then twelue legions of Angels?
54 Now then should the * Scriptures be
fulfilled, which say, that it must be so:
55 The same houre saide Iesus to the
multitude, ye be come out as it were against
a thiefe with swordes and stauces, to take
me: I late dayly teaching in the Temple
among you, and ye tooke me not.
56 But all this was done, y the * Scrip-
tures of the Prophetes might bee fulfilled.
57 ¶ And they tooke Iesus, and led him
to Caiaphas the hie Priest, where the
Scribes and the Elders were assembled.
58 And Peter followed him a farre off
vnto the hie Priestes hall, and went in, and
late with the seruants to see the ende.
59 Nowe * the chiefe Priestes and the
Elders, and all the whole Councell * sought
false witness against Iesus, to put him to
death.
60 But they founde none, and though
many false witnesses came, yet founde they
none: but at the last came two false wit-
nesses,
61 And said, This man said, * I can de-
stroy the temple of God, and bulde it in
three dayes.
62 Then the chiefe Priest arose, and
saide to him, and werest thou nothing? What
is the matter that these men witnesse against
thee?
63 But Iesus * held his peace. Then the
chiefe Priest answered, and said to him, I
charge thee by the liuing God, that thou
tell vs if thou be Christ the Sonne of God.

64 * Iesus said to him, * Thou hast said
it: neuertheless I say vnto you, hereafter
shall ye see the Sonne of man sitting at the
right hand of the power of God, and come
in the cloudes of the heauen.
65 Then the hie Priest rent his clothes,
saying, He hath blasphemed: what haue
we any more neede of witness? beholde,
now ye haue heard his blasphemie.
66 What thinke ye? They answered,
and said, He is worthy to die.
67 * Then spate they in his face, and
buffeted him; and * other smote him with
their roddes,
68 Saying, * Prophecie to vs, O Christ,
Who is he that lineth thee?
69 ¶ * Peter sat without in the hall: &
a maide came to him, saying, Thou also
wast with Iesus of Galilee.
70 But he denied before them all, saying,
I wot not what thou sayest.
71 And when hee went out into the
porch, another maide sawe him, and said vn-
to them that were there, This man was
also with Iesus of Nazaret.
72 And * againe he denied with an oth,
saying, I know not the man.
73 So after a while, came vnto him
they that stood by, and sayd vnto Peter,
Surely thou art also one of them: for euen
thy speech bewrayeth thee.
74 Then began he to curse himselfe, and
to weare, saying, I know not the man. And
immeddiately the cocke crew.
75 Then Peter remembered the wordes
of Iesus, which had sayd vnto him, Before
the cocke crowe, thou shalt denie me thrise.
So he went out, and * wept bitterly.
¶ He was liuely rouch'd with repentance by
the motion of Gods Spirit, who neuer suffred his to perish viter-
ly, though for a time they fall, to the intent they may perse their
owne weaknesse, and acknowledge his great mercie.
C H A P. XXVII.

Chap. 16. 27.
rom. 14. 10.
1. thess. 4. 14.
f Christ confel-
seth that he is the
sonne of God.
f This was one
of their owne
traditions, if
they had heard
any Itraelite
blaspheme.
g The enemies
of God call a
true confession
blasphemie.
Jsa. 50. 6.
h The officers
smite Christ
with their rods
or lide stauces.
i They mocked
him after this
sort, y he might
not seeme to be
a Prophet, and
so would turne
the peoples
minde from
him.
Marke 14. 66.
Luke 22. 55.
John 18. 25.
k An example of
our infirmite y
we may learne
to depend vpon
God, & not put
our trust in our
felles. 1 He was
liuely rouch'd
with repentance
by the motion of
Gods Spirit, who
never suffred his
to perish viter-
ly, though for a
time they fall, to
the intent they
may perse their
owne weaknesse,
and acknowledge
his great mercie.
C H A P. XXVII.
2 Christ is deliuered vnto Pilate. 3 Iudas han-
geth himselfe. 4 Christ is pronounced innocents by
the iudge, & yet is condemned, & crucified among
theeues. 46 He prayeth vpon the crosse. 51 The
vaile is rent. 53 The dead bodies arise. 57 To eph
burieth Christ. 64 Watchmen keepe the graue.
W hen * the morning was come, all the
chiefe Priestes, and the Elders of
the people tooke counsell against Iesus, to
put him to death,
2 And led him away bound, & * deliuered
him vnto Pontius Pilate the gouernour.
3 ¶ Then when Iudas which betrayed
him, sawe that hee was condemned, hee
repented himselfe, and brought againe the
thirty pieces of silver to the chiefe Priestes,
and Elders,
4 Saying, I haue sinned betraying the
innocent blood. But they sayd, What is
that to vs? I see thou to it.
5 And when hee had cast downe the sil-
uer pieces, in the Temple, he departed, and
went, * and hanged himselfe.
6 And the chiefe Priestes tooke the silver
pieces, and sayde, It is not * lawfull for vs
Iudas. Act. 1. 18. e The hypocrites are full of conscience in a matter
of nothing, but to shed innocent blood they make nothing at it.

Or, Corbana.

to put them into the treasure, because it is the price of blood.

7 And they took counsell, and bought with them a potters field, for the buriall of strangers.

8 Therefore that field is called, *The field of blood untill this day.

9 (Then was fulfilled that which was spoken by Ieremas the Prophet, saying, *And they tooke thirtie silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 *And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest it.

12 And whē he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearst thou not how many things they lay against thee?

14 But hee answered him not to one word, insomuch that the gouernour marvelled greatly.

15 Now at the feast the gouernour was wont to deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew wel, that for enuy they had deliuered him.)

19 Also when he was set down vpon the iudgement seate, his wife sent to him, saying, *Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 *But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, & said vnto them, Whether of the twaine will ye that I let loose vnto you? And they laide, Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then said the gouernour, But what euill hath hee done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that murther was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, & said, His blood be on vs, and on our children.

26 Thus let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, & a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitte vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 *And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 *And when they came into the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him a vineger to drinke mingled with gall: And when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lots, that it might be fulfilled, which was spoken by the Prophet, *They deuised my garments among them, and vpon my vesture did cast lots.

36 And they sat, & watched him there.

37 They set vp also ouer his head his kinge written, *THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theenes crucified with him, one on the right hand, and an another on the left.

39 And they that passed by, reuled him, wagging their heads,

40 And saying, *Thou that destroyest the Temple, and buidest it in three dayes, saue thy selfe: if thou be the sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharisees, sayd,

42 He saued others, but hee cannot saue himselfe: if hee bee the King in Israel, let him now come downe from the crosse, and we will beleue him.

43 *He trusted in God, let him deliuer him now, if he will haue him: for hee sayd, I am the Sonne of God.

44 That saue also the theenes which were crucified with him, in his teeth.

45 Now from the first houre was there darknesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loud voyce, saying, *Eli, lamina sabachiani: that is, *By God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth Elias.

48 And straightway one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other sayd, Let him be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loud

Mar. 15. 21.

luke 23. 26.

Marke 15. 22.

iohn 19. 17.

n It was a kinde

of drinke to o-

pen the veines,

and so to hasten

his death,

which was giuen

him vpon the

crosse,

Psal. 22. 18.

marke 15. 24.

o The manner

then was to set

vp a writing to

signifie where-

fore a man was

executed: but

here God gouerned

Pilats hand

to write other-

wise then he

thought.

John 2. 19.

Tsal. 22. 8.

wisd. 2. 18.

p This was a

great temptation,

to go about to

take from him

his trust in God,

and so to bring

him to des-

paire.

q Meaning, by

this Synecdoche

the one of the

theenes.

r That was from

noone till three

of the clocke,

t Of Iewrie and

the country

there about.

u Notwithstan-

ding that he fee-

leth him selfe as

it were wound-

ed with Gods

wrath, and for-

saken for our

sins, yet he

ceaseth not to

put his confi-

dence in God

and call vpon

him: which is

written to teach

vs in all afflic-

tions to trust

still

in God be the af-

faults neuer fo

¶ Or, quit.

g It was a tradi-

tion of the Iewes

to deliuer a pris-

oner at Easter.

h This was to the

greater condem-

nation of Pilate,

whom neyther

his owne know-

ledge could

teach, nor coun-

sell of others, to

defend Christs

innocencie,

Marke 15. 11.

luke 23. 18.

iohn 18. 40.

after 3. 14.

i The multitude

prefere the wic-

ked to the righ-

teous.

k Pilate beareth

witness that he is

innocent before

he condemne

him.

l If his death be

not lawfull, let

the punishment

fall on our head-

& our children.

And as they wi-

shed, so this

curse taker's

place to this day.

Marke 15. 16.

iohn 19. 2.

m To deride

him because he

called himselfe

a king.

griuous to the flesh. u They mocked at Christs prayer as if it had

bene in vaine, Iohn 19. 29. ¶ Or, by speeke, Tsal. 69. 21,

voyle,

x Voluntarily after he had obeyed his father in all things.

2. *Chro.* 3. 14.

y Which signified an ende of all the ceremonies of the Law.

|| *Or, Ierusalem,*

z This judgement of an heathen man was sufficient to condemn the grosse malice of the Jewes.

Mar. 15. 42. 43.

luke 23. 50. 51.

robu 19. 38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christs burying doth so much more verifie his death and resurrection.

c Which was the day before the Sabbath.

d More will follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men go about to subdue Christs power, the more they shew their owne malice, and procure to themselves the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and reelected by the ghost.

51 And behold, the y^e baile of the temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were clouen,

52 And the granes did open themselves, and many bodies of the Saintes which slept, arole.

53 And came out of the granes after his resurrection, and went into the holy City, and appeared unto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there, beholding him atare off, which had folowed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of James and Ioses, and the mother of Sebedeus sonnes.

57 And when the euen was come, there came a rich man of Arimatea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 Nowe the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while he was yet alive, With in three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last error be wolle then the first.

65 Then Pilate said vnto them, Ye haue a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The high Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

Nowe in the 11 side of the Sabbath when the first day of the weeke began to dawning, Marie Magdalene, and the other Marie came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came & rolled backe the stone from the doore, and late vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayde to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee sayde: Come, see the place where the Lord was layd,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shall see him: loe, I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and a great ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid, Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 Now when they were gone, behold, some of the watch came into the cite, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, his disciples came by night, and stole him away while we slept.

14 And if y^e gouernour heare of this, we will perswade him, and saue you harmelesse.

15 So they tooke the money, and did as they were taught: and this saying is noyed among the Jewes vnto this day.

16 Ther the eleven disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, All power is giuen vnto me in heauen, and in earth.

19 So therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoever I haue commanded you: and loe, I am with you alway, vntill the ende of the world, Amen.

Mar. 16. 1. 2. 5. *robu* 23. 11.

|| *Or, evening.*

a Here the Evangelist reckoneth the natural day from the sunne rising to his rising againe, and not as the Jewes did, which began to count at the first howe after the sunne set. b There were two: but it is a manner of speech to vie the singular number for the plurall, and contrary.

c He assureth them that it is so.

d Their ioy was mixt with feare, both because of the Angels presence, & also for that they were not assured.

e An extreme vengeance of God, whereby the Jewes were the more hardened, so that they cannot seele the profite of his death and resurrection.

Heb. 2. 8. *chap.* 11. 27. *iohn* 17. 2.

Marke 16. 15.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he referueth this authority to himselfe, to be the onely teacher and author of the doctrine.

iohn 14. 16.

g By power, grace, and vertue of the holy Ghost.

The holy Gospel of Iesus Christ, according to S. Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist.
9 Christ is baptized, 13 and tempted, 14 Hee
preacheth, 17 calleth the fishes, 23 Christ hea-
leth the man with the vncleane spirit, 27 Newe
doctrine, 29 Hee healeth Peters mother in lawe,
34 The devils know him, 41 He cleseth the leper,
and healeth diuers others.

a He sheweth
that Iohn Bap-
tist was the first
preacher of the
Gospel,
Malac. 3. 1.
b In Greeke,
Angel, or am-
bassador.
Isa. 40. 3. luke 3.
c Take away all
lettres, which
might hinder
Christ to come
to you,
Mat. 3. 1. 6.
d He did both
baptize and
preach, but pre-
ached first, & after
baptized, as ap-
peareth by Mat.
3. 1. so that y^e or-
der is here inuer-
ted, which thing
is common in the
Scriptures.
Matth. 3. 4.
e Or, Grasshoppers,
Leuit. 11. 22.
f Mat. 3. 11. luke
3. 16. iohn 1. 27.
g Act. 1. 5. & 2. 4.
h 11. 16. & 19. 4.
i He declareth
that he is but the
minister of the
outward signe,
and that it is Ie-
sus Christ that
giveth the force
and vertue,
Mat. 3. 13. luke
3. 21. iohn 1. 33.
j Or, Iesus.
k This was done
for the confir-
mation of Iohn
and them that
stoode by.
l The Father
beareth witness
that Christ is the
very Sonne of God,
Matth. 4. 1. luke 4. 1. j Or,
the holy Ghost. h Christ would be tempted, to perfwade vs that he
will helpe them that be tempted, Heb. 2. 18. Mat. 4. 1. luke 4. 1. 4.
iohn 4. 43. i By the which Gospel he will rule and reigne ouer all.



In the beginning of the Gospell
of Iesus Christ, the Sonne of
God :

2 As it is written in the
Propheets, * Beholde, I sende
my messenger before thy face,
which shall prepare thy way before thee.

3 * The voyce of him that crieth in the
wildernes, is, Prepare the way of the Lord:
make his paths straight.

4 * Iohn did baptize in the wildernesse,
and preach the baptisme of amendment of
life, for remission of finnes.

5 And all the countrey of Iudea, & they
of Ierusalem went out vnto him, and were
all baptized of him in the River Iordan,
confessing their finnes.

6 * Nowe Iohn was clothed with ca-
mels haire, and with a girdle of a skinne a-
bout his loynes : and he did eate * Locusts
and wilde home.

7 * And preached, saying, I stronger then
I, cometh after me, whose shoos latcher
I am not worthy to stoope downe, and vn-
loose.

8 Trueth it is, I haue * baptizd you
with water : but he will baptize you with
the holy Ghost.

9 * And it came to passe in those dayes,
that Iesus came from Nazareth a citie of
Galilee, and was baptized of Iohn in Jor-
dan.

10 And assoone as hee was come out of
the water, Iohn saue the heauens clouen in
twaine, and the holy Ghost descending vpon
him like a dove.

11 Then there was a voyce from hea-
uen, saying, Thou art my beloued sonne, in
whom I am well pleased.

12 * And immediatly the Spirit diuined
him into the wildernesse.

13 And hee was there in the wildernesse
fourtie dayes, and was tempted of Sa-
tan : hee was also with the wilde beastes,
and the Angels ministered vnto him.

14 * Nowe after that Iohn was con-
fessed to prison, Iesus came into Galilee,
preaching : the Gospell of the kingdome of
God,

15 And saying, The time is fulfilled, and
the kingdome of God is at hand : repent
and beleeue the Gospell.

16 * And as he walked by the sea of Galilee, hee saue Simon, and Andrew his brother, casting a net into the sea, (for they were fishes.)

17 Then Iesus said vnto them, Follow me, & I will make you to be * fishers of men.

18 And straightway they forooke their nettes, and followed him.

19 And when he had gone a litle further thence, he saue James the sonne of Zebedeus, and Iohn his brother, as they were in the shippe, mending their nettes.

20 And anon he called them : and they left their father Zebedeus in the ship with his hired seruantes, and went their way after him.

21 * So they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astounded at his doctrine : for he taught them as one that had authoritie, and not as the Scribes.

23 * And there was in their Synagogue a man which had an vncleane spirit, and he cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs ? I knowe thee what thou art, even that holy one of God.

25 And Iesus rebuked him, saying, holde thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this ? what a newe doctrine is this ? for he commandeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region bordering on Galilee.

29 * And assoone as they were come out of the Synagogue, they entred vnto the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and the ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases : and he cast out many devils, and suffered not the devils to say that they knewe him.

35 And in the morning very early, he forsoke day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, & they that were with him, followed after him.

Matth. 4. 18.
luke 5. 2.
j Or, lake.

k To draw them from perdition.

Matth. 4. 13.
luke 4. 31.

Mat. 7. 28, 29.
l Whole doctrine was dead, and nothing was
woured of the
spirit.

m Christ would
not suffer the fa-
ther of lies to
beare witness to
the trueth.

n They rerse
the myracle to
the kinde of do-
ctrine, & so mar-
ueille at it, as a
new and strange
thing, and doe
not consider the
power of Christ,
who is the au-
thour of the one
and the other.
Matth. 8. 14.
luke 4. 38.

o Christ would
not haue such
witnesses to
preach him and
his Gospel. So
Paul was offen-
ded that the Py-
thonesse should
testifie of him,
Actes 16. 18.
j Or, being yet
night.

37 And when they had found him, they said unto him, All men seeke for thee.

38 Then he sayd vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayd to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, & touched him, and sayd to him, I will: be thou cleane.

42 And as soon as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a straight & commaundement, hee sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priest, and offer for thy cleansing those things, which Moses commaunded, for a testimoniall vnto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Iesus couide no more openly enter in the cite, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 He healeth the man of the palse. 5 He forgiveth finnes. 14 He calleth Leuit the custומר. 16 He eateth with sinners. 18 He exorciseth his disciples, as touching fasting, and keeping the Sabbath day.

After a fewe dayes, he entred into Capernaum againe, and it was noyled that he was in the house.

2 And anon, many gathered together, fir so much that the places about the doore could not retein any more: and hee preached the worde vnto them.

3 And there came vnto him, & brought one sicke of the palse, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein p sicke of the palse lay.

5 Now when Iesus sawe their faith, he said to the sicke of the palse, Sonne, thy finnes are forgiven thee.

6 And there were certaine of p Scribes, sitting there, and reasoning in their hearts, 7 Why doeth this man speake such blasphemies: who can forgive finnes, but God onely?

8 And immediately when Iesus perceived in his spirit, that thus they thought with themselves, he saide vnto them, Why reason ye these things in your hearts?

9 ¶ Whether is it easier to say to the sicke of the palse, Thy finnes are forgiven thee: or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to

forgiue finnes, (he said vnto the sicke of the palse)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by he arose, andooke vp his bed, & went forth before them all, in so much that they were all amazed, & glorified God, saying, We neuer sawe such a thing.

13 ¶ Then he went againe toward the sea, and all the people reioyced vnto him, and he taught them.

14 ¶ And as Iesus passed by, he sawe Leuit the sonne of Alphaeus sit at the receite of custome, and said vnto him, Follow mee. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sat at table in his house, many Publicanes and sinners sat at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees sawe him eat with the Publicanes and sinners, they said vnto his disciples, Howe is it, that he eateth & drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he sayde vnto them, Whether haue no neede of the Phisician, but the sicke. I came not to call the righteous, but p sinners to repentance.

18 And the disciples of Iohn, and the Pharisees did fast, & came a laide vnto him, Why doe the disciples of Iohn and of the Pharisees fast, and thy disciples fast not?

19 And Iesus sayd vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, & then shall they fast in those dayes.

21 Also no man seweth a peece of new cloth in an olde garment: for els the newe peece takerh away the filling vp from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breake the vessels, and the wine runneth out, and the vessels are lost: but newe wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharisees sayde vnto him, Behold, why doe they on the Sabbath day, that which is not lawfull?

25 And he sayd to them, Haue ye neuer read what Dauid did, when hee had neede, and was an hungred, both he, and they that were with him?

26 Now he went into the house of God, in p dayes of Abiathar the hie Priest, and did eate the shew bread, which were not lawfull to eate, but for the Priests, and gave also to them which were with him?

27 And he sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

d Their owne consciences cense them to confesse the truth, Mat. 9. 9. luke 5. 27.

1. Tim. 1. 15. e He speaketh of such as per- swade themselves to be iust, al- though they be nothing lesse. Mat. 9. 14.

luke 5. 33. f Christ sheweth that he will spare him, and not burden them before it be necessary. g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller. Mat. 12. 11.

luke 6. 1. 1. Sam. 21. 6. h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1. Chron. 24. 6.

2. Sam. 8. 17. and 1. 29. i King. 2. 26. Exod. 29. 33 leuit. 8. 31. and 24. 9.

j Seeing the Sabbath was made for mans vse, it was not meete it should be vied to his hinderance and incommo- ditie.

Matth. 8. 2. luke 5. 12. p Forbidding him to tell any man, because as yet his time was not come to bee knowne. q It belonged to the Priest to know if a man were healed of the leprosie. Leuit. 14. 4. r To take all manner of excuse from them, and to condemne them of ingratitude. luke 5. 15. s The prease was so great, that he should haue bin thronged.

Matth. 9. 1. luke 5. 18. a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authoritie to take away our finnes. Job. 14. 4. isa. 43. 25. c Christ speake according to their capacite, who were so blinde that they would beleene nothing but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

CHAP. III.

1 Hee healeth the man with the dried hand. 14 He chaſtiſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſide himſelfe. 22 He caſteth out the vncleane ſpirit, which the Pharife aſcribeth vnto the deuil. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter, and mother of Chriſt.

Mat. 11. 9, 10.
Iuke 6. 6.

And he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſayd vnto the man which had the withered hand. Ariſe: ſtand forth in the middes.

4 And he ſaid to them, Is it lawfull to doe a good dede on the Sabbath day, or to doe euill: to ſaue the life, or to kill? But they held their peace.

5 Then he looked round about on them b angrily, mourning alſo for the hardneſſe of their hearts, layde to the man, ſterch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 And the Pharife departed, and ſtraightway gathered a counſell with the e Herodians againſt him, that they might deſtroy him.

7 But Ieſus annoyed with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea;

8 And from Ieruſalem, and from Idumea, and beyonde Iordan: and they that dwelled about Tyris and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhip ſhould waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed vpon him, to touche him as many as had plagues.

11 And when the vncleane ſpirites ſawe him, they fell downe before him, and cryed, ſaying, Thou art the ſonne of God.

12 And he ſharply rebuked them, to the ende they ſhould not berter him.

13 ¶ Then hee went vp into a mountaine, & called vnto him whome he would, and they came vnto him.

14 And hee appointed twelue that they ſhould be with him, and that he might ſend them to preach,

15 And that they might haue power to heale ſickenesſes, and to caſt out deuils.

16 And the firſt was Simon, and he named Simon, & Peter.

17 Then James the ſonne of Zebedeus, and Iohn, James brother (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartholomew, and Thomas, and James, the ſonne of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Judas Iſcariot, who alſo betrayed him, and they came home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

a They held their tongues of malice: for they would neither confeſſe nor denie.
b Chriſt is in ſuch fort angrie with man, that he pitieth him and ſeeketh to winne him.
c Although they hated one another deadly, yet this hindered them not to ioyne their malice to reſiſt Chriſt, reade Mat. 22. 16.

¶ Or, ſcourges, meaning diſeaſes.

Chap. 6. 7.
mar. 10. 1.
Iuke 9. 1.

¶ Iudeus, or Iudas.
¶ Or, zealous.
d The diſciples were now conuerſant with Chriſt, both at home and abroad.

21 And when theſe kind folkes heard of it, they went out to lay holde on him: for they thought he had bene beſide himſelfe.

22 ¶ And y^e Scribes which came from Ieruſalem, ſaide, He hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

23 But he called them vnto him, and ſaid vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided againſt it ſelfe, that kingdome cannot ſtand.

25 And if a houſe be deuided againſt it ſelfe, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and be deuided, hee cannot endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt bind that ſtrong man, and then ſpoyle his houſe.

28 ¶ Acereſly I ſay vnto you, all finnes ſhall be forgiven vnto the children of men, & blaſphemies, wherewith they blaſpheme:

29 But hee that ſhall blaſphemeth againſt the holy Ghoſt ſhall neuer haue forgiveness, but is culpable of eternall damnation.

30 Becauſe they layde, Hee had an vncleane ſpirit.

31 ¶ Then came his brethren and mother, and ſtoode without, & ſent vnto him, and called him.

32 And the people ſate about him, & they ſayd vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he answered them, ſaying, Who is my mother and my brethren?

34 And he looked round about on them, which ſate in compaſſe about him, & layde, Beholde my mother and my brethren.

35 For whoſoever doth the will of God, he is my brother, & my ſiſter, and mother.

CHAP. IIII.

2 By the parables of the ſede, and the muſtard ſeede, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtillerh the tempeſt of the ſea which obeyed him.

And he began againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that hee entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

2 And he taught them many things in parables, and layde vnto them in his doctrine,

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the wayes ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, & by and by ſprang up, becauſe it had not depth of earth.

6 But alſoone as the ſonne was by, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fell among the thornes, and the thornes grewe vp and choked it, ſo that it gaue no fruit.

8 Some againe fell in good ground, & did yeelde

¶ Or, they that were about him.
e His kinſfolkes would haue that him win doores, leaſt any harme ſhould haue come vnto the, if any tumult had bene made: for ſome would haue made him a king, and the Pharife with others fought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Pharife and the Romanes.

Mar. 9. 34.
and 12. 24.
Iuke 11. 35.
Mat. 12. 37.
Iuke 12. 10.
1 ſolm. 5. 16.
f Which is, when a man fighteth againſt his owne confidence, and ſtriveth againſt the trueth which is reuealed vnto him: for ſuch one is in a reproba- ble ſenſe, & can not come to repentance.
Mar. 13. 46.
Iuke 8. 19.
¶ Or, couſins.

Mar. 13. 1.
Iuke 8. 4.

¶ Or, as he taughts, a It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and mai- ſtie, that men could not deny but it came from heauen.

b For God doth not open al mens hearts to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither ascaine to the pith and substance, but onely stay in the outward rinde and barke.

Isa. 6. 9.

mat. 13. 14.

luke 8. 10.

john 12. 40.

actes 28. 26.

rom. 11. 8.

1. Tim. 6. 17.

Mat. 5. 15.

luke 8. 16.

and 11. 33.

e Christ ferreth before their eyes the true paterne of a christlike life.

|| Or, bright life.

Mat. 10. 26.

luke 8. 17.

and 12. 2.

f Wee may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.

Mar. 7. 2.

luke 6. 38.

g If you do your endeavour faithfully, ye shalbe recompensed iustly.

Mat. 13. 12.

and 25. 29.

luke 8. 18.

and 19. 26.

h That which he thinketh himselfe to haue.

i These two similitudes following proue, that although the kingdome of God seemeth to haue very litle appearance or beginning, yet God doth increase it aboue mans reaso.

k If the ministers doe their duetie, God will giue the increase.

peel'd fruite that sprung vp, and grew, and it brought forth, some thirte fold, some fiftie fold, and some an hundred fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the myserie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 * That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiven them.

13 Again hee said vnto them, Perceiue ye not this parable? howe then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whom the worde is sown: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was sown in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse,

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruite, some thirte, another fiftie, and some an hundred.

21 ¶ Also he sayd vnto them, * Is the candle lighted to bee put vnder a bushell, or vnder the table, and not to bee put on a candlestick?

22 * If for there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayde vnto them, Take heed what yee heare: * With what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 * For vnto him that hath, shall it bee giuen, and from him that hath not, shall be taken away, * euen that he hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should cast seede in the ground,

27 And should sleepe, and rise by night and day, and the seede should spring and growe vp, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after

that, full come in the eares.

29 And alsoone as the fenise sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He said moreover, wherunto shall we liken the kingdome of God? or with what comparision shall we compare it? Matth. 13. 31.

31 It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seedes that be in the earth: luke 13. 12.

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadow of it.

33 And * with many such parables hee preached the worde vnto them, as they were able to heare it. Matth. 13. 34.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ Nowe the same day when euening was come, hee said vnto them, Let vs passe ouer vnto the other side. Matth. 8. 23.

36 And they left the multitude, and tooke him as he was in the ship: and there were also with him other ships. luke 8. 22.

37 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow: and they awoke him, and sayde to him, Walter, carest thou not that wee perishe?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? howe is it that yee haue no faith? || Or, haue you not yet faith?

41 And they feared exceedingly, and said one to another, What is this, that both the winde and the sea obey him?

CHAP. V.

8 Iesus casteth the deuiils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody issue. 41 And raiseth the captaines daughter.

A ND * they came ouer to the other side of the sea into the countrey of the Gadarenes. Matth. 8. 28.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines,

4 Because that when he was often bound with fetters, and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountains, and in the graues, and strooke himselfe with stones.

6 And when hee sawe Iesus as hee off, he ranne and worshipped him,

7 And cryed with a loud voice, and said, * What haue I to doe with thee, Iesus, the Sonne of the most high God? I charge thee

a The deuil is constrained to confesse Iesus Christ, and yet ceaseth not to resist him. || Or, aduise thee to freake by God.

*Or, by tables full
for in every rancke
were as many as
a table could hold
u The Greeke
word signifieth
such beddes as
are made in a
garden, so that
the companie
which were
there let, might
seeme as rowes,
or borders of
beddes in a gar-
den.*

all sit downe by *¶* companie upon the greene grasse.

40 Then they sate downe by *¶* rowes, by hundreds, and by fifties.

41 And he rooke the five loaves, and the two fishes, and looked up to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, & were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten were about five thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then addone as he had sent them away hee departed vnto a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the sea, and hee alone on the lande.

48 And he saue them troubled in rowing, (for the winde was contrary vnto them,) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saue him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all saue him, and were sore afraid: but anon he talked with them, and sayd vnto them, *Woe y of good comfort: it is I, be not afraid.*

51 Then hee went by vnto them into the ship, and the winde ceased, & they were sore amazed in themselves beyond measure, and marvelled.

52 * For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and went into the land of Genesaret, and arrised.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and beganne to carry hither and thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer hee entred into townes, or ciues, or villages, they layde their sicke in thell strettes, and prayed him that they might touch at the least the *¶* edge of his garment. And as many as touchen him, were made whole.

CHAP. VII.

¶ The disciples eat with vnwashed hands. 8 The commandment of God is transgressed by many traditions. 21 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people prayse Christ.

Then gathered vnto him the Pharisees, and certaine of the Scribes which came from Ierusalem.

2 And when they saue some of his disciples eate meate with *¶* common hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hand-walkings.

(that is to say vnwashed) they complained.

3 (For the Pharisees and all the Jewes, except they wash their hands *¶* oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and manie other things there bee, which they haue taken vpon them to obserue, as the washing of cuppes, and of pottes, and of brasse vessels, and of tables.)

5 Then asked him the Pharisees, and Scribes, why walke not thy disciples according to the tradition of the Elders, but eate *¶* meate with vnwashed hands?

6 Then he answered and said vnto them, Surely * What hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the *¶* commandments of men.

8 For ye lay the commandment of God apart, and obserue the tradition of men, as the washing of pottes and of cuppes, and manie other such like things ye doe.

9 And he sayd vnto them, Well, ye respect the commandment of God, that ye may obserue your owne tradition.

10 For Moses sayd, * Whomour thy father, & thy mother: and, * Whosoever shall curse father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maiest haue profite, hee shall be free.

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the worde of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 * Then hee called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrech into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house away from the people, his Disciples asked him concerning the parable.

18 And he sayde vnto them, What are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entrech into a man cannot defile him,

19 Because it entrech not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he sayd, What which cometh out of a man, that defileth man.

21 * For from within, even out of the heart of men, procede euill thoughts, adulteries, fornications, murders,

22 Theftes, couetousnes, wickednes, deceit, *¶* vnclannesse, *¶* a wicked eye, backbiting, pride, foolishnes.

23 All the *¶* euill things come from within, and defile a man.

24 ¶ And from thence he rose, & went into

b Or, contentiously, straining to wash best.

c Little potts, somewhat more in quantitie, then a wine pinte,

¶ Or, bread.

Isa. 29. 13.

d With an outward shewe.

e Whosoever teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of men.

Exod. 20. 13.

Leuit. 20. 9.

Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

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Exod. 21. 17.

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Exod. 21. 17.

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Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

Leuit. 20. 9.

Exod. 21. 17.

Mat. 14. 23.

John 6. 15.

z Which was about two or three houres before day.

y Christ assurth his and maketh them bold, both by his word, and mightie power.

z They had forgot the miracle which was wrought with the five loaves.

Matth. 14. 34.

¶ Or, Markers. a Not for any such vertue that was in his garment, but for the confidence which they had in him.

Mat. 15. 2.

¶ Or, fishes. a The Pharisees would not eate with vnwashed hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hand-walkings.

Gen. 6. 5, & 8, 22

¶ Or, wantonnesse. ¶ Or, enuie.

Mat. 15. 21.

into the borders of Tyus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feet.

26 And the woman was a Greeke, a Syrophonissian by nation, and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayde vnto her, Let the children first bee fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and sayde vnto him, Trueth, Lord: yet in deebe the whelpes eate vnder the table of the childrens crummes.

29 Then hee laid vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 And hee departed againe from the coastes of Tyus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, and stambed in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and said vnto him, Ephphatha, that is, Bee opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, * We haue done all things well: he maketh both the deafe to heare, and the dumme to speake.

CHAP. VIII.

2 The miracle of the seuen loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiueth his sight. 29 He was knowen of his disciples. 33 He reprobeth Peter. 34 And sheweth howe necessarie persecution is.

1 And those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them,

2 I haue a compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Howe can a man satisfie these with bread here in the wilderness?

5 And hee asked them, Howe many loaves haue ye? And they said, Seuen.

6 Then hee commanded the multitude

to sit downe on the ground: and hee tooke the leuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: so he sent them away.

10 And anon hee entred into a shippe with his disciples, and came vnto the parts of Dalmanutha.

11 And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and said, Why doth this generation seeke a signe? verely I say vnto you, If a signe shall not be giuen vnto this generation.

13 So he left them, and went into the ship againe, and departed to the other side.

14 And they had forgotten to take bread, neither had they in the shippe with them, but one loafe.

15 And hee charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselves, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he sayde vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand: haue yee your hearts yet hardened?

18 Haue yee eyes and see not? and haue yee eares and heare not? and doe ye not remember?

19 When I brake the seuen loaves among seuen thousand, howe many baskets full of broken meate tooke yee vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, howe many baskets of the leauings of broken meate tooke yee vp? and they said, Seuen.

21 Then hee sayd vnto them, Howe is it that ye vnderstand not?

22 And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, & spate in his eyes, and put his hands vpon him, and asked him, if he sawe ought.

24 And hee looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and saue euery man a facke off cleere.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 And Iesus went out, & his disciples into the towne of Celarea Dalmani. And by the way hee asked his disciples, saying vnto them, Whome men say that

Matth. 15. 39.

c Which was neere to Bethsaida, betwene the lake of Gennezaret & mount Thabor.

Matth. 16. 1.

d O the incomprehensible loue of our Christ! howe long shall we abuse his great mercies? e Christ goeth about with sharpnesse of speech to faue them from wilfull destruction.

Or, if a signe be giuen.

f As if he would say, If I shewe them any signe, let me be a lyar and a deceiver.

Matth. 16. 5.

g Hee willett them to beware contagious doctrine, and such subtilie practises as the aduersaries vsed to suppress his Gospel.

Iohn 6. 11.

h Christ reprobeth them because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that hee gaue them their daily bread.

Matth. 16. 13.

Iuke. 9. 8.

h Meaning the Iewes, to whom the promises were first made. i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion. k Shee asketh but the poore crummes, and not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion that hee hath vpon mans miseries. Gen. 1. 31. eclus. 39. 16. m As if they would say, besides all the miracles that hee hath done, euen this now declareth, that whatsoeuer he doth, is very well.

Matth. 15. 32.

n Christ prouideth for his, when they seeme to be destitute and forsaken. Or, whence. b If bread were so hard to come by, it seemed impossible to obtaine other meate.

i He that is the
anoynted of God
and fulfilled with
all grace for
mans saluation.
k Deferring it
to a more com-
modious time,
left sudden haste
should rather
hinder then fur-
ther the mysterie
of his coming.
l This word fig-
nifieth aduerfa-
rie, or enemy:
and he calleth
him so, because
he did as much
as in him lay, to
pull him from
obeying God.

Mat. 10. 38.
and 16. 24.
luke 9. 23.
and 14. 37.
Mat. 10. 39. and
16. 25. luke 9. 24.
and 17. 33.
john 12. 25.

m For mortallie
and corruption,
he shall receiue
immortalitie and
perfection.
Matth. 10. 33.
luke 9. 26.
and 12. 9.

that I am?

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he saide vnto them, But whom say ye that I am? Then Peter answered and said vnto him, Thou art the Christ.

30 And he sharply charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reynooded of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three daies rise againe.

32 And hee spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 ¶ And hee called the people vnto him with his disciples, and layde vnto them, * Whosoever will follow mee, let him forsake himselfe, and take vp his crosse, and followe me.

35 For whosoever wil saue his life, shall lose it: but whosoever shall lose his life, for my sake and the Gospels, he shall saue it.

36 For what shall it profite a man, though hee should winne the whole worlde, if he lose his soule?

37 What shall a man giue for recompence of his soule?

38 * For whosoever shall be ashamed of me, & of my words among this adulterous and unskill generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glorie of his father with the holy Angels.

CHAP. IX.

2 The transfiguration, 7 Christ is to be heard, 26 The donne spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputations who should bee the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

¶ And he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the kingdom of God come with power.

2 * And hie daies after, Iesus took Peter, and James, and John, & broughtt them vp into an hie mountaine out of the way alone, and hee was transfigured before them.

3 And his raiment did shine, and was very white as snow, to white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knewe not what he sayde: for they were afraide.

they were afraide.

7 And there was a cloud that shadowed them, and a voyce came out of the cloude, saying, * This is my beloued Sonne: heare him.

8 And suddenly they looked rounde about, and sawe no more any man save Iesus onely with them.

9 * And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, & demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that * Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come and restore all things: and as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that * Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.

14 ¶ And when he came to his disciples, he saw a great murmur about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a diuine spirit:

18 And whereloeuer hee taketh him, he teareth him, and hee smiteth, and gnaweth his teeth, and pincheth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and said, I faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit sawe him, hee tare him, and hee fell downe on the ground, wallowing and foaming.

21 Then he asked his father, How long time is it since he hath bene thus? And hee sayd, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleene it, all things are possible to him that beleueth.

24 And straightway the father of the childe crying with teares said, Lord, I beleue: helpe my vnbeleefe.

25 ¶ When Iesus saw that the people came running together, hee rebuked the vnbeleane spirit, saying vnto him, Thou diuine and deafe spiritte, I charge thee, come out of him, and enter no more into him.

that is contrary to his will, or that is not reuelled in his word,

m That is, the feeblenesse, and imperfection of my faith.

Mat. 3. 17. and 17. 5. luke 3. 22.

chap. 11. 1.

d Christ onely must be the chiefe teacher and instructor of all them, which professeth themselves to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience,

Mat. 17. 9. Malac. 4. 5.

e Their false opinion was that either Elias should rise againe from the dead, or that his soule should enter into some other body.

Isa. 53. 4.

f That is, Iohn Baptist.

Mat. 17. 14. luke 9. 37. 38.

g To the nine, which he left the day before.

h Or, against them, he cometh vpon him, he teareth him with inward sorrow and pangs,

as in a collicke as man feeleth such griefe, as if his bowels were rent asunder.

i It seemeth that this man deserued not so sharpe an answer: but Christ speaketh in his person to the Pharisee,

which were stubborn & desperate.

k The Lord is cuer ready to helpe vs, so that we put him not backe through our incredulitie.

l All things that are agreeable to the will of God, shall be granted to him that beleeueth: for faith seeketh nothing

n Meaning the
childe.

26 Then the spirit cryed, & rent him sore, and came out, and ⁊ hee was as one dead, in so much that many sayde, He is dead.

27 But Iesus tooke his hande, and lift him vp, and he arose.

28 And when hee was come into the house, his Disciples asked him secretly, Why could not we cast him out?

29 And he sayde vnto them, This kinde can by no other meane come forth, but by ⁊ prayer and fasting.

30 ¶ And they departed thence, & went through Galile, and he would not that any should haue knownen it.

31 For he taught his disciples, and sayde vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But ⁊ they understoode not that saying, and were afraid to aske him.

33 ¶ After, he came to Capernaum: and when he was in the house, hee asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And hee sat downe, and called the twelue, and sayd to them, If any man desire to be first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, & tooke him in his armes, and sayd vnto them,

37 Whosoever shall receiue one of such litle children in my Name, receiueth mee: and whosoever receiueth mee, receiueth not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, wee sawe one casting out devils by thy name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 ¶ But Iesus sayde, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not ⁊ against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 ¶ And whosoever shall offend one of these litle ones, that beleue in mee, it were better for him, rather that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, mayned, then hauing two handes, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where their wyome dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to bee cast into hell, into the fire that neuer shall be quenched.

46 Where their wyome dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where their wyome dieth not, and the fire neuer goeth out.

49 For euery man shall be ⁊ salted with fire: and ⁊ euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the ⁊ salt be insauerie, where with shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

are as salt, which hath lost his sauour, and are worse then infidels,

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus bath his eyes opened.

And ⁊ hee arose from thence, and went vnto the coastes of Iudea, by the farre side of Iordan, and the people resorted vnto him againe, and as hee was wont, hee taught them againe.

2 Then the Pharisees came & asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered and sayd vnto them, What did ⁊ Moyses command you?

4 And they sayd, Moyses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and sayd vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation, ⁊ God made them male and female.

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayd vnto them, Whosoever shall put away his wife & marie an other, committeth adultery against her.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ Then they brought litle children to him, that hee should touch them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and sayde to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put his handes vpon them, and blessed them.

17 ¶ And when hee was gone out on the way,

u He rearetheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire.

Leuit. 2. 13. Math. 5. 13. Luke 14. 34.

x They which destroy the grace that they haue receiued of God,

are as salt, which hath lost his sauour, and are worse then infidels,

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are as salt, which hath lost his sauour, and are worse then infidels,

o Meaning that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable ayde.

Math. 17. 22. Luke 9. 22.

p Because they imagined that Christ should raigne temporally, this matter of his death was so strange, that they could perceiue nothing.

Math. 18. 1.

Luke 9. 46.

q To wit, onely as man, but as him in whome is all perfection and fulnesse of all graces, & benefices.

1. Cor. 12. 3.

¶ Or, any great worke.

r Although he shewen not himselfe to be mine,

yet in that he beareth reuerence to my name, it is ynough for vs.

Math. 10. 42.

Math. 18. 6.

Luke 17. 1.

Math. 5. 30.

& 18. 8.

s It is a manner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ.

1. sa. 66. 24.

t These similitudes declare the paines, and eternal tormentes of the damned.

Marth. 19. 16.
Luke 18. 18.

way, there came one * running, and kneeled unto him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Iesus sayd to him, Why callest thou mee good? there is none * good but one, euen God.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and sayd to him, Master, all these thinges I haue obserued from my youth.

21 And Iesus beheld him, & loued him, and sayd vnto him, One thing is lacking vnto thee, & sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for hee had great possessions.

23 And Iesus looked round about, and sayd vnto his Disciples, howe hardly doe they that haue riches, enter into the kingdom of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and sayde vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were much more astonied, saying with themselves, Altho then can be saued?

27 But Iesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God all thinges are possible.

28 ¶ Then Peter beganne to say vnto him, Lord, wee haue forsaken all, and haue followed thee.

29 Iesus answered and sayd, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundredfold more now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with * persecutions, and in the world to come eternal life.

31 * But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going by to Ierusalem, and Iesus went before them, and they were amazed, and as they followed, they were afraid, and Iesus tolke the twelue againe, and beganne to tell them what thinges shoulde come vnto him,

33 Saying, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hee priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James and John the sonnes of Zebedeus came vnto him, saying, Master, wee would that thou shouldest doe for vs that that we desire.

36 And he sayd vnto them, What would ye I shoulde doe for you?

37 And they sayd to him, Graunt vnto vs, that we may sit one at thy right hande, and the other at thy left hande in thy glory.

38 But Iesus sayd vnto them, Ye knowe not what ye aske. Can ye * drinke of the cup that I shall drinke of, and be baptizyd with the baptisme that I shall be baptizyd with?

39 And they sayd vnto him, We can. But Iesus sayde vnto them, See what I drinke in deepe of the cup that I shall drinke of, and be baptizyd with the baptisme wherewith I shall be baptizyd:

40 But to sit at my right hand, & at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they beganne to disdaine at James and John.

42 But Iesus called them vnto him, and sayd vnto them, * Ye knowe that they which desire to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall * not bee so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

46 ¶ Then they came to Iericho: and as hee went out of Iericho with his disciples, and a great multitude, a Barriners the sonne of Timeus, a blinde man, sat by the wayes side begging.

47 And when hee heard that it was Iesus of Nazareh, he began to cry and to say, Iesus the sonne of Dauid, haue mercie on me.

48 And many rebuked him, because hee shoulde holde his peace: but hee * cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood stil, and commaunded him to bee called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So hee threw away his cloke, & rose, and came to Iesus.

51 And Iesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

Math. 20. 20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luke 22. 25.

o Christ would not that his disciples & ministers should beare rule as worldly gouernours doe.

Math. 20. 29.
Luke 18. 35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs, the more our faith ought to increafe.

e Christ would shew that his goodnes was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.
Exod. 20. 13.
f That is, he approoued certaine good seede that was in him, which gaue him a litle motion.
g Heroucheth his maladie and sore, which before he felt not,

h Or, eable rope.
h Which putteth his trust in riches.
i For he can giue grace to the rich to cause him to enioy his riches, as if he had them not.
Marth. 19. 27.
Luke 18. 18.
k We must not measure these promises by our owne couetous desires, but refferre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same, so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, wee may enioy our treasures in heauen.
Marth. 19. 30.
Luke 13. 30.
l He sayeth this because they that are first called, should goe still forward and not disdaine others.
Marth. 20. 17.
Luke 18. 31.

CHAP. XI.
11 Christ rideth to Ierusalem. 12 The fig tree drieth up. 15 The buyers and sellers are cast out of

of the Temple. 24 Hee declareth the veritie of faith, and how we should pray. 27 The Pharises question with Christ.

Math. 21. 1.
luke 19. 29.

a Christ sheweth by this poore enterie, the state of his kingdom, and it is not like the great magnificence of this world.

And * when they came neere to Ierusalem, to Bethphage and Bethania vnto the mount of Olives, he sent forth two of his disciples,

2 And sayd vnto them, * Go your wayes into that to towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colt bound, whereon neuer man late: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colte tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee loosing the colte?

6 And they sayd vnto them, as Iesus had commaunded them. So they let them goe.

John 12 14.

7 * And they brought the colte to Iesus, and cast their garments on him, and he sate vpon him.

b Every one shewed some signe of honour and reverence. *John 12 14*

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: Blessed be he that cometh in the Name of the Lord.

c Many came in their owne name, but Christ came in the Name of the Lord.

10 Blessed be the kingdom that cometh in the Name of the Lord of our father: *Dan 10* Hosanna, O thou which art in the highest heauens.

d Because the promise was made to him, *Math. 21. 10.*
luke 19. 45.
Math. 21. 19.
e Christ was subiect to our infirmities.

11 * So Iesus entred into Ierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, hee went forth vnto Bethania with the twelue.

12 * And on the morow when they were come out from Bethania, hee was hungry.

13 And seeing a figge tree a farre off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

f This was to declare howe much they displease God, which haue but an outward shew and appearance without fruite.

14 Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

2a. 56. 7.
Iere. 7. 11.

15 * And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, & the seates of them that solde doves.

16 Neither would he suffer that any man should carie a vessell throughe the Temple.

g For neither could they suffer reprehension, nor that their profite should be hindered.

17 And he taught, saying vnto them, Is it not written, * Mine house shall be called the house of prayer vnto all nations: * but yee haue made it a den of theeuers.

18 And the Scribes & hee Priests heard it, and sought howe to destroy him: for they feared him, because the whole multi-

tude was astonied at his doctrine.

19 But when enen was come, Iesus went out of the citie.

20 * And in the morning as they passed by, they sawe the figge tree dryed vp from the rootes.

21 Then Peter remembered, & sayd vnto him, Master, beholde, the figge tree which thou cursedst is withered.

22 And Iesus answered, and sayd vnto them, Vaine is faith in God.

23 For verily I say vnto you, that whosoener shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which hee sayeth shall come to passe, whatsoeuer hee sayeth, shall be done to him.

24 * Therefore I say vnto you, i whosoener ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 * But when ye shall stand and pray, forgive, if yee haue any thing against any man, that your Father also which is in heauen may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, wil not pardon you your trespasses.

27 * Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie dost thou these things: and who gaue thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, and answer ye me, & I will tell you by what authoritie I doe these things.

30 The baptism of Iohn, was it from heauen, or of men? and were me.

31 And they thought with themselves, saying, If we shall say, From heauen, hee will say, Why then did ye not beleue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that hee had bene a very Prophet.

33 Then they answered, and sayd vnto Iesus, We cannot tell. And Iesus answered and sayde vnto them, Neither wil I tell you by what authoritie I doe these things.

Mat. 21. 19, 20.

h Christ taketh occasion to instruct them of the vertue of faith.

Mat. 7. 7. luke 11. 9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, & our faith vpon the worde of God.

Math. 6. 14. luke 20. 1, 2.

k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them vnworthie to be taught.

CHAP. XII.

1 The vineyard is let out. 14 Obedience and tribute due to Princes. 25 The resurrection of the dead. 28 The summe of the Lawe. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offering of the poore widowe.

And he began to speake vnto them in parables, * A certaine man plantad a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a towne in it, and lett it out to husbandmen, and went into a strange countrey.

2 And at a time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruite of the vineyard.

2a. 5. 1. iere. 2. 21. math. 21. 33. luke 20. 9.

a The Greeke word signifieth the vessell or far, which standeth vnder the wine presse to receiue the wyce or liquor.

3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slewe, and many other, beating some, and killing some.

6 Per had he one sonne, his deare beloved him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselves, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, & killed him, and cast him out of the vineyard.

9 What shal then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared y people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 * And they sent vnto him certaine of the Pharisees, and of the Herodians that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should wee not giue it? But he knew their hypocricie, & said vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image & superscription? and they sayd vnto him, Cessars.

17 Then Iesus answered, and said vnto them, * Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they marvelled at him.

18 * Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leaue issue, & the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 * Then came one of the Scribes, that had heard them disputing together, and perceiuing that hee had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Hear, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

31 And the second is like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Master, thou hast said the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus sawe that he answered discretely, hee sayde vnto him, Thou art not farre from the Kingdome of God. And no man after that durst aske him any question.

35 * And Iesus answered & sayd teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe sayd by the holy Ghost, * The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe called him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Recouer he said vnto them in this doctrine, Beware of the Scribes, which loue to goe in long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first rooms at feastes,

40 Which deuoure widows houses, liuen vnder a colour of long prayers. These shall receive the greater damnation.

41 * And as Iesus sat ouer against the treasure, hee behelde howe the people cast money into the treasure, & many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and sayde vnto them, Verely I say vnto you,

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitye, so that then there shall neede no more marriage.

Exod. 3.6, matth. 22.32.

i Then it followeth that they liue, although they be deceaied out of this life.

Matth. 22.35.

Exo. 20.2, deu. 6.4

|| Or, thought.

k That is, dependeth on the first,

& proceedeth of the loue of God.

Leui. 19.18, matth. 22.39, rom. 13.9.

gal. 5.14, iac. 2.8.

l He meaneth all the ceremonies of the Lawe, where-

in the hypocrites put great holiness.

m Because hee shewed himselfe willing to bee taught, and well perceiued the difference be-

tweixt our outward profession, and that which

God doth principally require

of vs.

Mat. 22.44.

luke 20.41.

n Inspired by the holy Ghost

and by the spirit of prophetic.

Psal. 110.1.

Mat. 23.6, luke

11.43. & 20.46.

|| Or, as he taught.

o He condemneth not their

apparell, but their vaine ostentation, and outward shew of holiness, whereby

they deceiued the simple people.

Matth. 23.14.

luke 20.47.

|| Or, and vnder preiudice pray long.

Luke 21.1.

p Which is about halfe a farthing.

b He sheweth the plague that shall befall these ambitious and covetous rulers, whose hearts are hardened against Christ.

Tsal. 118.22,

isa. 28.16, mat.

21.42, act. 4.11.

rom. 9.33, 1 pet.

2.7, 8.

c It is the ordinance of God

that it should be so, which most

commonly is

contrary to mans

reason: and thus

that which was

spoken figurati-

uely of Dauid,

is fulfilled in

Christ, reade

Matr. 22.16.

Matth. 22.15,

luke 20.20.

d As the quali-

ties of the minde

or body, or of

outward things,

e As godly man-

ners, agreeable to

Gods lawe.

f He gaue them

to vnderstande

that he knewe

their malicious in-

uent.

Rom. 13.7.

Matth. 22.23.

luke 20.27.

Deut. 25.5.

g This was a po-

llike lawe giuen

for a time for the

persecution of

the families, reade

Matth. 22.24.

g Our Sauour esteemeth our gifts, by our afflictions and ready willes.

unto you, that this poore widowe hath cast a more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but this of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shall be preached to all. 22 The persecutions and false prophets which shall be before the coming of Christ, whose hour is vncertaine. 33 He exhorteth euery one to watch.

Matth. 24. 1, Luke. 21. 5.

And as he went out of the Temple, with his disciples sayde vnto him, Master, see what stones, and what buildings are here.

Luke 19. 43, 44.

2 * Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of olives, ouer against the Temple, Peter, & James, and John, and Andrey asked him secretly,

4 Tell vs, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, * Take heed lest any man deceiue you.

6 For many shall come in my name, saying, I am Christ, and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be: but the ende shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 * But when they leaue you, and deliuer you vp, take ye a no thought afore, neither premeditate what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father his sonne, and the children shall rise against their parents, and shall come them to die.

13 And ye shall be hated of all men for my Names sake: but whoeuer shall endure vnto the end, hee shall be saved.

14 * Moreover, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) * then let them that be in Iudea, flee into the mountains.

15 And let him that is vpon his house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fildes, not turne backe againe vnto the things which he left behynd him, to take his clothes.

17 Then two shall be to them that are with a child, & to them y giue sucke in those daies.

18 I pray therefore that your flight bee not in the winter.

19 For there shall be in those daies such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those daies, no flesh should bee saved: but for the elects sake, which he hath chosen, he hath shortened those daies.

21 Then * if any man say to you, I, heere is Christ: or, I, heere is there, heeleue it not.

22 For false Christs shall rise, & false prophets, and shall shew signes and wonders, to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 * Moreover in those daies, after that tribulation, the Sunne shall waxe darke, & the Moone shall not giue her light,

25 And the starres of heauen shall fall: & the powers which are in heaue, shall shake.

26 And then shall they see the Sonne of man coming in the cloudes, with great power and glory.

27 * And he shall then send his Angels, and shall gather together his elect from the foure windes, and from the vnnorst part of the earth to the vnnorst part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that sommer is neere.

29 So in like maner, when ye see these things come to passe, knowe that the kingdome of God is neere, euen at the doores.

30 Surely I say vnto you, y this generation shall not passe, til all these things be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, save the Father.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giveth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch therefore, (for ye knowe not when the master of the house will come, at euery, or at midnought, at the cocke crowing, or in the dawning)

36 Least if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, watch.

CHAP. XIIII.

1 The Priestes conspire against Christ. 3 Mary Magdalene anointeth Christ. 12 The Passouer eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords Supper instituted. 46 Christ is taken. 67 Peter deneth him.

And two dayes after followed the Feast of the Passouer, and of unleavened bread: and the high Priestes and Scribes sought howe they might take

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

||Or, man, Matth. 24. 23. Luke 21. 8.

k The elect may waiver and bee troubled, but they cannot verily be deceiued and overcome.

l Wherefore hee that willeth himselfe now to be seduced, hath none excuse.

Jsa. 13. 10. & c. 32. 7. Joel 2. 10. & c. 3. 15.

m This teacheth that there shall be a change of the whole order of nature.

Matth. 24. 31.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

o When the destruction of Ierusalem, the persecutions & illusions shall come: but chiefly these are vnderstood of the second coming of Christ.

p In that he is man and Mediator.

Matth. 24. 42. q For of the coming wee are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

Matth. 26. 2. Luke 22. 1.

Ephes. 5. 6. 2. thes. 2. 3.

a He doeth answer them of things that were more necessarie for them to knowe, then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable.

Mat. 10. 19. Luke 12. 11. & 21. 14.

d He onely forbiddeth that care which cometh of distrust.

e This is not to make them negligent, but to assure them that he wil assist them & instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.

Matth. 24. 15. Dan. 9. 27.

f This is meant of that time that the Romanes should prophane the Temple.

||Or, being, Luke 21. 20, 21.

g Because the destruction shall be most extreme and cruell,

Matth. 26. 6.
John 12. 1.

For of pure nard,
a fashfully
made.

a As Iudas who
caused this mur-
muring.

b Which are in
value about fixe
pound sterling.
c To wit, Iudas:
who was offend-
ed therewith &
therefore made
a businesse.

Matth. 26. 14.
Luke 22. 4.
d He tooke oc-
casion by this
oyment as of a
thing euill done.

Matth. 26. 17.
Luke 22. 7. 8.

Matth. 26. 30.
Luke 22. 34.
John 13. 21.

c To dip the
hand, is as much
to say, as he that
is accustomed to
eat with me.

John 13. 18.

Matth. 26. 24.
John 13. 16.

f This declareth
that nothing can
be done without
Gods providee.

Matth. 26. 26.
1. cor. 11. 24.

g Reade Matt.
chap. 26. 16.

take him by craft, and put him to death.

2 But they said, Not in the feast day, lest
there be any tumult among the people.

3 * And when he was in Bethania in the
house of Simon the leper, as hee late at ta-
ble, there came a woman hauing a bove of
ointment of spikenard very costly, and she
brake the bove, and powdered it on his head.

4 Therefore * some disdayned among
themselves, and said, To what ende is this
waste of oymntment?

5 For it might haue bene solde for more
then * three hundred pence, & bin giuen vn-
to the poore, - and they grudged against her.

6 But Iesus sayde, Let her alone: why
trouble yee her? shee hath wrought a good
worke on me.

7 For yee haue the poore with you al-
wayes, and when yee will yee may doe them
good, but me yee shall not haue alwayes.

8 Shee hath done that shee could: shee came
aforehand to anoint my body to y^e burying.

9 Verely I say vnto you, Whereloeuer
this Gospel shalbe preached throughout the
whole worlde, this also that shee hath done,
shalbe looken of in remembrance of her.

10 * Then Iudas Iscariot one of the
twelue, went away vnto the hie Priestes,
to betray him vnto them.

11 And when they heard it, they were
glad, and promised that they woulde giue
him money: therefore hee sought howe hee
might conveniently betray him.

12 * Now the first day of vbleauneden
bread, when they sacrificed the Pascheouer,
his disciples layde vnto him, Where wilt
thou that wee goe and prepare, that thou
mayest eate the Pascheouer?

13 Then he sent forth two of his disci-
ples, and layde vnto them, Goe yee into the
cite, and there shall a man meeete you bea-
ring a pitcher of water: followe him.

14 And whithereloeuer hee goeth in, say
ye to the goodman of the house, The Pas-
cher sayth, Where is the lodging where I
shall eate the Pascheouer with my disciples?

15 And hee will shewe you an upper
chamber which is large, trimmed and prepa-
red: there make it ready for vs.

16 So his disciples went forth, and came
to the cite, and found as hee had sayd vn-
to them, and made ready the Pascheouer.

17 * And at euene he came with y^e twelue.

18 * And as they sate at table & did eate,
Iesus sayde, Verely I say vnto you, that
one of you shall betray mee, which eateth
with me.

19 Then they began to be sorrowfull and
to lay to him one by one, Is it I? and ano-
ther, Is it I?

20 And he answered & sayde vnto them,
It is one of the twelue that * * dipperth with
me in the platter.

21 * Truely the Sonne of man goeth his
way, as it is written of him: but woe bee
to that man, by whome the Sonne of man
is betrayed: it had bene good for that man,
if hee had neuer bene borne.

22 * And as they did eate, Iesus tooke
the bread, and when hee had giuen thanks,
he brake it and gaue it to them, and sayde,

Take, eate, this is my body.

23 And hee tooke the cup, & when hee had
giuen thanks, gaue it to them: and they
all dranke of it.

24 And hee layde vnto them, This is my
blood of the newe Testament, which is shed
for many.

25 Verely I say vnto you, I will drinke
no more of the fruite of the vine, vntill that
day, that I drinke it newe in the kingdome
of God.

26 And when they had sung a Psalme,
they went out to the mount of Olives.

27 * Then Iesus layd vnto them, Al ye
shalbe offended by me this night: for it is
written, * I will smite the shepheard, and
the sheepe shall be scattered.

28 But after that I am risen, I will goe
into * Galilee before you.

29 And Peter sayd vnto him, Although
all men should bee offended, yet woulde
not I.

30 Then Iesus sayd vnto him, Verely I
say vnto thee, this day, euen in this night,
before the cocke crowe twice, thou shalt de-
nie me thule.

31 But hee sayde more earnestly, If I
should die with thee, I will not denie thee:
likewise al also layd they all.

32 * After, they came into a place na-
med Gethsemane: then hee layd to his disci-
ples, Sit ye here, till I haue prayed.

33 And hee tooke with him Peter, and
James, & John, and he began * to be afraid,
and in great heavinesse,

34 And layd vnto them, My soule is he-
uery heauie, euen vnto the death: tary here and
watch.

35 So he went forthward a litle, and fell
downe on the ground, and prayed, that if it
were possible, that houre might passe from
him.

36 And hee sayde, Abba, Father, all
things are possible vnto thee: take away
this cup from me: Nevertheless, not that
I will, but that thou wilt, be done.

37 Then he came & found them sleeping,
and sayd to Peter, Simon, sleepest thou?
couldst thou not watch one houre?

38 Watch ye, and pray, that ye enter
not into temptation: the spirit in deede is re-
ady, but the flesh is weak.

39 And againe he went away, & pray-
ed, and spake the same wordes.

40 And he returned and found them a-
 sleepe againe: for their eyes were heauy:
neither knewe they what they should an-
 swere him.

41 And he came the third time, and sayd
vnto them, * Sleepe henceforth, and take
your rest: it is ynough: the houre is come:
behold, the Sonne of man is deliuered into
the hands of sinners.

42 Rise vp: let vs go: loe, he that betray-
eth me, is at hand.

43 * And immediatly, while he yet spake,
came Iudas that was one of the twelue, and
with him a great multitude with woodes
and staves from the hie Priestes & Scribes,

and Elders:

44 And he that betrayed him, had giuen
them

h The Greeke
word is to blesse,
which is here
taken, onely to
giue thanks, as S.
Luke and S. Paul
interpret it, and
S. Marke also
speaking of y^e cup.

John 16. 32.
i That is, turned
from me, because
of the persecu-
tion.
Zech. 13. 7.
Chap. 16. 7.

Matth. 26. 36.
Luke 22. 39.

k His diuinitie
was as it were
hid, and his hu-
manitie shewed
it selfe fully.

l Ab in Ebrewes,
and Abba in the
Syrian tongue,
signifieth father.
m He standeth
not so to his
owne will, but
that willingly he
offereth himselfe
to obey God.

n He meaneth
that the houre
will come when
they shalbe kept
from sleeping.

Matth. 26. 47.
Luke 22. 47.
John 18. 3.

o It was the fashion then to greet with kissing at their meetings, and also at their departure.

p He repeateth it twice as if hee had bene mouoed with a certaine pittie in taking his last leave.

q To wit, Peter. r Called Malchus.

s Which declarereth that no man can doe any thing contrary to Gods ordinance.

t Meaning all the disciples. *Mat. 26. 57. Luke 22. 54.*

u That is, they which had chiefest authoritie among the priests.

x Which signified that his boate zeale began now to be abated.

y Or, fight. *Mat. 26. 56.*

z That is, of God, who is worthy all prayse in their language, the Iewes when they speake of God, use commonly in their writings euent to this day.

a Whome they now condemned in this base estate, they should see appeare at the last day with maiestie and glory.

b This declarereth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all iustice, thus ragd and tormented him, that was innocent,

them a token, saying, Whomsoeuer I shall kiffe, he it is: take him, and leade him away safely.

45 And assoone as he was come, he went straightway to him, and sayd, & after, & after, and kuffed him.

46 Then they layd their hands on him, and tooke him.

47 And one of them that stood by, drew out a sword, and broote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and sayd vnto them, He be come out as vnto a thiefe with swordes and with stauces to take me.

49 I was dayly with you teaching in the Temple, and ye tooke me not: but this is done by the Scriptures should be fulfilled.

50 Then they all forooke him, & fled.

51 And there followed him a certaine yongman, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 So they led Iesus away to the hie Priest, & to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him afarre off, men vnto the hall of the hie Priest, and late with the seruants, and warned himselfe at the flire.

55 And the hie Priestes, and all the Councill sought for witness against Iesus, to put him to death, but found none.

56 For many bare faile witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare faile witness against him, saying,

58 We heard him say, * I will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witness yet agreed not together.

60 Then y the hie Priest stood by amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?

61 But he helde his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus sayd, I am he, * and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and sayd, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, & to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the sergantes smote him with their rodde.

66 * And as Peter was beneath in the hall, there came one of the maydes of the hie Priest.

67 And when she sawe Peter warning himselfe, she looked on him, and sayd, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 * Then a mayd saw him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.

71 And he began to curse, & sweare, saying, I knowe not this man of whome yee speake.

72 * Then the second time the cocke crew, & Peter remembered the worde that Iesus had sayd vnto him, Before the cocke crowe twise thou shalt denie me thise, and saying that with himselfe, he wept.

C H A P. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled, put to death, 46 And is buried by Ioseph.

And anon in the dawning, the high Priestes helde a counsell with the Elders and the Scribes, and the whole councill, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 Therefore Pilate asked him againe, saying, Answerest thou nothing? Behold hee many things that witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabhas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that hee would doe as her had euer done vnto them.

9 Then Pilate answered them, & sayd, Will yee that I let loose vnto you the King of the Iewes?

10 For hee knewe that the hie Priestes had deliuered him of enue.

11 But the hie Priestes had moued the people to desire that he would rather deliuer Barabhas vnto them.

12 And Pilate answered, and sayde againe vnto them, What wilt ye then that I doe with him, whome yee call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayde vnto them, What euill hath yee done? And they cryed the more feruently, Crucifie him.

15 So Pilate was willing to content the people, iustice,

Matth. 26. 69. Luke 22. 55. John 18. 25.

c We ought to consider our owne infirmities, that wee may learne onely to trust in God, and not in our owne strength.

d Peter prepared himselfe to flee, if he were further layde vnto.

Matth. 26. 71. Luke 22. 58. John 18. 25.

Matth. 26. 75. John 13. 38.

Or, rushed out of the doores and wept.

Matth. 27. 1, 2. Luke 22. 66. John 18. 28.

a For the Romanes gaue them no authoritie to put any man to death.

Matth. 27. 12. Luke 23. 3. John 18. 35.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes mainteine their customes, although they be worth nothing.

d When a iudge hath respect to men, hee quite forgetteth yle, iustice,

ple, looked them Barabbas, and delivered Jesus when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a peeble, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what every man should haue.

25 And it was s the third houre, when they crucified him.

26 And the title of his cause was written above, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which sayth, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hee thou that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priestes mocking, said among themselves with the Scribes, Hee saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reviled him.

33 And now when the first houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 And at the ninth houre Jesus cried with a loude voyce, saying, Eli, Eli, lamma sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Beholde, hee calleth Elias.

36 And one ran, and filled a sponge full of vineger, and put it on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Jesus cryed with a loude voyce, and gaue vp the ghost.

38 And the balle of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, sawe that hee thus crying gaue vp the ghost, hee sayd, Truly this man was the sonne of God.

40 There were also women, which behelde as farre off, among whom was Marie Magdalene, and Mary (the mother of James the lesse, and of Ioses) and Salome,

41 Which also when hee was in Galile, followed him, and ministered vnto him, and many other women which came vp with him vnto Ierusalem.

42 And now when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an honorable Counsellour, which also looked for the kingdome of God, came, & went boldly vnto Pilate, and asked the body of Jesus.

44 And Pilate marvelled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when hee knewe the truth of the Centurion, hee gaue the body to Ioseph,

46 Who bought a linnen cloth, & tooke him downe, and wrappd him in the linnen cloth, and laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Mary Ioses mother behelde where hee should be layde.

CHAP. XVI.

The women come to the grave. 9 Christ being risen againe, appeareth to Magdalene. 14 Also to the eleuen, and reprooueth their vnbeleefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

And when the Sabbath day was past, Mary Magdalene, and Mary the mother of James, & Salome, bought sweete oynments that they might come, and enbalme him.

2 Therefore carely in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,

3 And they sayd one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they were afraide.

6 But he said vnto them, Be not afraide: ye seeke Jesus of Nazareth, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that hee will goe before you into Galile: there shall ye see him, as hee sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraide.

m Who had charge ouer an hundred men,

Luke 8.2.3.

Matth. 27. 57. Luke 23. 50. 51. Iohn 19. 38.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perious.

Luke 24. 1. Iohn 10. 1.

Or, not risen.

Matth. 28. 3. Iohn 20. 12.

a The Angel of God in the likeness of a yong man.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest.

Matth. 26. 32. chap. 14. 28.

Or, Treatorie.

Or, Balke.

Matth. 27. 32. Luke 23. 26.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakness.

Matth. 27. 33. Luke 23. 33. Iohn 19. 17.

f Which was to hasten his death: but hee would not drinke it, because he would waite for the houre that his father had appointed, that he might render vnto him perfit obedience.

g The Iewes diuided their day into foure partes, so that by the third houre is here ment the third part of the day, which was from fixe a clock to nine, at what time Matt. he was crucified.

Isa. 53. 12. Iohn 2. 19.

h Meaning, the one of them that were crucified, i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone.

Psal. 12. 1. Matth. 27. 46.

l This was spoken mockingly. Psal. 69. 21.

John 20. 16.
Luke 8. 2.
They had soone forgotten that, that Christ had foretold them of his resurrection.
Luke 24. 13, 15.
Luke 24. 36.
John 20. 19.
Mourning and praying.
Matth. 28. 19.

9 ¶ And when Iesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Mary Magdalene, out of whō he had cast seven devils.
10 And she went and told them that had bene with him, which mourned and wept.
11 And when they heard that hee was alive, and had appeared to her, they beleened it not.
12 ¶ After that, he appeared unto two of them in another forme, as they walked and went into the countrey.
13 And they went and told it to the remanent, but they beleened them not.
14 ¶ Finally he appeared unto the eleven as they sate together, and reprooued them of their unbeliefe & hardnesse of heart, because they beleened not them which had seene him, being risen vp againe.
15 And he said unto them, * Goe ye into all the world, and preach the Gospell to

every creature.
16 He that shall beleuee and be baptized, shall be saved: but he that will not beleuee, shall be damned.
17 And these 6 tokens shall follow them that beleuee, * In my name they shall cast out devils, and * shall speake with 2 newe tongues.
18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recover.
19 * So after the Lord had spoken unto them, he was received into heauen, and sate at the right hand of God.
20 And they went forth, and preached every where. And the * Lord wrought with them, and confirmed the word with 3 signes that followed, Amen.
¶ 21. 1. The miracles & signes follow 3 doctrine as certain seales, so that if the doctrine be false, 3 miracles can be no better, Deu. 13. 3.

e As well Gentile as Jewe, John 12. 48.
f This gift was but for a time, to cause men the more willingly to receive the Gospell which as yet was not euidently knownen. Acts. 16. 18.
g With other and diuers, as Luke faith. Acts. 28. 5.
h Acts. 28. 8.
i Luk. 24. 51.
j Deu. 13. 3.

The holy Gospell of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias & Elisabeth 11 The Angel sheweth him of the nativity of Iesus Baptist. 20 His incredulity is punished. 28 The talke of the Angel, & Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.



¶ As much as many haue taken in hand to set forth the storie of those things, whereof we are fully perswaded, 2 * As they haue deliuered them vnto vs, which from the beginning saw them their liues, and were ministers of the b Word,
3 It seemed good also to me (most noble Theophilus) as soon as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,
4 That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.

5 ¶ In the time of Herod King of Iudea, there was a certain Priest named Zacharias, of the 4 course of Abia: and his wife was of the 5 daughters of Aaron, and her name was Elisabeth.

6 Both were 7 iust before God, and walked in all the commandements and s ordinances of the Lord, without reproofe.

7 And they had no child, because that Elisabeth was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of 3 Priestes office, his lot was to 4 burne incense, when

he went into the i Temple of the Lord.
10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, hee was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name 5 Iohn.

14 And thou shalt haue joy and gladnes, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, & hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For he shall goe 6 before him in the spirit and power of Elias, to turne the hearts of the 7 fathers to the children, and the disobedient to the wisdomme of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an olde man, and my wife is of a great age.

19 And the Angel answered, & said vnto him, I am 8 Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And beholde, thou shalt be dumme, and not be able to speake, untill 9 the day that these things be done, because thou beleuest it not my wordes, which shall be fulfilled in their season.

i The Temple was diuided into three partes: the first was the body of the Temple called Atrium, where the people was the second called Sandum, where the Priests and Leuites were: and the third Sandum Sandorum, into the which the hie Priest entered once a yeere to sacrifice.
Exod 30. 7.
leui. 16. 17.

k Which signifieth the grace of the Lord.

l The word signifieth all manner of drinke which maketh men drunken.
Mala. 3. 5, 6.

m As a King in his royaltie hath one to goe before him, who signifieth the King to be at hand.

n When Christ sayth hee came

a Meaning the Apostles with whom hee was conuerfant.
b Or of 3 things: and it may be referred either to Christ, or to the Gospell: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospell: and this commendeth the authoritie of his doctrine, seeing hee receiued it of the Apostles.
c The sonne of Antipater.
d Read 1. Chr. 24. 10.
e By her father: for by her mothers line there was of the house of David.
f This perfection or iustice is iudged by the fruites and outwarde appearance, and not by the cause: which onely cometh of Gods free mercy through Christ. g The Greeke worde signifieth iustifications, whereby is meant the outwarde obseruation of the ceremonies commanded by God. h That is, the euenng and morning sacrifice, according to the law,

to set the father against the sonne, &c. hee meaneth the successe which cometh of the Gospell, through the malice of men: but here he speaketh of the true ende & prosperitie of the Gospell. o Which signifieth the strength or soueraintie of God. p We must not measure Gods promise by our weaknesse.

21 Nowe the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceived that he had seene a vision in the Temple: for he made signes vnto them, and remayned dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne houle.

24 And after those dayes, his wife Elisabeth conceived, and hid her selfe sixe moneths, sayng,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me my rebuke among men.

26 ¶ And in the first moneth, the Angel Gabriel was sent from God vnto a maide of Galilee, named Mary.

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde, ¶ Hail thou that art blessed: the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast found fauour with God.

31 * For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus.

32 ¶ Hee shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, ¶ Howe shall this bee, seeing I knowe not man?

35 And the Angel answered, and sayde vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouerthadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elisabeth, shee hath also conceived a sonne in her olde age: and this is her thre moneth, which was called barren.

37 For with God shall nothing bee impossible.

38 Then Mary sayd, Behold, the seruant of the Lord: hee it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country, with haste to

a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe sprang in her bosome, and Elisabeth was filled with the holy Ghost.

42 And shee cried with a loud voyce, and sayd, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lord should come to me?

44 For loe, as soon as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for toy.

45 And blessed is shee that beleuen: for those things shall be performed, which were tolde her from the Lord.

46 Then Marie sayd, My soule magnifyeth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For hee hath looked on the lowly degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because hee that is mightie hath done for me great things, and holy is his name.

50 And his mercy is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and sent away the rich emptye.

54 ¶ Hee hath vphelden Israel his seruant, being minded of his mercy,

55 ¶ As he hath spoken to our fathers, to wit, to Abraham, and his seede for euer.

56 ¶ And Mary abode with her about thre moneths: after, shee returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tell howe the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on y eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but hee shall be called John.

61 And they said vnto her, There is none of thy kured, y is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, sayng, His name is John, and they marvelled all.

64 And his mouth was opened immediately, and his tongue looked, and hee spake and prayen God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noyed abroad throughout all the hill country of Iuda.

66 And all they that heard them, layde to

a Which was also called, Kirith-arba, or Hebron, Iosh. 14. 13, & 21.

b This mouing was extraordinary, and not natural, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule and the Spirit signifie the vnderstanding & affection, which are y two principal parts of the soule.

¶ Or, lowe estee.

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seede for euer.

Isa. 51. 9.

Thal. 33. 10.

Isa. 29. 15.

h The wicked lay snares for other, wherein they themselves are taken.

1 Sam. 2. 5, 6, 7.

psal. 34. 10.

Isa. 30. 18, & 43.

9, and 54. 5.

reuer. 31. 3, 20.

Gene. 17. 19.

and 22. 17.

psal. 132. 11.

¶ Or, posteritie.

i Not onely for his benefite in pardoning his fault, but also to shew that he was fully punished for his incredulitie.

q While their course ended to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunke.

r For the barren women enioyed not the promise which God made to them that were married, to haue issue: but principally they were deieured of that promise which God made to Abraham, that he would increase his seede.

¶ Or, gladdest be to thee.

¶ Or, receiued into fauour.

s Not for her merites, but only through Gods free mercie, who loued vs when we were sinners, that whoseoeuer reioyceth, should reioyce in the Lord.

Isa. 7. 14.

mat. 1. 21.

chap. 2. 21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7. 14.

mat. 4. 7.

n She would bee resolu'd of all doubts, to the ende that she might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y Hee must be pure and without sinne, which must take away the finnes of the world.

z Notwithstanding that Elisabeth was married to one of the tribe of Levi, yet he was Maries cousin, which was of the stocke of Dauid.

For the Lawe which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring himselfe mindfull of his people: and therefore is come from heauen to visitate and redeeme them.

Mar. 1.21.

chap. 2.30.

Psal. 132.17,18.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished,

then sent he his Christ, who by his inuincible strength, as with a strong bone,

ouerthrew his enemies.

Jere. 23.6.

and 30.10.

n He declareth the cause and fountaine of our redemption.

Gene. 22.16,17.

Jerem. 31.33.

hebr. 6.13.

o This is the ende of our redemption.

1. Pet. 1.15.

p To whome no hypocritic can be acceptable.

q He sheweth that our saluation consisteth in the remission of sinnes,

which is the principall part of the Gospel. Zech. 3.8. and 6.12. mala. 4.2.

r Or branch of a tree, meaning the Messias, who is the funne of righteousness, which shineth from heauen. f That is, of all felicitie. r He meaneth that part of Iudea which was least inhabited,

where also the grosse and rude people dwelled.

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them by in their hearts, saying, What manner child shall this be! and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited and redeemed his people,

69 And hath raised up the home of saluation unto vs, in the house of his seruant David,

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliverance from our enemies, and from the hands of al that hate vs,

72 That hee woulde shewe mercie towards our fathers, and remember his holy Covenant,

73 And the othe which hee swore to our father Abraham:

74 Which was, that hee would graunt vnto vs, that wee being deliuered out of the hands of our enemies, should serue him without feare

75 Al the dayes of our life, in holinesse and righteounesse before him.

76 And thou, babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the remission of their sinnes,

78 Through the tender mercie of our God, whereby the day springeth from an high, hath visited vs,

79 To giue light to them that sit in darkness, and in the shadow of death, and to guide our feete into the way of peace.

80 And the child grew, & waxed strong in spirit, and was in the wilderness, till the day came, that hee should shewe himselfe vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple, 28 Simeon and Anna prophesie of him. 46 He was found among the doctors. 51 His obedience to father and mother.

As it came to passe in those dayes, that there came a commandment from Augustus Caesar, that all the world should be taxed.

2 (This first taxing was made when Cyrenus was gouernour of Syria.)

3 Therefore went all to be taxed, every man to his owne citie.

4 And Joseph also went vp from Galilee out of a city called Nazaret, into Iudea, vnto the citie of David, which is called Beth-lehem (because hee was of the house

and lineage of David.)

5 To be taxed with Marie that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that he should be deliuered.

7 And she brought forth her first begotten sonne, and wrapped him in swaddling clothes, and layd him in a cratch, because there was no rounce for them in the inne.

8 And there were in the same countrey shepherds abiding in the feldes, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel layd vnto them, Be not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you. Vee shall finde the child swaddled, and layde in a cratch.

13 And straightway there was with the Angel a multitude of heauenly soundours, praying God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherdes sayde one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Joseph, and the babe layde in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that child.

18 And al that heard it, wondered at the things which were tolde them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherdes returned, glorifying & praying God, for all that they had heard & seene, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called IESVS, which was named of the Angel, before he was conceived in the wombe.

22 And when the dayes of his purification after the Lawe of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 As it is written in the Lawe of the Lord, Every man child that first openeth the wombe, shall be called holy to the Lord:

24 And to giue an oblation, as it is commanded in the Lawe of the Lord, a paire of turtle doves, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

d Reade Mat. 1.25.

e Whereby appeared his povertie, and their crueltie, which would not pitiesuch a woman in such case.

f Which was Beth-lehem.

g Because they should not be offended with Christs poore estate, the Angell preuenteth this doubt, and sheweth in what fore they should find him.

h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17.12. leuit. 12.3. ioh. 7.22.

Mar. 1.21.

chap. 1.31.

Leuit. 12.6.

|| Or, their.

Exod. 13.2.

numb. 8.16.

|| Or, that is first borne.

Leuit. 12.6.

i Which offering was appointed to them which were poore that they were not able to offer a lambe.

k The spirit of prophesie.

For, M. S. in the Spirit.

I Simeon declare himselfe to die willingly, since he hath seene the Messias which was promised.

m The meane and substance of saluation.

For, for the reuelation of.

n That is, prayed to God for them, and for the prosperitie of Christs kingdome.

o To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith.

Isa. 8. 14. rom. 9. 32. 1. pet. 2. 8.

p That is, sorowes should pearce her heart as a sword.

q Thus chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tryed.

r She was seuen yeeres married.

s She was continually in the Temple.

For, prayed, Deut. 16. 1.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords Christ.

27 And hee came 4 by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Lawe,

28 Then he tooke him in his armes, and played God, and sayde,

29 Lord, I now testifie thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to ll bee reueiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appoynted for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Vea, and a sword shall pierce thy rowe thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had liued with an husband seuen yeeres from her virginite.

37 And shee was widowe about fourescore and foure yeeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 Shee then coming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Lawe of the Loyde, they returned into Galile to their owne citie Nazaret.

40 And the childe grew, and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euery yeere, at y feast of the Passouer.

42 And when he was twelue yeeres old, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the daies thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not, nor his mother:

44 But they supposing, that hee had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonished at his understanding, and answers.

48 So when they sawe him, they were

amased, and his mother saide vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with beame hearts.

49 Then saide he vnto them, What is it that ye sought mee? knewe ye not that I must see about my fathers businesse?

50 But they understood not the waye that he saide to them.

51 Then he went downe with them, and came to Nazaret, and was subject to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, & stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptised. 23 His age, and genealogie.

IN the fifteenth yere of the reigne of Tiberius Cesar, Pontius Pilate being Governour of Iudea, and Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iurea, and of the countrey of Trachontis, and Lysanias the Tetrarch of Abulee,

2 (* When Annas and Cataphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 * And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Elias the Prophet, which sayeth, The voice of him that crieth in the wilderness is, Prepare yee the way of the Lord: make his paths straight.

5 Every valley shall be filled, and euery mountaine and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayde he to the people that were come out to be baptized of him, ¶ Generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruite worthy amendment of life, and begiue not to say with your selues, Allee haue Abrahams for our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abrahams.

9 Nowe also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, ¶ Yee that haue two coats, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there Publianes also to be baptized, and layd vnto him, Master, What shall we doe?

13 And he sayde vnto them, Require no more then that which is appoynted vnto you.

14 The souldiers likewise demanded of him,

1 Our duetie to God is to be preferred before father and mother, u. For his vacation was not yet manifestly knowne.

2 This was the sonne of Herode called the great.

3 There could be by Gods law but one sacrifice at once: but because of the troubles that then reigned, the office was so managed by reason of ambition and bribery,

that both Caiaphas and Annas his father in law had it deuided betweene them.

Mat. 3. 2 mar. 1. 4.

Isa. 40. 3. iob. 1. 23

c All impediments shalbe taken away, which should hinder the way of God, or of saluation, so that the way shall be plaine by Christ to lead vs vnto God.

For, every man, d That is, the Messias shall be reueiled to the world.

Matth. 3. 7.

For, vipers broods, e The vengeance of God is at hand.

James 2. 15. f He willerh that the poore according to their necessity.

g Whose office was to receive the tribute and tolles.

him, saying, And what shall we doe? And he said unto them, Doe violence to no man, neither accuse any falsely, and bee content with your wages.

15 As the people wayed, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and said to them all, * In deede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthy to unloose: he will baptize you with the holy Ghost, and with fire.

17 * Whose fanne is in his hand, and he will make cleane his floor, and will gather the wheate into his garner, but the chaffe will he burne up with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 * But when Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the evils which Herode had done,

20 he added yet this above all, that hee shut up Iohn in prison.

21 * Now it came to passe, as all the people were baptised, & that Iesus was baptised & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue, upon him, and there was a voyce from heauen, saying, Thou art my beloved Sonne, in thee I am well pleased.

23 * And Iesus himselfe beganne to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naumi, the sonne of Eli, the sonne of Ragge,

26 The sonne of Baath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Dui,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodan, the sonne of Er,

29 The sonne of Ioseph, the sonne of Eliezer, the sonne of Iorn, the sonne of Matthat, the sonne of Luit,

30 The sonne of Simeon, the sonne of Iudah, the sonne of Ioseph, the sonne of Ionan, the sonne of Elcin,

31 The sonne of Melea, the sonne of Matthan, the sonne of Matthat, the sonne of Nathani, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Dauid,

33 The sonne of Ammadab, the sonne of Aram, the sonne of Elion, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacobi, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalet, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Methusel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God,

CHAP. III.

1 Iesus is led into the wilderness to be tempted. 13 He overcometh the devil. 14 He goeth into Galilee. 16 Preacheth at Nazareth, & Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, & healeth his mother in law. 41 The devils acknowledge Christ. 43 He preacheth through the cities.

And Iesus full of the holy Ghost, returned from Iordan, and was led by the Spirit into the wilderness,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterward was hungry.

3 Then the deuil said unto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not live by bread onely, but by every word of God.

5 Then the deuil tooke him up into an high mountaine, and shewed him all the kingdomes of the worlde, & in the twinkling of an eye.

6 And the deuil said unto him, All this power will I give thee, and the glory of those kingdomes: for that is delivered to me: and to whomsoever I will, I give it:

7 If thou therefore wilt worship me, they shall be all thine.

8 But Iesus answered him, and saide, * Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Jerusalem, and set him on a pinnacle of Temple, and saide unto him, If thou be the sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he wil give his Angels charge over thee to keepe thee:

11 And with their handes they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said unto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, hee departed from him: for a season.

14 * And Iesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

tions of Satan: for hee giueth not ouer for twile or thise patting backe. Psal. 91. 11, 12, Deut. 6. 16. f It is not yough, twile or thise, to resist Satan: for he neuer ceaseth to tempt: or ifhee relent a little, it is to the ende that hee may renew his force and assaile more sharply.

m Not that Adam was the sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32. 6, 18, 19.

Math. 4. 1. marke 1. 12.

a This fast was miraculous, to confirme the Gospell, & ought no more of men to be followed

then the other miracles that Christ d.

Deut. 8. 3.

math. 4. 4.

b That is, by the ordinance, and providence of God.

* Greeke, in a moment of time.

c Satan promiser that, which he cannot giue,

thinking thereby that he might deceive the more

craftily: for he is but prince of the worlde by permission, and hath his power limited.

* Or, fall downe before me.

* Greeke, goe behinde me.

Deut. 6. 13.

and 10. 20.

d Christ sheweth that all creatures ought onely to worship and serve God.

e This declareth how hard it is to resist the temptation.

f It is not yough, twile or thise, to resist Satan: for he neuer ceaseth to tempt: or ifhee relent a little, it is to the ende that hee may renew his force and assaile more sharply.

Math. 3. 11.

marke 1. 8.

John 1. 26.

act. 1. 5. & 2. 4.

and 11. 16. and 19. 4.

h The vertue & force of baptism standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose propertie is to consume, & purge out such as fire doeth the metals.

Math. 3. 12.

Math. 14. 3.

mark. 6. 17.

k Named Antipas.

Math. 3. 13.

marke 1. 9.

John 1. 32.

l Luke ascendeth from the last father to the first, & Matthew descendeth from the first to the last.

Matthew extendeth to his fatherfall further

thē to Abraham, which is for the assurance of the promise for the Iewes. Luke

referreth it even to Adam, whereby the Gentiles also

are assured of the promise, because they came of Adam, and were

stored in the second Adam:

Matthew counteth by the legall

descent, and Luke by the natural:

finally both two speaking of the same persons, apply vnto them diuers names.

For, Ioseph.

For, Iesus.

For, Mattha.

For, Menna.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, hee found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because hee hath anointed mee, that I should preach the Gospell to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should let at libertie them that are bound,

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and saide, Is not this Iosephs sonne?

23 Then hee said vnto them, Ye wil surely lay vnto mee this prouerbe, Whist, can heale the selfe: Whatlouer we haue heard done in Capernaum, doe it here likewise in thine owne countrye.

24 And hee said, Verely I lay vnto you, * No Prophet is accepted in his owne countrye.

25 But I tell you of a trueth, many wi-
dowes were in Israel in the dayes of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, save into Sarepta, a cite of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, & thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But hee passed through the middes of them, and went his way.

31 * And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes.

32 * And they were astounded at his doctrine: for his word was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cryed with a loude voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, even the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spred abroade throughout all the places of the countrey round about.

38 * And hee rose vp, and came out of the Synagogue, and entred into Simons house: and Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then hee stode ouer her, and rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.

40 Now when the tyme was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and hee laide his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee saide vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called.

12 Hee cleanseth the Leper. 18 Hee healeth the man of the palsey. 27 Hee calleth Matthew the customer. 30 Eateth with sinners. 34 And ex-
cuseth his, as touching sitting.

Then * it came to passe, as the people pressed vpon him to heare the worde of God, that hee stode by the lake of Genesaret,

2 And sawe two ships stand by the lake side, but the fishermen were gone out of the, and were washing their netes.

3 And * he entred into one of the ships, which was Simons, and required him that he would thrust off a litle from the land: and hee satte downe, and taught the people out of the ship.

4 * Nowe when hee had left speaking, hee saide vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Matth. 8. 14.
mar. 1. 30.

Mar. 1. 34.
r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auail him, because it cometh not of faith,

Matth. 4. 18.
marke 1. 16.

a To the intent that he might not be thronged of the presse, and also that he might the better be heard.

b The word signifieth him that is made ruler ouer any thing.
c He sheweth his prompt obedience to Christs commandement.

Matth. 13. 54.
marke 6. 1.
john 4. 43.

As. 61. 1.
g That is, indued with graces.
h He alludeth to the yeere of Jubilee, which is mentioned in y Lawe, whereby this great deliuerance was figured.

i They approued and commended whatlouer he saide.

k Bestowe thy benefites vpon them, which appertaine more vnto thee.

John 4. 44.
l Their fidelitie stayed Christ from working miracles.

1. Kings 17. 9.
James 5. 17.

m He sheweth by examples, that God oftimes

preferreth the strangers to them of the houshold.

2. Kings 5. 14.
n Because they perceived that

the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for

his houre was not yet come.

Marth. 4. 13.
marke 1. 11.

Matth. 7. 29.
marke 1. 22.

p Full of dignitie and maiestie, which touched the heart of the auditors, and caused them to beare reuerence

to his wordes.

q That is, the motion of the deuill, or that was sormented with a very deuill.

which were in the other shippe, that they should come and helpe them, who came then, and filled both the shippes, that they did sink.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraide.

f He appointeth him to the office of an Apostle.

Marth. 8.2.
marke 1.40.

g Hereby he sheweth them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not beleue Christ.

Leuit. 14.4.

Mat. 9.2.
marke 2.3.

h Christ toucheth the principall cause of all our euils.

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgive sinnes.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For he was utterly astonished, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James & John the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Fearing not: from henceforth thou shalt catch men.

11 And when they had brought 8 ships to land, they forooke all, and followed him.

12 ¶ Now it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but hee, sayeth he, and sheweth thy selfe to the s. ¶ Quert, and offer for thy cleansing, as Moses hath commaunded, for a witnesse vnto them.

15 But to much more went there a faine abroad of him, and great multitudes came together to heare, and to bee healed of him of their infirmities.

16 But hee kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and doctours of the Lawe late by, which were come out of euery towne of Galilee, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then behold, men brought a man lying in a bedde, which was taken with a pailie, and they sought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, because of the presse, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he saw their faith, he sayd vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharisees began to thinke, saying, Who is this that speaketh blasphemies: Who can forgive sinnes, but God onely?

22 But when Iesus perceiued their thoughtes, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authoritie to forgive sinnes in earth, (he sayde vnto the sicke of the pailie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before

them, and tooke by his bed wherupon hee lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ And after that he went forth and sawe a Publiane named Leui, sitting at the receite of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publianes, and of other that late at table with them.

30 But they that were Scribes & Pharisees among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publianes and sinners?

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they sayd vnto him, Why do the disciples of Iohn fast often, & pray, and the disciples of the Pharisees also, but thine eate, and drinke?

34 And he said vnto them, Can ye make the children of y wedding chamber to fast, as long as the bridegome is with them?

35 But the dayes wil come, euen when the bridegome shall bee taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto the parable, No man putteth a piece of a newe garment into an olde vessell: for then the newe renteth it, & the peece taken out of the newe, agreeth not with the olde.

37 ¶ No man putteth new wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perishe.

38 But newe wine must be putted into new vessels: so both are renewed.

39 Also no man that drinketh olde wine, straightway desireth new: for he saith, The olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence, and his owne, as touching the breach of the Sabbath, 12. After watching and prayer hee cleareth his Apostles. 18 He heareth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyde hypocrisie.

A. ¶ It came to passe on the seconde Sabbath, after the first, that hee went through the corne fieldes, and his disciples plucked the eares of corne, and did eat, and rubbe them in their hands.

2 And certaine of the Pharisees sayde vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Haue yee not read this, that David did when hee him selfe was an hungred, and when hee him selfe was an hungred, and

107. above our request, Marth. 9.9. marke 2.14. 107. Matthewes

1. Tim. 1.15. k Which seeme to be righteous, and yet are but hypocrites. Marth. 9.14. marke 2.18. 4 Greeke, make prayers. l The friends and familiars of Christ: and hereby by Iesus Christ declarerh that hee wil not burden his, before that hee hath made them able to beare. m Reade Marth. 9.17. n He admoniseth the not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselves to one thing, to condemn another, which is better.

Marth. 9.20. marke 2.23. a Those feastes which continued many dayes, as the Passouer, &c. the feast of Tabernacles, had two Sabbathes: the first day of the feast, and the last. 1. Sam. 25.6.

Exo. 29. 3. *leuit.*
8. 21. & 24. 9.
b Having power
to dispense with,
and qualifie the
keeping of the
Sabbath and o
ther ceremonies,
Math. 12. 9.
mark. 3. 1.
For a person.
Mat. 10. 1.
mar. 3. 13. & 6 7
chap. 9. 1.
c According to
the similitude of
the twelve
Patriarks of
whome the
Church of God
is sprung.
d Ambassadors
or messengers
whom he had
elected before,
but now injoy
neth them their
charge.
For champion.
Mat. 5. 3.
e They that are
humble & sub
mit themselves
willingly to obey
God.
IJa. 65. 13.
IJa. 61. 3.
Mat. 5. 11.
f He meaneth
excommunication
on which also
he calleth pur
ging out their
names: S. Iohn
calleth it casting
out of the Syna
gogue: S. Paul,
deliueing to Sa
tan, which pu
nishment as it is
most terrible
when it is iustly
executed, so is it
comfortable to
the godly when
they are cast
out of wicked
mens company,
as the Prophet
declareth, Psa.
11. 1.
g The worde
signifieth to
scape for ioy,
or to shewe
mirth by out
ward gesture,

they which were with him,
2. How he went into the house of God,
and tooke, and ate the shewe bread, & gaue
also to them which were with him, which
was not lawfull to eat, but for the * Priests
only?
5 And he sayde vnto them, The sonne of
man is * also Lord of the Sabbath day.
6 * It came to passe also on another
Sabbath, that he entred into the Syna
gogue and taught, and there was a man,
whose right hand was dried vp.
7 And the Scribes and Pharisees wat
ched him, whether hee would heale on the
Sabbath day, that they might finde an ac
cusation against him.
8 But hee knewe their thoughts, and
sayde to the man which had the withered
hand, Arise, and stand by in the middes.
And he arose, and stood vp.
9 Then sayde Iesus vnto them, I will
asse you a question, Whether it is lawfull
on the Sabbath dayes to do good, or to doe
euill: to save life, or to destroy it?
10 And hee beheld them all in compas
se, and sayde vnto the man, Stretch forth
thine hand. And he did so, & his hand was
restored againe, as whole as the other.
11 Then they were filled full of mad
nesse, and communed one with another,
what they might doe to Iesus.
12 And it came to passe in those dayes,
that hee went into a mountaine to pray,
and spent the night in prayer to God.
13 * And when it was day, hee called his
disciples, and out of them he chole 12 welue,
which also hee called 12 Apostles.
14 (Simon whome he named also Pe
ter, and Andrew his brother, James and
Iohn, Philippe, and Bartlemewe:
15 Matthewe, and Thomas: James
the sonne of Alphaeus, and Simon called
Zelotes:
16 Judas James brother, and Judas
Iscariot, which also was the traitour.)
17 Then hee came downe with them, and
stoode in a plaine place, with the compa
nie of his disciples, and a great multitude
of people out of all Iudea, and Ierusalem,
and from the sea coast of Tyrys & Sidon,
which came to heare him, and to be healed
of their diseases,
18 And they that were vexed with foule
spirits, and they were healed.
19 And the whole multitude sought to
touch him: for there went vertue out of
him, and hee healed them all.
20 * And hee lifted vp his eyes vpon
his disciples, and said, Blessed be ye e poore:
for yours is the kingdome of God.
21 * Blessed are ye that hunger now: for
ye shall bee satisfied: Blessed are ye that
weepe now: for ye shall laugh.
22 * Blessed are ye when men hate you,
and when they separate you, and reuile
you, and put out your name as euill, for the
Sonne of man sake.
23 Reioyce ye in that day, and be glad:
for behold, your reward is great in heauen:
for after this manner their fathers did to
the Prophets.

24 * But wee be to you that are rich: for
ye haue receiued your consolation.
25 * Wee be to you that are full: for ye
shall hunger. Wee be to you that now
laugh: for ye shall weep and weepe.
26 * Wee be to you when all * men speake
well of you: for so did their fathers to the
false prophets.
27 * But I say vnto you which heare,
Loue your enemies: do well to them which
hate you.
28 Bless them that curse you, and pray
for them which hurt you.
29 * And vnto him that smiteth thee on
the one cheeke, offer also the other: * and
him that taketh away thy cloke, forbid not
to take thy coat also.
30 Come to euery man that asketh of
thee: and of him that taketh away thy
goods, * aske them not againe.
31 * And as ye would that men shoulde
doe to you, so doe ye to them likewise.
32 * For if ye loue them which loue you,
what thanke shall ye haue: for euen the
sinners loue those which loue them.
33 And if ye doe good for them which
doe good for you, what thanke shall ye
haue: for euen the sinners doe the same.
34 * And if ye lend to them of whome ye
hope to receiue, what thanke shall ye haue:
for euen the sinners lende to sinners, to re
ceiue the like.
35 * Wherefore loue ye your enemies, & do
good, & lend, * looking for nothing againe,
and your reward shall bee great, and ye
shall be the children of * the most High: for
he is kind vnto the vnkind, and to the euill.
36 Bee ye therefore mercifull, as your
Father also is mercifull.
37 * Judge not, and ye shall not be iud
ged: condemne not, and ye shall not bee con
demned: forgive, and ye shall be forgiven.
38 Give, and it shall bee giuen vnto you:
* a good measure, pressed downe, shaken to
gether, and running out, shall men giue into
your bosome: for to what measure ye mete,
with the same shall men mete to you againe.
39 And hee spake a parable vnto them,
* Can the blinde leade the blinde: shall they
not both fall into the ditch?
40 * The discipple is not above his mas
ter: but whosoever will be a perfitte disci
ple, shall be as his master.
41 * And why seekest thou a mote in
thy brothers eye, and considerest not the
beame that is in thine owne eye?
42 Either how canst thou say to thy
brother, Brother, let me pull out the mote
that is in thine eye, when thou seekest not
the beame that is in thine owne eye? Hyp
ocrite, cast out the beame out of thine
owne eye first, and then shalt thou see per
fectly, to pull out the mote that is in thy
brothers eye.
43 * For if it is not a good tree that bring
eth forth euill fruit: neither an euill
tree, that bringeth forth good fruit.
44 * For euery tree is knowne by his
owne fruit: for neither of thornes gather
out * least fault in their brother. Mar. 7. 17. Mat. 12. 33. Mar. 7. 16.

Amos 6. 1.
ecclus. 31. 8.
h That put your
trust in your ri
ches, and forget
the life to come.
IJa. 65. 13. 14.
i Signifying them
that lue at ease,
and after the
pleasures of the
flesh.
k He reprobeth
ambition and
vaine glory, wher
as men goe about
by all meanes to
get fauour, and
worldly pompe.
Mat. 5. 44.
Mat. 5. 39.
l Rather endure
more iniurie then
revenge your
selues.
1. Cor. 6. 7.
m Be not so care
full for the losse
of thy goods, y
thou shouldest
be discouraged
to serue God.
Mat. 7. 12.
rob. 4. 15.
Math. 5. 46.
n They are com
monly called sin
ners, which are
of a wicked life,
and without all
feare of God.
Mat. 5. 42.
dmt. 15. 8.
o Not onely not
hoping for pro
fite, but to lose
the stocke and
principall, for as
much as Christ
bindeth him
selfe to repay
the whole with
a most liberrall
interest.
Mat. 5. 45.
Mat. 7. 1.
Mat. 7. 2.
marke 4. 24.
Mat. 15. 14.
Mat. 10. 24.
Iohn 13. 16.
15. 20.
Mat. 7. 3.
p He reprobeth
the hypocritie
of such as winke
at their owne
horrible faults,
and yet are too
curious to spie
men

q The name and title are nothing worth to prove that a man is sent of God, except in effect he shew the same.

Matth. 7. 21.

rom. 3. 13.

James 1. 22.

r He speaketh not only to the false Prophets, but to all false Pastors, hirelings and hypocrites.

men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me Master, Master, and doe not the things that I speake?

47 Whosoever commeth to me, and heareth my wordes, and doeth the same, I will shewe you to whom he is like.

48 He is like a man which built an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by & by: and the fall of that house was great.

CHAP. VII.

2 He healeth the captaines seruants. 11 He rayseth vp the widowes sonne fro death to life. 19 He answereth the disciples whom John Baptist sent vnto him. 24 He commendeth John. 31 And reproacheth the Iewes for their vnfaithfulness. 36 He exareth with the Pharisee. 37 The woman washeth his feete with her teares, and he forgiveth her finnes.

When he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to dye, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthe that he should doe this for him.

5 For he loueth, layde they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not far from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthe that thou shouldest enter vnder my rooffe.

7 Wherefore, I thought not my selfe worthe to come vnto thee: but I lay the worde, and my seruant shall be whole.

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not founde so great faith, no nor in Israel.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a cite called Iam, and ma-

ny of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the cite, beholde, there was a dead man layed out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the cite was with her.

13 And when the Lord sawe her, he had compassion on her, and saide vnto her, Woepe not.

14 And he went and touched the coffin, (and they that bare him, stood still) and he said, & Dying man, I say vnto thee, Arise.

15 And he that was dead, late vp, and beganne to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 So John called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shouldest come, or shall we waite for another?

20 And when the men were come vnto him, they said, John Baptist hath sent vs vnto thee, saying, Art thou he that shouldest come, or shall we waite for another?

21 And at that time he cured many of their sicknesses, and plagues, & of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered, and saide vnto them, Goe your wayes and shewe John what thinges ye haue seene and heard: that the blinde see, the deafe heare, the Lepers are cleansed, the dead raise againe, and the poore receiue the Gospell.

23 And blessed is he, that shall not see offended in me.

24 And when the messengers of John were departed, he began to speake vnto the people, of John, what went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, & fine delicately, are in kings houses.

26 But what went yet forth to see? A Prophet? yea, I say to you, and greater than a Prophet.

27 This is hee of whome it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then John, among them that are begotten of women: neuertheless, he that is the least in the kingdoms of God, is greater then he.

29 Then all the people that heard, & the Publicanes, justified God, being baptized with the Baptisme of John.

|| Or, here,

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establish, and restore them.

i To wit, the Messias, and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ. l Such as feel their owne miserie and wretchednesse.

|| Or, the Gospel is preached to the poore.

m That shal persseuere and not shrinke backe for any thing that can come vnto them.

n Reade Math. 11. 7.

Mala. 3. 1.

|| Or, Angell.

|| Or, borne.

o They prayed him as iust, faithfull, good & mercifull, so that the fruit of their baptism appeareth in them: p This word comprehendeth the whole doctrine that Iohn taught.

Matth. 8. 5.

a It might be that this captain did lie with his garrison in Capernaum.

b In building them a temple for their assemblies, he shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Or, commad by a word onely that it to be.

e He commendeth this heathen captaine because he asseureth himselfe vpon Christs word alone.

f Which was a towne of Galilee in the tribe of Issachar not farre from Tiberias.

q Meaning, to their owne condemnation, or as some read, with themselves, because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 21. 46. *Mar. 11. 16.*
 r The songs of little children are sufficient to condemn the Pharises & such like.
 s Loueth according to the fashion of other men.
 t He sheweth that the wicked, although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospel.
Mar. 14. 3.
Mar. 15. 40.
John 11. 2.

30 But the Pharises and the expounders of the Lawe despised the counsell of God against themselves, and were not baptized of him.
 31 * And the Lord said, Whereunto shal I liken the men of this generation? & what thing are they like vnto?
 32 They are like vnto children sitting in the market place, & crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.
 33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.
 34 The sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, & a drinker of wine, a friend of Publicanes and sinners.
 35 But wifedome is iustified of all her children.
 36 * And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.
 37 And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a bosome of oymment.
 38 * And shee stoode at his feete behinde him weeping, and began to washe his feete with teares, and did wipe them with the haire of her head, and kissed his feete, and anoynted them with the oymment.
 39 Now when the Pharise which hade him, sawe it, he spake within himselfe, saying, If this man were a prophet, he would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.
 40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he saide, Water, lay on.
 41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty.
 42 When they had nothing to pay, hee forgave them both. Which of them therefore, tell me, will loue him most?
 43 Simon answered, and said, I suppose that he, to whome hee forgave most. And he saide vnto him, Thou hast truly iudged.
 44 Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haire of her head.
 45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feete.
 46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with oymment.

47 Wherefore I say vnto thee, Many sinnes are forgiven her: for shee * loueth much. To whome a little is forgiven, hee doeth loue a little.
 48 And hee said vnto her, Thy sinnes are forgiven thee.

e This great loue is a signe that she felt her selfe much bound vnto Christ, who had forgiven her so many sinnes.

49 And they that sate at table with him, began to say within themselves, Why is this that euen forgiveth sinnes?
 50 And he said to the woman, Thy faith hath laued thee: go in * peace.

x The peace of conscience cometh onely of faith.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the feede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuals enter into the herds of swine. 41 He healeth the sicke woman, and Lazarus daughter.

And it came to passe afterwarde, that A hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, & the twelve were with him.

2 And certaine women, which were healed of euill spiritess, and infirmities, as * Mary which was called Magdalene, out of whome went seven deuils.

Mar. 16. 9.

3 And Iosanna the wife of Chusa De- robes steward, and Sanna, and many other which ministered vnto him of their substance.

4 * Now when much people were gathered together, and were come to him out of all citie, he spake by a parable,

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perseverance, which prouoed their knowledge to be of God.

5 A sower went out to sow his feede, and as he sowed, some fell by the way side, and it was troden vnder foote, and the fowles of heauen deuoured it vp.

b Or, to them. *Mar. 13. 3.*
mar. 4. 1, 2.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes spang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundred fold. And as hee saide these things, he cryed, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding, what parable that was?

b That is, to vnderstand, and beleue these things.

10 And he said, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other in * parables, that when * they see, they should not see, & when they heare, they should not vnderstand.

c Which word is heretaken for an obicure or darke saying. *Isa. 6. 9. mar. 13.*

11 * The parable is this, The feede is the worde of God.

Isa. 6. 9. mar. 13.
14. mar. 4. 12, 16.
12. 40. act. 28. 16
rom. 11. 8.
Mar. 13. 18.
Mar. 4. 15.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the worde out of their heartes, least they should beleue, and be laued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while * beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous lining, and bring forth no fruit.

d That is, acknowledge, and consent to the word, and also reuerence it.
 e When they turne home to their affaires.

15 But that which fell in good ground, are they which with an honest and good heart heare

Chap. 11. 33. mar. 5. 1. mar. 4. 21.

Christ warneth his to doe good with their light, which they haue receiued, and to see it forth before all mens faces.

|| Or, bedde,

Chap. 12. 2. matt.

10. 16. mar. 4. 22.

Matt. 13. 12. and

25. 29. mar. 4. 25.

chap. 19. 24. 26.

g. Such to him-

selfe, and to o-

thers.

Matth. 12. 46.

marke 3. 31.

|| Or, kynfolke.

h. The spirituall

kindred is to be

preferred to the

caruall and natu-

rall, forasmuch

as thereby of

many we are

made one, con-

fessing together

one God, one

sayth, and one

baptisme, louing

God aboue all

things, and our

neighbours as

our selues.

Mar. 8. 23. mar.

4. 36.

i. The word sig-

nifieth a deepe

or found sleepe.

Mar. 8. 28. mar.

5. 1.

k. Satan is tor-

mented where

Christ is present.

|| Or, many a day

agone.

l. The word sig-

nifieth to be in-

forced with vio-

lence, as an horse

when he is spur-

red.

m. A legion, as

witeth Vegeti-

us, contained

6000. footmen,

and 732. horse-

men: but here it

is taken for an

uncertaine and

infinite number.

n. That is, to

depart, that they

could doe no

harme: and this

word, Chap. 16. 23. is called hell, where the devils are chained in the obscuritie of darknesse, 1. Pet. 2. 4.

heare the word, and keepe it, & being fourth fruit with patience.

16 ¶ And a man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the stable, but setteth it on a candlesticke, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knownen, and come to light.

18 Take heede therefore howe ye heare: * for whosoever hath, to him shall be giuen: and whosoever hath not, from him shall be taken euen that, which is it seemeth that he hath.

19 ¶ Then came to him his mother & his brethren, and coulde not come nere to him for the people.

20 And it was told him by certaine which sayd, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, & sayd vnto them, My mother, and my brethren are * these which heare the word of God, and do it.

22 ¶ And it came to passe on a certaine day, that hee went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell * asleepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in icopardie.

24 Then they went to him, and awoke him, saying, Master, Master, wee perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee sayde vnto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Gala-

11. 27 And as hee went out to lande, there met him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when hee sawe Iesus, hee cryed out, and fell downe before him, and with a loud voyce sayd, What haue I to doe with thee, Iesus the sonne of God, the most high? I beseech thee * torment me not.

29 For hee commanded the foule spirit to come out of the man: (for * oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bandes, and was * carped of the deuill into wildernesses.)

30 ¶ Then Iesus asked him, saying, What is thy name? And hee sayde, * Legion, because many deuils were entered into him.

31 And they besought him, that he would not command them to go out into the * deepe.

32 And there was there by, an heard of

many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of the man, and entered into the swine: & the herbe was caried with violence from a steepe downe place into the lake, and was choked.

34 ¶ When the herdsmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 ¶ Then they came out to see what was done, and came to Iesus, and founde the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were a trayde.

36 ¶ They also which sawe it, tolde them by what meanes hee that was possessed with the deuill, was healed.

37 ¶ Then the whole multitude of the countrey aboue the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 ¶ Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 ¶ Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached throughout all the * citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the * Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, a- bout twelue yeeres of age, and she lay a dying. (And as he went, the people thronged him.)

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any:

44 ¶ When she came behind him, she touched the * hemme of his garment, and immediatly her issue of blood staid.

45 ¶ Then Iesus staid, & who is it that hath touched mee? ¶ When euery man denied, Peter sayd and they that were with him, Master, the multitude thrust thee, and treade on thee, and layeth thou, Who hath touched me?

46 And Iesus sayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 ¶ When the woman sawe that she was not hidde, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he sayd vnto her, Daughter, be of good comfort: thy * faith hath made thee whole: goe in peace.)

o Christ knewe that hee should better serue him being absent, then with him.

p This was his owne citie called Gadara, which was in the coun-

trety of Decapoli-

lis, and therefore Luke dissenteth not from Ma-

rke who writeth that he preached in Decapolis.

Mat. 9. 18. mar. 5. 22.

q Of the congrega-

tion of the leues.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

s Christ doeth not impute vnto vs the weakenes of our faith, but doeth accept it as though it were perfect.

49 While he yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: Dileafe not the master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shall be made whole.

51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, & tooke her by the hand, and cryed, saying, Dauter, arise.

55 And her spirit came againe, & the rose straightway: and he commaunded to giue her meat.

56 Then her parents were astonied: but he commaunded them that they should tell no man what was done.

CHAP. IX.

2 He fendeth out the twelve Apostles to preach.

7 Herode beareth tell of him. 12 He feedeth five thousand men with five loaves, and two fishes.

19 Divers opinions of Christ. 28 He transfigureth himselfe upon the mount. 42 He deliuereth the possessed, and teacheth his disciples to be lowly.

54 They desire vengeance, but he reproveth them.

Then ^The called he the twelve disciples together, and gaue them power & authoritie ouer all devils, and to heale diseases.

2 * And he sent them to preach the kingdom of God, and to cure the sicke.

3 And he sayd to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor shooe, neither haue two coats.

4 And whatsoeuer house yee enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye go out of that cite, shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of Iohn, that Iohn was risen againe from the dead.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herode sayde, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they told him what great things they had done. * Then he tooke them, and went aside into a solitary place, neere to the cite called Bethsaida.

11 But when the people knewent, they followed him: and hee perceiued them, and brake vnto them of the kingdom of God, and healed them that had neede to be healed.

12 * And when the day began to wane away, the twelve came, and said vnto him,

Send the people away, that they may goe into the townes and villages round about, and ledge, and get meate: for wee are here in a desert place.

13 But hee sayde vnto them, ¶ Giue yee them to eate. And they sayde, Wee haue no more but five loaves and two fishes, except wee should goe, and buy meate for all this people.

14 For they were about five thousand men. Then he sayde to the disciples, Canne they to sit downe by fittes in a companie.

15 And they did so, and caused all to sit downe.

16 Then he tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, ¶ At home say the people that I am?

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whome say ye that I am? Peter answered, & sayd, The Christ of God.

21 And he warned, & commaunded them, that they should tell that to no man.

22 Saying, * The Sonne of man must suffer many things, and be reprobued of the elders, and of the hie Priests and Scribes, and be slain, and the third day rise againe.

23 ¶ And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse a dayly, and followe me.

24 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 For what aduantage it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the father, and of the holy Angels.

27 ¶ And I tell you of a veritie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and James, and went vp into a mountain to pray.

29 And as he prayed, the fashion of his countenance was changed, & his garment was white and glittered.

30 And beholde, two men talked with him, which were Moses and Elias.

31 Which appeared in glory, and told of his departing, which hee should accomplish at Ierusalem.

32 But Peter and they that were with him,

d Christ forsaketh not them that follow him, but fendeth them sufficient reliefe.

e Iohn saith, he gaue thanks, Iohn 6. 11.

Matth. 16. 13. Marke 8. 27.

f For he knewe best his convenient time which was appointed for him to be manifested.

Matth. 17. 22. Marke 8. 31. Chap. 14. 27. Mat. 10. 38. & 16. 24.

g For as one day followeth another, so doeth one crosse followe in the necke of an other.

Chap. 17. 33. Mat. 10. 39. & 16. 25. Matth. 8. 38. 2. Tim. 3. 12.

h Established and enlarged by the teaching of the Gospell.

Matth. 17. 8. Marke 9. 2.

i That is, what issue he should haue, and howe he should die.

t Meaning, the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

x He meaneth thoe which he found in the house.

Mat. 10. 1. Mat. 3. 1. and 6. 7. Mat. 10. 7. 3. mar. 6. 8.

a To the end they might do their charge with greater diligence when they had nothing to let them.

b Or yods.

c Hee will'them not to tary long, but to preach from towne to towne.

Act. 13. 51. chap. 10. 11.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefites which are vnworthy that one should receiue any thing at their hands.

Matth. 14. 1. mar. 6. 14.

Matth. 6. 30. Matth. 14. 13. mar. 6. 31.

Mat. 14. 15. mar. 6. 35. Iohn 6. 5.

him, were heauie with sleepe, and when they awoke, they saue his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he sayd.

34 While hee thus spake, there came a cloud, & ouershadowed them, & they feared when they were entering into the cloude.

35 And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly he cryeth, and he traueyl him, that hee cometh, and with much paine departeth from him, when he hath banded him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse, and crooked, how long now shall I bee with you, and suffer you! bring thy sonne hither.

42 And while hee was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vnclane spirit, and healed the childe, and deliuered him to his father.

43 And they were all amazed at the mightie power of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

44 Marke these wordes diligently: for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceiue it, and they feared to aske him of that word.

46 And when there arose a disputation among them, which of them should be the greatest.

47 When Iesus saue the thoughtes of their hearts, he tooke a little childe, & set him be him.

48 And said vnto them, Whosoener receiveth this little childe in my Name, receiveth me: and whosoever shall receiue mee, receiveth him that sent me: for he that is least among you all, he shall be great.

49 And Iohn answered and saide, Master, we saue one casting out devils in thy Name, and we forbid him, because he followeth thee not with vs.

50 Then Iesus saide vnto him, Forbidde him not: for he that is not against vs, is with vs.

51 And it came to passe, when the dayes were accomplished, that he should be receiued vp, he seled himselfe fully to go

to Ierusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his behaviour was, as though hee would goe to Ierusalem.

54 And when his disciples, James and Iohn: were it, they saide, Lord, wilt thou that we commaunde, that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and saide, Ye knowe not of what spirit ye are.

56 For the sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 And it came to passe that as they went in the way, a certaine man said vnto him, I will follow thee, Lord, whithersoever thou goest.

58 And Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nests, but the Sonne of man hath not whereton to lay his head.

59 But he layd vnto another, Followe me. And the same sayd, Lord, suffer me first to goe and bury my father.

60 And Iesus sayde vnto him, Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus sayd vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

By dead, hee meaneth those that are vnprofitable to serue God.

x To be hindred, or entangled with respect of any worldly commodity, or stayed to goe forward for any paye, or trouble.

C H A P. X.

1 He sendeth the seruants before him to preach, and giveth them a charge how to behaue themselves.

13 Hee threatneth the obstinate. 21 Hee giueth thanks to his heavenly father. 25 He answereth the

Scribe that tempted him, 33 And by the example of the Samaritane sheweth who is a mans neighbor.

38 Martha receiveth the Lord into her house. 40 Marie is seruant in bearing his word.

After these things, the Lord appoynted other seruantes alio, and sent them, two and two before him into euery citie and place, whither hee himselfe shoulde come.

2 And he sayde vnto them, * The harvest is great, but the labourers are fewe: a pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 Goe your wayes: behold, I send you forth as lambs among wolves.

4 Beare no bag, neither scrip, nor shoes, * and salute no man by the way.

5 And into whosoever house ye enter, e

Not that they shall hurt you, but that you shall bee persecuted by my prouidence. 2. King. 4. 29. d Hee willet that they shoulde dispatch this iourney with diligence, not occupying themselves about other duties. Math. 10. 2. marke 6. 10.

q Or, face, or apparell: for they knewe he was a Jewe, and as touching the Samaritanes opinion of

the Temple, see Iohn 4. 20, also

they hated the Jewes, because they differed from them in religion.

2. King. 1. 10. f We reproveth their rash and carnall affection,

which were not led with Elias spirit.

Marth. 8. 19. f We must not follow Christ for riches and commodities, but pre-

pare our selues to pouertie, and to the crosse by his example.

c That is, till he be dead, and haue done my dutie to him in burying him.

u We may not follow what seemeth best to vs, but only Gods calling: and here

to serue God.

x To be hindred, or entangled with respect of any worldly commodity, or stayed to goe forward for any paye, or trouble.

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k For other-
ways they had
not bene able to
comprehend his
great mysterie.

Mat. 3. 17.
marke 1. 11.

l They concealed
it till Christes
resurrection, as
Marke writeth.

Marth. 17. 14.
marke 9. 17.

m Under the co-
lour that his dis-
ciples could not
heale the sicke
man, he repro-
ueth them, which
would haue di-
minished his
authoritie.

n Grecke, put
these words into
your eares.

o They were so
blinded with this
opinion of Christ
should haue a
temporall king-
dome, that they
would not vnder-
stand when he
spake of his
death.

Marth. 18. 1.
mar. 9. 33. 34.

Mar. 9. 38.

p Forasmuch as
he leteeth vs not,
& God is glorified
by his occa-
sion.

q Of his death,
whereby he was
exalted.

e It was their
maner of saluta-
tion, whereby they
wished health &
felicitie.

f Which loueth
the doctrine of
peace and of the
Gospell,

Dem. 24. 14. 15.
math. 10. 10.
1 Tim. 5. 18.

g He would not
cheat they should
tary long in one
towne, neither
yet be careful
to change their
lodging.

h Doubt not to
receiue nourish-
ment of them,
for whom you
trauaile.

Mat. 10. 14.
chap. 9. 5. 47. 13.
51. and 18. 6.

i God did pre-
sent himselfe vn-
to you by his
messengers, and
would haue reig-
ned ouer you.

Mar. 11. 21.
k Which were
the signes of re-
pentance.

l The mo bene-
fices that God
bestoweth vpon
any people, the
more doeth their
ingratitude de-
serue to be pu-
nished.

Mat. 10. 40.
John 13. 20.

m The power of
Satan is beaten
downe by the
preaching of the
Gospell.

Jo. 8. in his mind.
n He attributeth
it to the freee-
lection of God,
that the wise and
worldlings know
not the Gospell,
and yet the poore
hale people vn-
derstand it.

o Christ is our
onely meane to
receiue Gods
mercies by.

p Therefore we
must esteeme
him as the Fa-
thers voyce hath taught vs, and not according to mans iudgement.

q In whome we see God as in his liuely image, *Math. 13. 16.*

first say, *Peace be to this house.

6 And if the forme of peace bee there,
your peace shall rest vpon him: if not, it
shall turne to you againe.

7 And in that house tary still, eating and
drinking such things as by them shall belee
before you: * for the labourer is worthe of
his wages, Doe not froms house to house.

8 But into whatsoeuer citie ye shall en-
ter, if they receiue you, * eate such things
as are set before you,

9 And heale the sicke that are there, and
say vnto them, The kingdome of God is
come neere vnto you.

10 But into whatsoeuer citie ye shall en-
ter, if they will not receiue you, goe your
wayes out into y^e streetes of the same, & say,

11 Euen the very dust, which cleauech on
vs of your citie, we wipe off against you:
notwithstanding knowe this, y^e the king-
dome of God was come neere vnto you,

12 For I say to you, that it shall be easi-
er in that day for them of Sodom, then for
that cite.

13 * Woe be to thee, Chorazin: woe bee
to thee, Bethsaida: for if the miracles had
bene done in Tyus and Sidon, which
haue bene done in you, they had a great
while agone repented, sitting in sackecloth
and ashes.

14 Therefore it shall be easier for Tyus,
and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art ex-
alted to heauen, shalt bee thrust downe to
hell.

16 ¶ * Ye that heareth you, heareth me:
and he that despiseth you, despiseth me: and
he that despiseth mee, despiseth him that
lent me.

17 ¶ And y^e leuentie turned againe with
loy, laying, Lord, euen the devils are subdu-
ed to vs through thy name.

18 And he said vnto them, I saw = Sa-
tan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to
tread on serpents, and scorpions, and ouer
all the power of the enemy, and nothing
shall hurt you.

20 Remember these, in this reioyce not, that
the spirits are subdued vnto you: but ra-
ther reioyce, because your names are writ-
ten in heauen.

21 ¶ That same houre reioyced Iesus
in the spirit, and said, I confesse vnto thee,
Father, Lord of heauen and earth, that
thou hast hid these things from the * wise
and learned, and hast reueiled them to
babes: euen so, Father, because it is pleased
thee.

22 Then he turned to his disciples, and
saide, All things are * giuen me of my Fa-
ther: & no man knoweth who the Sonne
is, but the Father: neither who the Father
is, saue the Sonne, and he to whome the
Sonne will reueile him.

23 ¶ And he returned to his disciples, &
saide secretly, * Blessed are the eyes, which
see that ye see.

24 For I tell you that many Prophets
and kings haue desired to see those things
which yee see, and haue not seene them: and
to heare those things which yee heare, and
haue not heard them.

25 ¶ * Then beholde, a certaine expou-
nder of the Law stood vp, and tempted him,
saying, Master, what shall I doe, to inhe-
rit eternal life?

26 And he said vnto him, What is writ-
ten in the Law? how readest thou?

27 And he answered, & said, * Thou shalt
loue thy Lord God with all thine heart, and
with all thy soule, and with all thy strenght,
and with all thy thought, * and thy neigh-
bour as thy selfe.

28 Then he said vnto him, Thou hast an-
swered right: this doe, and thou shalt liue.

29 But hee willing to iustifie himselfe,
said vnto Iesus, Who is then my neigh-
bour?

30 And Iesus answered, and said, A cer-
taine man went downe from Ierusalem
to Jericho, and fell among thornes, and
they robbed him of his raiment, and woun-
ded him, and departed, leauing him halfe
dead.

31 And by chance there came downe a
certaine * Priest that same way, and when
he sawe him, hee passed by on the other side.

32 And likewise also a Leuite, when hee
was come neere to the place, went and loo-
ked on him, and passed by on the other side.

33 Then a certaine * Samaritan, as he
ioyned, came neere vnto him, and when
he sawe him, he had compassion on him,

34 And went to him, and bounde by
his woundes, and powred in oyle and
wine, and put him on his owne beast, and
brought him to an Inne, and made prou-
ision for him.

35 And on the morowe when hee depa-
ted, hee tooke out * two pence, and gaue
them to the host, and sayde vnto him, Take
care of him, and whatsoeuer thou spendest
more, when I come againe, I will recom-
pense thee.

36 Which now of these three, thinkest
thou, was neighbour vnto him that fell a-
mong the thornes?

37 And he sayde, He that shewed mercie
on him. Then sayde Iesus vnto him, Goe,
and doe thou likewise.

38 ¶ Now it came to passe as they went,
that he entered into a certaine towne, and a
certaine woman named Martha, receiued
him into her house.

39 And shee had a sister called Marie,
which also sat at Iesus seete, and heard
his preaching.

40 But Martha was troubled about
much seruing, and came to him, and sayde,
Master, dost thou not care that my sister
hath left me to serue alone? bid her there-
fore, that she helpe me.

41 And Iesus answered, and sayd vnto
her, Martha, Martha, thou carest, and art
troubled about many things:

42 But one thing is needefull, Marie
hath chosin the good part, * which shall not
be taken away from her.

Mar. 12. 35.
Mar. 12. 28.

Dmt. 6. 5.

Leuit. 19. 18.

*Jo. 8. to approue
himselfe as iust.*
r For they coun-
ted no man their
neighbour, but
their friend.

(For so it see-
med to mans
iudgement, al-
though this was
so appointed by
Gods counsell and
providence.

t He pitifully no-
teth y^e great cru-
elty, which was
among this peo-
ple, and chiefly
the gouernours.

u This nation
was odious to the
Iewes.

x Which was a-
bout nine pence
of sterling mon-
ney.

y Helpe him that
hath neede of
thee, although
thou know him
not.

z For the forgot
the principall,
which was to
heare Gods
word.

a It was not
meete that shee
should haue bene
drawn from so
profitable a
thing, whereunto
she could not al-
wayes haue op-
portunities.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He dri-
ueth out a deuill, 15 and rebuketh the blasphemous
Pharisee. 28 He preferreth the spirituall cousin-
age. 29 They require signes and tokens. 37 He tea-
cheth with the Pharisee, and reprooueth the hypocrite
of the Pharisee, Scribes, and hypocrites.

And so it was, that as hee was praying
in a certaine place, when hee ceased, one
of his Disciples sayde vnto him, Master,
teach vs to pray, as John also taught his
disciples.

Matth. 6. 9.

2 * And he sayde vnto them, When yee
pray, say, Our Father, which art in heauen,
hallowed bee thy Name: Thy kingdome
come: Let thy will be done euen in earth, as
it is in heauen:

3 Our daily bread giue vs: for the day:

4 And I forgive vs our finnes: for euen
twice forgine euery man that is indebted to
vs: And lead vs not into temptation: but
deliuer vs from euill.

5 ¶ Whosoever he said vnto the, Which
of you shall haue a friend, and shall goe to
him at midnight, and say vnto him, Friend,
lend me three loaves:

6 For a friend of mine is come out of
the way to mee, and I haue nothing to let
before him:

7 And hee within should answer, & say,
Trouble me not: the doore is now shut, and
my children are with mee in bed: I cannot
rise and giue thee these.

8 I say vnto you, Though he would not
rise and giue him, because he is his friend,
yet doubtlesse because of his importunitie,
he would rise, and giue him as many as hee
needed.

9 * And I say vnto you, Atke, and it shal
be giuen you, seeke, and ye shall find: knocke,
and it shalbe opened vnto you.

10 For euery one that asketh, receiuerh:
and he that seeketh, findeth: & to him that
knocketh, it shalbe opened.

11 * If a sonne shall aske bread of any of
you that is a father, will hee giue him a
stone? or if he aske a fish, will hee for a fish
giue him a serpent?

12 Or if he aske an egge, will hee giue him
a scorpion?

13 If yee then which are euill, can giue
good giftes vnto your children, howe much
more shall your heavenly Father giue the
holy Ghost to them, that desire him?

14 ¶ Then he cast out a deuill which was
dumme: and when the deuill was gone out,
the dumme spake, and the people won-
dered.

15 But some of them sayde, Wee casteth
out deuils through Beelzebub the chiefe of
the deuils.

16 And others tempted him, seeking of
him a signe from heauen.

17 But hee knewe their thoughts, and
said vnto them, * Euery kingdome deuided
against it selfe, shall be desolate, and an house
deuied against an house, shall fall.

18 So if Satan alio bee deuied against
himselfe, howe shall his kingdome stand, be-
cause yee say that I cast out deuils through
Beelzebub?

a Or, euery day,
or as much as is
sufficient for
this day.

¶ Or, pardon.

b By this simili-
tude he teacheth
vs that we ought
not to be discour-
aged, if we ob-
taine not incon-
sistently that
which we de-
mand.

¶ Or, in passing by
the way.

¶ Or, importuncie.

Matth. 7. 7. and

21. 22. mar. 11.

24. ioh. 14. 13. &

16. 23. ian. 1. 5.

Matth. 7. 9.

c The chiefe-
st thing that we can
desire of God, is
his holy Spirit.

Matth. 12. 25.
mar. 3. 24. 25.

19 If I through Beelzebub cast out de-
uils, by whome doe your children cast
them out? Therefore shall they bee your
iudges.

20 But if I by the finger of God cast
out deuils, doubtlesse the kingdome of God
is come vnto you.

21 ¶ When a strong man armed keepeth
his palace, the things that hee possideth
are in peace.

22 But when a stronger then hee com-
meth vpon him, and ouercommeth him: he
taketh from him all his armour wherewith
he trusted, and deuendeth his spoiles.

23 Wee that is not with mee, is against
mee: and hee that gathereth not with mee,
scattereth.

24 ¶ When the vnclane spirit is gone
out of a man, hee walketh through dry pla-
ces, seeking rest: and when hee findeth
none, hee saith, I will returne vnto mine
house whence I came out.

25 And when he cometh, he findeth it
swept, and garnished.

26 Then * goeth hee, and taketh to him
seuen other spirits, worse then himselfe: and
they enter in, and dwell there, * so the last
state of that man is worse then the first.

27 ¶ And it came to passe as hee sayde
these things, a certaine woman of the com-
pany lifted vp her voyce, and said vnto him,
Blessed is the wombe that bare thee, and
the pappes which thou hast sucked.

28 But hee sayd, * Yea, rather blessed
are they that heare the worde of God, and
keepe it.

29 ¶ And when the people were gather-
ed thither together, he began to say, This
is a wicked generation: they seeke a signe,
and there shall no signe be giuen them, but
the signe of * Jonas the Prophet.

30 For as Jonas was a signe to the Ni-
nuites, so shall also the Sonne of man be
to this generation.

31 ¶ The Queene of the South shall rise
in iudgement, with the men of this genera-
tion, and shall condemne them: for she came
from the vnnorst parts of the earth to heare
the wisdom of Solomon, and behold, a
greater then Solomon is here.

32 The men of Ninue shal rise in iudge-
ment with this generation, and shall con-
demne it: for they * repented at the pre-
aching of Jonas: and behold, a greater then
Jonas is here.

33 ¶ So man lighteth a candle, & put-
teth it in a priue place, neiher vnder a
bushell: but on a candlestick, that they which
come in may see the light.

34 ¶ The light of the body is the eye:
therefore when thine eye is single, then is
thy whole body light: but if thine eye be
euill, then thy body is darke.

35 Take heed therefore to the light which
is in thee, be not darkened.

36 If therefore thy whole body shall be
light, hauing no part darke, then shall all

39. Jonas 1. 17. 1. King. 10. 1. 2. chro. 9. 1. Jonas 3. 5. Chap. 8. 16. mar. 5.
15. mark. 4. 21. Matth. 6. 22. ¶ Or, candle. ¶ Because it should
guide and leade the body, o Without spot or vice.

d That is to say,
your consciences,
e The finger of
God is taken for
the vertue and
power of God,
And the vertue of
the Father and
the Sonne is the
holy Ghost: for
so Matthew
doeth interpret
this place.
f The word sig-
nified an entrie
or porch before
an house.

¶ Or, as hee
saith, That doe
not wholly apply
themselues to de-
stroy the king-
dome of Satan,
cannot be coun-
ted to bee on
Christs side, but
are his aduer-
saries: how much
more is he against
him, that maketh
open warre with
him as Satan
doeth?

Matth. 12. 43.

h To the intent
that hee might
worke according
to his malicious
nature.

i More apt to
receiue him then
it was afore.

k If by infidelitie
we turne backe
from God, Satan
hath greater
power ouer vs
then hee had
before.

l Hee meaneth
an infinite num-
ber.

Heb. 6. 4. 2. pet.
2. 20.

m Christ gaue
her a priuy taunt
for that she o-
mitted the chiefe
prayer which was
due vnto him:
that was y they
are blessed in
deede to whome
hee communica-
teth himselfe by
his worde.

Matth. 12. 38.

39. mar. 5. 15. mark. 4. 21. Matth. 6. 22. ¶ Or, candle. ¶ Because it should
guide and leade the body, o Without spot or vice.

Matth. 23. 35.
 p **Q**uere here
 requireth two
 things: first, that
 we come truly
 by our meate &
 drinke; and next,
 that we distribute
 part to the poore:
 for charitie is the
 perfection of the
 Lawe.
 || *Or, of that that
 you haue.*
 || *Or, that which is
 iust and right.*
 q He would not
 breake the very
 least comman-
 dement before all
 things were ac-
 complished: but
 taught them to
 stick to the chie-
 fel, and not pre-
 ferre the inferi-
 or ceremonies
 which must
 quickly be a-
 bolished.
 Chap. 20. 46. mat.
 23. 6. mar. 12. 38.
 r **W**hole stinke
 and infection ap-
 peare not sud-
 denly.
 Acts 15. 10.
 s **W**hereby you
 keepe in remem-
 brance the exe-
 crable deedes of
 your fathers.
 t **Y**ou shew your
 selues as great
 hypocrites as
 were your Fa-
 thers, making
 men beleue ye
 honour God,
 when ye disho-
 nour him.
 u **T**hey were
 more curious to
 builde their
 graues then to
 followe their
 doctrine.
 || *Or, cruelly expel
 them.*
 Gene. 4. 8.
 2. Chron. 24. 21.
 x **B**ecause they
 were culpable
 of the same fault
 that their ance-
 sters were.
 y **T**hey hid and
 tooke away the pure doctrine,
 and the true vnderstanding of the
 Scriptures.

he light, euen as when a candle doeth light
 thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise be-
 longed him to dine with him: and he
 went in, and late downe at table.

38 And when the Pharise sawe it, hee
 marvelled that hee had not first washed be-
 fore dinner.

39 * And the Lord said to him, In decde
 ye Pharises make cleane the outside of the
 cup and of the platter: but the inward part
 is full of rauening and wickednesse.

40 Ye fooles, did not he that made that
 which is without, make that which is
 within also?

41 Therefore ¶ giue almes of || those
 things which are within, and behold, all
 things shalbe cleane to you.

42 But woe be to you, Pharises: for ye
 tithe the mint and the reue, and all maner
 herbes, and passe ouer || iudgement and the
 loue of God: these ought ye to haue done,
 and y not to haue left the other undone.

43 * Woe be to you, Pharises: for ye lone
 the hyppermost seates in the Synagogues,
 and greetings in the markets.

44 Woe be to you, Scribes and Phari-
 ses, hypocrites: for ye are as graues which
 appaere not, and the men that walke ouer
 them, perceiue not.

45 ¶ Then answered one of the expou-
 nders of the Lawe, & said vnto him, Master,
 thus saying thou puttest vs to rebuke also.

46 And he saide, Woe be to you also, ye
 interpreters of the Lawe: for ye * lade men
 with burdens grieuous to be borne, and ye
 your selues touch not the burdens with one
 of your fingers.

47 Woe be to you: for ye * builde the se-
 pulchres of the Prophets, and your fathers
 killed them.

48 ¶ Truly ye beare witness, and allowe
 the deedes of your fathers: for they killed
 them, and ye * build their sepulchres.

49 Therefore layd the wisdome of God,
 ¶ I will send them Prophets and Apostles,
 and of them they shall slay and || persecute.

50 ¶ That the blood of all the Prophets,
 shed from the foundation of the world, may
 be required of this generation.

51 ¶ From the blood of * Abel vnto the
 blood of * Zacharias, which was slaine be-
 twene the altar and the Temple: verely I
 say vnto you, it shall bee required of * this
 generation.

52 Woe be to you, ye interpreters of the
 Lawe: for ye haue ¶ taken away the key of
 knowledge: ye eentre not in your selues,
 and therein that came in, ye forbade.

53 And as hee layde these things vnto
 them, the Scribes and Pharises began to
 wge him sore, and to prouoke him to speake
 of many things,

54 Laying waite for him, and seeking
 to catch some thing of his mouth, whereby
 they might accuse him.

Name. 10. Blasphemy against the Spirit. 14 Not to
 passe our vocation. 15 Not to giue our selues to co-
 uetous care of this life, 32. Bus to righteousness,
 almes, watching, patience, wisdom, and concord.
 ¶ The meane time, there gathered toge-
 ther an innumerable multitude of peo-
 ple, so that they trode one another: and he
 began to say vnto his disciples first, Take
 heede to your selues of the leauen of the
 Pharises, which is hypocrisie.

2 * For there is nothing covered, that
 shall not bee reueiled: neither hid, that shall
 not be knowne.

3 Wherefore whatsoeuer ye haue spoken
 in darkenesse, it shall bee heard in the light:
 and that which ye haue spoken in the eare,
 in secret places, shall bee preached on the
 houles.

4 * And I say vnto you, my friends, Be
 not afraid of them that kill the body, and
 after that are not able to doe any more.

5 But I will forwarne you, whom ye
 shall feare: feare him which after hee hath
 killed, hath power to cast into hell: yea, I
 say vnto you, him feare.

6 Are not five sparrowes bought for two
 farthings, and yet not one of them is forgot-
 ten before God?

7 Yea, and all the haire of your head
 are numbered: feare not therefore: ye are
 more in value then many sparrowes.

8 * Also I say vnto you, Whosoever shall
 confesse mee before men, him shall the sonne
 of man confesse also before the Angels of
 God.

9 But he that shal denie me before men,
 shalbe denied before the Angels of God.

10 And whosoever shall speake a worde
 against the Sonne of man, it shalbe forgiven
 him: but vnto him, that ¶ shall blas-
 pheme the holy Ghost, it shall not bee for-
 giuen.

11 * And when they shall bring you vnto
 the Synagogues, & vnto the rulers & prin-
 ces, take no thought howe, or what thing
 ye shall answer, or what ye shall speake.

12 ¶ For the holy Ghost shall teach you in
 the same || howe, what ye eught to say.

13 And one of the company layde vnto
 him, Master, bid my brother diuide the in-
 heritance with me.

14 And hee layde vnto him, Man, who
 made me a iudge, or a diuider ouer you?

15 Wherefore he layd vnto them, Take
 heed, and beware of couetousnesse: ¶ for
 though a man haue abundance, yet his life
 standeth not in his riches.

16 And hee put forth a parable vnto
 them, saying, The || ground of a certaine rich
 man brought forth fruites plentifully.

17 Therefore he thought vnto himselfe,
 saying, What shall I doe, because I haue
 no roume, where I may lay by my fruites?

18 And hee sayd, ¶ This wil I doe, I wil
 pull downe my barnes, and builde greater,
 and therein wil I gather all my fruites, and
 my goods.

19 And I wil say to my soule, Soule,
 ¶ thou hast much goods layde by for many
 yeeres: linc at ease, eat, drinke, and take
 thy pastime.

Matth. 16. 5, 6.
 marke 8. 14.

Matth. 10. 26.
 marke 4. 22.

a. Openly, that
 all men may
 heare.
 Matth. 10. 28.

Chap. 9. 26. mat.
 10. 32. mar. 8.
 38. 2. 1. sm. 1. 12.
 b He that shall
 resist against the
 worde of God
 purposely, and
 against his con-
 science.

Matth. 10. 19.
 marke 13. 11.
 c Bee not so
 doubtfull that
 you should be
 discouraged or
 distrust.

|| *Or, moment.*
 d Christ chiefly
 came to be iudg-
 ed, and not to
 iudge: notwith-
 standing he wil-
 leth the Christi-
 ans to be iudges
 and decide con-
 trouersies be-
 twix their bre-
 thren, 1. Cor. 6. 1.
 e Christ cōdem-
 neth the arrogan-
 cie of the rich
 worldlings, who
 as though they
 had God locked
 vp in their cof-
 fers and barnes,
 set their whole
 felicitie in their
 goods, not consi-
 dering that God
 gaue them life,
 and also can take
 it away when he
 will.

|| *Or, countrey.*
 Eccles. 1. 1, 9.

20 But God sayde vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to him selfe, and is not rich in God.

22 And hee spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what yee shall eat: neither for your body, what yee shall put on.

23 The life is more then meate: and the body more then the raiment.

24 * Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barnie, and yet God feedeth them: howe much more are ye better then foules?

25 And which of you by taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 * Consider the lilies how they grow: they labour not, neyther spinne they: yet I say vnto you, that Solomon him selfe in all his royaltie was not clothed like one of these.

28 If then God do clothe the grasse which is to day in the field, and to morrow is cast into the ouen, howe much more will he clothe you, O ye of little faith?

29 Therefore alke not what ye shall eat, or what ye shall drinke, neither stand in doubt.

30 For all such things the people of the world seeke for: and your father knoweth that ye haue neede of these things.

31 But rather seeke yee after the kingdom of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the kingdom.

33 * Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neyther mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 * Let your loynes be girded about, and your lightes burning,

36 And yee your selues like vnto men that waite for their maister, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 Now understand this, that if the good man of the house had known at what houre the thiefe would haue come, hee would haue watched, and would not haue turned his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when

ye thinke not.

41 Then Peter said vnto him, Master, tellect thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his household, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when hee commeth, shall finde so doing.

44 Of a truely I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maydens, to eat and drinke, & to bee drunken,

46 The master of that seruant will come in a day when hee thinkeeth not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbelievers.

47 I And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his wil, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoever much is giuen, of him shall bee much required, and to whom men much commit, the more of him will they aske.

49 I Am come to put a fire on y^e earth, and what is my desire, if it bee already kindled?

50 Notwithstanding I must be baptized with a baptism, and how am I grieved till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fire in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 * Then said he to the people, When ye see a cloud rise out of the West, straightway yee say, A thowder commeth: and so it is.

55 And when yee see the South winde blowe, yee say, that it will bee hot: and it commeth to passe.

56 Hypocrites, yee can discern the face of the earth, and of the heaue: but why discern ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 * While thou goest with thine aduersary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, least he bring thee to the iudge, and the iudge deliuer thee to the tapler, and the tapler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the very last mite.

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is excusable.

p To whom God hath giuen many graces,

q The Gospelis as a burning fire

most vehement, which maketh a change of things

through the world.

r If there be great troubles and alterations

vpon the earth, which things

come not by the proprietie of the

Gospel, but through the wickednesse of man,

he compareth his death to baptism.

Math. 10. 34.

Math. 16. 2.

Math. 5. 15.

Though it be to thy losse and hinderance,

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 He beareth the crooked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declarerh what the kingdome of God is. 23 Also that the number of them which shall bee saved, is small. 33 Finally, he shewerh that no worldly policie or force can les the work and counsell of God.

a He murdered them as they were sacrificing: and so their blood was mingled with the blood of the beasts which were sacrificed. b For the Jewes tooke occasion hereby to condemne them, as most wicked men. c He warneth them, rather to consider their owne state, then to reprove other mens. d Which towre flood by the river Siloe or fish poole in Ierusalem.

|| Or, debtors.

e By this similitude is declared the great paciēce that God vseth towards sinners in looking for their amendment: but this delay auayleth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth fruit, g For both it is vnfruitfull if selfe, and doth hurt to the ground where it groweth.

h Whome Satan had stricken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man couetous.

i As they are, whose synwes are thronkes. || Or, sit at liberty out of Satans bands.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the towne in Siloam fell, and slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

6 I bespake also this parable. A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite therein, and found none.

7 Then said he to the dresser of his vineyard, Beholde, this thre yeeres haue I come and sought fruite of this figge tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and sayde vnto him, Lorde, let it alone this yeere also, till I dig round about it, and doing it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmities eightene yeeres, and was bowed together, and could not lift up her selfe in any wise.

12 When Iesus saw her, he called her to him, and saide to her, Woman, thou art loosed from thy disease.

13 And hee laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, a laide vnto the people, These are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lorde, and saide, Hypocrite, doest not eue one of you on the Sabbath day looke his ore or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, loe, eightene yeeres, bee loosed from this bond on the Sabbath day?

17 And when he said these things, all his

aduersaries were ashamed: but all the people reioiced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdome of God like? or whereof shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe hee saide, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of flour, till all was leavened.

22 ¶ And hee went thorow all cities and towines, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lorde, are there fewe that shall bee saved? And he saide vnto them,

24 ¶ Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answer and say vnto you, I knowe you not whence ye are,

26 ¶ Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I knowe you not whence ye are: depart from me, all ye workers of iniquitie.

28 There shal be weeping and gnashing of teeth, when ye shall see Abraham & Isaac and Jacob, & all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 ¶ And beholde, there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharisees, and sayd vnto him, Depart, and go hence: for Herodee will kill thee.

32 Then said he vnto them, Doe ye & tell that foze, Beholde, I cast out devils, and will heale still 9 to day, and to morrow, and the third day: I shall bee perfected.

33 Neuertheless I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 ¶ O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and ye would not?

35 Behold, your house is left vnto you all moanes sought his death more then did the tyrant of whom they willed him to beware. Math. 23.37. & Christ forewarneth them of the destruction of the Temple, and of their whole policie.

desolates

Math. 13.37. Marke 4.31.

k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions.

Math. 9.35. Marke 6.6.

Math. 7.13.

l We must endeavour, and cut off all impediments, which may let vs.

m He warneth the Jewes, that they deprime not themselves by their owne negligence, of that

saluation, which was offered vnto them.

¶ Psal. 68. mast. 7.

23. and 25. 41.

n The people which then were strangers.

Math. 19.30. and 20.16. Marke 10.31.

o Christ uttereth off the vaine confidence of the Jewes, who gloried in that, that

God had chosen them for his people: yet they obeyed him not according to his word.

p Neyther the enuie of the Pharisees, who would haue put him in feare of Herodee,

nor yet any policie of man could stay him from that office:

which God had enioyned him.

q Meaning a little while.

r By Christs death we are made perfect for euers.

|| Or, make an end.

s He noteth their malice, which by

their cures.

¶ He noteth their malice, which by

their cures.

¶ He noteth their malice, which by

desolate: and verily I tell you, ye shall not see me untill the time come that ye shall say,

Blessed is he that commeth in the name of the Lord.

u When your owne conscience shall reprove you, and cause you to confesse that which yee nowe denie, which shalbe when you shall see mee in my maiestic.

CHAP. XIII.

1 Iesus eateth with the Pharise, 4 Healeth the droppie upon the Sabbath, 8 Teacheth to be lowly, and to bid the poore to our table. 15 He releeth of the great Supper. 28 Hee warneth them that will follow him, so lay their accounts before, what is will cost them. 34 The salt of the earth.

And it came to passe that when he was entred into the house of one of the chief Pharises on the Sabbath day, to l eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the droppie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they helde their peace. Then he tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they coulde not answer him againe to those things.

7 ¶ He spake also a parable to the guests, when hee marked howe they chose out the chiefe roomes, and said vnto them,

8 ¶ When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Come this man roomie, and then thou begin with shame to take the lowest roomie.

10 ¶ But when thou art bidden, goe and sit downe in the lowest roomie, that when hee that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shalbe brought lowe, and hee that humbleth himselfe, shalbe exalted.

12 ¶ Then ¶ said he also to him that had bidden him, ¶ When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt bee blessed, because they cannot recompence thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, hee sayde vnto him, Blessed is hee that eateth bread in the kingdom of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time

to say to them that were bidden, Come: for all things are nowe readye.

18 But they all with one minde began to make excuse: The first saide vnto him, I haue bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another said, I haue bought five yoke of oxen, and I goe to pzooue them: I pray thee haue me excused.

20 And another sayde, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his seruant, ¶ Goe out quickly into the places and streetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roomie.

23 Then the master said to the seruant, Goe out into the high wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayde vnto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot bee my disciple.

27 ¶ And whosoever beareth not his crosse, and commeth after me, cannot bee my disciple.

28 For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to perfourme it,

29 Lest that after he hath laid the foundation, and is not able to perfourme it, all that behold it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end?

31 ¶ What king going to make warre against another king, sitteth not downe first and taketh counsell, whether he be able with tenne thousande, to mocke him that commeth against him with twentie thousande?

32 ¶ Heis while hee is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if salt haue lost his sauour, where with shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

2 The Pharisee murmure because Christ receiueh sinners. 4 The losing mercie of Gods openly set forth in the parable of the hundred sheepe.

7 Joy in heauen for one sinner. 12 Of the prodigal sonne.

d Here is signified the calling of the Gentiles.

e God will rather receiue all the rascall people of the world to his banquer, then them which are vnthankfull.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached.

Mat. 10. 37. and 16. 24.

g That is, hee that casteth not off all affections and desires which draw vs from Christ.

Chap. 9. 23. mar. 8. 34. h He that will

professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so

great an enterprise: neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leaue all at euery houre to bestowe himselfe frankly in Gods seruice.

Matth. 5. 13. mar. 9. 50.

k If they that should season others, haue lost it themselves, where should a man recouer it?

¶ Or, seasoned.

¶ Or, take his refection.

n He reprooueth their ambition, which desire to sit in the high places.

¶ Prom. 25. 5.

Chap. 18. 14. mat. 23. 12.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompence.

¶ Pro. 3. 9. tob. 4. 7. mat. 22. 2.

¶ reuel. 19. 9.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods word, which was presented vnto them, and whereunto they were bid a long time before.

Then returned unto him all the Publi-
cans and sinners, to heare him.

2 Therefore the Pharisees and Scribes
murmured, saying, Wee receiue sinners,
and eatech with them.

3 Then spake hee this parable to them,
saying,

4 What man of you hauing an hun-
dred sheepe, if he lose one of them, doth not
leave ninetie and nine in the wilderness,
and goe after that which is lost, until hee
finde it?

5 And when he hath found it, hee layeth
it on his shoulders with ioy.

6 And when hee cometh home, hee
callet together his friends and neigh-
bours, saying unto them, Reioyce with
mee: for I haue found my sheepe, which
was lost.

7 I say vnto you, that likewise ioy shall
be in heauen for one sinner that conuerteth,
more then for ninetie and nine iust men,
which neede no amendment of life.

8 Either what woman hauing tenne
pieres of silver, if shee lose one peece, doth
not light a candle, and sweep the house, and
seekke diligently till she finde it?

9 And when shee hath found it, shee cal-
let her friendes, and neighbours, saying,
Reioyce with mee: for I haue founde the
peece which I had lost.

10 Likewise I say vnto you, there is ioy
in the presence of the Angels of God, for
one sinner that conuerteth.

11 He said moreover, A certaine man
had two sonnes.

12 And the yonger of them sayde to his
father, Father, giue me the portion of the
goods that falleth to mee. So hee deuicid
vnto them his substance.

13 So not long after, when the yonger
sonne had gathered all together, hee tooke
his iourney into a farre countrey, and
there hee wasted his goods with riotous
living.

14 Nowe when hee had spent all, there
arose a great dearth throughout that land,
and he began to be in necessitie.

15 Then he went and claue to a citizen of
that countrey, and he sent him to his farme,
to feede swine.

16 And hee woulde faine haue filled his
belly with the huskes, that the swine ate:
but no man gaue them him.

17 Then hee came to himselfe, and sayd,
Howe many hired seruantes at my fa-
thers house haue bread enough, and I die for
hunger?

18 I will rise, and goe to my father, and
say vnto him, Father, I haue sinned against
heauen, and before thee,

19 And am no more worthy to be called
thy sonne: make me as one of thy hired ser-
uants.

20 So hee arose, and came to his father,
and when hee was yet a great way off, his
father lawe him, and had compassion, and
ranne and fell on his necke, and kissed him.

21 And the sonne sayde vnto him, Fa-
ther, I haue sinned against heauen, and be-
fore thee, I am no more worthy to be called

thy sonne.

22 Then the father said to his seruantes,
Bring forth the best robe, and put it on him,
and put a ring on his hand, and shoes on
his feete,

23 And bring the fat calfe, and kill him,
and let vs eate, and be mery.

24 For this my sonne was dead, and is
aliue againe: and hee was lost, but hee is
found. And they began to be mery.

25 Nowe the elder brother was in the
field, and when hee came and drew
neere to the house, he heard melodie, and
dauncing,

26 And called one of his seruantes, and
asked what those things meant.

27 And hee said vnto him, Thy brother
is come, and thy father hath killed the fat-
ted calfe, because hee hath receiued him safe
and sound.

28 Then hee was angrie, and would not
goe in: therefore came his father out and
intreated him.

29 But hee answered and said to his fa-
ther, Lo, these many yeeres haue I done
thee seruice, neither waike I at any time
thy commaundement, and yet thou neuer
gauest mee a kid, that I might make merie
with my friends.

30 But when this thy sonne was come,
which hath deuoured thy goods with har-
lots, thou hast for his sake killed the fat
calfe.

31 And hee said vnto him, Sonne, thou
art euer with mee, and all that I haue, is
thine. It was meete that wee should make
merie, and be glad: for this thy brother was
dead, and is aliue againe: and hee was lost,
but hee is found.

CHAP. XVI.

1 Christ exhorteth his to wisdom and liberality
by the example of the steward. 13 None can serue
two masters. 14 He reprobeth the couetousness and
hypocrisis of the Pharisees. 16 Of the end and
force of the Law. 18 Of the holy state of marriage.
19 Of the rich man, and Lazarus.

And hee sayde also vnto his disciples,
There was a certaine rich man, which
had a steward, and hee was accused vnto
him, that hee wasted his goods.

2 And hee called him, and saide vnto him,
Howe is it that I heare this of thee? One
an accounts of thy stewardship: for thou
mayest be no longer steward.

3 Then the steward sayde within him-
selfe, What shall I doe: for my master
will take away from mee the steward-
ship: I cannot dig, and to beg I am asha-
med.

4 I knowe what I will doe, that when
I am put out of the stewardship, they may
receiue me into their houses.

5 Then called hee every one of his ma-
sters debtors, and said vnto the first, Howe
much owest thou vnto my master?

6 And he sayde, An hundred measures
of oyle. And he sayd to him, Take thy writ-
ting, and sitte downe quickly, and write
fiftie.

7 Then said he to another, Howe much
owest thou? And he sayde, An hundred
measures

i God reproveth
the ennie of such
as grudge when
God receiueh
sinners to mercie,

k Thy part which
art a lewe, is no-
thing diminished
by y, that Christ
was also killed
for the Gentiles:
for he accepteth
not the person,
but feedeth indif-
ferently all them
that beleeue in
him, with his bo-
dy and blood to
life euerslasing.

a Christ teacheth
hereby, that like-
wise as hee which
is in authoritie
and hath riches,
if hee get friends
in his prosperitie,
may be relieved
in his aduersitie:
so our liberality
towards our
neighbours shall
stand vs in such
stead at the day
of iudgement,
that God will
accepte it as done
vnto him.

Math. 18. 12.

a Which iustifie
themselves, and
know nor their
owne faults.
b The word is
drachma, which is
somewhat more
in value then five
pence of old ster-
ling money, and
was equall with a
Romane penie.

c This declareth
that we ought
not to desire to
haue our portion
separate from
God, except we
will lose all.
d The Greeke
word significeth
so to waste all,
that a man refer-
ueth nothing to
himselfe.

e For no man had
picie vpon him.

f That is, against
God.
g God preuen-
teth vs and hea-
reth our groanings
before we crye
to him.
h Hee was touched
with the feeling
of his sinne, and
therefore was a-
shamed thereof,
and heauie in
heart.

b God, who doeth here represent the master of the house, doth rather commend the prodigall waste of his goods, and the liberrall giuing of the same to the poore, then the strait keeping & hording of them, c That is, either wickedly gotten, or wickedly kept or wickedly spent: and hereby we are warned to suspect riches, which for the most part are an occasion to their possessours of great wickednesse. d They which can not well bestowe worldly goods, will bestowe ill spiritual treasures: & therefore they ought not to be committed vnto them. e As are riches and such like things, which God hath giuen, not for your selues onely, but to bestowe vpon others. f Christ calleth the gifts which he giueth vnto vs, ours, *Matt. 6. 24.*

g Because they iudged no man happie, but those that were rich. h Which loue outward appearance, and vaine glorie. *Math. 11. 12.* i Their zeale is so inflamed, that they followe the Gospel without respect of worldly things. *Matt. 5. 18. Math. 5. 33. & 19. 9. 1. cor. 7. 11.* k That is, which is not lawfully disowned. l By this storie is declared, what punishment they shall haue, which liue deliciously & neglect the poore. m As the fathers in the olde Lawe, were sayd to be gathered into the bosome of Abraham, because they receiued y^e fruit of the same faith with him: in y^e new Testament we say y^e members of Christ are ioyned to their head, or gathered vnto him. n Whereby is signified y^e most blessed life, which they that die in the faith y^e Abraham did, shall enjoy after this world.

measures of wheate. Then hee sayde to him, Take thy writing, and write foure score.

8 And the Lord commended b the vniust steward, because hee had done wisely. Therefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euermlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and hee that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faithfull in another mans goods, who shall giue you that which is y^e yours?

13 No seruant can serue two masters: for either hee shall hate the one, and loue the other: or els hee shall leaue to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they mocked him.

15 Then he sayd vnto them, Ye are they, which b iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured vntill Iohn: and since that time the kingdom of God is preached, and every man i preacheth it.

17 Now it is more easie that heauen & earth should passe away, then that one ricle of the lawe should fall.

18 Who neuer putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, & was carried by the Angelles into Abrahams bosome. The riche man also died and was buried.

23 And being in hell in tormentes, he lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed, & sayd, Father Abraham, haue mercy on me, and lend Lazarus, that hee may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus y^e paines: now therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which woulde goe from hence to you, can not, neither can they come from thence to vs.

27 Then he sayde, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fine brethren) that hee may testifie vnto them, least they also come into this place of torment.

29 Abraham said vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he sayd, Nay, father Abraham: but if one came vnto them from the dead, they will anend their lues.

31 Then he sayd vnto him, If they heare not Moyses and the Prophets, neither will they bee perswaded, though one ricle from the dead againe.

q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profit by the liuely worde of God. r As faith cometh by Gods word, so is it maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euermlasting.

CHAP. XVII.

a Christ teacheth his disciples to auoide occasions of offence, 3 One to forgive another, 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 10 And sheweth the vabulitiss of man, 11 Healeth tenn lepers, 20 Speakech of the latter dayes, and of the ende of the worlde.

Then sayde hee to the disciples, * If it can *Math. 18. 7.* not be auoyded, but that offences will *mar. 9. 42.* come, but woe bee to him by whome they come.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these liue ones.

3 C Calle heede to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 And though he sinne against thee seven times in a day, and seuen times in a day turne againe to thee, saying, I repent: thou shalt forgive him.

5 ¶ And the Apostles sayd vnto the Lord, Increase our faith.

6 And the Lord sayd, * If ye haue faith, as much as is a graine of mustard seede, and shoulde say vnto this Mulberie tree, I plucke thy selfe up by the rootes, and plant thy selfe in the sea, it shoulde obey you,

a Christ describeth spirituall things by such manner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirsty, or speake: but the Lord, as it were in a table painteth forth the state of the life to come, as our capacite is able to comprehend it. p In calling him sonne, hee taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auale. *|| Or, good things. || Or, euill things. || Or, swallowing pit.*

a That is, to turne him backe from the knowledge of God, & his saluation. *Math. 18. 21.* b That is, many times: for by a certaine number he meaneth an vncertaine. *Math. 17. 20.* c That is, if they had neuer so little of pure and perfect faith, they shoulde doe wonderful and incredible things.

e Hereby is declared that it is not ynough to doe a piece of our duty for a time, but also we must continue to the ende,
f For God receiue nothing of vs, whereby he should stande bound vnto vs.
Leuit. 14. 2.
g To whome it did appertaine to iudge of the leprosie, Leuit. 14. 2.
h Hereby also the Priests should haue no occasion to grudge, or murmure,
h He noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.
i It cannot be discerned by any outward shew, or maiestie whereby it might y rather be knowne,
|| Or, among you.
k Either by reason of the word of God, which is receiued by faith, or that the Messias whome they fought as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1. 11.
l He speaketh of his first comming into the world,
Mat. 24. 23.
Mar. 13. 21.
m Meaning, his second comming, wherein hee shall appeare in glory.
Geno. 7. 5. mas. 24
38. 1. per. 3. 20.
n When men contemne the iudgement of God, wherewith they were before menaced.
Geno. 19. 24.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, woulde lay vnto him by and by, when he were come from the fildes, Goe, and sit downe at table?
8 And woulde not rather say to him, * Dresse thyselfe, and serue mee, till I haue eaten, and drunken, and afterward eate thou, and drinke thou?
9 Doth he thanke that seruant, because he did that which was commaunded vnto him? I crow not.
10 So likewise ye, when ye haue done al those things, which are commaunded you, say, Allee are vnto vs: unprofitable seruants: we haue done that which was our duty to do.
11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galilee.
12 And as hee entered into a certaine towne, there met him ten men that were lepers, which stoode asafare off.
13 And they lift vp their voyces & sayde, Iesus Hatter, haue mercy on vs.
14 And when he sawe them, he layd vnto them, * Goe, shew yor selues vnto the Priests. And it came to passe, that as they went, they were cleauned.
15 ¶ Then one of them, when he saw that hee was healed, turned backe, and with a loude voyce praised God,
16 And fel down on his face at his feete, and gaue him thanks: and hee was a Samaritan.
17 And Iesus answered, & said, Are there not ten cleauned? but where are the nine?
18 ¶ There are none found that returned to giue God payle, saue this stranger.
19 And he layd vnto him, Arise, Doe thy way, thy faith hath made thee whole.
20 ¶ And when he was demaunded of the Pharisees, when the kingdome of God should come, he answered them, and sayde, The kingdome of God commeth not with obseruation.
21 ¶ Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is within you.
22 And he layd vnto the Disciples, ¶ The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.
23 * ¶ Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.
24 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.
25 But first must hee suffer many things, and be reposed of this generation.
26 * And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married, wined, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.
28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought,

they sold, they planted, they built.
29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.
30 After these examples shall it be in the day when the Sonne of man shall bee reuelled.
31 At that day, he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fildes likewise, let him not turne backe to that he left behinde.
32 * Remember Lots wife.
33 * Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, I shall geue it life.
34 * I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.
35 Two women shall be grinding together: the one shall be taken, and the other shall be left.
36 Two shall be in the fildes: one shall be receiued, and another shall be left.
37 And they answered, and sayd to him, Where, Lord? And hee sayde vnto them, * Wheresoeuer the body is, thither will also the Eagles reioy.

they shall gather vnto him, as the rauening birds about a cation,

CHAP. XVIII.

2 By the example of the widowe, and the Publicane, Christ teacheth howe to pray. 15 By the example of children, he exhorteth to humilitie. 18. Of the way to be saved, and what things let. 29 The reward promised to his, 31 And of the crosse.
35 The blinde man receiueth sight.
¶ At this ende, that they ought alwayes to pray, and not to waie faint,
2 Saying, There was a Iudge in a certaine cite, which feared not God, neither reuerenced man.
3 And there was a widowe in that cite, which came vnto him, saying, ¶ Doe mee iustice against mine aduersarie.
4 And he would not for a time: but afterward hee sayd with himselfe, Though I feare not God, nor reuerence man,
5 Yet because this widowe troubleth me, I will doe her right, least at the last she come and make me wearie.
6 And the Lord sayde, Heare what the vnrighteous Iudge sayeth.
7 Howe shall not God auenge his elect, which cry day and night vnto him, yea, though hee suffer long for them?
8 I tel you he will auenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?
9 ¶ Hee spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other,
10 ¶ Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane.
11 ¶ The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publicane.

o Wee must forget that which we haue left behinde vs, to the end that we may the beter follow our heavenly vocation,
Geno. 19. 26.
Chap. 9. 24. & 18.
25. matth. 10. 39.
mar. 8. 35 Iohn 12. 25.
p This corporall death shall engender life euerlasting.
Mat. 24. 40, 41.
q Hee meaneth that no band or construction is to be strait that should stay vs.
Matth. 24. 28.
r Nothing can hinder the faithfull to be cionyed to their head Iesus Christ: for
Ecclus 18. 22.
rom. 12. 12.
1. the 5. 17.
a The Greeke wordes signifyeth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.
|| Or, auenge me.
b Who pleadeh against me.
c And seeme flow in reuenging their wrongs.
d Whereby hee declareth his proud and disdainfull heart.

e These were
signes of an
humble and
lowly heart,
for, and not the
other.

Chap. 14. 11.

Mt. 23. 12.

Mt. 19. 13.

Mat. 10. 13.

f The word sig-
nifieth yong suc-
king babes which
they carried in
their armes.

g He meaneth
the nourishe of
them that bare
the babes, whom
the Apostles re-
buked.

h He compre-
hendeth as well
them that are in-
fants of age, as
them also, which
are like vnto in-
fants in simplici-
ty and plainnesse.

i Signifying that
they ought to
lay aside all ma-
lice and pride.

Mat. 19. 16.

Mat. 10. 17.

k Because com-
monly they abu-
sed this word, Je-
sus sheweth him
that he could not
confesse him to
be good, except
also he acknow-
ledged that he
was of God.

Exod. 20. 13, 14.
for cable rope.

l For he go-
uerneth the
hearts of his,
that their riches
doe not blinde
them.

Mat. 19. 27.

Mat. 10. 28.

m The liell that
a man hath with
the grace of
God, is an hun-
dredth folde bet-
ter then all the
abundance that
one can haue
without him: but
the chiefe recom-
pence is in bea-
uen.

Mat. 20. 17.

Mat. 10. 32.

12 I fast twofe in the weeke: I giue tithe
of all that euer I possesse.

13 But the Publicane standing asafre
off, would not lift vp so much as his eyes
to heauen, but smote his breast, saying, O
God, be mercifull to me a sinner.

14 I tell you, this man departed to his
house iustified, rather then the other: for
euery man that exalteth himselfe, shall be
brought lowe, and hee that humbleth him-
selfe, shall be exalted.

15 ¶ They brought vnto him also
babes, that hee should touche them. And
when his disciples saw it, they rebuked the.

16 But Iesus called them vnto him,
and sayde, Suffer the babes to come vnto
me, and forbid them not: for of such is
the kingdome of God.

17 Verely I say vnto you, whosoener
receiueth not the kingdome of God, as a
babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him,
saying, Good master, what ought I to doe,
to inherite eternall life?

19 And Iesus layd vnto him, Why cal-
lest thou me good? none is good, save one,
euen God.

20 Thou knowest the commandements,
¶ Thou shalt not commit adultery: Thou
shalt not kill: Thou shalt not steale: Thou
shalt not beare false witness: Honour thy
father and thy mother.

21 And he sayde, All these haue I kept
from my youth.

22 Nowe when Iesus heard that, hee
layd vnto him, Yet lackest thou one thing.
Sell all that euer thou hast, and distribute
vnto the poore, and thou shalt haue treasure
in heauen, and come, followe me.

23 But when he heard those things, hee
was very heauy: for hee was maruelous
rich.

24 And when Iesus sawe him sorow-
full, he sayde, ¶ What difficultie shall
they that haue riches, enter into the king-
dome of God?

25 Surely it is easier for a camell to go
through a needles eye, then for a rich man
to enter into the kingdome of God.

26 Then sayde they that heard it, And
who then can be saved?

27 And he sayde, The things which are
impossible with men, are possible with
God.

28 ¶ Then Peter sayd, Lo, we haue
left all, and haue followed thee.

29 And he sayd vnto them, Verely I say
vnto you, there is no man that hath left
house, or parents, or brethren, or wife, or
children for the kingdome of Gods sake,

30 Which shall not receiue much more
in this world, and in the world to come life
euertlasting.

31 ¶ Then Iesus tooke vnto him the
twelue, and sayde vnto them, Beholde, wee
goe vp to Ierusalem, and all things shall be
fulfilled to the Sonne of man, that are
written by the Prophets.

32 For hee shall bee deliuered vnto the
Gentiles, and shall be mocked, and shall be
spitefully intreated, and shall be spitred on.

33 And when they haue scourged him,
they will put him to death: but the thirde
day he shall rise againe.

34 But they understoode none of these
things, as this saying was hid from them,
neither perceived they the things, which
were spoken.

35 ¶ And it came to passe, that as hee
was come neere vnto Iericho, a certaine
blinde man sat by the way side begging.

36 And when he heard the people passe
by, he asked what it meant.

37 And they layde vnto him, that Iesus
of Nazareth passed by.

38 Then hee cryed, saying, Iesus the
sonne of Dauid, haue mercie on me.

39 And they which went before, rebu-
ked him, that hee should hold his peace, but
he cryed much more, ¶ Sonne of Dauid,
haue mercie on me.

40 And Iesus stoode still, and comman-
ded him to be brought vnto him. And when
he was come neere, he asked him,

41 Saying, What wilt thou that I do
vnto thee? And he sayde, Lord, that I may
receiue my sight.

42 And Iesus layd vnto him, Receiue
thy sight: thy faith hath saued thee.

43 Then immediately hee receiued his
sight, and followed him, praying God:
and all the people when they saw this, gaue
praise to God.

CHAP. XIX.

2 Of Zaccheus. 12 The sennie pieces of money.
28 Christ rideth to Ierusalem, and weepeth for it.

45 He chaseth out the merchants, 47 And his
enemies seeke to destroy him.

NOWE when Iesus entered and passed
through Iericho,

2 Beholde, there was a man named
Zaccheus, which was the chiefe receiuer of
the tribute, and he was rich.

3 And he sought to see Iesus, who hee
should be, and coulde not for the preale, be-
cause he was of a lowe stature.

4 Wherefore he ran before, and climed vp
into a wild figge tree, that he might seee
him, for he should come that way.

5 And when Iesus came to the place,
hee looked vp, and sawe him, and sayd vnto
him, Zaccheus, come downe at once: for to
day I must abide at thine house.

6 Then he came downe hastily, and re-
ceiued him ioyfully.

7 And when all they sawe it, they mur-
mured, saying, that he was gone in to lodge
with a sinner.

8 And Zaccheus stoode forth, and sayde
vnto the Lowe, Beholde, Lord, the halfe of
my goods I giue to the poore: and if I
haue taken from any man by force or cau-
sation, I restore him foure fold.

9 Then Iesus sayd to him, This day is
saluation come vnto this house, for as-
much as he is also become the sonne of A-
braham.

10 ¶ For the Sonne of man is come to
seeke, and to saue that which was lost.

Ioh. 8. 39. by the which things wee are most assured of life euertlast-
ing, Rom. 8. 29. Math. 18. 11.

DOO. III.

II. And

n The people
wiled to call the
Messias by this
name, because
they knewe he
should come of
the stocke of
Dauid, Psal. 130.
11. 2. 2. 30.
o Hewas mind-
full of the benefi-
ce received, and also
the people were-
moued thereby
to glorifie God.

for, a man of a
wicked life.
for, false ac-
tion.
a Zaccheus a-
doption was a
signe that the
whole family was
receiued to mer-
cie, notwithstanding
this promes,
God referueth to
himself free liber-
tie, either to chuse
or forsake, as in
Abrahams house.
b To bee the son-
ne of Abra-
ham isto bee
chosen freely,
Rom. 9. 8. to
walke in the
steppes of the
faith of Abra-
ham, Rom. 4. 12.
to doe the works
of Abraham.

Mat. 25. 14.

c This was to declare to them, that he must yet take great paines before his kingdome should be established.
 d This piece of money is called Mina, and the whole summe mounteth about the value of seuentene pound, esteeming euery piece about fise Nobles and seuen pence.
 e God will not chate his graces remaine idle with vs, f Whereby we learne that the second coming of our Saviour Christ shall be more glorious and excellent then it doeth now appeare.
 g They that suppose the gifts of God, and liue in idleness, are without all excuse.
 Chap. 8. 18. mar. 13. 12. & 25. 29.
 mar. 4. 25.
 h He that faithfully bestoweth his graces of God, shall haue them increased: but they shall be taken away from him that is vnprofitable, and vlieth them not to Gods glory.
 i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
 Mat. 21. 8.
 mar. 11. 11.

11 And whiles they heard these things, hee continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He saide therefore, * A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his tenn seruants, and deliuered them ten ^d pieces of money, and said vnto them, * Occupee till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to raigie ouer vs.

15 And it came to passe, when hee was come againe, and had receiued his kingdome, that hee commanded the seruants to be called to him, to whome hee gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Wel, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fise pieces.

19 And to the same he said, We thou also ruler ouer fise cities.

20 So the other came and said, Lord, behold thy piece, which I haue laide vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laydest not downe, and reapest that thou diddest not sowe.

22 Then hee saide vnto him, Of thine owne mouth wilt I iudge thee, O euill seruant. Thou knowest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Therefore then gauest not thou my money into the bank, that at my conuining I might haue required it with vantage?

24 And hee layde to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they layde vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which woulde not that I shoulde reigne ouer them, bring hither, and slay them before mee.

28 (And when he had thus spoken, hee went forth: before, ascending up to Ierusalem.

29 * And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein, assoon as ye are come, ye shall finde a colt tied, whereon neuer man late: looke him, & bring him hither.

31 * And if any man aske you, why see looke him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were looking the colt, the owners thereof layde vnto them, Why looke ye the colt?

34 And they sayd, The Lord hath neede of him.

35 * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for all the great workes that they had seene.

38 Saying, Blessed bee the King that cometh in the name of the Lord: peace in heauen, and glory in the best places.

39 Then some of the Pharisees of the company layde vnto him, Master, rebuke thy disciples.

40 But he answered and sayd vnto them, I tell you, that if these shoulde holde their peace, the stones would cry.

41 * And when he was come neere, he beheld the cite, and wept for it,

42 Saying, * O if thou haddest euen known at the least in this thy day: those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee rounde, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation.

45 * Wee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

47 And he taught daily in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they coulde not finde what they might doe to him: for all the people hangd vpon him when they heard him.

C H A P. XX.

4 Christ stoppeth his adversaries mouths by another question, 9 Sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, and his diuine power. 46 Her reprochable ambition of the Scribes.

And * it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospell, the high Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

k Christ presenteth such difficulties as might haue troubled his disciples.
 Mat. 21. 7.
 Iohn 12. 14.
 l They wish that God may be appeased & reconciled with mens: and to by this means be glorified.
 Chap. 21. 6. mat. 24. 1. mar. 13. 1. m Christ partly pieth the cite which was to neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Saviour, & therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.
 n Meaning Christ, without whom there is no saluation, and with whom is all felicitie.
 o Through thine owne malice thou art blinded.
 p And receiuedst not the Redeemer, which was sent thee.
 Mat. 21. 13.
 mar. 11. 17.
 IJa. 56. 7.
 Iere. 7. 11.
 q That is, were most attent to heare.

Mat. 21. 23.
 mar. 11. 27, 28.

what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of John, was it from heaven, or of men?

5 And they reasoned within themselves, saying, If wee shall say, From heaven, hee will say, Why then believed yee him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that John was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus saide vnto them, ^b Neither tell I you, by what authoritie I doe these things.

9 ¶ Then began he to speake to the people this parable. * A certaine man planted a vineyard, and ^c let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away empty.

11 Again hee sent yet another seruant: and they did beate him, and foule intreated him, and sent him away empty.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then saide the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 We will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the chief Priests & the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should faine themselves iust men, to take him in his talk, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, & teachest right, neither dost thou accept mans person, but fearest the way of God truly,

22 Is it lawful for vs to giue Cesar tribute, or no?

23 But he perceived their craftines, and said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Cæsars.

25 Then he said vnto them, * Giue then vnto Cesar the things which are Cæsars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so like wise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marrie wives, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 ¶ For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God. * Hence they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Pharisees answered, & said, Master, thou hast well said.

40 And after that, he vnto them, not at ke him any thing at all.

41 ¶ Then said he vnto them, Now say they that Christ is Dauid sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 ¶ Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feastes:

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

Rom. 13.7. k The due tie which we owe to Princes, leaue nothing that which is due vnto God.

Mat. 22.23. mar. 12.18. Dent. 25.5.

l In this place he collecteth all them children of this world which remaine in yamer, or els matrimonie should not seeme to appertaine to the children of God, as that wicked moster Pope Cyricius taught, against the manifest Scriptures.

m Since marriage is ordeined to maintaine and increase mankinde: when we shall be immortal, it shall not be in any vie.

n For although the wicked rise againe, yet that life is but death and an eternall destruction.

Exod. 3.6. o Of them which are not, but of them which are.

p The immortalitye of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh.

Mar. 22.44. mar. 12.35. Psal. 110.1.

q For the honns is not Lord of his father, and therefore it followeth that Christ is God.

Chap. 11.43. mar. 23.6. mar. 12.38.

a By Baptisme he comprehendeth all Johns ministerie, who bare witness to Christ.

b By this meanes he made them ashamed and astonished.

Matth. 21.33. mar. 12.1.

isa. 54.1. ier. 2.21.

c The Iewes were as Gods plants and his owne grafting.

d God committed his people to the gouernours and priests.

e He rayled vp Prophets.

Psal. 118.22. isa. 28.16. act. 4.11. rom. 9.33. i. pet. 2.7.

f For by it the building is ioynd together, and made strong.

g They that stumble and fall on Christ, thinking to oppress him, shall be overthrown them selues and destroyed.

Matth. 22.16. mar. 12.13.

h They wayted for a convenient time and place.

47 Which denoure soldowes houses, euen vnder a colour of long prizing: theſe ſhall receiue greater damnation.

CHAP. XXI.

3 *Chriſt commendeth the poore widowes.* 6 *He forewarneth the deſtruction of Ieruſalem.* 8 *Of falſe teachers.* 9 *Of the tokens & troubles to come.* 27 *Of the ende of the worlde.* 37 *And of his dayly exerciſe.*

Marke 12. 41.

As he beheld, he ſaw the rich men, which caſt their giſtes into the treaſurie,

2 And he ſawe alſo a certaine poore widow, which caſt in thither two mites,

3 And he ſaide, Of a trueth I ſay vnto you, that this poore widowe hath caſt in more then they all.

4 * For they all haue of their ſuperfluities caſt into the offerings of God: but ſhe of her penurie hath caſt in all the lining that ſhe had.

5 * Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with ſanctificatiſe things, he ſaid,

6 Are theſe the things that ye looke vpon? the dayes will come, wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they that ked him, ſaying, Maſter, but when ſhall theſe things bee? and what ſigne ſhall there be when theſe things ſhall come to paſſe?

8 * And he ſaide, Take heede that ye be not deſeul: for many will come in my name, ſaying, I am Chriſt, and the time draweth neere: followe ye not them therefore.

9 And when ye heare of warres and ſeditiſons, be not afraid: for theſe things muſt firſt come, but the ende followeth not by and by.

10 Then ſaid he vnto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome,

11 * And great earthquakes ſhall bee in diuers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heauen.

12 But before al theſe, they ſhall lay their handes on you, and perſecute you, deliuering you vp to the Synagogues, and into priſons, and hung you before Kings and rulers for my names ſake.

13 And this ſhall come to you, for a teſtimoniall.

14 * Lay it by therefore in your heartes, that ye premeditate not what yee ſhall anſwere.

15 For I will giue you a mouth, and wiſdome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.

16 *Pea, ye ſhall bee betrayed alſo of your parents, and of your bretheren, & kinſmen, and friends, and ſome of you ſhall they put to death.*

17 And ye ſhall be hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads periſh.

19 By your patience * poſſeſſe your ſoules.

20 * And when ye ſee Ieruſalem beſieged with ſouldiers, then underſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middeſe thereof, depart out: and let not them that are in the countrey, enter therein.

22 For theſe bee the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and wrath ouer theſe people.

24 And they ſhall fall on the edge of the ſworde, and ſhall bee led captiue into all nations, and Ieruſalem ſhall be troden vnder ſoote of the Gentiles, vntill the tyme of the Gentiles be fulfilled.

25 * Then there ſhall bee ſignes in the ſunne and in the Moone, & in the Stars, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare,

26 And mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the worlde: for the powers of heauen ſhall be ſhaken,

27 And then ſhall they ſee the Sonne of man come in a cloude, with power and great glory.

28 And when theſe things beſeigne to come to paſſe, then looke vp, & liſt vp your heads: * for your redemption draweth neere.

29 And he ſpake to them a parable, Beholde the figgetree, and all trees,

30 When they now ſhoote forth, ye ſeeing them, knowe of your owne ſeſues, that ſommer is then neere.

31 So likewiſe yee when yee ſee theſe things come to paſſe, knowe yee that the kingdome of God is neere.

32 Cleerly I ſay vnto you, This age ſhall not paſſe, till all theſe things be done.

33 Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.

34 Take heede to your ſeſues, leaſt at any time your hearts be oppreſſed with ſleeping and drunkenneſſe, and cares of this liſe, and leaſt that day come on you at vnwares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may bee counted wortheie to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the Sonne of man.

37 Nowe in the day tyme he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 *Conſpiracie againſt Chriſt.* 7 *They eate the Paſſouer.* 19 *The inſtitution of the Lordes Supper.*

24 *They ſtrive who ſhall be greateſt, and he repro- ueth them.* 42 *He prayeth vpon the mount.* 47 *Iudas treaſon.* 54 *They ſake him, and bring him to the high Prieſtes*

f Gods wrath againſt this people ſhall appeare by the calamities and plagues wherewith hee will puniſh them, g He meaneth their inquiries to receiue like- wiſe their puniſhment afterward. *ſa. 13. 10. ezek. 32. 7. mat. 24. 29. marke 13. 24.*

Rom. 8. 23. b The effect of that redemption which Ieſus Chriſt hath purchaſed, ſhall then fully appeare.

i For all theſe things came within fiftie yeeres after.

k To catch and intangle them, whereſoeuer they be in the worlde. *Or, that ye may be made wortheie.*

a God eſteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

Chap. 19. 43, 44. marke 24. 1. marke 13. 2. *Or, giſtes.*

Ephes. 5. 6. 2. theſſ. 2. 3. b Chriſt then maketh anſwere of that which was more needful for them, and not to the queſtion they demanded.

Matth. 24. 7. marke 13. 8.

c This their ſufferance ſhall both be a greater confirmation to the Goſpel, & alſo by their conſtancie the tyrannie of their enemies ſhall at length be manifeſt before God and man.

Chap. 12. 13. matth. 10. 19. marke 13. 11.

d For though they were ſo impudent to reſiſt, yet twelue euer gaineth the victory.

Matth. 10. 30. e That is, liue joyfully & bleſſedly euen vnder the croſſe.

Mat. 24. 15. mar. 13. 14. dan. 9. 27.

Math. 26. 1.

mar. 14. 1.

a The feast was so called because they could eat no leavened bread for the space of seven dayes: for so long the feast of the Pasche continued.

b Such as were appointed to keepe the Temple.

c For they were in doubt what way to take before this occasion was offered.

Math. 26. 17.

mar. 14. 13.

d According to Gods commandment which was first to offer it, and after to eat it.

Math. 26. 20.

mar. 14. 17, 18.

e Which was in the evening about 7 twilight, which time was appointed to eat the Pasche.

f He meaneth that this is the last time that he would be converted w them as he was before, or so late with them.

Math. 26. 26.

marke 14. 22.

3. cor. 11. 24.

g The bread is a true signe, and an assured testimonie that the body of Iesus Christ is given for the nouriture of our soules: likewise the wine signifieth that his blood is our drink to refresh and quicken vs everlastingly.

h The signe of the new covenant which is established and ratified by Christs blood.

1ob. 1. 3. psal. 41. 9.

i By the secret counsell of God, as Act. 4. 28.

Priest house. 60 Peter denieth him selfe, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

N Dye the feast of unleavened bread. Now we were, which is called the Pasche.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

4 And he went his way, and communed with the hie Priests and captaines, how he might betray him to them.

5 So they were glad, & agreed to give him money.

6 And hee consented, and sought opportunity to betray him unto them, when the people were away.

7 ¶ Then came the day of unleavened bread when the Pasche must be sacrificed.

8 And he sent Peter and John, saying, Goe, and prepare vs the Pasche, that we may eat it.

9 And they layde to him, Where wilt thou that we prepare it?

10 Then he laide unto them, Beholde, when ye be entered into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that hee entereth in.

11 And layd vnto the good man of the house, The master saith unto thee, Where is the lodging where I shal eat the Pasche with my disciples?

12 Then he shall shewe you a great high chamber trimmed: there make it ready.

13 So they went, and founde as hee had said vnto them, and made ready the Pasche.

14 ¶ And when the houre was come, hee sat downe, and the twelve Apostles with him.

15 Then he laide vnto them, I haue earnestly desired to eat this Pasche with you before I suffer.

16 For I say vnto you, & verily I say, I will not eat of it any more, untill it be fulfilled in the kingdom of God.

17 And hee tooke the cuppe, and gaue thanks, and layde, Take this, and drinke it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, untill the kingdom of God be come.

19 ¶ And hee tooke bread, and when hee had given thanks, hee brake it, and gaue to them, laying, This is my body, which is given for you: do this in the remembrance of me.

20 Likewise also after Supper hee tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you.

21 ¶ Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truly the sonne of man goeth as it is appointed: but woe bee to that man, by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee layde vnto them, The Kings of the Gentiles reigne over them, and they that beare rule over them, are called Grauous lords.

26 But ye shall not be so: but let the greatest among you bee as the least: and the chiefeest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as hee that serueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdom, as my Father hath appointed to me.

30 ¶ That ye may I eate, & drinke at my table in my kingdom, and sit on seates, and iudge the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired you, to know you, as wheate.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 ¶ And hee sayd vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he sayd, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knowest me.

35 ¶ And hee layd vnto them, ¶ When I sent you without bagge, and scrip, & shoes, lacked ye any thing? And they layde, No.

36 ¶ Then hee sayd to them, But now hee that hath a bagge, let him take it, like wise a scrip: and he that hath none, let him sell his coat, and buy a sword.

37 For I say vnto you, that yet the same which is written, must be performed in me, ¶ When with the wicked was hee numbered: for doubtlesse these things which are written of me, haue an ende.

38 And they sayd, Lord, beholde, here are two swords. And hee sayd vnto them, It is enough.

39 ¶ And he came out, and went (as hee was wont) to the mount of Olives: and his disciples also followed him.

40 ¶ And when he came to the place, hee sayd to them, Pray, least ye enter into temptation.

41 And hee gate himselfe fro them about a stones cast, & kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an agonie, hee prayed more earnestly: & his sweate was like drops of blood, trickling downe to the ground.

Math. 26. 25.

marke 10. 42.

k Meaning, that they haue vaine and flattering titles given them, forasmuch as they are nothing lesse than their names doe signifie.

l Or, yongest.

m Or, lease by being.

Math. 19. 28.

n By these similitudes he declarerth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.

1. Per. 5. 8.

o Satan seeketh by all means to disquiet the Church of Christ, to dispeise it, and to shake it from the true faith.

p It was fore sheweth them that they must sustaine great troubles and afflictions.

Math. 26. 34.

mar. 14. 29. 31.

q John 13. 38.

Math. 10. 9, 10.

r By this hee sheweth them that they must sustaine great troubles and afflictions.

Math. 26. 36.

marke 14. 33.

Math. 26. 41.

marke 14. 38.

q Meaning his death & passion.

r The worde signifieth y horror that Christ had conceived, not onely for feare

against sinne,

45 And

45 And he rose by from prayer, & came to his disciples, and found them sleeping for heaviness.

46 And he said unto them, Why sleepe ye? rise & pray, lest ye enter into temptation.

47 ¶ And while he yet spake, beholde a company, and hee that was called Judas one of the twelve, went before them, & came neere unto Iesus to kisse him.

48 And Iesus saide unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Solve when they which were about him, saue what would followe, they laide unto him, Lord, shall we smite with sword?

50 And one of them smote a servant of the hie Priest, & strooke off his right eare.

51 Then Iesus answered & saide, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus said unto þ hie Priests, and capitaines of the Temple, and the Elders which were come to him, Be ye come out as unto a chiefe with swords & staves?

53 When I was dayly with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the power of darkenesse.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests houle. And Peter followed a farr off.

55 ¶ And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also sat downe among them.

56 And a certaine maide beheld him as he late by the fire, & having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a litle while, another man sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certein other affirmed, saying, Verely even this man was with him: for hee is also a Galilean.

60 And Peter saide, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cocke crow, thou shalt deny me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the Elders of the people, and the hie Priests, and the Scribes came together, and led him into their: Council,

67 Saying, Art thou the Christ? tell vs. And hee said unto them, If I tell you, ye will not beleue it.

68 And it also I aske you, ye will not answer me, nor tell me goe.

69 ¶ Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he layde to them, Ye say that I am.

71 Then layde they, What neede we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. X. XIII.

1 Iesus is brought before Pilate & Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He curseth the chiefes and many others at his death. 53 And is buried.

¶ Then * the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, Wee haue founde this man perverting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, We mooueth the people, teaching throughout all Iudea, beginning at Galile, even to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when hee knewe that hee was of Herodes iurisdiction, hee sent him to Herod, which was also at Jerusalem in those dayes.

8 And when Herod sawe Iesus, he was exceedingly glad: for he was a delirious to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in a white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 ¶ And said unto them, We haue brought this man unto me, as one that perverted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 So, nor yet Herode: for I sent you to him: and loe, nothing worthe of death is done him.

16 I will therefore chastise him, and let him loose.

17 (For of necessity hee must haue let one loose unto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliver to vs

x At his second coming.
y As in the second place of honour and dignity.

Math. 22. 27.
marke 12. 17.
A Who was the chiefe gouernour, and had the examination of matters of life and death,
Math. 27. 11.
marke 15. 2, John 18. 33.

b To ridde his handes, & to gratifie Herode,
¶ Or, at that time.
c Of a certaine curiositie.
¶ Or, miracle.
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
¶ Or, band, or traine.
e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockery.
¶ Or, in brights colour.
Math. 27. 23.
marke 15. 14.
John 18. 38, and 19. 4.
¶ Or, by him.
f For the Romans had giuen such franchise & liberties to the Iewes, which was but a tradition, and not according to the word of God.

Math. 26. 47.
mar. 14. 43.
John 18. 3.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the providence of God.
Math. 26. 69.
marke 14. 66.
John 18. 25.

Math. 26. 34.
John 13. 38.
¶ They scoffed at him, because the people thought he was a Prophet.
Math. 27. 1.
marke 15. 1.
John 18. 28.
¶ They asked not to the ende that the truth might be knowne (for the thing was too manifest) but for malice they bare towards Christ.

vs Barabbas:

19 Which for a certaine insurrection made in the cite, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chaunge him, and let him loose.

23 But they were insatiate with loude voyces, and required that he might be crucified: and the voyces of them, and of the chief priests prevailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they ledde him away, they caught one Simon of Cyrene, coming out of the fildes, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewayled and lamented him.

28 But Iesus turned backe vnto them, and sayd, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For beholde, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue uicke.

30 Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs.

31 ¶ For if they doe these things to a greene tree, what shall be done to the drye?

32 ¶ And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then saide Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the Chosen of God.

36 The soldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, rayled on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him, saying, We fearest thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for we receiue things worthe of that we haue

done: but this man hath done nothing amisse.

42 And he saide vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus saide vnto him, Verely I say vnto thee, to day shalt thou bee with me in paradise.

44 ¶ And it was about the first honre: and there was a darkenes ouer all the land, vntill the ninth honre.

45 And the Sunne was darkened, and the baile of the Temple rent though the middes.

46 And Iesus cryed with a loude voyce, and saide, Father, into thine handes I commend my spirit. And when hee thus had said, he gaue up the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Verely this man was iust.

48 And all the people that came together to that sight, beholding the thinges, which were done, moue their breastes & returned.

49 And all his acquaintance stood as far off, and the women that followed him from Galile, beholding these thinges.

50 ¶ And beholde, there was a man named Ioseph, which was a Counsellor, a good man and a iust.

51 He did not consent to the counsell and deede of them, which was of Arunathes, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 Hee went vnto Pilate, and asked the body of Iesus.

53 And tooke it downe, and wrappd it in a linnen cloth, and laid it in a tombe hewn out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath: yeeue on.

55 And the women also that followed after, which came with him from Galile, behelde the sepulchre, and howe his body was layd.

56 And they returned, and prepared odours, and oymntes, and rested the Sabbath day, according to the commaundement.

CHAP. XXIII.

1 The women come to the grave. 13 Christ appeareth vnto the two disciples that goe towards Emmaus. 36 He standeth in the midst of his disciples, & openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him. 53 And of their daily exercise.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, two men suddenly stood by them in shining vestures.

5 And as they were afrayd, and bowed downe

n Which was midday.

Psal. 31. 5.

¶ Or, captaine. o The Romane Captaine, who had charge ouer an hundred men.

Mat. 27. 57. mark. 15. 43. iohn 19. 38.

¶ Or, had imbraced.

p He looked for the redeemer, by whom all should be restored.

q When men prepared all things ready for the feast. r That is, began the same euening.

Mat. 28. 1. marke 16. 1. iohn 20. 1.

a Which was the first day after the first Sabbath of the feast.

b Two Angels in forme of men,

g The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie,

Mat. 27. 32. mar. 15. 21.

¶ Or, women of Ierusalem, Ifc. 2. 19. hebr. 10. 8. reuel. 6. 16. 1. Pet. 4. 17. h If the innocent be thus handled, what shall the wicked man be?

Mat. 27. 38. mar. 15. 27. iohn 19. 18. ¶ Or, the place of sculles.

i Whom God hath before all others appointed to be the Messiah: otherwise the scriptures calleth them the elect of God, whome he hath chosen before all beginning to life euerslasting. k Mixt with myrrhe and gall to hasten his death.

l That the thing might be knowe to all nations, because these three languages were most common. m The condemnation which thou now sufferest, causeth it thee not to feare God.

do turne their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

Chap. 9. 22. mat.
17. 33. mar. 9. 31.

^a He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,

^b Saying, that the sonne of man must be deliuered into the handes of sinfull men, and be crucified, & the third day rise againe.

^c And they remembered his wordes,

^d And returned from the sepulchre, and told all these things vnto the eleven, and to all the remnant.

^e Nowe it was Marie Magdalen, and Joanna, and Marie the mother of James, and other women with them, which tolde these things vnto the Apostles.

^f But their wordes seemed vnto them, as a fained thing, neither beleueed they them.

^g Then arose Peter, and came vnto the sepulchre, and looked in, and sawe the linnen clothes layd by themselves, and departed wondering in himselfe, at that which was come to passe.

Marke 16. 12.

^h And beholde, two of them went that same day to a towne which was from Ierusalem about threescore furlongs, called Emmaus.

ⁱ And they^d talked together of al these things that were done.

^j And it came to passe, as they communed together, and reasoned, that Iesus himselfe diuine nere, and went with them.

^k But their eyes were holden, that they could not know him.

^l And he said vnto them, What manner of communications are these that yee haue one to another as ye walke, and are sad?

^m And y^e one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Ierusalem, and hast not knowen the things which are come to passe therein in these dayes?

ⁿ And hee sayde vnto them, What things? And they layd vnto him, Of Iesus of Nazaret, which was a Prophet mighty in deede and in word before God, and al the people,

^o And howe the hie Priestes and our rulers deliuered him to bee condemned to death, and haue crucified him.

^p But wee^s trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

^q And certaine women among vs made vs altonied, which came earely vnto the sepulchre.

^r And when they found not his body, they came, saying, that they had also seene a vision of Angels, which saide that he was aline.

^s Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but hie they saw not.

^t Then he sayde vnto them, D^e fooles, and slowe of heart to beleuee all that the Prophets haue spoken,

^u Dught not Christ to haue suffered these things, and to enter into his glory?

^v And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

^w And they drew nere vnto the towne, which they went to, but hee^x made as though he would haue gone further.

^y But they constrained him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tary with them.

^z And it came to passe, as he late at table with them, he tooke the bread,^{aa} & gaue thanks, and brake it, and gaue it to them.

^{ab} Then their eyes were opened, & they knew him: but hee was taken out of their sight.

^{ac} And they said betweene themselves, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

^{ad} And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and them that were with them,

^{ae} Which sayde, The Lorde is risen in deede, and hath appeared to Simon.

^{af} Then they tolde what things were done in the way, and how hee was knowne of them in^{ag} breaking of bread.

^{ah} And as they spake these things, Iesus himselfe stood in the mids of them, and layd vnto them, Peace be to you.

^{ai} But they were abashed and afrayde, supposing that they had seene a spirit.

^{aj} Then he sayd vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

^{ak} Beholde mine handes and my feete: for it is I myselfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me haue.

^{al} And when he had thus spoken, hee shewed them his handes and feete.

^{am} And while they yet beleueed not for ioy, and wondered, he said vnto them, Haue ye here any meate?

^{an} And they gaue him a peece of a broyled fish, and of an hony combe.

^{ao} And he tooke it, and did eate before them.

^{ap} And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

^{aq} Then opened he their vnderstanding, that they might vnderstand y^e Scriptures.

^{ar} And said vnto them, Thus is it written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

^{as} And that repentance, & remission of sinnes should bee preached in his name among all nations, beginning at Ierusalem.

^{at} Nowe ye are witnesses of these things.

^{au} And behold, I will send the^{av} promise of my Father vpon you: but tary ye in the cite of Ierusalem, vntill yee be endued with power from on hie.

^{aw} Afterward he led the out into Bethanias,

i Christ onely is the interpreter of Scriptures: for both the beginning, and end thereof direct vs to him because he is the Saviour that is promised.
k Because Christ did both shut their eyes and open them, he would keepe them in suspence till his time came to manifest himselfe vnto them.
l According to the custome: the which maner of praying before meales they vse to this day.

m So soone as he began to breake bread.
Marke 16. 14.
John 20. 19.

c Which is about seuen miles & a halfe.

d Hereby appeareth that they had faith, although it was weak.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reproofed,

John 15. 26.
after 1. 4.
n Which was till Whitsontide, when the holy Ghost was sent from heauen.

Marke 16.19.
actes 1.9.

nia, and lift vp his hands, and blessed them.

51 And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,
53 And were continually in the Temple, praying and lauding God, Amen.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17. The diuinitie, humanitie, and office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrew, Peter, &c.

In the beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, & without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was Iohn.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleue.

8 He was not that light, but was sent to beare witnesse of the light.

9 That was true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him: and the world knewe him not.

11 He came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them hee gaue power to be the sonnes of God, even to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, & dwelt among vs, (as we saw his glory there-of, as the glory of the onely begotten Sonne of the Father) full of grace and trueneth.

15 John bare witnesse of him, & cryeth, saying, This was he of whom I sayd, he that cometh after mee, is preferred before me: for he was before me.

16 And of his fulnesse haue all we receiued, and grace for grace.

17 For Law was giuen by Moses, but grace and trueneth came by Iesus Christ.

18 No man hath seene God at any time: the onely begotten Image, which is in the bosome of the Father, he hath declared him.

19 When this is record of Iohn, when the Jewes sent Pharisies and Leuites from Ierusalem, to aske him, Who art thou?

20 And he confessed and denied not, and

sayd plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And hee sayd, I am not. Art thou the Prophet? And he answered, No.

22 Then sayd they vnto him, Who art thou, that we may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He said, I am the voyce of him y^e crieth in the wilderness, Make straight the way of the Lord, as sayd the Prophet Elias.

24 Howe they which were sent, were of the Pharisees.

25 And they asked him, & said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whose ye know not.

27 Hee it is that cometh after mee, which is preferred before mee, whose shoe latcher I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordā, where Iohn did baptize.

29 The next day Iohn seeth Iesus coming vnto him, and sayeth, Beholde the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I sayd, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I sawe the Spirit come downe from heauen, like a done, and it abode vpon him.

33 And I knewe him not: but hee that sent me to baptize with water, he sayd vnto me, Vpon whome thou shalt see the Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the sonne of God.

35 The next day, Iohn stood againe, and two of his disciples:

36 And hee behelde Iesus walking by, and sayd, Beholde the Lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saue them followe, and sayd vnto them, What seeke ye? and they sayde vnto him, Rabbi (which is to say by interpretation, Maister) where dwellest thou?

39 Hee sayd vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 And Iesus, Simon Peters brother, was one of the two which heard him say, and that followed him.

Actes 13.25.

o Whom they looked for to be such one as Moses was, Deut. 18.15.

1sa.40.3. matth. 3.3. luke 3.4.

Matt. 3.11. mat. 1.7. luke 3.16. act. 1.5. and 11.16. and 19.4.

p Signifying the originall sinne, which is the fountain of all finnes, and therewith all other finnes.

q That is, by sight, but only by the reuelation of God.

Mat. 3.16. mar. 1.10. luke 3.22.

r Who gueth the vertue and effect to baptisme, accomplishing that thing, which is thereby represented.

s He alludeth to the Paschal lambe which was a figure of Christ. t Or, where is thy lodging? or whither goest thou? for hee dwelled in Nazaret, and was there as a stranger.

u This was two houres before night.

x Howe Iohn sayd, that Iesus was the lambe of God.

For, before the beginning.

a Christ is God before all time.

b The sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickened & preferred.

e The life of man is more excellent then of any other creature, because it is ioyned with light & vnderstanding.

f Mans minde is full of darknesse because of his corruption thereof.

Mac. 3.1. marke 1.4. luke 3.2.

For, vborne.

Hebr. 11.3.

g Because they did not worship him as their God, Rom. 1.21.

Actes 14.15.

h To the Israelites, who were his peculiar people.

i Meaning, a priuiledge or dignitie.

Matth. 1.16. luke 2.7.11.

k He was formed and made man by the operation of the holy Ghost without the operation of man.

Matth. 17.2.

2. peter 1.17.

For, proceeding from the father. Col. 1.19. & 2.9.

For, more excellent then 1.

1 More abundant grace then by Moses. 1 Tim. 6.16. 1. ioh. 4.12.

m Meaning, he is most deare, and straitly ioyned to his Father, not only in loue, but also in nature and vnion.

n And so God that before was invisible, was made, as it were visible in Christ.

For, more excellent then 1.

1 Tim. 6.16. 1. ioh. 4.12.

m Meaning, he is most deare, and straitly ioyned to his Father, not only in loue, but also in nature and vnion.

n And so God that before was invisible, was made, as it were visible in Christ.

For, more excellent then 1.

[Or, the anoynted.]

[Or, Petrus.]

Gen. 49. 10. deus.
18. 18.I. 4. 2. & 40. 10.
and 43. 1. & 45.
8. 9. 10. 23. 5. &
33. 14. 26. 34. 23.
29. & 37. 24. 25.
dan. 9. 24. 25.y Those things
which are con-
temptible to the
world, are este-
med and prefer-
red of God: and
those things
which the world
preferreth, God
abhorreth.[Or, thou belee-
uest.]z Christ open-
eth the heauens,
that wee may
haue access to
God, & maketh
vs fellowes to
the Angels.

Gen. 28. 12.

41 The same found his brother Simon
first, and sayd vnto him, Clee haue found
the Messias, which is by interpretation,
[Or, the anoynted.] the Christ.

42 And he brought him to Iesus. And
Iesus behelde him, and sayde, Thou art
Simon the sonne of Iona: thou shalt bee
called Cephas, which is by interpretation,
a stone.

43 The day following, Iesus would
goe into Galile, and found Philip, and sayd
vnto him, Follow me.

44 Now Philip was of Bethsaida, the
cite of Andrew and Peter.

45 Philip found Nathanael, and sayde
vnto him, Clee haue found him, of whome
* Moses did write in the Lawe, and the
* Prophets, Iesus of Nazaret the Sonne
of Ioseph.

46 Then Nathanael said vnto him, Can
there any good thing come out of Naz-
aret? Philip sayd to him, Come and see.

47 Iesus saue Nathanael comming to
him, and sayd vnto him, Beholde in deede an
Israelite, in whome is no guile.

48 Nathanael sayd vnto him, Whence
knewest thou mee? Iesus answered, and
sayde vnto him, Before that Philip called
thee, when thou wast vnder the figge tree,
I saue thee.

49 Nathanael answered, and sayd vnto
him, Rabbi, thou art the Sonne of God:
thou art the king of Israel.

50 Iesus answered, and sayd vnto him,
Because I sayd vnto thee, I saue thee vnder
the fig tree, I beleuest thou? thou shalt
see greater things then these.

51 And he sayd vnto him, Verely, verely
I say vnto you, hereafter shall ye see heauen
open, and the Angels of God * ascending
and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 Hee
drineth the buyers and sellers out of the Temple.

19 Hee forewarneth his death and resurrection.

23 Hee conuerteth many, and distrusteth man.

And the third day, was there a mar-
riage in Cana a towne of Galile, and the
mother of Iesus was there.

2 And Iesus was called also, & his dis-
ciples vnto the marriage.

3 Nowe when the wine failed, the mo-
ther of Iesus sayd vnto him, They haue no
wine.

4 Iesus sayd vnto her, Woman, what
haue I to doe with thee? mine houre is not
yet come.

5 His mother sayde vnto the seruants,
Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, six water
pots of stone, after the manner of the puri-
fying of the Iewes, containing two or three
fittins a peece.

7 And Iesus sayd vnto them, Fill the
waterpots with water. Then they filled
them vp to the brim.

8 Then he sayd vnto them, Draw out
nowe and beare vnto the gouernour of the
feast. So they bare it.

9 Now when the gouernour of the feast

had tasted the water that was made wine,
(for he knewe not whence it was: but the
seruants, which drew the water, knewe)
the gouernour of the feast called the bride-
grome.

10 And sayde vnto him, All men at the
beginning ser forth good wine, and when
men haue well drunke, then that which is
worse: but thou hast kept backe the good
wine vntill nowe.

11 This beginning of miracles did Je-
sus in Cana a towne of Galile, and shewed
forth his glory: and his disciples beleued
on him.

12 After that hee went downe into Cap-
ernaum, he and his mother, and his [bro-
thers, and his disciples: but they continued
not many dayes there.

13 For the Iewes Passouer was at hand.
Therefore Iesus went vp to Ierusalem.

14 * And hee found in the Temple those
that solde oren, and sheepe, and doles, and
changers of money, sitting there.

15 Then he made a scourge of small cordes,
and drave them all out of the Temple with
the sheepe & oren, and powred out the chan-
gers money, and ouerthrew the tables,

16 And sayd vnto them that solde doles,
Take these things hence: make not my Fa-
thers house an house of merchandise.

17 And his disciples remembered, that it
was written, * The zeale of thine house
hath eaten me vp.

18 Then answered the Iewes, and sayd
vnto him, What signe shewest thou vnto
vs, that thou doest these things?

19 Iesus answered and sayd vnto them,
* Destroy this Temple, and in three dayes
I will raise it vp againe.

20 Then sayd the Iewes, Fourtie and
six yeeres was this Temple in building,
and wilt thou reare it vp in three dayes?

21 But her spake of the Temple of his
body.

22 Assoone therefore as he was risen fro
the dead, his disciples remembered that hee
thus sayd vnto them: and they beleued the
Scripture, and the woordes which Iesus had
sayde.

23 Nowe when he was at Ierusalem at
the Passouer in the feast, many beleued in
his Name, when they sawe his miracles
which he did.

24 But Iesus did not commit himselfe
vnto them, because he knewe them all.

25 And had no neede that any should
testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regene-
ration. 15 Of faith. 16 Of the loue of God towards
the world. 23 The doctrine and baptisme of Iohn.

28 And the witness that he beareth of Christ.
There was nowe a man of the Phar-
tes named Nicodemus, a ruler of the
Iewes.

2 He came to Iesus by night, and sayde
vnto him, Rabbi, we knowe that thou art a
teacher come from God: for no man could
doe these miracles that thou doest, except
God were with him.

[Or, signes,

[Or, co'sins,

Matth. 23. 12.
marke 11. 15.
luke 19. 45.

Psal. 69. 9.

c This affection
was fo burning
in him, that it sur-
mounted and
swallowed vp all
the others.

[Or, miracle,

Matth. 26. 61. &
27. 40. marke. 14.
58. and 15. 29.d Christes body
might iustly be
called the Tem-
ple, because the
fullnesse of the
Godhead dwel-
leth in it corpo-
rally, Col. 2. 9.
e For he tooke
not them for true
disciples, as hee
knewe by their
inward thoughts,
what religion fo-
uer they did
pretend out-
wardly.

a Who vsed con-
tinuall washings
to purifie them-
selues. Which
superstition He-
brom the heretike
would haue
brought into the
Church, & nowe
the Papists haue
received it.

[Or, measures,

b Whereof eue-
ry one contained
25. galons.

[Or, benchard,

3 Jesus answered, and sayde vnto him, Verely, verely I say vnto thee, except a man be borne againe, hee cannot see the kingdom of God.

4 Nicodemus said vnto him, Howe can a man bee borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verely, verely I say vnto thee, except that a man bee borne of water and of the Spirit, he can not enter into the kingdom of God.

6 That which is borne of the flesh, is flesh; and that that is borne of the Spirit, is spirit.

7 Wherelike not that I sayde to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Jesus answered, and saide vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, wee speake that we knowe, and testifie that we haue seene: but ye receiue not our testimelie.

12 If when I tell you earthly things, ye beleue not, howe should ye beleue, if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lifted vp.

15 That whoeuer beleueth in him, should not perish, but haue eternal life.

16 For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euermlasting life.

17 For God sent not his Sonne into the world, that hee should condemne the worlde, but that the worlde through him might be saued.

18 We that beleueth in him, shall not be condemned: but he that beleue h not, is condemned already, because he beleueth not in the Name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the worlde, and men loued darkness rather than light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither cometh to light, lest his deedes should be reposed.

21 But he that doeth truth, cometh to the light, that his deedes might bee made manifest, that they are wrought by the accompanie of the wicked condemning them.

22 Yet Christ as a iust iudge giueth sentence against y reprobate. m Not onely the Iewes, but whosoever shoulde beleue in him. Chap. 1. 9. N The cause and matter of condemnation. e In walking roundly and sincerely. || Or, in God. p As they doe which set God onely before their eyes, and followe the rule of his worde.

22 After these things came Jesus and his disciples into the lande of Iudaea, and there taried with them, and baptizeth.

23 And John also baptizeth in Enon, besides Salim, because there was much water there: & they came, and were baptizeth.

24 For John was not yet cast into prison.

25 Then there arose a question betweene Johns disciples and the Iewes, about a purifying.

26 And they came vnto John and sayd vnto him, Rabbi, hee that was with thee beyonde Iordan, to whome thou barest witness, beholde, he baptizeth, and all men come to him.

27 John answered, and sayd, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that I sayde, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friends of the bridegrome which standeth and heareth him, reioyeth greatly, because of the bridegromes voyce. This my toke therefore is fulfilled.

30 Ye must increate, but I must decrease.

31 He that is come from on high, is above all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is above all.

32 And what he hath seene & heard, that he testifieth: but no man receiveth his testimonie.

33 Yet that hath receiued his testimonie, hath sealed that God is true.

34 For hee whome God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, and hath giuen all things into his hand.

36 He that beleueth in the Sonne, hath euermlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. *Chap. 3. 19.*

CHAP. III.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father and his harvest. 39 The conversion of the Samaritanes, 45 And Galileans. 47 Howe hee healeth the rulers sonne.

Nowe when he the Lorde knewe, howe the Pharisees had heard, that Jesus made and baptizeth moe disciples then John,

2 (Though Jesus himselfe baptizeth not: but his disciples)

3 He left Iudaea, and departed againe into Galilee.

4 And he must needs goe through Samaria.

5 Then came hee to a citie of Samaria called Sychar; neere vnto the possession that Jacob gaue to his sonne Joseph.

6 And there was Jacobs well. Jesus then wearied in the iourney, sat by thus on the well: it was about the first houre.

7 There came a woman of Samaria to draw water. Jesus sayd vnto her, Giue me drinke.

|| Or, territoria. Chap. 4. 1. 2.

q That is, howe they might be made cleane before God, which the washings vnder the Lawe did represent.

r They were led with ambition, fearing lest their matter shoulde haue lost his fame.

Chap. 1. 3. 4.

Chap. 1. 10.

f No man ought to vlturpe any thing further then God giueth him.

t And be exalted, & esteemed as his seruant.

u The minisler compared to Christ, is but earth.

Rom. 3. 4.

x For vnto Christ was giuen the full abundance of all grace, that wee might receiue of him as of the onely fountaine.

Marth. 11. 27.

Habac. 2. 4.

1 John 5. 10.

a To giue place to their rage.

|| Or, Sychem.

Gene. 33. 19.

and 48. 22.

Iest. 24. 32.

b Euen wearie as he was.

c Which was midday.

d For the Iewes esteemed the Samaritanes as wicked and prophane.
e Meaning of himselfe whom his father had sent to conuert this woman.
f Which is the loue of God in his sonne powred into our hearts by the holy Ghost, vnto euermolasting life.
Rom. 5.5.
i. Iohn 3.5.
j Or, the liuely water.
g Of the spirituall grace.
h He shall neuer be died vp, or deficiute.

8 For his disciples were gone away into the cite, to buy meate.

9 Then sayde the woman of Samaria vnto him, Nowe is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritanes.

10 Iesus answered, and sayde vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he woulde haue giuen thee liuwater of life.

11 The woman said vnto him, Sir, thou hast nothing to drinke with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he him selfe dranke thereof, and his children, and his cattel?

13 Iesus answered, and sayde vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euermolasting life.

15 The woman said vnto him, Sir, giue mee of that water, that I may not thirst, neither come hither to drinke.

16 Iesus saide vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayde, I haue no husband. Iesus sayde vnto her, Thou hast well said, I haue no husband.

18 For thou hast had five husbands, and hee whom thou nowest hast, is not thine husband: that laidest thou truly.

19 The woman saide vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleene me, the houre cometh, when ye shall neither in this mountaine, nor at Ierusalem, worship the father.

22 Ye worship that which yee knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the father in spirit, and truely: for the father requirerth euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in Spirit, and truely.

25 The woman said vnto him, I know well that Ihesus shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee, that speake vnto thee.

27 And vpon that came his disciples, and maruelled that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the cite, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: is not hee the Christ?

30 Then they went out of the cite, and came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, eate.

32 But he sayd vnto them, I haue meate to eat, that ye know not of.

33 Then said y disciples betwene themselves, Hath any man brought him meate?

34 Iesus sayde vnto them, My meate is that I may doe the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then cometh haruest? Behold, I say vnto you, lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiveth wages, and gathereth fruit vnto life eternall, that both he that soweth, and hee that reapeth, might reioyce together.

37 For heerein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: other men laboured, and ye are entered into their labours.

39 Nowe many of the Samaritanes of that cite beleued in him, for the saying of the woman which testified, We haue to beleue all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and hee abode there two dayes.

41 And many more beleued because of his owne worde.

42 And they sayde vnto the woman, Nowe wee beleuee, not because of thy saying: for we haue heard him our selves, and knowe that this is in dede the Christ the Saviour of the world.

43 So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had testified that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galilee, where hee had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that hee would goe downe, and heale his sonne: for hee was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleuee.

49 The ruler sayde vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was now going down, his seruants

There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat. 9.37. Luke 10.2.

m Without grudging the one at the others labour.

n Or, prouerbe. Meaning the Prophets.

o The Samaritanes shewed the selues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods worde when it is offered.

p That is, had the right and true faith.

Mat. 13.57. Marke 6.4. Luke 4.24.

q Here by his owne countrey he meaneth Ierusalem, and the countrey about.

Chap. 2.1. The worde signifieth royall, or one of the Kings court: and it seemeth, that hee was one of Herods court, who was in great estimation with Herod, whom the people called King.

Marke 6.14.

Or, come. Or, returning.

i Till thee was liuely touched with her faults, the mocked and would not heare Christ.
Deut. 12.6.

2. King 17.29.

2. Cor. 3.17. k God being of a spirituall nature, requirerth a spirituall seruice, and agreeable to his nature.

servants mette him, saying, Thy sonne li-
ueth.

52 Then enquired he of them the houre
when hee began to amend. And they sayde
vnto him, Yesterday the seventh houre the
fever left him.

53 Then the father knewe, that it was
the same houre in the which Iesus had said
vnto him, Thy sonne liueth. And he belee-
ued, and all his household.

54 This seconde miracle did Iesus a-
gaine, after he was come out of Iudaea into
Galile. *2nd Cor. 9. 14.*

CHAP. V.

8 He healeth the man that was sicke eight and
thirtie yeeres. 10 The Jewes accuse him. 19 Christ
answereth for himselfe, and reprooveth them, 32
Shewing by the testimonie of his father, 33 Of
Iohn, 36 Of his workes, 39 And of the Scriptures,
who he is.

Lent. 23. 3.

deut. 16. 1.
*Or, the sheepe
market.*

a Where the
sheepe were
washed, that
should be sacri-
ficed.

b Which signi-
feth the house
of powring out,
because the wa-
ter ranne out by
conduites.

After * that, there was a feast of the
Jewes, & Iesus went vp to Jerusalem.

2 And there is at Jerusalem by the
place of the sheepe, a poole called in He-
brew Bethsaida having five portches:

3 In the which lay a great multitude of
sicke folke, of blinde, halt, and withered,
waiting for the moving of the water.

4 For an Angel went downe at a cer-
taine season into the poole, and troubled
the water: whosoever then first, after the
stirring of the water, stepped in, was made
whole of whatsoever disease he had.

5 And a certaine man was there, which
had bene diseased eight and thirtie yeeres.

6 When Iesus sawe him lie, and knewe
that hee now long time had bene diseased,
hee sayde vnto him, Wilt thou bee made
whole?

7 The sicke man answered him, Sir,
I haue no man, when the water is trou-
bled, to put mee into the poole: but while
I am comming, another steppeth downe
before me.

8 Iesus sayde vnto him, Rise: & take vp
thy bed, and walke.

9 And immediately the man was made
whole, and tooke vp his bed, and walked:
and the same day was the Sabbath.

10 The Jewes therefore saide to him that
was made whole, It is the Sabbath dayes
* it is not lawfull for thee to cary thy bed.

11 Hee answered them, He that made me
whole, hee sayde vnto me, Take vp thy bed,
and walke.

12 Then asked they him, What man is
that which sayde vnto thee, take vp thy bed,
and walke?

13 And he that was healed, knewe not
who it was: for Iesus had conveyed him-
selfe away from the multitude that was in
that place.

14 And after that, Iesus found him in
the Temple, and sayd vnto him, Beholde,
thou art made whole: & sinne no more, least
a worse thing come vnto thee.

15 The man departed, and tolde the
Jewes that it was Iesus, which had made
him whole.

16 And therefore the Jewes did perse-
cute Iesus, and sought to slay him, because

hee had done these things on the Sabbath
day.

17 But Iesus answered them, My fa-
ther worketh hitherto, and I worke.

18 Therefore the Jewes sought the more
to kill him: not onely because hee had bro-
ken the Sabbath, but saide also that God
was his Father, and made himselfe
equall with God.

19 Then answered Iesus, and sayd vnto
them, Verely, verely I say vnto you, The
Sonne can doe nothing of himselfe, save
that hee seeth the Father doe: for whatsoe-
uer things he doeth, the same things doeth
the Sonne also.

20 For the Father loueth the Sonne,
and sheweth him all things, whatsoeuer
he himselfe doeth, and hee will shewe him
greater workes then these, that yee should
maruaile.

21 For likewise as the Father rayseth
by the dead, and quickeneth them, so the
Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but
hath committed all iudgement vnto the
Sonne,

23 Because that all men should honour
the Sonne, as they honour the Father: he
that honoureth not the Sonne, the same
honoureth not the Father, which hath sent
him.

24 Verely, verely I say vnto you, hee
that heareth my word, and beleueth in
him that sent me, hath euerlasting life, and
shall not come into condemnation, but hath
passed from death vnto life.

25 Verely, verely I say vnto you, the
houre shall come, and now is, when the
dead shall heare the voyce of the Sonne of
God: and they that heare it, shall liue.

26 For as the Father hath life in him-
selfe, so likewise hath he giuen to the Sonne
to haue life in himselfe.

27 And hath giuen him power also to
execute iudgement, in that hee is the Sonne
of man.

28 Maruaile not at this: for the houre
shall come in the which all that are in the
graves, shall heare his voyce.

29 And they shall come forth, * that
haue done good, vnto the resurrection of
life: but they that haue done euill, vnto the
resurrection of condemnation.

30 I can doe nothing of mine owne
selfe: as I heare, I iudge: and my iudge-
ment is iust, because I seeke not mine owne
will, but the will of the Father who hath
sent me.

31 If I should beare witness of my
selfe, my witness were not true.

32 There is another that beareth wit-
nesse of mee, and I knowe that the witness,
which he beareth of me, is true.

33 * Hee sent vnto Iohn, and hee bare
witness vnto the truth.

34 But I requeire not the recorde of
man: neuertheless, these things I say, that
ye might be faued.

35 Hee was a burning, and a shining
candle: and yee would for a season haue
reioyced in his light.

e That is, proper
and peculiar to
him alone.

f It was lawfull
for all Israel to
call God their
father, Exod. 4.

22. but because
Christ did attri-
bute to himselfe
that he had power
ouer all things,

and wrought as
his Father did,
they gathered
that Christ did

not onely make
himselfe the
Sonne of God,

but also equall
with him.

g That is, he
doth communi-
cate with him,

hauing the same
power and the
same will.

h In giuing him
power and rule
ouer all.

i They that re-
ceiue it by faith.

k To communi-
cate it with vs.

l That is, to go-
uerne and rule
all things.

Math. 23. 46.
Chap. 8. 14.
mat. 3. 17.

m Christ had
respect to their
weaknesse that
heard him, and
therefore said

that his owne
witness should
not be sufficient.

Chap. 1. 27.
Or, lampe.
n But yee lese
him quickly,
and did not
perseuere.

e This was, to the
ende that the mi-
racle might befo-
evident, that no
man could
speake against it.

Jerem. 17. 12.

d The afflictions
that we endure,
are chastisements
for our sinnes.

Matth. 3. 17. and 17. 5.

o In the lawe and Prophets,

Deut. 4. 12.

Matth. 17. 11.

p The people are more ready to receiue false prophets, then Iesus Christ.

q Vaine glory is a great let for a man to come to God.

Chap. 12. 43.

r As Moyses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saintes, vpon whome nowe they call: but whosoever doth accuse the godly, Christ and their owne conscience shall condemne them. Gene. 3. 15. and 22. 17. and 49. 10. deut. 18. 15.

a Called the lake of Gennezareth.

b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galilee: but it is here said that he went ouer, because there were diuers creeks and turnings, ouer the which men ferried.

Leuit. 23. 5.

deut. 16. 1.

Matth. 14. 16.

marke 6. 37.

Iake 9. 13.

c This summe amounteth to about five pound sterling.

d Prayer and thanksgiving do sanctifie our meates, where- with we are nourished.

36 But I haue greater witnesse then the witnesse of Iohn: for the works which the Father hath giuen mee to finish, the same works that I doe, beare witnesse of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witnesse of me. Vee haue not heard his voyce at any time, neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whome he hath sent, him ye beleue not.

39 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that yee haue not the loue of God in you.

43 I am come in my Fathers name, and yee receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can yee beleue, which I receiue honour of one another, and seeke not the honour that cometh of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For he had ye beleued Moses, ye would haue beleued me: for he wrote of me.

47 But if yee beleue not his writings, howe shall ye beleue my words?

CHAP. VI.

10 Iesus feedeth fife thousand men with fife loaves and two fishes. 15 He departeth away, that they should not make him king. 26 Heresprooeth the fleshly hearers of his word. 41 The carnall are offended at him. 63 The flesh profiteth not.

AFTER these things, Iesus went his way ouer the sea of Galilee, or of Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which hee did on them that were diseased.

3 Then Iesus went by into a mountain, and there he sat with his disciples.

4 Nowe the Passouer, a feast of the Jewes, was neere.

5 Then Iesus lift by his eyes, and seeing that a great multitude came vnto him, he sayde vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he said to proue him: for he himselfe knewe what he would doe)

7 Philip answered him, Two hundred penworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fife barley loaves, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sit downe. (Nowe there was much grasse in that place.) Then the men sat downe in number, about fife thousand.

11 And Iesus tooke the bread, and gaue thanks, and gaue to the disciples, and the

disciples to them that were set downe: and likewise of fishes as much as they would.

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue bal kets with the broken meate of the fife barley loaves, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, sayd, This is of a truer the Propheet that should come into the world.

15 When Iesus therefore perceiued that they would come, and take him to make him a King, he departed againe into a mountain himselfe alone.

16 When euen was nowe come, his disciples went downe vnto the sea,

17 And entred into a shippe, and went ouer the sea towards Capernaum: and nowe it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fife and thertie, or thertie furlongs, they sawe Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.

20 But he sayd vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 The day following, people which stood on the other side of the sea, saue that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias neere vnto the place where they are bread, after Lord had giuen thanks,

24 Nowe when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayd, Verely, verely I say vnto you, ye seeke me not, because ye sawe the miracles, but because yee ate of the loaves, and were filled.

27 Labour not for the meate which perissheth, but for the meate that endureth vnto euerlasting life, which the sonne of man shall giue vnto you: for hun hath God the Father sealed.

28 Then said they vnto him, What shall we doe, that we might worke the workes of God?

29 Iesus answered, and said vnto them, This is the worke of God, that ye beleue in him, whom he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may fele it, and beleue thee? What dost thou worke?

31 Our fathers did eate Manna in the desert,

e The abundant store of Gods gifts ought not to make vs prodigall to waste them.

f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished.

Matth. 14. 25.

marke 6. 47.

g Ouert a corner of the lake.

h Whereof eigh make a mile.

i Wherefore it must needs followe that Christ passed miraculously.

k This was not straight ouer the lake from side to side, but ouer a creeke, or arme of the lake, which saued much labour to them that should haue gone about by land.

l Which nourisheth and augmenteth our faith.

Chap. 1. 32. mat.

3. 17. and 17. 5.

m For when hee appointed him to be the Mediatour, he seke his marke and seale in him to be the onely one to reconcile God and man together.

n Such as be acceptable vnto God.

1. Iohn 3. 23.

Exo. 16. 14. 15.

num. 11. 7.

delert,

Tsal. 78. 24. 25.
wisd. 16. 20.

o He compareth
Moses with the
Father, & Manna
with Christ, who
feedeth vs into
everlasting life,
1 Cor. 10. 3.

Eccles. 24. 24.
chap. 4. 14.

p He shall neuer
want spirituall
nourishment,
q God doeth
regenerate his
elect, & causeth
them to obey the
Gospel,

desert, as it is * written, We gaue the bread
from heauen to eate.

32 Then Iesus sayd vnto them, Verely,
verely I say vnto you, * Wholes gaue you
not bread from heauen, but my father gi-
ueth you the true bread from heauen.

33 For the bread of God is hee which
commeth downe from heauen, and giueth
life vnto the world.

34 Then they said vnto him, Lord, euer-
more giue vs this bread.

35 And Iesus sayd vnto them, I am the
bread of life: hee that commeth to me, shall
not hunger, and * hee that beleueth in mee,
shall * neuer thirst.

36 But I sayd vnto you, that yee also
haue seene me, and beleuee not.

37 All that the father giueth mee, shall
come to me: and him that commeth to me,
I cast not away.

38 For I came downe from heauen, not
to doe mine owne will, but his will which
hath sent me.

39 And this is the fathers will which
hath sent me, that of all which hee hath gi-
uen me, I should lose nothing, but should
raile it vp againe at the last day.

40 And this is the will of him that sent
me, that euery man which seeth the Sonne,
and beleueth in him, should haue euera-
lasting life: and I will raise him vp at the last
day.

41 The Iewes then murmured at him,
because hee sayde, I am the bread, which is
come downe from heauen.

42 And they sayde, * Is not this Iesus
the sonne of Ioseph, whose father and mo-
ther we knowe? how then saith hee, I came
downe from heauen?

43 Iesus then answered, and sayd vnto
them, Murmure not among your selues.

44 No man can * come to me, except the
father which hath sent mee, * drawe him:
and I will raise him vp at the last day.

45 It is written in the * Prophets, And
they shall be all caught of God. Euery man
therefore that hath heard, and hath learned
of the father, commeth vnto me,

46 * Not that any man hath seene the
father, saue hee which is of God, hee hath
seene the father.

47 Verely, verely I say vnto you, Hee
that beleueth in me, hath eueralasting life.

48 I am the bread of life.

49 * Your fathers did eate Manna in
the wilderness, & are dead.

50 This is the bread, which commeth
downe from heauen, that he which eateth
of it, should not die.

51 I am the * liuing bread, which came
downe from heauen: if any man eate of
this bread, hee shall liue for euer: and the
bread that I will giue, is my flesh, which
I will giue for the life of the world.

52 Then the Iewes strone among them-
selues, saying, Howe can this man giue vs
his flesh to eate?

53 Then Iesus sayd vnto them, Verely,
verely I say vnto you, Except yee eate the
flesh of the Sonne of man, and drinke his
blood, ye haue * no life in you,

54 * Whosoener * eateth my flesh, & drinketh
my blood, hath eternall life, and I will
raile him vp at the last day.

55 For my flesh is meate in deede, and
my blood is drinke in deede.

56 Hee * that eateth my flesh, & drinketh
my blood, * dwelleth in mee, and I in him.

57 As the liuing father hath sent me, so
liue I by the father, and he that eateth me,
euen he shall liue by me.

58 This is the bread which came downe
from heauen: not as your fathers haue ea-
ten Manna, and are dead. Ye that eateth of
this bread, shall liue for euer.

59 These things spake hee in the Syna-
gogue, as he taught in Capernaum.

60 Many therefore of his disciples (when
they heard this) sayde, This is an hard say-
ing, who can * heare it?

61 But Iesus knowing in himselfe, that
his disciples murmured at this, sayde vnto
them, Doeth this offend you?

62 What then if ye should see the Sonne
of man * ascend vp * where hee was before?

63 It is the Spirit that quickeneth: the
flesh * profiteth nothing: the wordes that I
spake vnto you, are spirit and life.

64 But there are some of you that be-
leuee not: for Iesus knewe from the begin-
ning, which they were that beleueed not,
and who should betray him.

65 And he sayde, Therefore sayd I vnto
you, that no man can come vnto me, except
it be giuen vnto him of my father.

66 From that time, many of his disci-
ples went backe, and walked no more with
him.

67 Then sayd Iesus to the twelve, Will
ye also goe away?

68 Then Simon Peter answered him,
Master, to whome shall we goe? Thou hast
the wordes of * eternall life:

69 And we beleue, and know that thou
art * the Christ, the sonne of the liuing God.

70 Iesus answered them, * Haue not I
* chosen you twelue, and * one of you is a
deuill?

71 Nowe he spake it of Iudas Iscariot
the sonne of Simon: for he it was that should
betray him, though he was one of the twelve.

e. Although your number be small, yet shall ye be diminished.

CHAP. VII.

6 Iesus reprooueth the ambition of his cousins. 12
There are diuers opinions of him among the people.

17 He sheweth how to know the truth, 20 The
inurie they doe vnto him. 47 The Pharisees re-
buke the officers because they haue not taken him,
52 And chide with Nicodemus, for taking his
part.

After these things, Iesus walked in
Bethsai, and would not walke in Iudea:
for the Iewes sought to kill him.

2 Nowe the Iewes * feast of the Ta-
bervacles was at hand.

3 His brethren therefore sayd vnto him,
Depart hence, and goe into Iudea, that
thy disciples may see thy workes that thou
doest.

4 For there is no man that doeth any
thing secretly, and hee himselfe seeketh to
be come,

1 Cor. 11. 27.

y As our bodies
are susteined with
meat and drinke,
so are our soules
nourished with
the body and
blood of Iesus
Christ.

z To eate the
flesh of Christ &
drinke his blood,
is to dwell in
Christ, and to
haue Christ
dwelling in vs,

a That is, vnder-
stand it.

b Hee meaneth
not his huma-
nitie descended
from heauen: but
he speaketh

touching the vnion
of both natures,
attributing to the
one, that which
appertayneth to
the other.

chap. 3. 13.

c To wit, if it be
separated from
the Spirit, where-
of it hath the
force: for it com-
meth of the pow-
er of the spirit,

that the flesh of
Christ giueth vs
life.

d Then without
Christ there is but
death: for his
wordes onely lea-
deth vs to life.

March. 16. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

March. 26. 16.

Mat. 13. 55.

r That is, or be-
leuee in me.
s By lightning
his heart with his
holy Spirit.
Isa. 54. 13.
Iere. 31. 33.
Math. 11. 27.

Exod. 16. 15.

t Then there is
no food that
can nourish our
soules, but Iesus
Christ.

u Which giue
life to the world.

x Where Christ
is not, there
death reigneth.

For manifest.

hee famous. If thou doest these things, hee thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway readye.

7 The world can not hate you: but me it hateth, because I testifie of it, that the worke thereof are euill.

8 Soe ye vp vnto this feast: I will not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode still in Galile.

10 But as soon as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but hee deceiuethe the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when hall the feast was done, Iesus went vp into the Temple & taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no s brighteoulnesse is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered, and sayd, Thou hast a deuill: who goest about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke, and yet all marvelle.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses shoulde not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 Judge not according to the appearance, but iudge righteous iudgement.

25 Then layd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And beholde, hee speaketh openly, and they lay nothing to him: doe the rulers knowe in dedde that this is the very Christ?

27 Howbeit we know this man whence he is: but when the Christ cometh, no man shall know whence he is.

28 Then cryed Iesus in the Temple

as he taught, saying, Ye both knowe mee, k He speaketh and knowe whence I am: yet am I not this, as it were come of my selfe, but hee that sent mee, is scornefully, true, whom ye know not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they thought to take him, but no man layde his handes on him, because his houre was not yet come.

31 Nowe many of the people beleueed in him, and sayde, When the Christ cometh, will he doe moe miracles then this man hath done?

32 The Pharisees heard that the people murmured these things of him, and the Pharisees and his Disciples sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a lile while with you, and then goe I vnto him that sent me.

34 Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

35 Then layde the Iewes among themselves, Whether will hee goe, that we shall not finde him? Will hee goe vnto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he sayde, Ye shall seeke mee, and shall not finde mee: and where I am, can ye not come?

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that beleueth in mee, as sayeth the Scripture, out of his belly shall flowe riuers of water of life.

39 (This spake he of the Spirit which they that beleueed in him, shoulde receiue: for the Holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, sayde, If a truely this is the Prophet.

41 Other said, This is the Christ: a some sayd, But shall Christ come out of Galile?

42 Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layde hands on him.

45 Then came the officers to the high Priests and Pharisees, and they layd vnto them, Why haue ye not brought him?

46 The officers answered, Fewer man spake like this man.

47 Then answered them the Pharisees, Are ye also deceiued?

48 Doeth any of the rulers, or of the Pharisees beleue in him?

49 But this people, which knowe not the Law, are curled.

50 Nicodemus sayde vnto them, Wee that came to Iesus by night, and was one of them?

51 Doeth our Lawe iudge a man before it heare him, and knowe what hee hath done?

l They were wel minded to heare him, which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordeined, Chap. 13. 33.

Or, Galile.

Greece, dispersion.

n Among the Iewes which were scattered here and there among the Gentiles.

Deut. 23. 36.

o The true way to cometo Christ, is by faith.

Deut. 18. 15.

p Which shall neuer die vp.

Ios. 1. 28.

act. 1. 17.

q These were the visible graces which were giuen to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messias, Chap. 1. 21.

Micah. 5. 2.

matth. 2. 5.

f Wherein appeareth the mightie power of Christes worde against his enemies.

t They alledge the authoritie of man against Gods authoritie

Chap. 3. 1. 2.

Deut. 17. 8.

and 19. 15.

b Why the world hateth Christ.

c Christ doeth not vtrely denie that he would go to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people, who did enuie Christ.

Or, lesters.

e In that, that he is man onely.

f By this marke we may know whether the doctrine be of God or of man.

g Nothing counterfa't or vtrue.

Exod. 24. 3.

Chap. 5. 18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leuit. 13. 3.

Gen. 17. 10.

Deut. 1. 16, 17.

Or, freely.

52 They answered and sayde vnto him, Art thou also of Galilee? search and looke: for out of Galilee ariseth no Prophet.

53 And every man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery, 12 He is the light of the world, 14 He sheweth from whence he is come, wherefore, & whither he goeth, 32 Who are free and who are bond, 34 Of free men and slaves, and their reward, 46 Hee defeth his enemies, 59 And being persecuted, withdraweth himselfe.

And Iesus went vnto the mount of Olives,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he fate doune, and taught them.

3 Then the Scribes and the Pharisees brought vnto him a woman taken in adultery, and set her in the middes,

4 And laide vnto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they sayde to tempt him, that they might haue whercof to accuse him. But Iesus stouped doune, and with his finger wrote on the ground.

7 And while they continued asking him, he left himselfe vp, and laide vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped doune, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had left vp himselfe againe, and saue no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Lord. And Iesus sayde, Neither doe I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: hee that followeth me, shall not walke in darkness, but shall haue the light of life.

13 The Pharisees therefore sayde vnto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered, and laide vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tel whence I come, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimonie of two men is true.

18 I am one that beare witness of my

selfe, and the Father that sent me, beareth witness of me.

19 Then laide they vnto him, Where is thy Father? Iesus answered, Ye neither know mee, nor my Father. If ye had known mee, ye should haue known my Father also.

20 These wordes spake Iesus in the treasure, as he taught in the Temple, and no man laide handes on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke mee, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then sayde the Jewes, Will hee kill himselfe, because hee saith, Whither I goe, can ye not come?

23 And he laide vnto them, I beare from beneath: I am from above: ye are of this world: I am not of this world.

24 I sayde therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am hee, ye shall die in your sinnes.

25 Then sayde they vnto him, Who art thou? And Iesus layde vnto them, I tell the same thing that I layde vnto you: From the beginning.

26 I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those I speake I to the world.

27 They understood not that he spake to them of the Father.

28 Then layde Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye knowe that I am hee, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent mee is with mee: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleued in him.

31 Then laide Iesus to the Jewes which beleued in him, It yet continue in my word, ye are verely my disciples.

32 And shall knowe the trueth, and the trueth shall make you free.

33 They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the sonne therefore shall make you free, ye shall be free in deede.

37 I knowe that ye are Abrahams seede, but ye seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and laide vnto him, Abraham is our father. Iesus sayde vnto them,

g That is, the place where the vessel and other things belonging to the temple, were kept, h Because of their rebellion wherein they did perseuere, i He sheweth the difference betweene the Gospel, and the subtil wit of man.

|| Or, from the beginning, euen that I said vnto you, k That is, who he was, whence he came, and why he came into this world.

l Their endeuous and practices, whereby they thinke to destroy him, shall serue to exalt and magnifie his glorie, m Not to beleue in him, but to be convicted, n To wit, the Messias.

o For we were slaves to sinne, p These were not the beleuing Jewes, but the mockers that answered thus, Rom. 6.20.

2. pet. 2. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes prouee them liars.

Leuit. 20. 10.

a Either for breaking the Lawe, if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.

Deut. 17. 6. 7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Lawe against adultery. Chap. 1. 5. c 9. 5. || Or, liuely light. || Or, iust.

Chap. 5. 31.

c That which Christ denied, Chap. 5. 31. here he granteth, to declare vnto them their stubbornesse, and faith that being God, he beareth witness to his humanity: likewise doeth God the father witness the same, which are two distinct persons, though but one God, chap. 5. 37. d In that he came from his father, he sheweth that he is not onely man, but God also.

e He would not iudge rashly, as they did.

Deut. 17. 6. and 19. 15, mat. 18. 16

2. cor. 13. 1. heb. 10. 28.

f Which place proueth Christ to bee very God, and man.

Which were his obedience, charitie, and such good workes which proceeded of faith.

f For you are carnall, and can not vnderstand spirituall things.

1. Iohn 3.8.

e Since the first creation of man.

u It followeth then that he was

once in the truth:

for he was not

created euill.

x According to

his wont and

custom.

1. Iohn 4.6.

g Who will re-

uenge the iniurie

that ye doe a-

gainst me, or ra-

ther against him.

z For the faith-

full euen in death

see life.

a Which was to

see the coming

of Christ in the

flesh: which thing

Abraham sawe

farre off with the

eyes of faith.

Heb. 11.10.

b Not only God,

but the media-

tour betweene

God & man, ap-

pointed before

all eternitie.

Chap. 10. 31.

h And he passed

through the

mids of them,

and to went

his way.

them, If yee were Abrahams children, yee would doe the workes of Abraham.

40 But now ye goe about to kill me, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayde they to him, We are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus sayde vnto them, If God were your Father, then woulde yee loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot heare my word.

44 Ye are of your father the deuil, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh hee of his owne: for hee is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleeue me not.

46 Which of you can rebuke mee of sinne? and if I say the trueth, why doe yee not beleeue me?

47 Yee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and I indgeth.

51 Merely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then layd the Iewes to him, Nowe knowe we that thou hast a deuil. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom ye say, that he is your God.

55 Per ye haue not known him: but I knowe him, and if I shoulde say I knowe him not, I shoulde bee a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fittie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Merely, verely I say vnto you, before Abraham was, I am.

59 Then tooke they by stones, to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

i Of him that was borne blinde.

11 The confession of him that was borne blinde.

39 To what blinde men Christ giveth sight.

11 The con-

39 To what

As Iesus passed by, he sawe a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night commeth, when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as hee had thus spoken, hee spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And sayde vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when hee was blinde, said, Is not this he that sat and begged?

9 Some sayde, This is hee: and others sayd, He is like him: but he himselfe sayd, I am he.

10 Therefore they sayde vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and sayde vnto mee, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they sayde vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharisees also asked him, howe hee had receiued sight. And hee sayde vnto them, Hee layde clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharisees, This mans is not of God, because he keepeth not the Sabbath day. Others sayde, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayde, Hee is a Prophet.

18 Then the Iewes did not beleeue him (that hee had bene blinde, and receiued his sight) untill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see them?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what means he nowe seeth, wee knowe not: or who hath opened his eyes, we can wee not tell: hee is olde enough, aske him: hee shall answer for himselfe.

22 These wordes spake his parents, be- cause

a God doeth noe alwayes punish men for their sinnes.

b When oportunitie and the season serueth.

Chap. 1. 9, and 8. 12. and 12. 35.

c This was not for any vertue that was in the earth, in the spet-

tle, or in the clay, to make one see: but it onely pleased him to vie these signes and

meanes.

d Hereby was prefigured the Messias, who

should be sent vnto them,

e They durst not speake the trueth for feare they should be ex-

communicate,

cause they feared the Jewes: for the Jewes had ordained already, that if any man did confesse that hee was the Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayd his parents, He is old ynough: alke him.

24 Then againe called they the mā that had bene blinde, and sayde vnto him, One glopy vnto God: wee knowe that this man is a sinner.

25 Then he answered & sayde, Whether hee be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 ^b The sayd they to him againe, What did hee to thee? howe opened hee thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? Will ye also be his disciples?

28 Then checked they him, and sayd, We thou his disciple: wee be Moses disciples.

29 We know that God spake with Moses: but this man wee knowe not from whence he is.

30 The man answered, and sayde vnto them, Doubtes this is a maruellous thing, that ye know not whence hee is, and yet he hath opened myne eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth hee.

32 Since the world beganne was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, hee could haue done nothing.

34 They answered and sayde vnto him, Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: and when hee had found him, hee sayde vnto him, dost thou beleue in the Sonne of God?

36 He answered, and sayde, Who is hee, Lord, that I might beleue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he sayd, Lord, I beleue, and ^m worshipped him.

39 And Iesus sayde, I am come vnto iudgement into this worlde, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, heard these things, and sayd vnto him, Are we blinde also?

41 Iesus sayde vnto them, If ye were blinde, ye should not haue sinne: but now ye say, wee see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepheard, and she doore.
19 Diuers opinions of Christ. 24 Hee is asked, if he be Christ. 32 His works declare that hee is God. 34 The Princes called gods.

Verely, verely I say vnto you, He that entereth not in by the doore into the sheepe-

folde, but climeth by another way, hee is a thiefe, and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him: for they know his voyce.

5 And they wil not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then sayde Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe,

8 All that euer came before mee, are theues and robbers: but the sheepe did not heare them.

9 I am the doore: by mee if any man enter in, hee shal be laued, and shal goe in and goe out, and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe coming, and hee leaueh the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, becaue he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and know mine, and am known of mine.

15 As the father knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and there shall be one sheepefold, and one shepheard.

17 Therefore doeth my Father loue me, becaue I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

19 Then there was a dissension againe among the Jewes for these sayings.

20 And many of them sayd, We hath a deuil, and is mad: why heare ye him?

21 Other sayd, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Jewes round about him, and sayde vnto him, Howe long dost thou make vs doubt? If thou see the

a That is, there is mutual agreement & consens of faith betwene the pastor and the sheepe.

b He meaneth all the false Prophets, who led not me to Christ, but from him.

c He shal be sure of his life.

1/a, 400. 1.

2/c, 34. 2.

d Christ knoweth his because he loueth them,

e As the father careth and prouideth for them.

f In that he loueth and appro-

ueth me.

g To wit, among the Gentiles,

which then were strangers fro the Church of God.

2/c, 37. 22.

h Christ euen in that that he is man, hath deserued his Fathers loue and euertlasting life,

not to his flesh only, but to vs also, which by his obedience,

& perfect iustice are impured

righteous, Rom. 5. 19. Phil. 2. 7.

1/a, 5. 37.

1/a, 2. 24.

i Which was infinite, that the people might giue thanks to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted.

1. Mac. 4. 59.

k Which was builded againe after the pattern of that which Salomon builded.

1/a, 7. holdeth our minds in suspence?

Christ, tell vs plainly.

25 Iesus and wored them, I told you, and ye beleue not: the workes that I do in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I sayde vnto you.

27 Whoe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I sayde, ye are gods?

35 If hee called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I sayde, I am the Sonne of God?

37 If I doe not the workes of my Father, beleue me not.

38 But if I doe, then, though ye beleue not me, yet beleue the workes, that ye may knowe and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands.

40 And went againe beyond Iordan, into the place where John first baptized, and there abode.

41 And many resorted vnto him, & sayd, John did ° no miracle: but all thinges that John spake of this man were true.

42 And many beleued in him there.

CHAP. XI.

43 Christ rayseth Lazarus from death. 47 The his Priestes and Pharises gather a councill against him. 50 Caiaphas prophesieth. 54 Christ gasseth him out of the way.

And a certaine man was sicke, named Lazarus of Bethania, the town of Marie, and her sister Martha.

2 (And it was that * Marie which anoynted the Lord with oymment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whome thou louest, is sicke.

4 When Iesus heard it, he sayde, This sicknesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode he two daies still in the same place where he was.

7 Then after that, said hee to his disciples, Let vs goe into Iudaea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to stone thee, and dost thou go thither againe?

9 Iesus answered, Are there not twelue houres in the day: if a man walke in the day, he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, & after he laid vnto them, Our friend Lazarus sleeperth: but I goe to wake him vp.

12 Then sayde his disciples, Lord, if hee sleepe, he ° shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayd Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs goe vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that hee had lye in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalem, about ° fiftene furlonges off.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 When Martha, when shee heard that Iesus was coming, went to meete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoever thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, & I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueth in me, shall neuer die. Beleuest thou this?

27 She sayd vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe

Chap. 7. 30. & 8. 59. and 10. 31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes deuided into xii. houres. c They laboured to stay Christ from going into Iudaea, as though there had bene no neede, for slumbering sleepe.

d Which signifieth in our tongue, a twin in birth.

e Which were almost two mile,

f She sheweth some faith, which notwithstanding was almost overcome by her afflictions,

g Christ restoreth vs from death to giue vs euertlasting life.

1 The cause wherefore the reprobate can not beleue.

2a Whereby we learne how safely we are preferred against all dangers.

Chap. 8. 59.

Pal. 82. 6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

Chap. 12. 3. matth. 26. 7.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

h Wherein she declared her affection and reuerence that thee bare to Christ.

saue Marie, that thee rose up hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe thee.

32 Then when Marie was come where Iesus was, and saue him, she fell downe at his feet, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore saue her weepe, and the Iewes also weepe which came with her, he groined in the spirit, and was troubled in himselfe,

34 And sayd, Where haue ye layd him? They layd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then layd the Iewes, Beholde, how he loued him.

37 And some of them sayde, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, layd vnto him, Lord, he stinketh already: for he hath bene dead foure dayes.

40 Iesus layd vnto her, Sayde I not vnto thee, that if thou diddest beleue, thou shouldst see the glory of God?

41 Then theyooke away the stone from the place where the dead was layde. And Iesus lift up his eyes, and sayde, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest mee alwayes, but because of the people that stand by, I sayd it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus layd vnto them, Loole him, and let him goe.

45 Then many of the Iewes which came to Marie, and had seene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharisees, and tolde them what things Iesus had done.

47 Then gathered the hie Priestes, and the Pharisees a counsell, and sayde, What shall wee doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Calaphas, which was the hie Priest, that same yere, layd vnto them, Perceiue nothing at all,

50 For yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake hee not of himselfe: but being hie Priest that same yere, he prophesied

that Iesus should die for the nation:

52 And not for the nation only, but that hee should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Passequer was at hand, and many went out of the countrey vnto Ierusalem before the Passequer, to purifie themselves.

56 Then sought they for Iesus, & spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Nowe both the hie Priestes and the Pharisees had giuen a commandement, that if any man knewe where he were, hee should shew it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affliction of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the fruits thereof. 36 He exhorteth to faith. 40 The blindness of some, and the infirmities of others.

Then Iesus, five dayes before the Passequer, came to Berthania, where Lazarus was, which was dead, whome hee had raised from the dead. *Math. 26.7. Marke 14.3.*

2 There they made him a supper, and Martha serued: but Lazarus was one of them that late at the table with him.

3 Then tooke Marie a pound of oynment of spikenard very costly, and anointed Iesus' feete, and wiped his feete with her haire, and the house was filled with the labour of the oynment.

4 Then sayde one of his disciples, euen Iudas Iscariot Simonis sonne, which should betray him,

5 Why was not this oynment solde for three hundred pence, and giuen to the poore?

6 Nowe hee sayd this, not that he cared for the poore, but because hee was a thiefe, and had the bagge, and bare that which was giuen. *b Reade Marke 14.5.*

7 Then said Iesus, Let her alone: against the day of my burying he kept it. *Chap. 13.29.*

8 For the poore alwayes ye haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knewe that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom hee had raised from the dead.

10 The hie Priestes therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem, *Mat. 21.8. mar. 11.8. Luke 19.35.*

p Because they thought hereby to make themselves more holy against they should eate the Passequer: but they were not commanded by God to this ceremonye.

a Euen from the head to the feete,

b Reade Marke 14.5.

Chap. 13.29.

Mat. 21.8. mar. 11.8. Luke 19.35.

c That is, saue, I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. Zech. 9. 9.

||Or, the preache.

e They were of the race of the Iewes, and came out of Asia and Grecia: for elle the Iewes would not haue permitted y they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest throw all the world.

Mat. 10. 39. & 16. 25. mar. 8. 35. luke 9. 24. and 17. 33.

g If the loue thereof let him from coming to Christ.

h And so lofeth it for Christs sake.

Chap. 17. 24.

i The reformation and restoring of those things, which were out of order.

Chap. 3. 14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen, 1 Not onely the Iewes but also the Gentiles. Psal. 89. 36. and 110. 4. and 117. Psal. 37. 35.

13 Tooke branches of palme trees, and went forth to meeete him, and cried, Hosanna, Blessed is y King of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King cometh sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayd among themselves, Deceiue yee howe ye pnuale nothing: Beholde, they woulde goeth after him.

20 ¶ Now there were certaine * Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Berhaida in Galile, and desired him, saying, Sir, we woulde see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, except the wheate come fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruite.

25 * He that loueth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Nowe is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I both haue glorified it, and will glorifie it againe.

29 Then sayd the people that stood by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayde, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 * And * I, if I were left vp from the earth, will draw all men vnto me.

33 Now this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ biueth for euer: and how sayest thou, that the Sonne of man must bee lift vp? who is

that Sonne of man?

35 Then Iesus sayde vnto them, Yet a litle while is * the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue light, beleue in the light, that ye may be y children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleueed they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayd, * Lord, who beleueed our report? and to whom is the * arme of the Lord reuelled? Isa. 53. 1. rom. 10. 16.

39 Therefore could they not beleue, because that Esaias sayth againe,

40 * He hath blinded their eyes, & hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be conuerted, and I should * heale them.

41 These things sayd Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleueed in him: but because of the Pharises, they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the * praye of men, more then the praye of God.

44 And Iesus cried, and sayd, Hee that beleueth in me, beleueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the world, Chap. 3. 19, and 9. 39.

47 * And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world. Chap. 3. 17.

48 He that refuseth me, & receiueth not my wordes, hath one that iudgeth him: the worde that I haue spokn, it shall iudge him in the * last day. ||Or, condemnest, Marke 16. 16.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake. p For that day shall be the approbation of the Gospel.

50 And I knowe that his commandement is life euertlasting: the things therefore that I speake, I speake them so as the father sayd vnto me.

CHAP. XIII.

5 Christ walketh the disciples feete, 14 Exhorting them to humilitie & charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 Hee forewarneth of Peters deniall.

Now * before the feast of the Passouer, Mat. 26. 2. marke 14. 1. luke 22. 1.

When Iesus knewe that his houre was come, that hee should depart out of this world vnto the Father, for as much as hee loued his owne which were in the world, a Because hee sawe the danger great which was toward them, therefore hee tooke the greater care for them.

b Which was
the eating of
the Pasche.

2 And when supper was done, (and that
the deuill had now put in the heart of Iudas
Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had gi-
uen all things into his hands, and that hee
was come from God, and went to God,

4 He riseth from supper, and layeth aside
his vpper garments, and tooke a towell, and
girded himselfe.

5 After that, hee poured water into a ba-
sin, and began to wash the disciples feete,
and to wipe them with the towell, where-
with he was girded.

6 Then came he to Simon Peter, who
said to him, Lord, dost thou wash my feete?

7 Iesus answered and sayde vnto him,
What I doe thou knowest not now: but
thou shalt knowe it hereafter.

8 Peter sayde vnto him, Thou shalt ne-
uer wash my feete. Iesus answered him, If
I wash thee not, thou shalt haue no part
with me.

9 Simon Peter sayde vnto him, Lord,
not my feete onely, but also the hands, and
the head.

10 Iesus sayde to him, Hee that is wa-
shed, needeth not, saue to ^d wash his feete, but
is cleane euery whit: and ye are ^e cleane, but
not all.

11 For he knewe who should betray him:
therefore said he, Ye are not all cleane.

12 (So after he had washed their feete,
and had taken his garments, and was set
downe againe, he sayde vnto them, Knowe
ye what I haue done to you?)

13 Ye call me Master, and Lord, and ye
say well: for so am I.

14 If I then your Lord, and Master, haue
washed your feete, yee also ought to wash
^e one anothers feete.

15 For I haue giuen you an example, that
ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, ^f The
seruant is not greater than his master, nei-
ther the ambassadour greater then hee that
sent him.

17 If ye knowe these things, blessed are
ye if ye doe them.

18 (I speake not of you all: I knowe
whome I haue choien: but it is that the
Scripture might be fulfilled, *He that eat-
eth bread with me, shall lift up his heele a-
gainst me.)

19 From henceforth tell I you before it
come, that when it is come to passe, yee
might beleeue that I am he.

20 * Verely, verely I say vnto you, If I
send any, hee that receiueth him, receiueth
me, and he that receiueth me, receiueth him
that sent me.

21 When Iesus had said these things, he
was ^g troubled in the spirit, and i testified,
and sayde, Verely, verely I say vnto you,
that one of you shall betray me.

22 * Then the disciples looked one on an-
other, doubting of whome he spake.

23 Now there was one of his disciples,
which leaned on Iesus ^h bolome, whome
Iesus loued.

24 To him beckened therefore Simon
Peter, that hee should aske who it was of

whome he spake.

25 We then, as he leaned on Iesus brest,
sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I
shal giue a soppe, to he I haue dipped it: and
he wera soppe, and gaue it to Iudas Is-
cariot, Simons sonne.

27 And after the soppe, ⁱ Satan entred
into him. Then said Iesus vnto him, That
thou doest, doe quickly.

28 But none of them that were at ta-
ble, knewe for what cause hee spake it vnto
him.

29 For some of them thought because
Iudas had the bagge, that Iesus had sayd
vnto him, Buy those things which we haue
neede of against the feast: or that hee should
giue some thing to the poore.

30 Aloue then as hee had receiued the
soppe, he went immediately out, and it was
night.

31 When he was gone out, Iesus sayd,
^m Nowe is the Sonne of man glorified, and
God is glorified in him.

32 If God be glorified in him, God shall
also glorifie him in himselfe, & shal straight-
way glorifie him.

33 Little children, yet a little while am I
with you: yee shall seeke me, but as I sayd
vnto the * Iewes, Whither I goe, can ye
not come: also to you say I now,

34 * A new commandement giue I vnto
you, that ye loue one another: as I haue
loued you, that ye also loue one another.

35 By this shall all men know that ye are
my disciples, if yee haue loue one to another.

36 Simon Peter sayd vnto him, Lord,
whither goest thou? Iesus answered him,
Whither I goe, thou canst not follow mee
now: but thou shalt follow me afterward.

37 Peter sayd vnto him, Lord, why can
I not follow thee now? I will lay downe
my life for thy sake.

38 Iesus answered him, Wilt thou lay
downe thy life for my sake? Verely, verely
I say vnto thee, The cocke shall not crowe,
till thou haue denied me thrise.

C H A P. XIII.

1 He armed his disciples with consolatio against
trouble. 2 He ascendeth into heauen to prepare vs a
place. 6 The way, the truth and the life. 10 The
Father and Christ one. 13 How we should pray. 23
The promises vnto them that keepe his worde.

A ^and hee layde to his disciples, Let not
your heart be troubled: yee beleeue in
God, * beleeue also in me.

2 In my fathers house are many ^b dwel-
ling places: if it were not so, I would haue
tolde you: I go to prepare a place for you.

3 And though I goe to prepare a place for
you, I will come againe, and receiue
you vnto my selfe, that where I am, there
may ye be also.

4 And whither I goe, ye know, and the
way ye know.

5 Thomas sayde vnto him, Lord, wee
knowe not whither thou goest: howe can
we then know the way?

6 Iesus said vnto him, I am ^c the way,

we must begin in him, continue in him, and
ende in him.

1 Satan tooke full
possession of him.

m Meaning, that
his crosse shal in-
gender a marue-
lous glory, and
that in it shall
shine the infinite
bountie of God.
Chap. 7. 34.

Lewis. 19. 18.
mat. 22. 39. chap.
15. 12. 1. ioh. 4. 21.
n Whereof we
ought to haue
continual reme-
brance, although
it were euen
newly giuen.
d When thou
shalt be more
strong.
mat. 26. 33.
marke 14. 29.

a For in so be-
leeuing, no trou-
bles shall ouer-
come them.
b So that there
is not only place
for him, but for
all his.
c At the latter
day, Act. 1. 11.
d He was not
altogether igno-
rant, but his
knowledge was
weake and im-
perfect.

e Therefore

e And make thee
cleane from thy
sinnes.

d That is, to be
continually pur-
ged of his cor-
rupt affections
and worldly cares
which remaine
daily in vs.
Chap. 15. 3.

e To serue one
another.

Chap. 15. 20, mat.
10. 24. luke 6. 40.
7. sal. 4. 19.

f Vnder pretence
of friendship fee-
keth his destru-
ction.

g To wit, & Christ
and redeemer of
the world.

Matth. 10. 40.

luke 10. 16.

h For very, hor-
rour and indigna-
tion of such an a-
bominable act, as
Iudas should
commit.

i He did openly
affirme.

Matth. 26. 27.
marke 14. 18.

luke 22. 21.

k Their fashion
was not to sit at
table, but hauing
their shoes off, &
cushions vnder
their elbows,
leaned on their
sides, as it were
halfe lying.

and the truth, and the life. No man com-
meth vnto the Father, but by me.

7 If ye had known mee, ye should haue
known my Father also: and from hence-
forth ye know him, and haue seene him.

8 Philip sayde vnto him, Lord, shewe vs
thy Father, and it sufficeth vs.

9 Iesus sayde vnto him, I haue bene so
long time with you, and hast thou not
known me, Philip? he that hath seene me,
hath seene my Father: howe then sayest
thou, Shewe vs thy Father?

10 Belieuest thou not, that I am in the
Father, and the Father is in mee: the
wordes that I speake vnto you, I speake
not of my selfe: but the Father that dwel-
leth in me, he doth the workes.

11 Belieue me, that I am in the Father,
and the Father in me: at the least, beleeue
me for the very workes sake.

12 Cleerly, verely I say vnto you, he that
beleueth in me, the workes that I doe, he
shall doe also, and greater then these shall he
doe: for I goe vnto my Father.

13 * And whatsoever ye aske in my
Name, that will I doe, that the Father may
be glorified in the Sonne.

14 If ye shall aske any thing in my
Name, I will doe it.

15 If ye loue mee, keepe my commande-
ments,

16 And I will pray the Father, and hee
shall giue you another Comforter, that he
may abide with you for euer,

17 Euen the Spirit of truth, whom the
worlde cannot receiue, because it seeth him
not, neither knoweth him: but ye knowe
him: for he dwelleth to you, & shall be in you.

18 I will not leaue you comfortlesse: but
I will come to you.

19 Yet a little while, and the world shall
see me no more, but ye shall see me: because
I liue, ye shall liue also.

20 At that day shall ye know that I am in
my Father, and you in me, and I in you.

21 Hee that hath my commandements,
and keepeth them, is he that loueth me: and
he that loueth me, shall be loued of my Fa-
ther: and I will loue him, and will shewe
mine owne selfe to him.

22 Iudas sayd vnto him (not of Iscariot)
Lord, what is the cause that thou wilt
shewe thy selfe vnto vs, and not vnto the
worlde?

23 Iesus answered, and sayde vnto him,
If any man loue mee, hee will keepe my
worde, and my Father will loue him, and
wee will come vnto him, and will dwell
with him.

24 He that loueth me not, keepeth not
my words, and the word which ye heare, is
not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you,
being present with you.

26 But the Comforter, which is the holy
Ghost, whom the Father will send in my
Name, he shall teach you all things, and
bring all things to your remembrance,
which I haue said to you.

27 Peace I leaue with you: my peace
I giue vnto you: not as the worlde giueth,

giue I vnto you. Let not your heart bee
troubled, nor feare.

28 Ye haue heard how I sayde vnto you,
I goe away, and will come vnto you. If ye
loued me, ye would verely reioyce, because
I sayd, I goe vnto the Father: for my Fa-
ther is greater then I.

29 And now haue I spoken vnto you,
before it come, that when it is come to
passe, ye might beleeue.

30 Hereafter will I not speake many
things vnto you: for the prince of this
worlde cometh, and hath nought in me.

31 But it is that the worlde may knowe
that I loue my Father: and as the Father
hath commanded me, so I doe. Arise, let vs
goe hence.

CHAP. XV.

6 The sweete consolation, & mutual loue betwene
Christ & his members vnder the parable of the vine.

18 Of their common afflictions and persecutions.

26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an
husbandman.

2 Every branch that beareth not fruite
in me, hee taketh away: and euery one that
beareth fruite, hee purgeth it, that it may
bring forth more fruite.

3 * Nowe are ye cleane through the
worde, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the
branch cannot beare fruite of it selfe, except
it abide in the vine, no more can ye: except
ye abide in me.

5 I am the vine: ye are the branches: hee
that abideth in me, and I in him, the same
bringeth forth much fruite: for without mee
can ye doe nothing.

6 If a man abide not in mee, hee is cast
forth as a branch, and withereth: and men
gather them, and cast them into the fire, and
they burne.

7 If ye abide in me, and my wordes a-
bide in you, aske what ye will, and it shall
be done to you.

8 Herein is my Father glorified, that ye
beare much fruite, and he made my disci-
ples.

9 As the Father hath loued me, so haue
I loued you: continue in my loue.

10 If ye shall keepe my commande-
ments, ye shall abide in my loue, as I haue
kept my Fathers commandements, and
abide in his loue.

11 These things haue I spoken vnto
you, that my joy might remaine in you, and
that your joy might be full.

12 * This is my commandement, that
ye loue one another, as I haue loued you.

13 Greater loue then this hath no man,
when any man bestoweth his life for his
friends.

14 Ye are my friends, if ye doe whatsoe-
uer I commaund you.

15 Henceforth, call I you not seruants:
for the seruant knoweth not what his
Master doeth: but I haue called you
friends: for all things that I haue heard
of my Father, haue I made knowne to
you.

16 Ye haue not chosen mee, but I haue
chosen

I In that, that
Christ is become
man to be Medi-
ator betwene
God and vs.

Satan execu-
teth his rage and
tyranny by the

permissio of God.

U Satan shall af-
flict me with all
his force, but he

shall not find that
in me which he

looketh for: for I
am that innocent
lambe without spot.

Math. 15. 13.

Chap. 13. 10.

a We can bring
forth no fruite,
except we be in-
grafted in Christ.

b We must be
rooted in Iesus
Christ by faith,
which cometh
of the worde of
God.

c So that ye fol-
low Gods worde
which ye com-
prehend by faith.

d Wherewith I
loue you.

e Perfect and
entire.

Chap. 13. 34.

1. thes. 4. 9. 1. ioh. 3. 11. and 4. 21.

f So that there
is nothing omit-
ted that is need-
ful for vs, and
concerning our
saluation.

f For the very
fulnesse of the di-
uinitie remaineth
in Christ.

g In that, that
he is man.

h Who decla-
reth his maiestie
and vertue by his
doctrine and
miracles.

i This is refer-
red to the whole
bodice of the
Church, in
whom this ver-
tue of Christ
doth shine and
remaine for
euer.

Ch. 2. 16. 23. mat. 7. 7. mar. 11. 24. iames 1. 5.

k I haue com-
forted you
whiles I was with
you, but hence-
forth the holy
Ghost shall com-
fort you, and
preserve you.

l So called, be-
cause he wor-
keth in vs the
truth.

m Which thing
he doeth by the
verue of his
Spirit.

n He shall sensi-
bly feele that the
grace of God a-
bideth in him.

o But the bro-
ther of James.

p Wherby he
admonisheth them
not to haue re-
spect to the worlde.

q Least they should
be drawn backe
by euill example.

r That is, not his
alone: for he had
nothing separate
from his Father.

s All comfort, &c
proferreth.

Mat. 28. 19.

chosen you, and ordeined you, * that yee goe and bring forth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 If the world hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because yee are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I sayde vnto you, * The seruant is not greater then his master. * If they haue persecuted mee, they will persecute you also: if they haue kept my worde, they will also keepe my words.

21 But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, * They hated me without a cause.

26 But when the comforter shall come, * whome I will send vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witness also, because yee haue bene with me from the beginning.

C H A P. X V I.

2 He putteth them in remembrance of the crosse, and of their owne infirmities to come, 7 And therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

These things haue I sayd vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoener killeth you, will thinke that hee doeth God seruice.

3 And these things will they doe vnto you, because they haue not known the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, yee might remember, that I tolde you them. And these things I sayde I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, * Whither goest thou?

6 But because I haue sayd these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, it is expedient for you that I goe away: for if I go not away, the Comforter will not come vnto

you: but if I depart, I will send him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleue not in mee:

10 Of righteousness, because I goe to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirit of truth, hee will leade you into all truth: for hee shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things I to come.

14 Hee shall glorifie mee: for he shall receiue of mine, and shall shewe it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that he shall take of mine, and shewe it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to my Father.

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, a little while, and ye shall see me, and for I goe to my Father?

18 They sayde therefore, What is this that he saith, A little while? wee knowe not what he saith.

19 Nowe Iesus knew that they would aske him, and sayd vnto them, Doe yee enquire among your selues, of that I sayd, A little while, and ye shall not see me: and againe, a little while, and ye shall see me?

20 Verily, verily I say vnto you, that ye shall weepe and lament, and the worlde shall reioyce: and ye shall sorrowe, but your sorrowe shall be turned to ioy.

21 A woman when she travaileth, hath sorrowe, because her houre is come: but as soone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the worlde.

22 And ye now therefore are in sorrow: but I will see you againe, & your hearts shall reioyce, and your ioy shall be no man take from you.

23 And in that day shall ye aske me no thing. * Verily, verily I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.

24 Witherto haue ye alked? nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

God: For the Apostles knewe not that, till after the resurrection. k Mine absence shall not bee long: for I will sende you the holy Ghost, who shall remaine with you for euer. l From death I passe to glory, and so will I indue you with mine heauely vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For yee shall haue perfect knowledge, and shal no more doubt as ye were wont. Chap. 14. 13. mat. 7. 7. and 21. 22. mar. 11. 24. luke 11. 9. iames 1. 5. p In respect of that, that you shal obtaine, if you aske in faith.

d Or, conuince. This is to be vnderstood of the coming of the holy Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, and put him to death, shall be conuicted by their owne conscience, for that they did not beleue in him, Actes 2. 37. and shall knowe that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that hee was iust, and beloued of his father, and not condemned by him as a blasphemier or transgressor.

g When they shall know that I (whome they called the carpenters sonne, and willed to come downe from the crosse) am the very sonne of God which haue overcome all the powers of hell, and reigne ouer all, Ephes. 1. 19, 20.

h These things are concerned in the doctrine of the Apostles which onely is sufficient.

i As touching the spiritual kingdome of

Chap. 13. 16.

Mat. 10. 24.

Matth. 24. 9.

The word also signifies, to be diligent to eschew faults to erip one in.

h Which is the selfe same worde, but called theirs because they preach it.

i But should haue seemed to be innocent, if I had not discovered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselves as if they had bene very holy and without all sinne.

l That is, in the holy Scriptures.

Psal. 35. 19.

Chap. 14. 26. luke

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25 These things haue I spoken vnto you in parables: but the tyme will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 At that day shal ye aske in my name, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loneth you, because ye haue loued me, and haue beleueed that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest not plainly.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Beholde, the houre cometh, and is already come, that ye shalbe scattered euery man into his owne, and shal leaue me alone: but I am not alone; for the Father is with mee.

33 These things haue I spoken vnto you, that in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

CHAP. XVII.

The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.

Math. 28. 18.

a Christ hath all rule and domination ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8. 29, 30. Ephes. 1. 4, 5.

f That is, the reprobate.

These things spake Iesus, and left vp his eyes to heauen, and sayde, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they knowe thee to be the onely very God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: & thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them thy words, which thou gauest me; and they haue receiued them: and haue knowne surely that I came out from thee, and haue beleueed that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whome thou hast giuen me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my joy fulfilled in themselves.

14 I haue giuen them thy worde, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy worde is truth.

18 As thou diddest send mee into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee sanctified through the truth.

20 I pray not for these alone, but for them also which shal beleue in me, through their worde.

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, and that the world may knowe that thou hast sent mee, and hast loued them, as thou hast loued me.

24 Father, I wil that they which thou hast giuen me, be with mee euen where I am, that they may beholde my glory, which thou hast giuen me: for thou lovedst mee before the foundation of the world.

25 O righteous Father, the world also hath not knownen thee, but I haue knownen thee, and these haue knownen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them.

CHAP. XVIII.

Christ is betrayed. 9 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdom is.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, kneto also the place: for Iesus oft times lodged thither with his disciples.

g That they may be ioynd in vniuersitie of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this ende, Acts. 1. 16, 18.

i But are separated by the spirit of regeneration.

Or, consecrate them to thy selfe.

k Renew them with thine heavenly grace, that they onely may seeke thy will.

l Which thing declareth that Christes holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and patterne of perfect felicity

o That they may profit, and growe vp in such sort, that in the ende they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

q Which was a deepe valley through which a streame ran after a great raine.

r King. 15. 13.

s Luke 22. 36.

t Luke 22. 36.

u Luke 22. 36.

v Luke 22. 36.

w Luke 22. 36.

x Luke 22. 36.

y Luke 22. 36.

z Luke 22. 36.

aa Luke 22. 36.

ab Luke 22. 36.

ac Luke 22. 36.

ad Luke 22. 36.

ae Luke 22. 36.

af Luke 22. 36.

ag Luke 22. 36.

ah Luke 22. 36.

ai Luke 22. 36.

aj Luke 22. 36.

ak Luke 22. 36.

al Luke 22. 36.

am Luke 22. 36.

an Luke 22. 36.

ao Luke 22. 36.

ap Luke 22. 36.

Math. 26. 47.

mar. 14. 43.

b The which he had obtained of the gouernour of the temple.

3 * Judas then after hee had receiued a bande of men and officers of the high Priestes, and of the Pharisees, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that shoulde come vnto him, went forth and laid vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Nowe Judas also which betrayed him, stooode with them.

6 Alsoone then as hee had sayde vnto them, I am he, they went backwards, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, * Of them which thou gauest mee, haue I lost none.

10 Then Simon I Peter hauing a sword, drew it, and smote the hie Priestes servant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put by thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the bande and the capitaine, and the officers of the Iewes tooke Iesus, and bound him.

13 And led him away to * Annas first (for hee was farther in lawe to Caiaphas, which was the hie Priest: that same yeere)

14 * And Caiaphas was hee, that gave counsell to the Iewes, that it was expedient that one man shoulde die for the people.

15 * Nowe Simon I Peter followed Iesus, and another discipule, and that discipule was knowne of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stooode at the doore without. Then went out y other discipule, which was knowne vnto the high Priest, and spake to her that kept the doore, & brought in Peter.

17 Then sayd the maid that kept y doore, vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stooode there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stooode among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I sayd nothing.

21 Altho askest thou me? aske the which heard me what I sayd vnto them: behold, they knowe what I sayd.

22 When hee had spoken these thinges, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest?

23 Iesus answered him, If I haue euill

spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 * And Simon I Peter stooode and warmed himselfe, and they sayde vnto him, Art not thou also of his disciples? he denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayde, Did not I see thee in the garden with him?

27 Peter then denied againe, and immedially the cocke crewe.

28 ¶ Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselves went not into the common hall, lest they shoulde bee defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and sayde, What accusation bring ye against this man?

30 They answered and sayd vnto him, If he were nor an euill doer, we would not haue deliuered him vnto thee.

31 Then sayde Pilate vnto them, Take ye him, and iudge him after your owne lawe. Then the Iewes sayd vnto him, It is not lawfull for vs to put any man to death.

32 It was that the * worde of Iesus might be fulfilled which he spake, signifying what death he shoulde die.

33 * So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thyne owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: But nowe is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euerie one that is of the truth, heareth my voyce.

38 Pilate sayde vnto him, What is truth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 * But you haue a custome, that I should deliuer you one loofe at the Pasche: will ye then that I loose vnto you the King of the Iewes?

40 * Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murderer.

CHAP. XIX.

¶ When Pilate could not aswage the rage of the Iewes against Christ, hee deliuereth him vnto his

Math. 26. 57.

mar. 14. 53.

luke 22. 54.

g After that Caiaphas had first sent him to him.

Mar. 26. 69, 70.

mar. 14. 67, luke 22. 55, 56, 57.

Math. 27. 2.

mar. 15. 1.

luke 23. 1.

Mat. 10. 28.

and 11. 3.

h He spake this didactically,

because they were to bent a-

gainst all right and equitie.

i As if they should say, Thou wilt not suffer vs

to doe it: for he knewe that it was

not permitted to them by the Ro-

manes to punish with death.

Math. 20. 19.

Math. 27. 11.

mar. 15. 2.

luke 23. 3.

k It standeth not in strength

of men nor in worldly defence.

l This was a mocking and didactically

question.

Math. 27. 15.

luke 15. 6.

luke 23. 17.

m This was one of their blinde

abuses: for the Lawe of God

gaue no libertie to quit a wicked

trespasser.

Act. 3. 14.

Chap. 17. 12.

e He both spareth their bodies and also sauech their soules.

Luke 3. 2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

e Although this office was for

terme of life by Gods ordinance,

yet the ambition

and dention of the Iewes caused

the Romanes

from time to time

to change it ei-

ther for bribery

or fauour.

Chap. 11. 50.

Math. 26. 58.

mar. 14. 54.

luke 22. 54.

f That is, frankly

and plainly.

No power but from above.

S.Iohn.

The souldiers cast lottes,

his superscription to be hangd between two thieves.
23 They cast lottes for his garments. 26 He commendeth his mother unto Iohn. 28 Callest for drinke. 33 Dieth, and his side is pearced, & taken downe from the crosse. 38 He is buried.

Matt. 27. 27.

mar. 15. 16, 17.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

b He spake in mockerie, because Christ called himselfe King.

c Christ was in deede the Sonne of God, and therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was falsly applied.

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

e A place somewhat high and raised vp.
f Which was midday.

Mat. 27. 32.

mar. 15. 21.

luke 23. 26.

g Which was the place of execution.

Then * Pilate tooke Iesus and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayde, Haile, King of the Iewes. And they smote him with their rodde.

4 Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate sayde vnto them, b Beholde the man.

6 Then when the hie Priestes and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the c Sonne of God.

8 c When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then saide Pilate vnto him, Speake thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no d power at all against mee, except it were giuen thee from above: therefore hee that deliuered me vnto thee, hath the greater sinne.

12 f From thenceforth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cæsars friende: for whosoener maketh himselfe a King, speakeeth against Cæsar.

13 g When Pilate heard that worde, he hought Iesus forth, and late downe in the iudgement seate in a place called the e Pauenment, and in Hebrew, Gabbatha.

14 And it was the Preparation of the Passouer, and about the sixth houre: and hee sayde vnto the Iewes, Beholde your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The hie Priestes answered, We haue no King but Cæsar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrew, a Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 i And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in i Hebrew, Greeke, and Latine.

21 Then layde the hie Priestes of the Iewes to Pilate, Write not, the King of the Iewes, but that he sayde, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 k When the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and his coate: and the coate was without seam, women from the toppe throught out.

24 Therefore they sayde one to another, Let vs not deuide it, but cast lottes for it, whose it shalbe. This was that the scripture might be fulfilled, which saith, They parted my garments among them, and on my coate did cast lottes. So the Souldiers did these things in deede.

25 l Then stood by the crosse of Iesus his mother, and his mothers sister, Marie the wife of i Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he sayd vnto his mother, Woman, beholde thy soune.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 m After, when Iesus knewe that all things were performed, that the n Scripture might be fulfilled, he sayd, I thirst.

29 And there was set a vessel full of vinegar, and k put it about i an hylope stalke, and put it to his mouth.

30 Nowe when Iesus had receiued of the vinegar, hee sayd, o It is finished, and bowed his head, and gaue vp the Ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an hie day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear p Pearce his side, and forthwith came there out blood and water.

35 And he that saue it, bare record, and his record is true: and he knoweth that he sayth true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, * Not a bone of him shalbe broken.

37 And againe another Scripture saith, They shall see him whome they haue crucified.

h Because all nations might vnderstand it.

Mar. 27. 35.
marke 15. 24.
luke 23. 24.

i That which was prefigured in Dauid, was accomplished in Iesus Christ.
Psal. 22. 18.

Or, Cleopas.

T. film. 69. 22.
k Or fastened it vpon an hylope stalke.

l It may appear that the crosse was not hie, seeing a man might reach Christes mouth with an hylope stalke, which as appeareth, 1. Kin. 4. 3. was the lowest among herbes, as the cedar was highest among trees.

m Mans saluation is perfected by the onely sacrifice of Christ and all ceremonies of the Law are ended.

n Because of the Passouer fell on the Sabbath day.
o Which declareth that he was dead in deede, as he rose againe from death to life.

Exod. 12. 46.

numb. 9. 12.

Zech. 12. 10.

that

Mar. 27. 57.
mar. 15. 42, 43.
luke 23. 50, 51.
p That is to say,
before Christes
death, but now
he declareth
himselfe mani-
festly.
Chap. 3. 2.

q This honora-
ble buriall was
as a preparation
and entry vnto
the resurrection.

thrust through.

38 * And after these things, Joseph of
Armathea, (who was a discipule of Iesus,
but secretly for feare of the Jewes) be-
sought Pilate that hee might take downe
the body of Iesus. And Pilate gaue him
licence. Hee came then and tooke Iesus
body.

39 And there came * also Nicodemus
(which first came to Iesus by night) and
brought of myrhe and aloes mingled to-
gether about an hundred pound.

40 ¶ Then tooke they the body of Iesus,
and wrappd it in linnen clothes with the
odours, as the manner of the Jewes is to
bury.

41 And in that place where Iesus was
crucified, was a garden, and in the garden
a new sepulchre, wherein was neuer man
yet laide.

42 There then laide they Iesus, because
of the Jewes Preparation day, for the se-
pulchre was neere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre.
3 So do Peter and John. 12 The two Angels ap-
peare. 17 Christ appeareth to Marie Magdalene.
19 And to all his disciples. 25 The incredulitie
of Thomas. 28 His confession.

NOWE * the first day of the weeke came
Marie Magdalene, early when it was
yet darke, vnto the sepulchre, and sawe the
stone taken away from the tombe.

2 Then she ranne, and came to Simon
Peter, and to the other discipule, whom Ie-
sus loved, and saide vnto them, They haue
taken away the Lorde out of the sepulchre,
and wee knowe not where they haue laide
him.

3 Peter therefore went forth, and the
other discipule, and they came vnto the se-
pulchre.

4 So they ran both together, but the o-
ther discipule did outrunne Peter, and came
first to the sepulchre.

5 And he stooped downe, and sawe the
linnen clothes lying: yet went he not in.

6 Then came Simon Peter following
him, and went into the sepulchre, and sawe
the linnen clothes lie.

7 And the kerchiefe that was vpon his
head, not lying with the linnen clothes, but
wrapped together in a place by it selfe.

8 Then went in also the other discipule,
which came first to the sepulchre, and he saw
it, and beleueed:

9 For as yet they knelwe not the Scrip-
ture, that he must rise againe from the dead.

10 And the disciples went away againe
vnto their owne home.

11 ¶ But Mary stoode without at the
sepulchre weeping: and as she wept, she
bowed her selfe into the sepulchre,

12 And sawe two Angels in white, sit-
ting, the one at the head, & the other at the
feete, where the body of Iesus had layen.

13 And they said vnto her, Woman, why
weepst thou? She sayde vnto them, They
haue taken away my Lorde, and I knowe
not where they haue laide him.

14 When shee had thus said, she turned
her selfe backe, and sawe Iesus standing, and
knewe not that it was Iesus.

15 Iesus sayth vnto her, Woman, why
weepst thou? Whom seekest thou? Shee
supposing that he had bene the gardiner,
said vnto him, Sir, if thou hast bozne him
hence, tell me where thou hast layde him,
and I will take him away.

16 Iesus sayth vnto her, Marie. She
turned her selfe, and said vnto him, Rabbi-
oni, which is to say, Master.

17 Iesus sayth vnto her, Touch me not:
for I am not yet ascended to my Father,
but go to my brethren, and say vnto them,
I ascend vnto my Father, and to your
Father, and to my God, and your God.

18 Mary Magdalene came and told the
disciples that shee had seene the Lord, and
that he had spoken these things vnto her.

19 ¶ The same day then at night, which
was the first day of the weeke, and when the
doores were shut where the disciples were
assembled for feare of the Jewes, came Je-
sus and stood in the midst, and said to them,
Peace be vnto you.

20 And when he had so sayd, he shewed
vnto them his handes, and his side. Then
were the disciples glad, when they had
sene the Lord.

21 Then sayde Iesus to them againe,
Peace be vnto you: as my Father sent me,
so send I you.

22 And when he had said that, he brea-
ked on them, and said vnto them, Receiue
the holy Ghost.

23 Whosoever sinnes ye remit, they
are remitted vnto them: and whosoever
sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue,
called Didymus, was not with them when
Iesus came.

25 The other disciples therefore said vnto
him, We haue seene the Lord: but he sayd
vnto them, Except I see in his handes the
print of the nailes, and put my finger into
the print of the nailes, and put mine hand
into his side, I will not beleue it.

26 ¶ And eight dayes after againe his
disciples were within, and Thomas with
them. Then came Iesus when the doores
were shut, and stood in the midst, and sayd,
Peace be vnto you.

27 After, sayd he to Thomas, Put thy
finger here, and see mine handes, & put forth
thine hand, and put it into my side, and bee
not faithlesse, but faithfull.

28 Then Thomas answered, and sayde
vnto him, Thou art my Lord, and my God.

29 Iesus sayd vnto him, Thomas, be-
cause thou hast seene me, thou beleuest:
blessed are they that haue * not seene, and
haue beleueed.

30 ¶ And many other signes also did
Iesus in the presence of his disciples, which
are not written in this booke.

31 But these things are written, that
ye might beleue, that Iesus is the Christ
the Sonne of God, and that in bele-
uing ye might haue life through his
Name.

d Because she
was too much
addicted to the
corporall pre-
sence, Christ
teacheth her to
lift vp her minde
by faith into
heauen, where
only after his
Ascension he
remaineth, and
where we sit
with him at the
right hand of
the father.
e That is, the dis-
ciples: for hee
was the first
borne among
many brethren,
Psal. 22. 22, 23.
rom. 8. 29.
coloss. 1. 18.
f He is our fa-
ther & our God,
because Iesus
Christ is our
brother.
Mar. 16. 14. luke
24. 36. 1. cor. 15. 5
g So that no man
opened him the
doores, but by his
diuine power he
caused them to
open of their
owne accord, as
of Peter is
read, Act. 5. 19.
and 12. 10.
h Or all prospe-
ritie: which ma-
ner of greeting
the Iewes vsed.
i To giue them
greater power
and vertue to
execute that
weightie charge
that he would
commit vnto
them.
Mat. 18. 18.
[Or, plene]
k Which depend
vpon the simplici-
tie of Gods
word, & ground
not the helues
vpon mans sense
and reason.
Chap. 21. 25.

Mar. 16. 1.
luke 24. 1.

a She departed
from home be-
fore day, and
came thither a-
bout the sunne
rising, Mar. 16. 2.

[Or, naphin.

b That is, Iohn
which wrote
this Go. pel.
c He beleued
that Christes
body was taken
away according
as Marie repor-
ted.
[Or, so their
company.
Mar. 18. 1.
mar. 16. 5.

C H A P. XXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to feede his sheepe. 18 Hee sweareth him of his death. 25 Of Christs manifold miracles.

For, lake of Genesareth.

After these things, Iesus shewed himselfe againe to his disciples at the lake of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Dydymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter saide vnto them, I go a fishing. They laide vnto him, Woe also wilt thou go with thee. They went their way, and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

For children.

5 Iesus the laide vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he laide vnto them, Cast out the net on the right side of the shippe, and yee shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

a Albeit they knewe him not, yet they followed because they had all night taken paines in vaine.

7 Therefore saide the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

b It was some sinnen garment, which fishers vse to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming,

8 But the other disciples came by ship (for they were not far from land, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they sawe hote coales, and fish laide thereon, and bread.

10 Iesus laide vnto them, Bring of the fishes, which yee haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundred, fiftie and three: and albeit they were so many, yet was not the net broken.

12 Iesus laide vnto them, Come, and dine. And none of the disciples durst aske him, What art thou, seeing they knewe that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Je-

sus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 So when they had dined, Iesus saide to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He laide vnto him, Yea Lord, thou knowest that I loue thee. Hee laide vnto him, Feede my lambs.

16 Hee laide to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee laide vnto him, Yea Lord, thou knowest that I loue thee. He laide vnto him, Feede my sheepe.

17 Hee laide vnto him the third time, Simon the sonne of Iona, louest thou mee? Peter was foy because hee laide to him the third time, Louest thou me: and laide vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus laide vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, What thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest not. 19 And this spake he, signifying by what death hee should glorifie God. And when he had sayde this, he laide to him, Followe me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leane on his breast at supper, and had sayde, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, he saide to Iesus, Lord, what shall this man doe?

22 Iesus laide vnto him, If I will that he tarry till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that hee tarry till I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimony is true.

25 Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written, Amen.

c The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke. d Because Peter should be established in his office of an Apostle, Christ caused him by these three times confessing, to wipe away the shame of his three times denying. e In stead of a girdle, thou shalt be tied with bands and cordes: and whereas now thou goest at liberty, then thou shalt be drawn to punishment, when thy flesh shall after afore resist.

Chap. 13. 23.

Chap. 20. 30. f But God would not charge vs with so great an heape: seeing therefore that wee haue so much as is necessary, we ought to content our selues and praise his mercie.

The Actes of the holy Apostles,

written by Luke the Euangelist.

THE ARGUMENT.

Christ, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not only mindful of his Church, but would bee the heade and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the worlde resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, wee may plainly perceiue the practise and malice which Satan continually vseth to suppress and overthrow the Gospel: he raisech conspiracies, tumults, commotions, persecutions, slanders, and all kinde of crueltie. Again we shall here behold the providence of God, who overthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

to follow their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is to ioynd with the Gospel, that they are fellows inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheless God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in forrow, ioy in bonds, freedom: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke conteyneth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ, The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortallitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Whereto the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

Have we the former treatise, O Theophilus, of all that Iesus beganne to doe, and teach.

2 Untill the day, that hee was taken vp, after that hee through the holy Ghost, had giuen o commandements vnto the Apostles, whome he had chosen:

3 To whome also hee presented himselfe alue after that hee had suffered, by many infallible tokens, being seene of them by the space of fourety dayes, and speaking of those things which appertaine to the kingdome of God.

4 And when hee had gathered them together, hee commaunded them, that they should not depart from Ierusalem, but to waite for the promise of the father, * which said he, ye haue heard of me.

5 For Iohn in dede baptized with water, but ye shall be baptized with the holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lorde, wilt thou at this time restore the kingdome to Israel?

7 And hee said vnto them, It is not for you to knowe the times, or the seasons, which the father hath put in his owne power,

8 But ye shall receive power of the holy Ghost, when hee shall come on you: and ye shall be witnesses vnto me both in Ierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And whē he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked steadfastly toward heauen, as hee went, beholde, two men stood by them in white apparell,

11 Which also said, Men of Galile, why stand yee gazing into heauen? This Iesus which is taken vp from you into

heauen, shal come, as ye haue seene him goe into heauen.

12 Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is nere to Ierusalem, coneyning a Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, & James, and Iohn, and Andrew, Philip, and Thomas, Bartolomew, and Matthewe, James the sonne of Alphaeus, and Simon Zelotes, and Judas James brother.

14 These also continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and saide, (rowe the number of names that were in one place, were about an hundred and twentie).

16 Men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For he was numbered with vs, and had obtained fellowship with us in this ministration.

18 He therefore hath purchased a feld with the rewarde of iniquitie: and when hee had thowen downe himselfe headlong, he hath alinder in the middes, and all his bowels gushed out.

19 And it is knowne vnto all the inhabitants of Ierusalem, in so much that that feld is called in their owne language, Accedana, that is, The feld of blood.

20 For it is written in the Booke of Psalmes, Let his habitacion be voyde, and let no man dwell therein: also, Let another take his charge.

21 Wherefore, of these men which haue continued with vs, all the time that the Lord Iesus was conversant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from be, must one of them bee made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 And to the intent that hee that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to fewers tradition, albeit it was not so appointed by the Scriptures.

q A liuely patterne to learne how to dispose our selues to receive the giftes of the holy Ghost.

r Partly to obtaine the holy Ghost, & partly to be deliuered from the present dangers.

Or, wises.

Or, men.

f The offence, which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned.

John 13.27.

And 18.23.

107. porcion.

Perpetual infamie is the rewarde of all such as by vnlawfull gotten goods buy any thing.

Math. 27.5.

Psal. 69.25.

Psal. 109.8.

107. ministerie.

Greeke, went in and went out.

u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.

b To preach the Gospel.

c Who as they were called by God, so had they their consciences assured by his holy Spirit.

d Wherby God reigneth in vs.

e Because they should be all witnesses of his ascension.

Luke 24.49.

Iohn 14.26.

and 15.26.

and 16.7.

Matth. 3.11.

marke 1.8.

luke 3.16.

Iohn 1.26.

chap. 2.2.

and 11.16.

and 19.4.

f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.

25 That he may take the roome of this ministration and Apostleship, from which Judas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

CHAP. II.

3 The Apostles having received the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouths of the mockers, he shewed by the visible graces of the holy Spirit that Christ is come. 41 He baptizeth a great many that were converted. 42 The goodly exercise, charitie, and diuers vertues of the faithfull.

And when the day of Pentecost was come, they were all with one accorde in one place.

2 And suddenly there came a sound from heaven, as of a rushing & mightie winde, and it filled all the house where they late.

3 And there appeared unto them cloven tongues, like fire, and it sat vpon eache of them.

4 And they were all filled with the holy Ghost, and begane to speake with other tongues, as by spirite gaue them utterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euery nation vnder heaven.

6 Now when this was noised, multitude came together, & were astonished, because that euery man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then heare wee euery man our owne language, wherein we were borne?

9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Ithygia, and Pamphilia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and Iewes, and Proselytes,

11 Cretes, & Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, & doubted, saying one to another, What may this be?

13 And others mocked, and said, They are full of new wine.

14 But Peter standing with the eleuen, lift vp his voyce, and saide vnto them, Ye men of Iudea, and yee all that inhabit Ierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken

by the Prophet * Joel,

17 And it shall be in the last dayes, saith God, I will powre out of my spirit vpon all flesh, and your sonnes, and your daughters shall prophete, and your yong men shall see visions, and your * olde men shall dreame dreames.

18 And on my seruantes, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophete.

19 And I will shewe wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 * The * Sunne shall bee turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall be, that * whosoener shall call on the * Name of the Lord, shall be saued.

22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man appoyued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also knowe:

23 Him, I say, haue ye taken by the hands of * the wicked, being deliuered by the * determine counsell, and of foreknowledge of God, and haue crucified and slaine:

24 Whome God hath raised vp, & loosed the * bondes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, * I beheld the Lord alwayes before mee: for hee is at my * right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, & my tongue was glad, and moreover also my flesh shall rest in * hope,

27 Because I will not leaue my * soule in graue, neither will I suffer thine holy one to * see corruption.

28 Thou hast shewed mee the * wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke David, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a * Prophet, and knew that God had * swoone with an othe to him, that of the fruite of his loynes hee would raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his * soule should not be left in * graue, neither his flesh should * see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

Psal. 16. 9. u To signifie that nothing can comfort vs in our afflictions, except we knowe that God is present with vs. x Our hope standeth in Gods defence. *1. King. 1. 10. chap. 13. 36. 2* And so knewe by reuelation and speciall promise that which els he could not haue knowne. *Psal. 13. 2. 11. Psal. 16. 10. chap. 13. 35. 10. person, a* The word signifieth a place where one can lee nothing. *10. person, 10. person,*

l He expounded Joels minde without binding himselfe to his wordes.

10. 2. 18. 18. 44. 43

m Or man meaning yong and olde, man and woman.

n Meaning, that God will shewe himselfe very familiarly and

plainly both to olde and yong.

o Euen in great abundance.

10. 2. 31.

p God will shew such signes of his wrath through

all the worlde, that men shall be no lesse amazed then if the whole

order of nature were changed.

10. 2. 32. rom.

10. 13.

q He teacheth this remedy to auoid the wrath,

and threatnings of God, and to obtaine saluation.

r God caused their wickednes to see forth his glory contrary to their

minde.

s As Iudas treason & the Iewes crueltie toward Christ were

most detestable, so were they not only known to the eternal

wisdom of God, but also directed by his immutable

counsell to a most blessed end.

10. providence, 10. providence,

t Both as touching the paine, and also the horror of Gods

wrath and curse.

Daqui

m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day.

Deut. 18. 15.

chap. 7. 37. n Of the stocke of Abraham. o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people.

Gen. 12. 3.

Galat. 3. 8. p Both Iewe and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

a It is to be thought that this was the captain of the Romanes garrison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement.

e For he could not haue spoken of himselfe.

f Iudges ought not to condemne, but approoue and commend that which is well done.

Tsa. 18. 22. ifa.

28. 16. mat. 21.

47. mar. 12. 10.

luke 20. 17. rom.

9. 33. 1. per. 2. 7.

g Meaning, Priests, Elders, and gouernours.

h For to vphold the weight and force of the building.

all the time that all things shall bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, even of your brethren like vnto mee: yee shall heare him in all things, wharsoeuer he shall say vnto you.

23 For it shall bee, that every person, which shall not heare that Prophet, shall bee destroyed out of the people.

24 A llo all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise forgett of these dayes.

25 We are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, * Cuen in thy seed shall all the kindreds of the earth bee blessed.

26 First vnto you hath God rayled by his Sonne Iesus, and him hee hath lent to blesse you, in turning every one of you from your iniquities.

27 None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. III.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good success of the Gospel. 32 The increase, visit, and charitie of the Church.

As as they spake vnto the people, the Priests and the Captaine of the temple, and the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layde handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleued, and the number of the men was aboute fine thousand.

5 And it came to passe on the morow, that their rulers, and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, & Iohn, & Alexander, and as many as were of the kindred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as wee this day are examined of the good deede done to the impotent man, to wit, by what means he is made whole,

10 We it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome yee haue crucified, whome God raised againe from the dead, euen by him doeth this man stand here before you, whole.

11 * This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any

other: for among men there is giuen none other name vnder heauen, whereby wee must bee saved.

13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vblearned men, and without knowledge, they maruelled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and conferred among themselues,

16 Saying, What shall wee do to these men? For firstly a manifest signe is done by them, and it is openly knowen to al them that dwell in Ierusalem: and wee can not denie it.

17 But that it bee noyed no farther among the people, let vs threaten & charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they shoulde speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fouerty yeere old, on whom this miracle of healing was shewed.

23 Then alsoone as they were let goe, they came to their fellowes, and shewed all that the high Priestes and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and sayde, D Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast sayd, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doublelesse, against thine holy Sonne Iesus, whom thou hast anoynted, both Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

28 To doe whatsoeuer thine hand, and thy counsel had determined before to be done.

29 And now, D Lord, beholde their threatening, and graunt vnto thy seruants with all boldnes to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

i That is, none other cause or meane.

k The wicked full rage against Christ, though their owne conscience doe condemne them.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the ordinance of God.

n To the intene that we shoulde beare witness, and preach them.

o God hath put a ring thorow the wickedes noses, so that he slayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise, who had assured that he would enlarge the kingdom of Christ.

r This is the verifying of the prophetic.

s And appointed to be king.

t Power, and iustice.

u All things are done by the force of Gods purpose, according to the decree of his will.

x As Iudge their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but whereby they may most glorifie God.

z This was a signe of Gods presence and the performance of his promise.

a This boldnesse and constancie declared that their prayer tooke effect.

b Of one minde, will, consent, and affection.

c Their hearts were so joynted in God, that being all members of one body, they could not suffer their fellowe members to be destitute.

Chap. 2. 44.

d As the Apostles suffered none to lacke, so S. Paul commaundeth that no idle loyterers be maintayned, 2. Thes. 3. 10. e The goods were not alike deuided among all, but as euery man had want, so was his necessitie moderately relieved.

sembled together, and they were all * filled with the holy Ghost, and they spake the word of God * boldly.

32 And the multitude of them that belieued, were of one heart, and of one soule: neither any of them saide, that any thing of that which he possessed, was his * owne, but they had all things * common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of landes or houses, solde them, and brought the price of the thinges that were sold,

35 And laide it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas he had land, sold it, and brought the money, and layde it downe at the Apostles feete.

38 Whereas he had land, sold it, and brought the money, and layde it downe at the Apostles feete.

CHAP. V.

5 The hypocrite of Ananias and Saphira is punished, 12 Miracles are done by the Apostles, 17 They are taken, but the Angel of God bringeth them out of prison, 29 Their bolde confession before the Council, 34 The counsel of Gamaliel, 40 The Apostles are beat, and reioyce in trouble.

At a certaine man named Ananias, with Saphira his wife, solde a possession,

2 And kept alway part of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie vnto the holy Ghost, and keepe a way part of the price of the possession?

4 Whiles it remained, appertained it not vnto thee: and after it was sold, was it not in thine owne power? how is it that thou hast deceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Nowe when Ananias heard these wordes, he fel downe, & gaue vp the Ghost. When great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of thre houres after, that his wife came ignorant of that which was done.

8 And Peter said vnto her, Tell me, for ye sold the lande for so much? And she saide, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit which declareth that when men doe any thing of an euill conscience, they doe not onely pronounce the sentence of damnation vpon themselves, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and almightie.

of the Lords? behold, the feete of them which haue buried thine husband, are at the doore, and shall carry thee out.

10 Then she fell downe straightway at his feete, & yeelded vp the ghost: & the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the others durst no man ioyne himselfe to them: neuertheless the people magnified them.

14 Also the number of them that belieued in the Lord, both of men and women, grew more and more.

15 In so much that they brought sickes into the streetes, and laide them on bedes, and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the citie rounde about vnto Ierusalem, bringing sickes folkes, and them which were vexed with vncleane spirits, who were all healed.

17 Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, & brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and tolde it.

23 Saying, Certainly wee founde the prison shut as iure as was possible, and the keepers standing without before the doores; but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, wherunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that wee put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned).

27 And when they had brought them, they set them before the Council, and the chiefe Priest asked them,

g Because of their owne euill consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great prayse.

i Which they were the chiefe among them.
k They were full of blinde zeale, emulation, and ielousie, in defence of their superstition.
l That is of the liuely doctrine, whereby the way to life is declared.

m So that there was no fraude, nor deceipt, nor negligence: but it liuely testifieth forth the power of God and his providence to his.

a Which signified their sacrilege, distrust, and hypocrisie.

b Who moued thy heart to sell thy possession? whereas thou turnest part to an other use, as if God did not see thy dissimulation.

c His sinne therefore was so much greater in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common use.

e Because that God so disposed it.

f And to mocke him as if he should not haue known your craftie fetch,

g And to mocke him as if he should not haue known your craftie fetch,

h And to mocke him as if he should not haue known your craftie fetch,

n He accuseth them of rebellion and sedition.
o And so make vs guiltie of Christes death.
p When they command, or forbid vs any thing contrary to the word of God.
chap. 3. 13.
q Meaning, that he is ^{the} Mediator, and onely meane betwene God and man.
r That is, Christ.

f This Theudas was aboute thirtie yeres before him, of whome Ioseph mentioneth lib. 20. de Antig. chap. 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
e Of him maketh mention Iosephus. lib. 1. 18. where he speaketh of the taxing. Luke 2. 1.
u He groundeth vpon good principals, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a widdling.

28 Saying, Did not wee straitly command you, that ye should not teach in this Name? and behold, ye haue filled ^{the} Ierusalem with your doctrine, and yee would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then men.

30 The ^{God} of our Fathers hath raised vp Iesus, whome yee slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to bee a prince and a ^{Sauour}, to giue repentance to Israel, and forgiveness of sinnes.

32 And wee are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey ^{him}.

33 Now when they heard it, they brast forth anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctor of the law, honoured of all the people, and commanded to put the Apostles forth a little space.

35 And said vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp ^a Theudas boasting himselfe, to whom resorted a number of men, about a foure hundred, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, rose vp ^a Judas of Galilee, in the dayes of the tribute, & drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke bee of men, it will come to nought:

39 But if it be of ^a God, ye cannot destroy it, lest ye bee found euill fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Council, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

3 Steuen Deacons are ordeined in the Church.
8 The graces and miracles of Steuen, whome they accused falsely.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the ^a Grecians towards the Hebrews, because their widowes were ^b neglected in the daily ministering.

2 Then the twelue called the multitude

a Whose sisters were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.

b They were not loosed vnto in the distribution of the almes.

of the disciples together, and said, It is not meete that wee should leaue the worde of God to serue the tables.

3 Wherefore brethren, looke yee out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And we will giue oure selues continually to prayer, and to the ministracion of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ^a Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas ^a proselyte of Antiochia,

6 Which they set before the Apostles: & they prayed, & laid their hands on them.

7 And the worde of God increased, and the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the ^a faith.

8 Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the ^a Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, and the Spirit by the which hee spake.

11 Then they suborned men, which said, Wee haue heard him speake blasphemous wordes against Moles, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And set forth false witnesses, which said, This man teacheth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that ^a this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moles gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had bene the ^a face of an Angell.

These false witnesses: and this malice seeketh false shifts to leaue her. k They spake this in contempt. l Not only a certaine confidence, but great malice appearing in him.

CHAP. VII.

2 Steuen maketh answer by the Scriptures to his accusers. 51 He rebuketh the hardnacked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormentours clothes.

Then saide the chiefe Priest, Are these things so?

2 And he saide, Ye ^a men, brethren, fathers, hearken. The God of glory appeared vnto our father Abraham, while he was in ^a Mesopotamia, before he dwelt in Charran,

discerned from the false gods. c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldaea in it.

c That is, to make provision for the maintenance of the poore, forasmuch as they were not able to sacrifice both the offices.
d He ioyneth faith with the other gifts of the holy Ghost, chap. 2. 1. 8.

e Meaning one that was turned to the Iewish religion.

f This ceremony the Iewes obserued in solemn sacrifices.

Leui. 3. 2. and also in prayer & private blessings.

Ge. 48. 14. Likewise in the primitive Church it was vsed, eyther when they made minister,

or gaue the gifts of ^{the} holy Ghost: which gifts being now taken away, the ceremony must cease.

g That is, to the Gospel, which is received by faith.

h Or colledged diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.

i That is, instructed, & set forth when truth faileth.

j He eby he is accused that he denied God, and therefore he is more diligent to purge this crime.

k He eby he is accused that he denied God, and therefore he is more diligent to purge this crime.

l Not only a certaine confidence, but great malice appearing in him.

Gen. 12. 1.

3 * And sayde vnto him, Come out of thy country, and from thy kindred, & come into the land, which I shall shew thee.

4 Then came he out of the lande of the Chaldeans, & dwelt in Charran. And after that his father was dead, God brought him from thence into this lande, wherein ye now dwell.

5 And hee gaue him none inheritance in it, no, not the breadth of a foot: yet he promised that hee woulde giue it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and entreated euill & foure hundred yerres.

7 But the nation to whome they shalbe in bondage toll I * iudge, saith God: and after that, they shall come forth and serue me in this place.

8 * He gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Jacob, and Jacob the twelue * Patriarchs.

9 And the Patriarchs moued with enue, solde * Ioseph into Egypt: but God was * with him,

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdom in y sight of Pharaos king of Egypt, who made him gouernour of Egypt, and ouer his whole boule.

11 * Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no succour.

12 But when * Jacob heard that there was come in Egypt, hee sent our fathers first.

13 * And at the second time, Ioseph was known of his brethren, and Iosephs kindred was made known vnto Pharaos.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euens threescore and fiftene soules.

15 So * Jacob went downe into Egypt, and he * died, and our fathers,

16 And were remooued into * Sychem, and were put in the sepulchre, that * Abraham had bought * for money of the sonnes of Hinoz, sonne of Sychem.

17 But when the tyme of the promise drew neere, which God had sware to * Abraham, the people * grew and multiplied in Egypt,

18 Till another king arose, which knew not Ioseph.

19 The same dealt * subtilly with our kindred, and euill entreated our fathers, and made them to cast out their yong children, that * they should not remaine aliue.

20 * The same time was Moles borne, and was acceptable vnto God, which was nourished up in his fathers house thre moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moles was learned in all the

wisdomes of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was full fourtie yeres olde, it came into his heart to visite his brethren the children of Israel.

24 * And when he sawe one of them suffer wrong, hee defended him, and auenged his quarrel that had the harme done to him, and knote the Egyptian.

25 For hee supposed his brethren woulde haue understoode, that God by his hand should giue them deliuerance: but they understood it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and woulde haue set them at one againe, saying, Sisters, ye are brethren: why doe ye wrong one to another?

27 But hee that did his neighbour wrong, thrust him away, saying, Who made thee a pynce, and a iudge ouer vs?

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

29 Then fled Moles at that saying, and was a stranger in the lande of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lorde in a flame * of fire, in a bush.

31 And when Moles saw it, he wondered at the sight: and as he drew neere to consider it, the voyce of the Lorde came vnto him, saying,

32 I am the * God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moles trembled, and durst not behold it.

33 Then the Lorde said to him, * Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moles whome they forsooke, saying, Who made thee a pynce, & a iudge: the same God sent for a pynce, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders and miracles in the land of Egypt, and in the red sea, and in the wilderness * fourtie yeres.

37 This is that Moles which layd vnto the children of Israel, * A * Prophet shall the Lorde your God raise up vnto you, even of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the * Angel, which spake to him in mount Sina, & with our fathers, who receiued the * luelly oracles to giue vnto vs.

39 To whome our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make a * godd that may go before vs: for we knowe not what is become of this Moles the

Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 2.

k This fire represented the furnace of affliction, wherein the people of God were.
l Seeing this Angel called himselfe God, it declareth that he was Christ the mediator, who is the eternall God.

m In signe of reuerence, reade Exod. 3. 5.

Exod. 7. 8. 9. 10.

11. 14. Chapters.

Exod. 16. 1.

Deut. 18. 15.

chap. 3. 22.

n He proueth, y

Christ is the end of the Lawe and the Prophets.

Exod. 19. 2.

o Moles was the Angel or Christs minister, and a guide to the fathers.

p By oracles is meant the sayings that God spake

to Moles.

Exod. 32. 5.

q Figures, or testimonies of the

presence of God,

y If they knew

he was absent

from their com-

munion, and so would shortly re-

Gen. 15. 13.
d Beginning to reckon the yeres from the time that Isaac was borne.

e Take vengeance of them and deliuer my people.

Gen. 17. 9. 10.

Gen. 21. 3.

Gen. 24. 25. 26.

Gen. 29. 32. 33

30. 5. 6. 35. 21.

Gen. 37. 28.

f That is, preferred and brought all things to a good issue.

Gen. 41. 37.

39. 40.

Gen. 42. 1. 2.

Gen. 45. 4.

g After the Hebrew, threescore and ten.

Gen. 46. 5. 6.

Gen. 49. 33.

Gen. 50. 7.

ios. 24. 32.

h It is probable that some writer through negligence put in Abraham in this place, in steade of Isaac, who bought this field.

Gen. 33. 19. or, by Abraham hee

meane the posteritie of Abraham.

Gen. 23. 16.

Gen. 41. 7.

i He invented craftie wayes both to destroy the Israelites with ouermuch labour, and also to get great profit by them.

Exod. 1. 10.

j Or, that their race should faile.

Exod. 2. 2.

keir. 11. 33.

Rom. 1. 24.

1 As the sunne,
moone, & other
starres, Deut.

17. 3.

Amos 5. 25.

t Your fathers
began in wilder-
nesse to cōtemne
mine ordinances,
and you now
scape passe them
in impietie,
u And caried it
vpon your shoul-
ders,

Leuit. 20. 2.

x They ought
to haue bene
content with this
covenant
only, and not to
haue gone after
their leud fan-
tasies.

Exod. 25. 40.

Hebr. 8. 5.

Ios. 3. 14.

1 Sam. 13. 14.

psal. 89. 21.

2 Sam. 7. 2.

psal. 132. 5.

1 Chron. 17. 12.

1 king 6. 1.

Chap. 17. 24.

y Here you shew
the grosse du-
lnes of the people,
which abused the
power of God, in
that they would
haue contained
it within the
temple,
Jsa. 66. 7.
z God cannot
be contained in
any space of
place.

Ierem. 9. 26.

ezek. 44. 9.

a Which nei-
ther forsake
your olde wic-
kedness, nor so
much as heare
when God speak-
eth to you, but
sillie rebell.

b Which is Ie-
sus Christ, who
is not deli iust
for his inocen-
cie, but because
all true iust
committe of sin.

Exod. 19. 16.

gal. 3. 19.

c In

his flesh, where

violence, and

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes,
and offered sacrifice vnto the idole, and re-
ioyced in the works of their otne hands.

42 Then God turned himself away, and
gave them vp to serue the host of heauen,
as it is written in the booke of the Pro-
phets, * O house of Israel, haue ye offered
to me flaine beastes & sacrifices by the space
of fortie yeres in the wilderness?

43 And yee * tooke vp the tabernacle of
* Holoch, and the starre of your god Rem-
phan, figures, which yee made to worship
them: therefore I will carie you away be-
yond Babylon.

44 Our fathers had the tabernacle of
* wilderness in the wilderness, as he had ap-
pointed, speaking vnto * Moyses, that he
should make it according to the fashion that
he had seene.

45 Which tabernacle also our fathers re-
ceiued, and brought in with * Iesus into
the possession of the Gentiles, which God
draue out before our fathers, vnto the dayes
of Dauid:

46 * Who found fauour before God, and
desired that he might * vnde a tabernacle for
the God of Jacob.

47 * But Salomon build him an house.
48 Howbeit the most high * dwelleth
not in y temples made with hands, as saith
the * Prophet,

49 Heauen is my throne, and earth is my
footstool: what * house will yee build for
me, saith the Lord? or what place is it that
I should rest in?

50 Vath not mine hand made all these
things?

51 * Ye stiffnecked and of incurcircumcised
* hearts and eares, ye haue alwayes resisted
the holy Ghost: as your fathers did, so doe
you.

52 Which of the Prophets haue not your
fathers persecuted? and they haue flaine
them, which testified before of the coming
of that * Iust, of whome ye are now the be-
trayers and murderers,

53 * Which haue receiued the Lawe by
* ordinance of Angels, & haue not kept it.

54 But when they heard these things,
their hearts brast for anger, and they gna-
shed at him with their teeth.

55 But he being full of the holy Ghost,
looked stedfastly into heauen, and sawe the
glory of God, and Iesus standing at the
* right hand of God,

56 And said, Beholde, I see the heauens
open, and the Soune of man standing at
the right hand of God.

57 Then they gaue a shoute with a loud
voyce, and stopped their eares, and came
vpon him in all at once,

58 And cast him out of the citie, and scer-
ned him: and the * witches layde downe
their clothes at a yong ma * scer, named
Saul.

59 And they stoned Steuen, who called

their minister or office, d And raining in
his flesh, where
no forme of iustice. Chap. 22. 20.

on God, and sayde, Lord Iesus, receiue my
spirit.

60 And hee kneeled downe, and cryed
with a loud voyce, * Lord, lay not this sinne
to their charge. And when he had thus spo-
ken, he slept. *Math. 5. 44. Luke 23. 34. 1. cor. 4. 13.*

CHAP. VIII.

2 Steuen is limoned and buried. 3 The rage
of the Iewes & of Saul against them. 4 The faith-
full scattered preach here and there. 5 Samaria is
seduced by Simon the forcerer, but was conuerted by
Philip, and confirmed by the Apostles. 19 The
crueltie of the synchris of Simon, 26 And
conuersion of the Eunuch.

AND Saul consented to his death, and
at that time there was a great persecu-
tion against the Church which was at Je-
rusalem, and they were all scattered abroad
through the regions of Iudea and of Sa-
maria, except the Apostles.

2 Then certaine men fearing God, * car-
ried Steuen among them, to be buried, and
made great b lamentation for him.

3 But Saul made hauocke of the Church,
and entred vnto euery house, and drew out
both men and women, and put them into
prison.

4 Therefore they that were scattered a-
broad, went to and fro preaching the word.

5 ¶ Then came Philippe into the citie
of Samaria, and preached Christ vnto
them.

6 And the people gaue heede vnto those
things which Philipe spake, with one ac-
cord, hearing, and seeing the miracles which
he did.

7 For vncleane spirits crying with a
loude voyce, came out of many that were
possessed of them: and many taken with
palsies, and that halted, were healed.

8 And there was great joy in that citie.

9 And there was before in the citie a
certaine man called Simon, which sold
witchcraft, and bewitched the people of
Samaria, saying, That hee himselfe was
some great man.

10 To whome they d gaue heede from
the least to the greatest, saying, This man
is the great * power of God.

11 And they gaue heede vnto him, be-
cause that of long time hee had bewitched
them with sorceries.

12 But assoone as they beleueed Phi-
lippe, which preached the things that con-
cerned the kingdom of God, and the Name
of Iesus Christ, they were baptized both
men and women.

13 Then Simon himselfe beleueed also
and was baptized, and continued with
Philip, and wondered, when hee sawe the
signes & great miracles which were done.

14 ¶ Nowe when the Apostles, which
were at Ierusalem, heard say, that Sama-
ria had receiued the word of God, they sent
vnto them Peter and John.

15 Which when they were come downe,
prayed for them, that they might receiue the
* holy Ghost.

16 ¶ For as yet, he was come downe on
none of them, but they were baptized * one-
ly in the Name of the Lord Iesus.

17 Then

a From the place
where he was
stoned.

b When the
Church is de-
prived of any worthy
member, there
is iust cause of so-
row: & note that
here is no menti-
on of any reliques
or prayers for the
dead, or worship-
ping.

c The conuer-
sion of Samaria
was as it were the
first fruites of the
calling of the
Gentiles.

d This declareth
how much more
we are inclined
to follow the il-
lusions of Satan,
then the truth
of God.

e This is the craft
of Satan, to co-
uer all the illu-
sions vnder the
Name of God.

f The maiestie of
Gods worde for-
ced him to con-
fesse the truth:
but yet was hee
not regenerate
therefore.

g Meaning the
particular gifts of
the holy Spirit.

h They had on-
ly receiued the
common grace
of adoption and
regeneration,
which are offered
to all the faithfull,
in baptisme, and
as yet had not recei-
ued the gift to
speake in diuers
languages, and to
doe miracles.

i Thou art not
 worthe to be of
 the number of
 the faithfull.
 k That is, turne
 away from thy
 wickednesse,
 l Hereby hee
 would make him
 to feele his sinne,
 and not that he
 doubted of Gods
 mercies, if he
 could repent.
 m Or, thine heart
 is full of desyre-
 full malice, & de-
 vilish poyson of
 impietie, so that
 now Satan hath
 thee tied as cap-
 tive in his bands.
 Deut. 29. 18.
 n After that A-
 lexander had de-
 stroyed it, it was
 not much peo-
 pled, as it was
 afore, and therefore
 in respect was
 as waste.
 o Eunuch signi-
 fieth him that is
 gelded: but be-
 cause in the East
 parts great af-
 faires were com-
 mitted to such,
 it came in vile
 that noble men
 were called Eu-
 nuchs, although
 they were not
 gelded: also all
 manner officers
 and servants that
 were put in cre-
 dit for necessary
 affaires, were cal-
 led by this name,
 as Isa. 39. 7.
 p Albeit Christ
 was in graue and
 in deaths bands,
 feeling also his
 Fathers anger a-
 gainst sinne,
 yet he brake the
 bands of death,
 and was exalted,
 Actes 2. 24. q The punishment which hee suffered, was the begin-
 ning of his glory. r That is, how long his age shall endure: for be-
 ing risen from death, death shall no more reigne, neither shall his king-
 dome euer haue end: or els we may take generation, for his Church
 which neuer shall haue an end: for now they sit in the heavenly pla-
 ces with Christ their head, as Ephel. 2. 6. l And he now reigneth in
 heauen, t He declared at length this matter of io great importance.

17 Then laid they their hands on them,
 and they receiued the holy Ghost.
 18 And when Simon saw, that through
 laying on of the Apostles handes the holy
 Ghost was giuen, he offered them money,
 19 Saying, Giue mee also this power,
 that on whomsoever I lay the handes, hee
 may receiue the holy Ghost.
 20 Then said Peter vnto him, Thy mo-
 ney perisht with thee, because thou thinkest
 that the gift of God may be obtained with
 money.
 21 Thou hast neither part nor fellow-
 ship in this businesse: for thine heart is not
 right in the sight of God.
 22 Repent therefore of this thy wic-
 kednesse, and pray God, that if it be possi-
 ble, the thought of thine heart may be for-
 giuen thee.
 23 For I see that thou art in the gall
 of bitterness, and in the bond of iniquitie.
 24 Then answered Simon, & said, Pray
 ye to the Lord for me, for none of these things
 which ye haue spoken, come vpon me.
 25 So they, when they had testified,
 and preached the word of the Lord, returned
 to Jerusalem, and preached the Gospel
 in many towncs of the Samaritanes.
 26 Then the Angel of the Lord spake
 vnto Phillippe, saying, Arise and goe to-
 ward the South vnto the way that goeth
 downe from Jerusalem vnto Gaza, which
 is a waste.
 27 And he arose, & went on and behold,
 a certain Eunuch of Ethiopia, Comendace
 the Queene of the Ethiopians chiefe Go-
 uernour, who had the rule of all her trea-
 sure, and came to Jerusalem to worship.
 28 And as hee returned sitting in his
 charret, he read Elias the Prophet.
 29 Then the Spirit layde vnto Phillip,
 Go neere & toyne the selfe to yonder charret.
 30 And Phillip raine thither, and heard
 him reade the Prophet Elias, & sayd, But
 understandest thou what thou readest?
 31 And he sayde, Howe can I, except I
 had a guide? And he desired Phillip, that he
 would come vp and sit with him.
 32 Nowe the place of the Scripture
 which he read, was this, * He was led as a
 sheepe to the slaughter: and like a lambe
 dumme before his shearer, so opened he not
 his mouth.
 33 In his humilitie his iudgement
 hath bene exalted: but who shall declare
 his generation? for his life is taken from
 the earth.
 34 Then the Eunuch answered Phillip,
 and sayde, I pray thee of whome speaketh
 the Prophet this? of himselfe, or of some
 other man?
 35 Then Phillippe opened his mouth,
 and beganne at the same Scripture, and
 preached vnto him Iesus.

36 And as they went on their way, they
 came vnto a certaine water, and the Eu-
 nuch said, See, here is water: what doeth
 let me to be baptized?
 37 And Phillip said vnto him, If thou
 beleuest with all thine heart, thou mayest.
 Then he answered, and said, I beleue that
 Iesus Christ is the Sonne of God.
 38 Then he commanded the charret to
 stand still: and they went downe both into
 the water, both Phillip and the Eunuch,
 and he baptized him.
 39 And asdane as they were come vp
 out of the water, the Spirit of the Lord
 caught away Phillip, that the Eunuch
 saw him no more: so he went on his way
 reioyng.
 40 But Phillip was found at Azotus,
 and hee walked to and fro preaching
 in all the cities, till he came to Cesarea.

CHAP. IX.

3. The conversion of Saul. 15 His vocation to
 the Apostleship. 20 His zeale to execute the same.
 25 How he escapeth the Jewes conspiracies. 26 His
 ascesse to the Apostles. 31 The perspicuity of the
 Church. 34 Peter healeth Eneas. 40 Raseth Tu-
 bitha. 42 He converteth many to Christ. 43 And
 lodgeth in a Tanners house.
 And Saul yet breathing out threat-
 nings and slaughter against the disci-
 ples of the Lord, went vnto the hie Priest,
 2 And desired of him letters to Damascus
 to the Synagogues, that if hee founde
 any that were of that way (either men or
 women) hee might bring them bound vnto
 Jerusalem.
 3 Now as he iourneyed, it came to passe,
 that as he was come neere to Damascus,
 suddenly there shined rounde about him a
 light from heauen.
 4 And he fell to the earth, and heard a
 voyce, saying to him, Saul, Saul, why per-
 securest thou me?
 5 And he saide, Who art thou, Lord?
 And the Lord sayd, I am Iesus whom thou
 persecutest: it is hard for thee to kicke a-
 gainst prickes.
 6 He then both trembling and astonished,
 said, Lord, what wilt thou that I doe? And
 the Lord said vnto him, Arise and goe into
 the cite, and it shall be tolde thee what thou
 shalt doe.
 7 The men also which iourneyed with
 him, stood amazed, hearing his voyce,
 but seeing no man.
 8 And Saul toke from the ground, and
 opened his eyes: but saw no man. Then
 led they him by the hande, and brought him
 into Damascus.
 9 Where hee was three dayes without
 sight, and neither ate nor drinke.
 10 And there was a certaine discipule at
 Damascus named Ananias, and to him
 said the Lord in a vision, Ananias. And hee
 sayd, Behold, I am here, Lord.
 11 Then the Lord said vnto him, Arise,
 and goe into the streete, which is called
 Streight, and seeke in the house of Iudas
 after one called Saul of Tarsus: for he
 holde,

u With a pure &
 perfect heart.
 x This was, to
 the intent that
 he might knowe
 so much the bet-
 ter that Phillip
 was sent to him
 by God.
 y Or, perceived
 himselfe to be.
 y Some thinke
 this cite was al-
 so called Asiod,
 Iosh. 15. 47.
 Chap. 22. 4, 5.
 galat. 1. 13.
 a He persecuted
 with a great
 rage and cruelty
 the innocent
 blood which he
 thirsted for:
 which declareth
 whereunto man
 is led by his rash
 zeale, before he
 haue the true
 knowledge of
 God.
 b That is, of that
 sect, or sort.
 c Chap. 22. 6.
 1. cor. 15. 8.
 c That is, to resist
 God when he
 pricketh and soli-
 citheth our con-
 sciences.
 d Meaning
 Sauls voyce, as
 Chap. 22. 9.
 e For only Saul
 knewe that Iesus
 spake vnto him,
 for hee was
 blinde.
 g Hee was so ra-
 uished with the
 vision, that he
 did meditate no-
 thing but hea-
 uenly things, and
 therewith was
 satisfied.

holde, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that hee might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, howe much euill hee hath done to the Saints at Ierusalem.

14 Moreover here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to heare my name before the Gentiles, and kings, and the children of Israel.

16 For I will shewe him, howe many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and bee filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptised.

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that hee was the Sonne of God.

21 So that all that heard him, were amazed, and sayde, is not this hee, that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a baskett.

26 And when Saul was come to Ierusalem, hee asayed to ioyne himselfe with the disciples: but they were all afraine of him, and beleueed not that hee was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And he was conuersant with them at Ierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsey.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And hee arose immediately.

35 And all that dwelt at Lydda, and Saron saw him, and turned to the Lord.

36 There was also at Ioppy, a certaine woman a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Nowe for as much as Lydda was neere to Ioppy, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose & came with them: and when hee was come, they brought him into the upper chamber, where all the widowes stode by him weeping, and shewing the coats and garments, which Dorcas made, while shee was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And shee opened her eyes, and when shee sawe Peter, shee sayd vp.

41 Then hee gaue her the hand and lift her vp, and called the Saintes and widowes, and restored her alme.

42 And it was knowne throughout all Ioppy, and many beleueed in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppy with one Simon a Tanner.

CHAP. X

3 Cornelius admonished by the Angel. 7 Hee sendeth to Ioppy. 11 The vision that Peter saw,

17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptised.

Aftermore there was a certaine man in Cesarea called Cornelius, a capitaine of the band called the Italian band.

2 A devout man, and one that feared God with all his householde, which gaue much almes to the people, and prayed God continually.

3 Hee sawe in a vision evidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when hee looked on him, hee was afraid,

q Because it was his owne country, and there he might haue some authoritie,

107, trusse thy couch together.

r Meaning the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, roe bucke.

108, rich.

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather than others might haue occasion to beleue and glorifie God, then for her owne sake.

109, carter.

h A worthy seruant of God, and endued with excellent graces above others.
i To beare me witnesse, and set forth my glory.

k Proving by the conference of the Scriptures.

l That was after three yeeres, that hee had remained at Damascus, and in the country about,

Gala. 1. 18.

2. Cor. 11. 32.

m The Governour at their request appointed a watch as he

declareth to the Corinthians,

2. Cor. 11. 32.

t Greeke, went in and out.

n With Peter and James, Gal.

1. 18, 19.

o Making open profession of the Gospel.

p Which were Jewes, but so called, because they

were dispersed through Grecia and other countries.

b That is, God did accept them: whereof it followeth that he had faith: for els it is impossible to please God.
 f Wee shall speake words vnto thee whereby thou shalt be saved, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.
 ||Or, common.

e In taking away the difference betwixt vnclane beasts and cleane, he sheweth there is no difference betwixt the Jewes and Gentiles.
 f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

||Or, Peter.

feard, and sayd, What is it, Lord? And he sayde vnto him, Thy prayers and thine almes are come vnto remembrance before God.

5 Nowe therefore sende men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: & he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on theirourney, and drew neere vnto the citie, Peter went vpon the house to pray, about the sixth houre.

10 Then wared he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he sawe heauen opened, & a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beasts of the earth, & wilde beasts, & creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vnclane.

15 And the voyce spake vnto him againe the second time. The things that God hath purified, & pollute thou not.

16 This was so done thise: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himself what this vision which hee had scene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit layd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayde, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called hee them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius wared for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and two: shipped him.

26 But Peter rooke him vp, saying, Stand vp: for euery my selfe am a man.

27 And as he talked with him, hee came in, and found many that were come together.

28 And he said vnto them, We knowe that it is an vnlawfull thing for a man that is a Jewe, to company or come vnto one of an other nation: but God hath shewed mee, that I should not call any man polluted, or vnclane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for mee?

30 Then Cornelius sayde, Foure dayes agoe about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commaunded thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceiue, that God is no acceptor of persons.

35 But in euery nation he that feareth him, and worketh righteousness, is accepted with him.

36 Wee knowe the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all,

37 Euen the worde which came through all Iudea beginning in Galile, after the baptism which Iohn preached,

38 To wit, howe God anoynted Iesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the land of the Jewes, and in Ierusalem: whom they slew, hanging him on a tree.

40 ¶ Vpon God raised by the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commaunded vs to preach vnto the people, and to testifie, that it is hee that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name, all that

h Shewed too much reuerence and farré passing decent order, as though Peter had bene God.

||Or, common.

Deut. 10. 17.

2. Chron. 19. 7.

Job 34. 19.

Wisd. 6. 7.

Eccles. 35. 16.

Rom. 2. 11.

Galat. 2. 6.

Ephes. 6. 9.

Col. 3. 25.

1. Pet. 1. 17.

i By this speech

the Hebrewes

meane the whole

religion of God,

which without

faith profiecth

vs nothing.

k That is, hee that

is vpright and

doth hurt to no

man, but doeth

good to all.

l Meaning the

reconciliation

betweene God

and man through

Christ Iesus,

Luke 2. 14.

Luke 4. 14.

m That is, endue

ed him with gra-

ces and gifts a-

boue all others.

lere. 3. 34.

micah 7. 11. 18.

believe chap. 15. 9.

believe in him, shall receive remission of finnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord Jesus. Then prayed they him to tary certaine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come. 29 and the remedie.

Now the Apostles and the brethren that were in Iudaea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vnto Ierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision. A certaine vessel coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

8 And I sayd, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purfied, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholds, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit saide vnto me, that I should goe with them, in that dubting: inproceur these three brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 Vee shall speake wordes vnto thee, whereby both thou and all thine house shall be saved.

15 And as I began to speake, the holy

Ghost fell on them, *euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, howe hee saide, * Iohn baptized with water, but yee shall bee baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleuen in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 And they which were * scattered abroad because of the affliction that arose about Steuen, walked throughout till they came vnto Idenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord.

22 Then thinges of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto Antiochia.

23 Who when he was come & had seene the grace of God, was gladd, and exhorted all, that with purpose of heart they would cleane vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people toyed them: ues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to ieeke Saul:

26 And when hee had found him, hee brought him into Antiochia, and it came to passe, that a whole yeere they were conueriant with the Church, and taught much people, in so much, that the disciples were first called: Christians in Antiochia.

27 In thoe dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stood by one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, every man according to his ability, purposed to send succour vnto brethren which dwelt in Iudaea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames. 4 And putteth Peter in prison. 7 Whome the Lord deliuereth by an Angel. 13 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

Nowe about that time, Herode the King stretched forth his handes to bere certaine of the Church.

nephew vnto Herode the great, and brother of Herodias,

2 And

a We ought not to debate them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse, ought not to be denied them, ¶ Iesus Christ.

a For they could not yet comprehend this secret which was hid from the Angels themselves, euen from the creation of the worlde, Ephel. 3. 8, 9. Col. 1. 26. b He purgeth his fact before the Church.

Chap. 2. 4. and 4. 31.

Chap. 1. 5. & 19. 4. mar. 3. 11. mar. 1. 8. Luke 3. 16. John 1. 26.

c That is, indued with the graces of the holy Ghost, ¶ Not to giue them the holy Ghost?

d Their modestie declareth, that they were not ashamed to vnlay that whereof they had vniuilly blamed Peter.

e This repentance dependeth vpon faith. Chap. 8. 11.

f Or, trouble.

g He meaneth not the Lewes which being scattered abroad in diuers countreys were called by this name, but the Grecians which were Gentiles.

h The power and vertue.

i This was the most famous cite of Syria, and bordered vpon Cilicia.

l Or, continue with the Lord.

m Whereas before they were called disciples, nowe they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable minde towards them.

a Who was called Agrippa the sonne of Aristobulus: hee was

b There was an other so named which was the sonne of Alpheus.
c It came then of no zeale nor religion, but onely to flatter the people.
d The number being sixtene was deuicd by foures to keepe diuers wards.

2 And hee killed James the brother of Iohn with the word.

3 And when he saide that it pleased the Jewes, he proceeded further to take Peter also (then were the dayes of vnteaumēd leaue.)

4 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slepe Peter betwene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 And beholde, the Angell of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angell sayde vnto him, Gird thy selfe, and binde on thy sandals. And so hee did. Then he layde vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angell, but thought hee had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto y^e citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angell departed from him.

11 And when Peter was come to himselfe, he sayde, Nowe I knowe for a trueth, that the Lord hath sent his Angell, and hath deliuered me out of the hand of Herode, and from all the waiting for of the people of the Jewes.

12 And as hee considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and played.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when the knoeue Peters voyce, she opened not the entrie doore for gladnes, but ran in, and tolde howe Peter stood before the entrie.

15 But they saide vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then said they, It is his Angell.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckoned vnto them with the hande, to holde their peace, and tolde them howe the Lord had brought him out of the prison. And hee saide, See shewe these things vnto James and to the brethren: and hee departed and went into another

place.

18 Now as soone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & found him not, he examined the keepers, and commaunded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make war against them of Tyus and Sidon, but they came all with one accord vnto him, and perswaded Blastsus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode araid himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediately the Angell of the Lord smote him, because he gaue not glory vnto God, so that he was eaten of worms, and gaue vp the ghost.

24 And the word of God grew, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

to distribute the almes sent from Antiochia, Chap. 11. 29.

CHAP. XIII

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Jewes resisted. 48 They that are ordained to life, beleue. 52 The fruit of faith.

There were also in the Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, & Symeon called Nigger, and Lucius of Cyrene, and Manaden (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the holy Ghost sayde, Separate mee Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and layd their hands on them, and let them goe.

4 And they after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they layed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Jewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Jewe, named Bartheus,

7 Which was with the Depntie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas, the sorcerer (for so is his name

i Both by flattering words, and also by bribes.
k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth how God detesteth pride, and tyranny: his grandfather also was eaten of lye.
m The more these tyrants goe about to suppress Gods word, the more doth it increase.
n Which was

a This declareth that God calleth of all sorts both hie and lowe.
b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, that they preached, and prophesied.
Chap. 14. 26.

Chap. 5. 19.

e Reade Mar. 6. 9.

f For they thought that Herod would haue put him to death, as he had purposed,

g For they did know by Gods word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.
h Which was esse suspected, by cause of the brethren.

name by interpretation) withstoode them, and fought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, let his eyes on him,

10 And said, I full of all subtiltie and all mischief, the childe of the daul, and enemye of all righteousness, wilt thou not cease to pervert the straight wayes of the Lorde?

11 Now therefore beholde, the hand of the Lorde is vpon thee, and thou shalt bee blind, and not see the tyme for a season. And immediately there fell on him a myste and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lorde.

13 Nowe when Paul and they that were with him were departed by shippe from Daphus, they came to Perga a cite of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia a cite of Isildia, and went into the Synagogue on the Sabbath day, and late downe.

15 And after the lecture of the lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men & bretheren, if ye haue any word of exhortation for the people, lay on.

16 Then Paul stood vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the tyme of forty yeres, suffered he their manners in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, and deuided their lande to them by lot.

20 Then afterward he gaue vnto them Iudges about foure hundred and fiftie yeres, vnto the tyme of Samuel the Prophet.

21 So after that they desired a king, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourette yeres.

22 And after he had caken him away, he raised vp Dauid to be their king, of whome he witnesseth, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God according to his promise raised vp to Israel, the Saviour Iesus:

24 When Iohn had first preached before his coming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but beholde, there com-

eth one after me, whose shoe of his feete I am not worthy to looke.

26 Ye men and bretheren, chilsen of the generation of Abrahams, and whosoever among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Jerusalem, & their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Jerusalem, which are his witnessess vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalm, Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee raised him vp from the dead, no more to returne to the graue, he hath sayd thus, I will giue you the holy things of Dauid, which are faithfull.

35 Therefore hee sayeth also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Nowbeit, Dauid after he had serued his tyme by the counsell of God, hee slept, and was layde with his fathers, and sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Bee it knowen vnto you therefore, men and bretheren, that though this man is preached vnto you the forgiveness of sinnes,

39 And from all things from which ye could not bee iustificd by the lawe of Moses, by him euery one that beleueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 Behold, ye despisers, and wonder, and dancie away: for I worke a worke in your dayes, a worke which ye shall not beleue, if a man would declare it vnto you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolved, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

i That is, this message and tidings of saluation.

k Herebukeeth them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they can not vnderstand, 2. Cor. 3.14.

Mat. 27.22.

mar. 15.13. lu. 23.1

23. iohn 19.6.

m In Christ all the promises are Yea, and Amen,

2. Cor. 1.20.

Mar. 28.2.6.

mar. 16.6.

luke 24.6.

john 20.13.

n In that he was borne and incarnate.

Psal. 2.7. heb. 1.5 and 5.5.

Isa. 55.3.

o Meaning, that

he would faith-

fully accomplish

the promises,

which he made

of his free mercy

with the forefa-

thers: and he

sheweth that as

the grace, which

God hath giuen

to his sonne, is

permanent for

euer, so likewise

the life of the

Sonne is eternall

Psal. 16.10.

chap. 2.31.

1. King. 2.10.

chap. 2.29.

Habak. 1.5.

p He reprooueth

them sharply,

because stoutness

would not pre-

uaile.

q Which is, ven-

grance vnspoke-

able, for the

contempt of

Gods word.

c Which are the doctrine of the Apostles, that onely lea-
deth vs to God.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifes to set forth Gods glory, & to edifie his people.

Exod. 1.9.

Exod. 13.14.

Exod. 16.1.

f Here is declared the great patience and long suffering of God before he punisheth.

Iosh. 14.1.

Iudg. 3.9.

g For these 450.

yeeres were not

fully accomplish-

ed, but there

lacked 3. yeeres,

counting from

the birth of Ila-

ac, to the distri-

bution of the land

of Chanaan.

1. Sam. 8.5.

1. Sam. 9.15. 16.

and 10.1.

1. Sam. 16.13.

psal. 89.20. 21.

Isa. 11.1.

Mat. 3.1. mar.

2.2. luke 3.2.3.

h When his of-

fice drew to an

ende he sent his

disciples to

Christ.

Mar. 1.7.

John 1.20.

They did dained that the Gentiles should be made equal with them. *Mat. 10. 6.*
 Which is, to knowe one onely God, and whome he hath sent, Iesus Christ. *I. 49. 6.*
Luke 2. 32.
 None can beleeue but they whom God doth appoint before all beginnings to be faued.
 He meaneeth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly: and therefore Luke speaketh as the world esteemed them. *Mat. 10. 14.*
marke 6. 11.
Luke 9. 5.
chap. 18. 6.

44 And the next Sabbath day came almost the whole cite together, to heare the word of God.
 45 But when the Jewes sawe the people, they were full of enuie, & spake against those things, which were spoken of Paul, contrariety them, and rayling on them.
 46 Then Paul and Barnabas spake boldly, and said, * It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your felues unworthie of eternall life, loe, we turne to the Gentiles.
 47 For so hath the Lorde comanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.
 48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were ordeyned vnto eternall life, beleeued.
 49 Thus the word of the Lorde was published throughout the whole countrey.
 50 But the Jewes stirred ceraine deuout and honourable women, and the chiefe men of the cite, and rayled persecution against Paul and Barnabas, and expelled them out of their coastes.
 51 But they * shooke off the dust of their feete against them, and came vnto Iconnum.
 52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium & are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul, which I refuse it, and exhort the people to worship the true God. 19 Paul stoned. 22 They confirm the disciples in faith and patience. 23 Appoint ministers. 26 And passing through many places, make report of their diligence at Antiochia.
 And it came to passe in Iconium, that they went both together into the Synagogue of the Jewes, and to spake, that a great multitude both of the Jewes and of the Grecians beleeued.

2 But the vnbeleuing Jewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the cite were diuided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about.

7 And there were preaching the Gospell.
 8 And soe there late a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 We heard Paul speake: who beholding him, and perceiving that he had faith to be healed,

10 Sayde with a loude voyce, + Stand vpon thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likeness of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought bulles with garlands vnto the gates, and woulde haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 And saying, Men, why doe yee these things? Wee are euen men * subiect to the like passions that yee be, and preach vnto you, that yee shoulde turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne wayes.

17 Neuerthelesse, he left not him selfe without witness, in that he did good, and gaue be rayne from heauen, and fruitfull seasons, filling our hearts with food and gladnesse.

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them.

19 Then there came certaine Jewes from Antiochia & Iconium, which when they had persecuted the people, * stoned Paul, and dyed him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that cite, and had caught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, asuming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordeyned them Elders by election in every Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Paphlagonia, and came to Pamphylia.

25 And when they had preached a word in Perga, they came downe to Attalia.

26 And thence sayled to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done * by them, and how he had opened the doore of faith vnto the Gentiles.

I say to thee in the Name of the Lord Iesus Christ.
 That is, trimmed with flowers and garlands.
 He meaneeth, before the gates of the house where the Apostles lodged: for the Temple was without yrowne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves.
 In signe of detesting and abhorring it.
 That is, noe without our infirmities and sinnes, and also subiect to death.
Gen. 1. 1.
psal. 146. 6.
psal. 147.
Psal. 81. 12, 13.
rom. 1. 24.
 To lue after their own fantasies, not preferring vnto them any religion.
 To take from men all excuse.
 That being satisfied they might reioyce.
 But that they should goe euery man home.
 And whiles they taried and taught, there came &c.
 And disputing boldly, persuaded the people to forsake them: for, said they, they lay nothing true but lie in all things.
2. Cor. 11. 25.
 The word signifies to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.
Chap. 13. 14.
 By their ministry.

a Which would not obey the doctrine, neither suffer themselves to be persuaded to beleeue the truth and to embrace Christ.

+ In so much that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lystra.

23 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision, 22 The Apostles send their determination to the Churches, 35 Paul and Barnabas preach at Antiochia, 39 And separate company because of John Marke.

Then came downe certaine from Iudaea, and taught the brethren, saying, * Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 And when there was great dissention and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of their shoulde goe up to Ierusalem unto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Iphenie, and Samaria, declaring the conversion of the Gentiles: and they brought great ioy unto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleene, rose up, saying, that it was needefull to circumcise them, and to commaund them to keepe the Lawe of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bin great disputation, Peter rose up, and saide vnto them, * Ye men and brethren, yee knowe that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth shoulde heare the worde of the Gospell, and beleene.

8 And God which knoweth the hearts, bare them to witnes, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no difference betweene vs, and them, after that by faith wee had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor wee were able to beare?

11 But wee beleene, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they helde their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this, I will returne, and will builde againe the tabernacle of David, which is fallen downe, and the ruines thereof will I builde againe, and I will sett it up,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayth the Lord which doeth all these things.

18 From the beginning of the world, God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine themselves from: striffenes of idoles, and fornication, and that, that is strangled, and from blood.

21 For I doles of old time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and conuertyd your mindes, saying, Ye must bee circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to sende chosen men vnto you, with our beloved Barnabas and Paul,

26 Men that haue giuen by their lines for the Name of our Lord Iesus Christ.

27 We haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things,

29 That is, that ye absteyne from things offered to idoles, and blood, and that, that is strangled, and from fornication: from which if ye keepe your selues, yee shall doe well. Fare ye well.

30 Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

shoulde doe vnto you, Doe not to others.

n Having desired leaue of the Church, the brethren prayed God to prosper their journey. o Who, for iust causes, changed his minde, t And onely Judas went,

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge al one God, and one Saviour Christ Iesus, i For some thought it none offence to be present in the idolatrous temples, & there to banquet: which s. Paul saith, is to drinke the cup of the devils, 1. Cor. 10. 21. k The heathen though this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnawfull of themselves, and therefore were obserued but for a time.

t And what sooner they woulde not should be done to themselves, that they should not doe it to others, l Therefore the ceremonies commanded by God could not so soone be abolished, till the liberie of the Gospell were better known, m Whome the holy Ghost hath moued and directed to ordaine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31, iudg. 7. 20. hag. 1. 12.

t And what sooner they woulde not that men

For, comforted, n Having desired leaue of the Church, the brethren prayed God to prosper their journey. o Who, for iust causes, changed his minde, t And onely Judas went,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

For, comforted,

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perfwade abroad, Gal. 5. 1, 2.

b Which were factions, & giuen to dissention.

c b. p. 10. 20. and 11. 13.

e As touching adoption and eternall life.

f By faith God purifieth the heart.

1. Cor. 1. 3.

chap. 10. 4. 3.

e They purposely tempt God, which lay greater charge on mens consciences, then they are able to beare.

Mat. 23. 4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby.

2. Pet. 1. 1.

Amos 9. 11.

g That is, the Church whereof the Temple was a figure.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the worde of the Lorde.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery cite, where we haue preached the word of the Lord, and see how they doe.

37 And Barnabas + counselled to take with them Iohn called Marke.

38 But Paul thought it not meete to take han vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothee, hee tooke him with him. 7 The spirit calleth them from one country to another. 14 Lydia is conuered. 28 Paul and Silas imprisoned, conuert the layler, 37 And are deliuered as Romanes.

Then came hee to Derbe and to Lystra: and beholde, a certaine discipule was there, named * Timotheus, a womans sonne, which was a Jewesse and beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should go forth with him, and tooke and * circumcised him, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe ordayned of the Apostles & Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, & increased in number daily.

6 ¶ Now when they had gone through-out Phrygia, and the region of Galatia, they were * forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit * suffered them not.

8 Therefore they passed through Bithynia, and came downe to * Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediately hee prepared to goe into Macedonia, being * assured that the Lorde had called vs to preach the Gospell vnto them.

11 Then went wee forth from Troas, and with a straight course came to Samothracia, and the next day to * Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the partes of Macedonia, and whose inhabitants came from

Rome to dwell there, and we were in that cite abiding certaine dayes.

13 And on the Sabbath day, we went out of the cite, besides a riuer where they were wont to pray: and wee sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when shee was baptized and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lorde, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine maide hauing * a spirit of divination, met vs, which gate her masters much bannage with diuining.

17 Shee followed Paul & vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul being grieved, turned about, & saide to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and dretue them into the market place vnto the Magistrates,

20 And brought them to the Gouernours, saying, These men which are Iewes, trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receive, neither to observe, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernours rent * their clothes, and * commanded them to be beaten with rods.

23 And when they had beaten them sore, they call them into prison, commanding the layler to keepe them surely.

24 Altho hauing received such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, and sang a Psalm vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, & euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and saide, Sire, what must I doe to be saved?

31 And they said, Belieue in the Lord Je-

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them,

Letit. 20. 27. deut. 18. 10. 11. 1. sam. 28. 7. i Which could gesse, and foredecie of things past, present, and to come: which knowledge in many things God permitteeth to the deuil,

k Satam, although hee fake the truth, yet was his malicious purpose to cause the Apostles to be troubled as lecherous persons, and teachers of strange religion,

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine,

Reads Mar. 1. 34. m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. n Cheff. 2. 2.

o Or, in the bottom of the prison, or, in a dungeon.

† Would take Iohn, &c.

p God suffereth the most perfect to fall, & yet turneth their infirmities to the setting forth of his glorie, as this breach of companie caused the word to be preached in more places.

Rom. 16. 21. phil. 2. 19. 1. thess. 3. 2.

a Left the Jewes should disdain him as one that were prophane, & without God. b God choseth not only me, but also appointeth countries where his worde shall be preached, and onely as hee will. c Meaning, Asia the lesse.

† Of Iesus, d Called also Andipooia, and Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God. f Which is in the borders of Thracia & Macedonia. g In Greeke & Latine the word is called Colonia, which can not otherwise be well expressed, but by such circumstance of wordes.

his Christ, and thou shalt bee saved, and thine household.

32 And they preached vnto him the wordes of the Lorde, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straightway.

34 And when he had brought them into his house, he let meate before them, and rejoiced that he with all his household beleued in God.

35 And when it was day, the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The Gouernours haue sent to looke you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncoloured, which are Romanes, they haue cast vs into prison, and now would they put vs out publicly: nay verely: but let them come and bing vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who feared when they heard that they were Romanes.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receiue him, and others persecute him, 11 To search the Scriptures, 17 He disputeth at Athens, and the fruit of his doctrine.

NOW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures.

3 Opening & alleging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom I haue told you.

4 And some of them beleued, and turned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleued not, moued with enuy, tooke vnto them certaine vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they deteue Iason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerted the state of the world, and here they are.

7 Whom Iason hath receiued, and these

all doe against the decrees of Celsar, saying, that there is an other King, one Iesus.

8 Then they troubled the people, and the heades of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he sawe the cite so full of idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some saide, What wilt this babler say? Others saide, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, May wee not knowe, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and saide, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and behelde your deuotions, I founde an altar wherein

or, riser. h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euen tickled to heare newes. ¶ Or, had leasure. i Which was also called Areopagus.

a Like quarrelling they vsed against Christ: & these be the weapons wherewith the world continually fighteth against the members of Christ, treason & sedition. ¶ Or, sufficient answerers.

b Not more excellent of birth, but more prompt & courageous in receiving y word of God: for he compareth them of Berea with them of Thessalonica, who persecuted the Apostles in Berea, John 5. 39.

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselves in the same, and to increase their faith.

¶ Or, had the charge to conduct him safely.

d That cite which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his seruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as hee taught afterward to Timothee.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

¶ Or, recall,

k Hereby Paul taken an occasion to bring them to the true God.

Chap. 7. 4. 8.

l Before man was created, God had appointed his race and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a country, and others come to dwell therein.

n Men grope in darkness, till Christ the true light shine in their hearts.

o As Aratus, and others.

Isa. 40. 19.

p He condemnes the matter and the forme wherewith God is counterfeited.

q But pardoned it, and did not punish it as it deserved.

r This is meant of the vniuersall world, and not of every particular man: for whosoever sinneth without the lawe, shall die without the lawe.

Or, a iudge of Mars streete.

Rom. 16. 3.

a This was Claudius Caesar, who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinth, because of the false apostles which preached without wages to win the peoples fauour.

c Or, paulions, which then were made of skinned

was witten, & VNTO THE VNKNOWN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing hee giveth to all, life and breath and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the thing which were ordered before, and the boundes of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtlesse hee bee not farre from every one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue sayde, For we are also his generation.

29 Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the tyme of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which hee will iudge the world in righteousness, by that man whom hee hath appointed, whereof he hath giuen an assurance to all men, in that he hath rayled him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men came vnto Paul, and beleued: among whome was also Denys the Areopagite, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul labourereth with his hands, and preacheth at Corinth. 6 Hee is deserted of the Iewes, 8 Yee receiued of many, 9 And comforted of the Lord, 14 Galio refuseth to meddle with religion, 18 Pauls vowe. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The prayse of Apollo.

AFTER these things, Paul departed from Athens, and came to Corinth,

2 And found a certaine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus

were come from Macedonia, Paul begun in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, hee spooke his raiment, and said vnto them, Your blood bee vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Titus, a worshipper of God, whose house he sought hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptized.

9 Then sayde the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this cite.

11 So he continued there a yere and sixe moneths, and taught the word of God among them.

12 Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow persuadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio saide vnto the Iewes, If it were a matter of wrong, or an euill deede, we Iewes, I would according to reason mainteine you.

15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leave of the brethren, and sailed vnto Syria (with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vowe.

19 Then he came to Ephesus, and left them there: but hee entered into the Synagogue and disputed with the Iewes.

20 Who desired him to tarry a longer time with them: but he would not consent.

21 But badde them farewell, saying, I must needs keepe this feast that cometh, in Ierusalem: but I will returne againe vnto you, if God will. So he sayled from Ephesus.

22 And when he came downe to Celsarea, he went vp to Ierusalem: and when he had saluted the Church, hee went downe vnto Antiochia.

23 Nowe when hee had taried there a while, he departed, and went throughe the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus,

R r r. iii.

And boyled with a certaine zeale.

Chap. 13. 5. 1. 10. 14.

c Because they haue none excuse, he denounceth the vengeance of God against them through their owne fault.

1. Cor. 1. 14.

f God promiset him a special protection, whereby he would defend him from the violent rage of his enemies.

Or, Grecia.

g They accused him because hee transgressed the seruice of God appointed by the Law.

h Of whom is spoken, 1. Cor. 1. 11.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

Num. 6. 18.

chap. 21. 24.

1. Cor. 4. 19.

James 4. 15.

k Called Celsarea Stratonis.

1. Cor. 1. 12.

an

Or, well instructed.
That is, was somewhat instructed.
m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.
n This great learned and eloquent man disdained not to be taught of a poore crates man.
o The way to salvation.

an eloquent man, and is mightie in the Scriptures.
25 The same was instructed in the way of the Lord, and hee spake feruently in the spirit, and taught diligently the things of the Lord, and knew: but the baptisme of John onely.
26 And he began to speake boldly in the Synagogue. At home when Aquila and Priscilla had heard, they tooke him unto them, and expounded vnto him the way of God more perfectly.
27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, hee holpe them much which had beleened through grace.
28 For mightily hee confuted publickly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is given by Pauls bandes. 9 The Iewes blasphemie his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the consurers, and the fruits that came thereof. 24 Demetrius raiseth sedition under pretence of Diana, 41 Yet God deliuereth him, and appeareth by the towne Clarke.

a That is, the particular giftes of the Spirit: for as yet they knew not the visible giftes.
b Meaning, what doctrine they did profess by their baptisme. for to be baptized in Johns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of finnes, is, that sinne by Christs death may be abolished and die in vs, and that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ.
Mat. 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 27. chap. 1. 5. & 2. 1. & 11. 16.
c Indued with the visible graces of the holy Ghost. d That is, of a certaine man so called, † From five a clocke vnto ten.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed throughe the vpper coastes, came to Ephesus, and found certaine disciples.
2 And said vnto them, Hane ye receiued the holy Ghost since ye beleened? And they sayde vnto him, We haue not so much as heard whether there be an holy Ghost.
3 And hee said vnto them, vnto what were yee then baptized? And they sayde, vnto Johns baptisme.
4 Then said Paul, * John verily baptized with the baptisme of repentance, saying vnto the people, that they should beleene in him, which should come after him, that is, in Christ Iesus.
5 So when they heard it, they were baptized in the Name of the Lord Iesus.
6 And Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues and propheticed.
7 And all the men were about twelue.
8 Moreover, hee went into the Synagogue, and spake boldly for the space of thre moneths, disputing, and exhorting to the things that appertaine to the kingdome of God.
9 But when certaine were hardened, and disoebred, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyranus.
10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus.

both Iewes and Grecians.
11 And God wrought no small miracles by the hands of Paul,
12 So that from his body were brought vnto the sicke, kerchiefs, or handkerchiefs, and the diseales departed from them, and the euill spirits went out of them.
13 Then certaine of the vagabond Iewes, exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth.
14 (And there were certaine somes of Scena a Jew, the Priest, about Ieuon which did this)
15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?
16 And the man in whose the euill spirit was, rane on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.
17 And this was knowne to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.
18 And many that beleened, came and confessed, and shewed their workes.
19 Many also of them which vied curious artes, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand pieces of silver.
20 So the word of God grew mightily, and preuailed.
21 ¶ Nowe when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia & Achaia, and to goe to Ierusalem, saying, after I haue bene there, I must see also Rome.
22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.
23 And the same time there arose no small trouble about that way.
24 For a certaine man named Demetrius, a siluer smith, which made silver temples of Diana, brought great gaines vnto the cratts men:
25 Whom hee called together, with the workemen of like things, and sayde, Sires, ye knowe that by this craft we haue our goods.
26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:
27 So that not onely this thing is dangerous vnto vs, * that the state should bee reprooued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it woulde bee come to passe that her magnificence, which

Or, naphins.
e This was to authorize the Gospel, and to confirme Pauls ministry, not to cause men to worship him or his napkins.
f Or, consurers.
f They abuse Pauls authority, and without any vocation of God vsurpe that which is not in mans power.
g That is, declared by confession of their finnes and by their good workes, that they were faithfull.
h This mounteth to of our money about 2000. markes.
i By the motion of y holy Ghost, he vnderooke his iourney.
k That is about the state of the Christians: for they contemned the Christians because they left the olde religion, and brought in another trade of doctrine.
l Or, shrines.
l What impietie doth not conuentionnelle drive a man vnto?
m He was moued with his profire: and the other for their bellies, so that they would rather lose both their liues and religion, then their filthy gaine.
n Meaning, their arte and occupation.
o Religion is his second argument which hee leesse esteemeth then his profire, and therefore putteth it last, which

thing is contrary to the doings of the faithfull: for they preferre religion about all.

o He groundeth his religion vpon the multitude & authority of the world, as doe the Papists.

Rom. 16. 23.
1. cor. 1. 14.
Coloss. 4. 10.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce,

r Antiquitie and the couetousnes of the Priestes brought in this superstition: for it is written that the temple being repaired few times, this idole was neuer changed, Plin. lib. 16. 40: by such delusions the world is most easily abused, f He pacifieth the people by worldly wisdom, and hath no respect to religion.

all Asia, & the whole world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his Iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the companie, q diuine footst Alexander, the Jewes thrusting him forwardes, Alexander then bekened with the hand, and would haue opened the matter to the people.

34 But when they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when he had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not, howe that the cite of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to bee appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither conuicted sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may bee Determined in a lawfull assembly.

40 For we are euil in respect to be accused of this dayes sedition, so farre as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul geth into Macedonia and into Grecia, 2 He celebrateth the Lords Supper and preacheth, 3 At Troas berayeth vp Eutychus, 27 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, & departeth by ship towards Ierusalem.

NOW after y^e tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those

partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing taried there three moneths, because the Jewes layd waite for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gains of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from * Philippi, after the dayes of vneaneued bread, and came vnto them to Troas in fve dayes, where we abode seven dayes.

7 And the first day of the weeke, the disciples being come together to e breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vntil midnight.

8 And there were many lightes in an upper chamber, where they were gathered together.

9 And there late in a window a certaine yong man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee overcome with sleepe fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layed himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee continued a loken while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a litle comforted.

13 Then we went forth to ship, and sailed vnto the cite * Alos, where we might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Nowe when he was come vnto vs to Alos, and wee had receiued him, wee came to Mitylene.

15 And we layed thence, and came the next day ouer against Chios, and the next day wee arrived at Samos, and taried at Trogyllum: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he would not spende the time in Asia: for he halted to be, if he could possiblie, at Ierusalem, at the day of Pentecost.

17 Wherefore from Miletum he sent to Ephesus, & called the elders of y^e Church.

18 Who when they were come to him, he sayd vnto them, Ye knowe from the first day that I came into Asia, after what manner I haue bene with you at all season,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings abaide of the Jewes,

20 And how I kept a backe, nothing that was profitable, but haue shewed you, and taught you openly, and through-

a Heremayned there these dayes, because he had better opportunity to teach: also y^e abolishing of the Law was not yet knowne, b Which we call Sunday. Of this place and also of the 1. Cor. 16. 2. we gather that the Christians vied to haue their solemne assemblies this day, laying aside the ceremonies of the Jewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46. d Which was a cite of Mylia, called otherwise Apollonia, Plin. lib. 5. chap. 50.

d Which was a cite of Mylia, called otherwise Apollonia, Plin. lib. 5. chap. 50.

for, whisfentide.

e In my vocation & ministry, f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

h Which is the turning to God by newnes of life.

i Which is the receiuing of the grace, which Christ doeth offer vs.

k That is by the impulsione & commandement of the holy Ghost, who draweth me as with a band

l By y Propheets. † In Ierusalem. m I am not the occasion of any of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humaneitie of Christ is here attributed to his diuinitie, because of the communion of the proprieties, and vni-

on of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednes.

q To increase you with further graces, and to finish his worke in you.

r He promisseth to the faithful continuall increase of grace, till they enter into the possession of y inheritance, which is prepared for them.

2. Cor. 4. 12.

1. thess. 2. 9.

2. thess. 3. 8.

f Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

out euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance towards God, and faith towards our Lord Jesus Christ.

22 And now behold, I go bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bands and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfil my course with joy, and the minist'ation which I haue receiued of the Lord Jesus, to testifie the Gospel of the grace of God.

25 And now, beholde, I knowe that henceforth yee all, though whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Therefore I take you to record this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, wherof the holy Ghost hath made you ouersheers, to feede the Church of God, which he hath purchased with his owne blood.

29 For I knowe this, that after my departing shall grieuous woundes enter in among you, not sparing the flocke.

30 Whereouer, of your owne selues shall men arise speaking peruerse things, to drawe disciples after them.

31 Therefore watch & remember, that by the space of thre yeres I ceased not to warne euery one, both night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to builde further, and to giue you an inheritance, among all them which are sanctified.

33 I haue couered no mans silver, nor golde, nor apparell.

34 Yea, ye know, that these hands haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all things, howe that I labouring, yee ought to support the weak, and to remember the wordes of the Lord Jesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Bruing cheefly for the wordes which he spake, That they shoulde see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

5 The common prayers of the faithful. 9 Phileps four daughters prophesies. 13 Pauls constancy to breake the crosse, as Agabus and others foresake, although he was otherwise comforted by the brethren. 28 The great danger that he was in, and how he escaped.

As as wee launched forth, and were departed from them, we came with a streight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, & set forth.

3 And when wee had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyus: for there the ship vnladde the burden.

4 And when wee had found disciples, we tarried there seven dayes. And they tolde Paul through the spirit, that he should not goe vp to Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wives and children, even out of the citie: and we kneeling downe on the shor, prayed.

6 Then when wee had embraced one another, weooke shyppe, and they returned home.

7 And when wee had ended the tollie from Tyus, wee arrived at Ptolemais, & saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, and came vnto Cesarea: and wee entered into the house of Philip the Euangelist, which was one of the seven Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as we tarried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bounde his owne hands and feete, and sayde, Thus sayeth the holy Ghost, So shall the Iewes at Ierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when wee had heard these things, both we and other of y same place besought him that he would not goe vp to Ierusalem.

13 Then Paul answered, & said, What doe yee weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Jesus.

14 So when hee would not be perswaded, wee ceased, saying, The will of y Lord be done.

15 And after those dayes we trusted by our faroules, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Naason of Cyprus, an olde disciple, with whom we shoulde lodge.

17 And when wee were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto James: and all the Elders were there assembled.

19 And when he had embraced them, he tolde by order all things, that God had wrought among the Gentiles by his minist'ation.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.

b The holy Spirit reuelled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to silence them.

Chap. 6. 5.

c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

d God would haue his seruants bands knowne, to the intent that no man shoulde thinke that he cast himselfe into wilfull danger.

e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.

hied the Lord, & sayd vnto him, Thou seest, brother, howe many thousand Iewes there are which beleuee, and they are all zealous of the Lawe.

21 Nowe they are inſourmed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moles, and sayest, that they ought not to circuncise their children, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue foure men, which haue made a vowe.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may haue their heads: and all shall know, that those things, wherof they haue bene inſourmed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleuee, wee haue writen, and determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, declaring the accomplishment of the dayes of the purification, until that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and layed hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Lawe, and this place: moreover, hee hath brought Grecians into the Temple, & hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forth with the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Capitaine of the band, that all Ierusalem was on an uprore.

32 Who immediately tooke souldiers, and Centurions, and came downe vnto them: and when they sawe the chiefe Capitaine and the souldiers, they left beating of Paul.

33 Then the chiefe Capitaine came neere, and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieses, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he sayd vnto the chiefe Capitaine, Day I speake vnto thee: What sayd, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul sayd, Doublesse I am a man which am a Iewe, and citizen of * Tarhis, a famous citie in Cilicia, and I beleech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stood in the grieses, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

Y Men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, borne in * Tarhis in Cilicia, but brought vp in this citie at the feet of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doeth beare me witness, and all the state of the Elders: of * whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as Iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, What art thou, Lord? And hee sayd to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Whereof they that were with mee, sawe in dede a light, and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shal be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was ledde by the hand of them that were with mee, and came into Damascus.

g That is, according to the manners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The ende of this ceremonie was thanksgiving, & was instructed by God, and partly of ignorance, and infirmities retained: therefore S. Paul supported therein the weaknesse of others, and made himselfe all to all men, not hindering his confidence.

Nym. 6. 18.

chap. 18. 18.

chap. 19. 20.

Num. 6. 13.

chap. 24. 18.

k In thinking to appeale the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised,

m Which were vnder captiuitie, and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

chap. 5. 36.

10 Ioseph. li. Ant.

20. cap. 11. & de bello Iudaico, lib. 2.

cap. 12.

chap. 22. 5.

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C H A P. XXIII.

12 And one Ananias, a gobby man, as pertaining to the Law, hauing good report of all the Jewes which dwelt there,

13 Came vnto me, and stood, and sayd vnto me, Brother Saul, receiue thy light: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that a Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men, of the things which thou hast scene and heard.

16 Now therefore why tarrest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of y^e Lord.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witness concerning me.

19 Then I sayd, Lord, they knowe that I am prisioned, and beat in euery Synagogue them that beleue in thee.

20 And when the blood of thy martyrs Stuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he sayd vnto me, Depart, for I will send thee far hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellowe from the earth: for it is not meete that he should tene.

23 And as they cryed and cast off their clothes, and threwe dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and sayd to him, Tell me, Art thou a Romane? And he sayd, Yea.

28 Then the chiefe captaine answered, With a great summe obtained I this burgeship. Then Paul sayd, But I was a so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afrayde, after hee knewe that hee was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowne the certaintie wherefore hee was accused of the Jewes, hee looked him from his bonds, and commaunded the hie Priestes and all their Councill to come together: and hee brought Paul, and set him before them.

1 The answer of Paul being smitten, and the overthrowe of his enemies, 11 The Lord encourageth him. 23 And because the Iewes laide waite for him, he is sent to Cesarea.

And Paul behelde earnestly the Councill, and sayd, Men and brethren, I haue in all good conscience serued God vnto this day.

2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then sayd Paul to him, God will smite thee, thou whited wall: for thou stitest to iudge me according to the Lawe, & commaundest thou me to be smitten contrary to the Lawe?

4 And they that stood by, sayd, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I knowe not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharisees, he cryed in the Councill, Men and brethren, * I am a Pharisee, the sonne of Pharisee: I am accused of the hope and resurrection of the dead.

7 And when he had sayd this, there was a dissension betwene the Pharisees and the Sadduces, so y^e multitude was diuided.

8 * For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both.

9 Then there was a great cry: and the Scribes of the Pharisees part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the Castle.

11 And the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Ierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Jewes made an assemblie, and bound themselves with an othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fouentie, which had made this conspiracy.

14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound our selves with a solemn othe, that we will eate nothing, until we haue slaine Paul.

15 Nowe therefore, yee and the Councill signifie to the chiefe captaine, that hee bring him forth vnto you to morowe, as though ye would knowe something more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters kinsmen heard them, but he hath infinite meanes to defeat them,

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Law, doth transgreesse it. b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.

Exod. 22. 28.

Phil. 3. 5.

chap. 24. 22.

c He denie: h not but there were other points, but hee expresseth that for the which the Sadduces that were the chiefe gouernours hated him most.

Maish. 22. 23.

d Vnderstanding both kinds, the Angels, and the spirits, which hee concludeth vnder one, and the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth or witheth himselfe to die, or to be giuen

to the deuil, except hee bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries can not conspire secretly against wicked practises.

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper. d Which is Christ, 1. Iohn 2. 2. e Hee sheweth that finnes can not be washed away, but by Christ who is the substance of Baptisme: in whome also is comprehended the Father and the holy Ghost, Chap. 8. 3. Chap. 7. 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof read chap. 16. 12. g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the city.

of their laying a waite, he went, and entered into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayde, Bring this young man vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, I Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayde, the Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

21 But let them not persuade thee: for there lie in waite for him of them moe then forty men, which haue bound themselves vpon an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and waye for thy promise.

22 The chiefe captaine then let the young man depart, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred soldiers, that they may goe to Cesarea, and horsemen threescore and ten, and two hundred with barres, at the third houre of the night,

24 And let them make ready an horse, that Paul being let on, may bee brought safe vnto Felix the Governour.

25 And he wrote an epistle in this manner:

26 Claudius Lysias vnto the most noble Governour Felix, sendeth greeting.

27 As this man was taken of y^e Iewes, and should haue bene killed of them, I came vpon them with the garrison, and rescued him, perceiving that he was a Roman.

28 And when I woulde haue knowne the cause, wherefore they accused him, I brought him forth into their council.

29 There I perceived that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, howe that the Iewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things y^e they had against him. Farewell.

31 Then the foundiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Nowe when they came into Cesarea, they deliuered the Epistle to the Governour, and presented Paul also vnto him.

34 So when the governour had read it, he asked of what p^rouince he was: and when he vnderstoode that hee was of Cilicia,

35 I will heare thee, sayd he, when thine accusers also are come, & commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

30 Paul being accused answered for his life, & doctrine against his accusers. 25 Felix propeth him, thinking to haue a bribe. 28 And after leaueh him in prison.

Now after five dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus beganne to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, & that many wealthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courteisie a few wordes.

5 Certainly we haue found this man a pestilent fellowe, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the chiefe captaine Lysias came vpon vs, & with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the governour had beckened vnto him that hee should speake, answered, I doe the more gladly answer for my selfe, soasmuch as I knowe that thou hast bene of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vnto worship in Jerusalem.

12 And they neither found mee in the Temple disputing with any man, neither making vppare among the people, neither in the Synagogue, nor in the cite.

13 Neither can they proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call a hereticke) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselves looke for also, shalbe both of iust and vniust.

16 And herein I endeuor my selfe to haue

purpose was to worship there, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouths. g As the Scribes & Pharisees termed the Christians doctrine.

a For Felix by his diligence had taken Eleazarus the captain of the murderers, and put the Egyptian to flight which rayed vp tumults in Iudea, for these the oratour prayerly him otherwise he was both cruell and conetous, read Ioseph lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12. b Or hereticke: for so the wicked termed the true christian religion. c Which taught the people to maintaine their libertie against the Romanes: and though the accusers approved both this sect, and their doctrine, yet to get Paul punished, they seeme to condemne it. d Or, captain of a shouland. d Or, governours, for before this, he ruled Trachonites, Batanea, and Gaulanites. e So that thou art not ignorant of their fashions. f North his

g Greeke, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his adversaries might not oppresse him.

h The Captaine dissembled to commend his owne diligence: for he did not know that Paul was a Roman before he had rescued him, and giuen him to bee strictly examined.

i By this name the Romanes called euery country which they had subdued.

h Meaning, that
e w as a long time
since he had bene
at Ierusalem,
which was when
he brought
almes.

1 The word of
God maketh the
very wicked a-
stonished, and
therefore to them
it is the fauour
of death vato
death.

k By whose coun-
sell Felix called
for Paul.

1 The word of
God maketh the
very wicked a-
stonished, and
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death.

l Or, so doe a plea-
sure.

u The enuious
suiue of Priests
against Paul.

b Which may
most commodi-
ously.

alway a cleare conscience toward God, and
toward men.

17 Now after many yeres I came and
brought almes to my nation and offerings.

18 At what time certaine Iewes of
Asia found me purified in the Temple,

19 Neyther with multitude, nor with
tumult.

20 Who ought to haue bene present
before thee, and accuse me, if they had ought
against me.

21 Let these themselves say, if they
haue found any cruell thing in mee, while
I stode in the Councill,

22 Except it be for this one voyce, that
I cryed standing among them, * Of the re-
surrection of the dead am I accused of you
this day.

23 Now when Felix heard these things,
he deferred them, and sayde, When I shall
more perfectly knowe the things which
concerne this way, by the conuning of
Elyas the chiefe Captaine, I will decide
your matter.

24 Then he commaunded a Centurion
to keepe Paul, and that he shoulde haue
ease, and that hee should forbid none of his
acquaintance to minister vnto him, or to
come vnto him.

25 And after certaine dayes, came Fe-
lix with his wife Drusilla, which was a
Iewesse, and hee called forth Paul, and
heard him of the faith in Christ.

26 And as hee was disposed of righteousness,
and temperance, and of the iudgement to
come, Felix trembled, and answered, Goe
thy way for this time, and when I haue
conuenient time, I will call for thee.

27 Hee hoped also that money shoulde
haue bin giuen him of Paul, that he might
loose him: wherefore hee sent for him the of-
tner, and commaunded with him.

28 When two yeres were expired, Por-
cius Festus came into Felix roome: and
Felix willing to get fauour of the Iewes,
left Paul bound.

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cius Festus came into Felix roome: and
Felix willing to get fauour of the Iewes,
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lix with his wife Drusilla, which was a
Iewesse, and hee called forth Paul, and
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51 Hee hoped also that money shoulde
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tner, and commaunded with him.

52 When two yeres were expired, Por-
cius Festus came into Felix roome: and
Felix willing to get fauour of the Iewes,
left Paul bound.

the iudgement seat, and commaunded Paul
to be brought.

7 And when hee was come, the Iewes
which were come from Ierusalem stode
about him, and layd many, and grievous
complaints against Paul, which they
could not proue,

8 Forasmuch as hee answered: that he
had neyther offended any thing against the
lawe of Iewes, neyther against the Tem-
ple, nor against Cesar.

9 But Festus willing to get fauour of
the Iewes, answered Paul, and sayd, Wilt
thou goe vp to Ierusalem, and there bee
iudged of these things before me?

10 Then layd Paul, I stand at Cesar
iudgement seate, where I ought to bee
iudged: to the Iewes I haue done no
wrong, as thou very well knowest.

11 For if I haue done wrong, or con-
mitted any thing worthy of death, I refuse
not to die: but if there bee none of these
things whereof they accuse me, no man can
deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken to the
Councill, he answered, Wilt thou appeale
vnto Cesar: vnto Cesar shalt thou goe.

13 And after certaine dayes, king A-
grippa and Bernice came downe to Ce-
sarea to salute Festus.

14 And when they had remained there
many dayes, Festus proposed Pauls cause
vnto the King, saying, There is a certaine
man left in prison by Felix.

15 Of whome when I came to Ierusa-
lem, the hie Priestes and Elders of the
Iewes informed me, and desired to haue
iudgement against him.

16 To whome I answered that it is not
the maner of the Romanes for fauour to
deliuer any man to the death, before that he
which is accused haue the accusers before
him, and haue place to defend himselfe, con-
cerning the crime.

17 Therefore when they were come hi-
ther, without delay, the day following I
sate on the iudgement seate, and commaun-
ded the man to be brought forth.

18 Against whome when the accusers
stode vp, they demanded no crime of such
things as I supposed:

19 But had certaine questions against
him of their owne superstition, and of one
Ielus which was dead, whome Paul asser-
med to be aloue.

20 And because I doubted of such ma-
ner of question, I asked him whether hee
would goe to Ierusalem, and there bee iudged
of these things.

21 But because hee appealed to be refer-
red to the examination of Augustus, I com-
maunded him to be kept, till I might send
him to Cesar.

22 Then Agrippa sayd vnto Festus, I
would also heare the man my selfe. Co-
morobe, sayd he, thou shalt heare him.

23 And on the morowe when Agrip-
pa was come and Bernice with great
pomp, and were entered into the Com-
mon hall with the chiefe capitaines and
chiefe men of the cite, at Festus com-
mandement

24 And after certaine dayes, came Fe-
lix with his wife Drusilla, which was a
Iewesse, and hee called forth Paul, and
heard him of the faith in Christ.

25 And as hee was disposed of righteousness,
and temperance, and of the iudgement to
come, Felix trembled, and answered, Goe
thy way for this time, and when I haue
conuenient time, I will call for thee.

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cius Festus came into Felix roome: and
Felix willing to get fauour of the Iewes,
left Paul bound.

c Paul defen-
deth himselfe
in iudgement.

l Or, to displeasure

d Seeing himself
betrayed by the
ambition of the
iudge, he defi-
ereth that in con-
sideration of his
freedom, he may
be sent to Rome.

e It is lawfull to
require the de-
fence of the
Magistrate to
mainteine our
right.

f Without
whose consent
he could doe
nothing.

g This was his
owne sister
whom he enter-
tained.

h This worde
doeth also signi-
fie religion: but
hee speaketh in
the contempt of the
true doctrine.

i Or, auditories

mandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, perseeve this man, about whome all the multitude of the Jewes haue called upon me, both at Ierusalem, and here, crying, that he ought not to live any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neither lesse, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinke it unreasonable to send a prisoner, and not to breake the causes which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conversation. 25 His modest answer against the iniurie of Festus.

Then Agrippa sayde vnto Paul, Thou art permitted to speake for thyselfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Jewes: wherefore, I beseech thee to heare me patiently.

4 As touching my life from my childhood, & what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes,

5 Which knew mee heretofore (if they woulde testifie) that after the most strait sect of our religion, I lived a Pharisee.

6 And nowe I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelve tribes instantly iuruing God day and night, hope to come: for the which hopes sake, D king Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 * Which thing I also did in Ierusalem: for many of the Saintes I shut up in prison, hauing receiued authoritie of the hie Priests; and when they were put to death, I gave my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to * Damascus with authoritie, and commission from the hie Priests,

13 At midday, D King, I saw in the way a light from heauen, passing the brightest

of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I sayde, What art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I wil appeare vnto thee.

17 Delivering thee from the people, and from the Gentiles, vnto whom nowe I send thee.

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision.

20 * But I returned first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, & then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught mee in the Temple, and went about to kill me.

22 Wherefore I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moyses did say should come,

23 To wit, that Christ should suffer, and that hee should be the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as hee thus answered for himselfe, Festus sayd with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But he sayd, I am not mad, O noble Festus, but I speake the wordes of truely and verities.

26 For the king knoweth of these things, before whome also I speake boldly: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.

27 D king Agrippa, beleuest thou the Prophets? I knowe that thou beleuest.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest mee to become a Christian.

29 Then Paul sayde, I woult to God, that not onely thou, but also all that heare mee to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that late with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death, nor

i Flatters first vs to call Tyrants by this name, and after in to growe into vice, that vertuous Princes refused it not, as appeareth by Plinius epistles to Traiane,

a Forasmuch as he best understood the religion, he ought to be more attentive,

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy above all others: for their doctrine was least corrupt.

Chap. 8.3.

c That is, I approved their cruelty which they used against them.

Chap. 9.3.

Chap. 9.4. and 22.7.

d Of the Jewes.

e Although this properly apperteineth vnto God, yet he applyeth this vnto his ministers vnto whom he giueth his holy Spirit. Chap. 9.22, 26. and 13.14, 16.

Chap. 21.30.

f He knew that the Law, and the Prophets were of God, but he did not understand the true applying of the same.

nor of bondes.

32 Then sayde Agrippa vnto Festus, This man might haue bene looked, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arrive.

Nowe when it was concluded, that wee should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * wee entred into a ship of Adramyttum, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Thacedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon; and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & layed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a ciue in Lysia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Onidum, because the winde suffered vs not, we layed hard by Candie, neere to Salomone.

8 And with much adoe sailed beyond it, and came vnto a certaine place called the faire hauens, neere vnto the which was the cite Lasea.

9 So when much time was spent, and sayling was nowe tedious, because alio the fast was nowe passed, Paul exhorted them,

10 And said vnto them, Syrs, I feele that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheles the Centurion beleened rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the haue was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Ithence, there to winter, which is an haue of Candie, and lieth toward the South-west and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to obtaine their purpose, loosed anchor, and saild by Candie.

14 But anon after, there arole by it a storme to be called Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And we came vnder a little Ile named Claudia, and had much adoe to get the boate.

17 Which they took by a board all helpe,

undergirding the shippe, fearing least they should haue fallen into Syrtes, and they let doone the shewell, and so were caried.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne handes the tackling of the ship.

20 And when neither linne nor staires in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue looled from Candie: so should yee haue gained this hurt and losse.

22 But nowe I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, I feare not, Paul: for thou must be brought before Cesar; and loe, God hath giuen vnto thee all that saile with thee.

25 Wherefore, syrs, be of good courage; for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certain Iland.

27 And when the fourteenth night was come, as we were caried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure anchors out of the sterne, and wished that the day were come.

30 For as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast anchors out of the fore-shippe,

31 Paul said vnto the Centurion, & the soldiers, Except these abide in the shippe, we cannot be safe.

32 Then the soldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue fasted, and continued fasting, receliuing nothing.

34 Wherefore I exhort you to take meate: for this is for your iategard: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.

points safe and sound, 1 Sam. 24. 45. 2 Kin. 1. 32. Math. 10. 30.

|| Or, boate.

|| Or, cast out the wares.

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reprove him of rashnesse, seeing that this was y ordnance of God.

h The graces and blessings which God giueth to his children, procure many times the enemies, which are vaworthy to reueiue the fruit thereof.

i Faith is grounded vpon the word of God.

k This sea in Strabostime was taken for althar part, which was about the mountaines called Ceraniti, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

l Paul woulde vse such meanes as God had ordeined, least he should seeme to haue tempted him.

m He meaneth an extraordinary abstinence, which came of the feare of deat, and so tooke away their appetite.

n By this He breweth sheweth meant that they should be in all

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

|| Or, Crete, b Which was an high hill of Candie bowing to the seaward, c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to faile in the deepe of winter: which was at hand.

d That is, the Northeast winde or every East winde that is furious and stormie.

e This yle was West and by South from Candie straight toward the goulfe Syrtis, which were certaine boyling sandes that swallowed vp all that they caught.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the ship in all two hundredth threescore and sixteene soules.

38 And when they had eaten enough, they lightened the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken by the anchors, they committed the shippe vnto the sea, and loosed the rudder bondes, and horyed by the maine saile to the winde, and drew to the shore.

41 And when they felinto a place, where two seas meete, they thrust in the shippe: and the fore-part sticke fast, and could not be moued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was to kill the prisoners: least any of them, when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that coule swimme, should cast themselves first into the sea, and goe out to land:

44 And the other, some on boardes, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

1 Paul with his company are gently intreated of the barbarous people. 5 The viper bitteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, hee fa-
 15 Where being received of the brethren, he declareth his busynesse. 30 And there preacheth two yeeres.

And when they were come safe, then they knewe, that the yle was called Melita.

2 And the Barbarians shewed vs no little kinnesse: for they kindled a fire, and re- ceined vs euery one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a num- ber of stickes, and laide them on the fire, there came a viper out of the heat, and lept on his hand.

4 Nowe when the Barbarians sawe the wyrm hang on his hand, they said among themselves, This man surely is a mur-
 5 therer, whome though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But hee shooke off the wyrm into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead sudden- ly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, & lodged vs three dayes courteously.

8 And so it was, that the father of Pub-
 9 lius lay sicke of the feuer, and of a bloodie fluxe: to whome Paul entred in, and when he prayed, he laide his handes on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed, they laden vs with things necessarie.

11 Nowe after three monthes we de-
 12 parted in a ship of Alexandria, which had wintered in the yle, whose badge was Cas-
 13 stor and Pollux.

12 And when wee arrived at Syracuse, we taried there three dayes.

13 And from thence wee fet a compass, and came to Rhegium: and after one day, the South winde blew, and wee came the second day to Dureoli.

14 Where wee found brethren, and were desired to tary with them seven dayes, and so we went towarde Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Tiber sta-
 16 tuernes, whom when Paul saw, he thanked God, and waied bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffer-
 17 ed to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he laid vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusa-
 18 lem into the handes of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contra-
 20 ry, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I cal-
 21 led you: to see you, and to speake with you: for the hope of Israels sake, I am bound with this chaine.

21 Then they sayd vnto him, We neither receined letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken a-
 23 gainst.

23 And when they had appoynted him a day, there came many vnto him into his lodging, to whom he expounded and testi-
 24 fied the kingdom of God, and preached vnto them concerning Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 And some were perswaded with the things, which were spoken, and some be-
 25 lieued not.

25 Therefore whe they agreed not among them-

e. These the poi-
 nims faimed to be
 Jupiters children
 and gods of the
 sea.

f These places
 were distant from
 Rome a dayes
 iourney, or there-
 about.

g No doubt the
 captain vnder-
 stood both by
 Festus letters, &
 also by the report
 of the vnder cap-
 taine, that Paul
 had committed
 no fault.

h That is, for Ie-
 sus Christs cause,
 whom they had
 long looked for
 as he that should
 be their redeemer
 of the world.

i That this king-
 dome, which was
 spoken of by the
 Prophets, was of-
 fered vnto them
 by the coming
 of Christ.

o This declareth
 the great & bar-
 barous ingrati-
 tude of the wic-
 ked, which can-
 not be wonne by
 any benefices.

a Nowe called
 Malta,

For, heere,

b Such is the per-
 uerse iudgement
 of men, that they
 condemne such
 as they see in any
 affliction.

c Whome they
 made a goddesse
 and called her
 Dice, or Nemesis.
 d Beholde the
 extremitie of
 these infidels, and
 how much they
 are bent to su-
 perstition: for af-
 ter one rage and
 error they fell
 into another.

*1^a. 6. 9. mar. 13.
14. mar. 4. 12.
luk. 8. 10. ioh. 12.
40. rom. 11. 8.
k* Hereby the
hearts of the infi-
dels ought to bee
mollified, and the
weaklings con-
firmed, that they
be not offended
by the stubbur-
nesse of the wic-
ked.

themselves, they departed, after that Paul had spoken one worde, to wit, Well spake the holy Ghost by Elias the Prophet vnto our fathers,
26 Saying, *k* So vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.
27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstande with their hearts, and should returne that

I might ¹ heale them.

28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had said these things, the Iewes departed, and had great reuolting among them selves.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lorde Iesus Christ, with all boldnesse of speach, without let.

1 The worde of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfil the Law, yea, committed most abominably, both against the lawe of God, and nature, the infinit bountie of God, mindful of his promise made to his seruant Abraham, the father of all beleeuers, ordained that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saved by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent that none should thinke that the covenant with God made to him, & his posteritie was not performed: either because the Iewes receiued not Christ, (which was the blessed seed) or els beleued not that he was the true redeemer, because he did not onely, or at least more notably preferue the Iewes: the examples of Ismael and Isaac declare, that all are Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promises. The cause whereof is the only wil of God: forasmuch as of his free mercie he electeth some to be saved, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much bearene downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian maners follow: teaching every man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrates, exercising charitie, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vniue, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

2 Paul sheweth by whome, and to what purpose he is called, 13 His ready will. 16 What is the Gospell, 20 The use of creatures and wherefore they were made. 21, 24 The ingratitude, peruersitie, and punishment of all mankind.

Or minister.
a Through Gods mercie, and also appointed by commendement to this Apostleship.
b Or chosen by the eternall counsell of God, our Lord (which was made of the Father of the same counsell.



Paul a ¹ seruant of Iesus Christ, ² called to bee an Apostle, ³ & put apart to preach the Gospell of God,

2 (Which hee had promised afore by his ¹ Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the ¹ seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne

of God, touching the Spirit of sanctification by the resurrection from the dead.)

5 By whome we haue receiued ¹ grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the ¹ called of Iesus Christ,

7 To all you that be at Rome beloued of God, called to be Saints: ¹ Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is our witness (whome I g¹ Ther is, by the mercy of God we are adopted in Iesus Christ,

1. Cor. 1. 3. gal. 1. 3. 2. tim. 1. 2. h The free mercy of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

Chap. 15. 23.

m Either by Satan, 1. Thess. 2. 18. or by the holy Ghost, Act. 16. 6.

or called to some other place to preach the Gospel, Chap. 15. 20. n Whereof is spoken, Iohn 15. 16.

o He passed not for the mocking of the wicked.

1. Cor. 1. 18.

p Or, effectually instrument.

|| Or, Gentle.

q The perfection, and integrity, which whosoever hath, appeareth before God holy, blameless, and can be accused of no fault:

and this justice is contrary to mans injustice, or the justice of works, and onely is apprehended by faith which daily increaseth, Psal. 84. 7.

r Which God approoveth.

Habak. 2. 4.

galas. 3. 11.

1. Cor. 10. 38.

f He diuided the Law of nature corrupt, into vn godlinesse, and vnrighteousnesse.

Vngodlinesse

conteineth the false worshipping of God: vn-

righteousnesse,

breach of loue toward man.

t In that they neither worship God, as nature

partly teacheth them, nor loue one another.

Ephes. 4. 18.

u They worshipped him not

as he prescribed, but after their good intentions. x Or deliuered

them as a iust iudge. y Seeing men would not according to the

knowledge that God gaue them, worship them aright, bee snore

their hearts with blindness, that they should not knowe themselves, but doe iniurie one to another, and commit such horrible

villenie. || Or, abuse the Creator.

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 * For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Nowe my brethren, I would that ye should not bee ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene = let hitherto) that I might haue some = fruite also among you, as I haue among the other Gentiles.

14 I am better both to the Grecians, and to the Barbarians, both to the wise men and to the vniuers.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not = ashamed of the Gospel of Christ: for it is the * = power of God vnto saluation to every one that beleeueth, to the Jewe first, and also to the = Grecian.

17 For by it the = righteousness of = God is reueiled, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all = vngodlinesse, and vnrighteousnesse of men, which withhold the truth: in vnrighteousnesse,

19 Forasmuch as that, which may bee knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 * Because that when they knew God, they = glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenesse.

22 When they possessed themselves to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Therefore also God = = gaue them vp to their hearts lusts, vnto uncleannesse, to desile their owne bodies betwene themselves:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, || forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women

did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one towarde another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a = reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malice, of deceit, full of enuie, of murder, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuentors of euill things, disobedient to parents, without understanding, covenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe = the = Lawe of God, howe that they which commit such things, are worthy of death, yet not onely doe the same, but also = fauour them that doe them.

CHAP. II.

1 He searcheth the hypocrites with Gods iudgement, 7 And comforteth the faithfull, 12 To beat downe all vaine pretence of ignorance, holinesse, and of aliances with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Jewes by the Lawe written.

Therefore thou art inexcusable, O man, whosoever thou art that || = iudget: * For in that that thou iudget another, thou condemnest = thy selfe: for thou that iudget, doest the same things.

2 But we knowe that the iudgement of God is according to = truth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudget them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 O despisest thou the riches of his bountifullnesse, and = patience, and long sufferance, not knowing that the bountifullnesse of God leadeeth thee to repentance?

5 But thou, after thine hardness, and heart that cannot repent, = heapest vnto thy selfe wrath against the day of = wrath, and of the declaration of the iust iudgement of God.

6 * Who will reward euery man according to his = workes:

7 That is, to them which by continuance in well doing seeke glorie, and honour, and immortallitie, eternall life:

8 But vnto them that are contentious and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath.

9 Tribulation and anguish shall bypon the soule of every man that doeth euill: of

|| Or, appetite.

z That is, such one as was destitute of all iudgement.

a Which lawe God writ in their consciences, and the Philosophers called it the Law of nature: the lawyers, the lawe of nations, whereof Moses law is a plaine exposition.

|| Or, righteousness.

b Or, consent to them: which is the full measure of all iniquitie.

|| Or, blameless.

a Neither they which doe approve euill doers, nor they which reprove them, are excusable before God.

1. Cor. 7. 1, 2.

1. Cor. 4. 5.

b For either thou art guiltie of the same fault or the like.

c For he iudgeth the heart, and regardeth not the outward person, 1. Pet. 3. 9.

1. Cor. 5. 3.

d The wicked shall be condemned, & the faithfull deliuered.

Psal. 62. 12.

mat. 16. 27.

reuel. 12. 12.

e The common sort of men are most vnable to be iustificed by

their workes: seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens workes shall condemn them, and they onely shall be saved, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

F By the Grecian
he vnderstandeth
the Gentile, and
every one that is
not a Iewe.
Deut. 10. 17.
2. chron. 19. 7.
Job. 34. 19.
Isa. 10. 34.
g As touching
any outward
qualitie, but as
the potter before
he make his ves-
sels, he doth ap-
point some to
glorie, and others
to ignominie.
h That is, with-
out the know-
ledge of the lawe
written, which
was giuen by
Moses.
Math. 7. 21.
Iam. 1. 22.
i For mans con-
science sheweth
him when hee
doth good or
euill.
k He awaketh
the Iewes, which
were asleepe
through a cer-
taine securitie
and confidence
in the Lawe.
Chap. 9. 4.
l Or, griefe the
things that dis-
sent from it.
m The way to
teach others in
the knowledge
of the truth.
Isa. 52. 5.
n Ezek. 36. 20.
o The end of
circumcision was
the keeping of
the Law, and the
Sacrament sepa-
rated from his
ende, is of none
effect.
p Or, condemne.
q When the Law
is called the Let-
ter, or that it
proouoketh death
in vs, or that it
killeth, or is the
ministerie of
death, or that it
is the strength
of sinne, it is
meant as wee
confer the
Lawe of it selfe
without Christ.

the Iewe first, and also of the Grecian.
10 But to every man that doeth good,
shalbe glorie, and honour, and peace, to the
Iewe first, and also to the Grecian.
11 For: there is no respect of persons
with God.
12 For as many as haue sinned without
the Law, shal perish also without the Law;
and as many as haue sinned in the Lawe,
shalbe iudged by the Lawe.
13 For the benefices of the Law are not
righteous before God: but the doers of the
Lawe shalbe iustified.
14 For when the Gentiles which haue not
the Law, doe by nature the things con-
tained in the Law, they hauing not the Lawe, are a
Lawe vnto themselves.
15 Which Iewe the effect of the Lawe
written in their hearts, their conscience
also bearing witness, and their thoughts ac-
cusing one another, or excusing.)
16 At the day when God shall iudge the
secrets of men by Iesus Christ, according to
my Gospel.
17 Beholde, thou art called a Iewe,
and relect in the Law, and * gloriest in God,
18 And knowest his will, and allowest
the things that are excellent, in that thou
art instructed by the Lawe:
19 And perswadest thy selfe that thou
art a guide of the blinde, a light of them
which are in darkenesse.
20 An instructor of them which lacke
direction, a teacher of the vnlearned, which
hast the forme of knowledge, and of the
truth in the Lawe.
21 Thou therefore which teachest ano-
ther, teachest thou not thy selfe? thou that
preachest, A man should not steale, dost
thou steale?
22 Thou that sayest, A man should not
commit adulterie, dost thou commit adul-
terie? thou that abhorrest idoles, committest
thou sacrilege?
23 Thou that gloriest in the Lawe,
through breaking the lawe, dishonourest
thou God?
24 For the Name of God is blasphe-
med among the Gentiles through you, * as
it is written.
25 For circumcision herely is profitable,
if thou doe the Lawe: but if thou be a tran-
gressour of the Lawe, thy circumcision is
made vncircumcision.
26 Therefore if the vncircumcision
keepe the ordinances of the Lawe, shall not
his vncircumcision be counted for circum-
cision?
27 And shall not vncircumcision which
is by nature (if it keepe the Lawe,) iudge
thee which by the letter and circumcision
are a transgressour of the Lawe?
28 For hee is not a Iewe, which is one
outwardly; neither is that circumcision,
which is outward in the flesh:
29 But he is a Iewe which is one with-
in, and his circumcision is of the heart, in
the spirit, not in the letter, whose praise
is not of men, but of God.
Col. 2. 11. o In the inward man and heart.

C H A P. III.
1 Having granted some prerogative to the Iewes,
because of Gods free and stable promise, 18 He pro-
ueth by the Scriptures, both Iewes & Gentiles to be
sinners, 21. 24 And to be iustified by grace through
faith, and not by workes, 31 And for the Lawe to
be established.
W hat is then the preferment of the
Iewe? or what is the profite of cir-
cumcision?
2 Which euery manner of way: for chief-
ly, because vnto them were committed the
oracles of God.
3 For what though some did not be-
leeue: shall their * unbeliefe make the faith
of God without effect?
4 God forbid: yea, let God be * true, and
* euery man a liar, as it is written, * That
thou mightest bee * iustified in thy wordes,
and overcome when thou art iudged.
5 Nowe if our vnrigheteousnesse com-
mend the righteousnesse of God, what shall
we say? Is God vnrigheteous which puni-
sheth? (I speake as a man)
6 God forbid: els howe shall God iudge
the world?
7 For if the veritie of God hath more a-
bounded through my lye vnto his glorie,
why am I yet condemned as a sinner?
8 And (as we are blamed, and as some
ascribe that wee say) why doe we not cur-
se that good may come thereof? whose damna-
tion is iust.
9 What then? are wee more excellent?
No, in no wise: for we haue already pro-
uoued, that all, both Iewes and Gentiles are
* vnder sinne.
10 As it is written, * There is none
righteous, no not one.
11 There is none that vnderstandeth:
there is none that seeketh God.
12 They are all gone out of the way: they
haue bene made altogether vnprofitable:
there is none that doeth good, no not one.
13 * Their throte is an open sepulcher:
they haue used their tongues to deceipt: * the
poyson of aspes is vnder their lippes.
14 * Whose mouth is full of cursing and
bitternesse.
15 * Their feete are swift to shed blood.
16 Destruction and calamitie are in their
wayes.
17 And the way of peace haue they not
knowne.
18 * The feare of God is not before their
eyes.
19 Nowe we knowe that whatsoever the
Lawe saith, it saith it to them which are
vnder the Lawe, that euery man may
bee stopped, and all the world be culpable
before God.
20 * Therefore by the workes of the
Lawe shall no flesh be iustified in his sight:
by the Lawe cometh the knowledge of
sinne.
olde testament. g The Law doth not make vs guiltie, but doth de-
clare that wee are guiltie before God, and deserue condemnation.
Galath. 2. 16. h Hee meaneth the Lawe, either written or vn-
written, which commandeth, or forbiddeth any thing, whose
workes cannot iustifie, because we cannot performe them.
21 Wit

Chap. 1. 17.

i The word signifies that which are left behind in the race, and are not able to runne to the marke, that is, to everlasting life, which here is called the glory of God.

k Or, fidelitie in performing his promises.

l The law of faith is y Gospel which offereth saluation with conditio (if thou beleeuest) which condition also Christ freely giueth to vs, so the condition of the Lawe is (if thou dost all these things) the which only Christ hath fulfilled for vs, m Meaning, that they are all iustified by one means, and if they will haue any difference,

it onely standeth in wordes: for in effect there is none. n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is now made effectiual to vs by Christ Iesus.

o By a spiritual gift, which is the grace of God, whereby he becometh a partaker of the inheritance of life.

a That is, by workes.

b He might pretend some meritorie workes worthy to be recompensed.

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merit by them.

e Which maketh him that is wicked in himself, iust in Christ.

f Psal. 32. 1.

g Vnder this excellent sacrament he comprehendeth the whole Law.

21 But now is the* righteousness of God made manifest without the Lawe, hauing witnes of the Law and of the Prophets.

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are deppined of the glory of God.

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whome God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are past, through the patience of God.

26 To shewe at this time his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law, of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is hee the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision of faith, and uncircumcision through faith.

31 Doe we then make the Lawe of no effect through faith? God forbid: yea, we establish the Lawe.

CHAP. III.

1. 17 Hee declareth that iustification is a free gift, euen by them themselves of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath founde a concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.

3 For whatsaith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 Nowe to him, that worketh, the wages is not counted by fauour, but by debt.

5 But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed is the man, to whome the Lord imputeth not sinne.

9 Came this blessednesse then vpon the circumcision onely, or vpon the uncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or uncircumcised? not when he was circumcised, but when he was uncircumcised.

11 After hee receiued the signe of circumcision, as the scale of the righteousness of the faith which he had, when he was uncircumcised, that hee should be the father of all them that beleeue, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

13 For the promise that hee should be the heire of the worlde, was not giuen to Abraham, or to his seede, through the Lawe, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made voyd, and the promise is made of none effect.

15 For the Lawe tendereth wrath: for where no lawe is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all.

17 (As it is written, I haue made thee a father of many nations) euen before God, whome hee beleued, who quickeneth the dead, & calleth those things which be not, as though they were.

18 Altho Abraham aboue hope, beleued vnder hope, that hee should be the father of many nations, according to that which was spoken to him, So shall thy seede be.

19 And he's not weak in the faith, considering not his owne body, which was now dead, being almost an hundred yere old, neither the deadnesse of Saras wombe.

20 Neither did hee doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gaue glory to God.

21 Being fully assured that he which had promised, was able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Nowe it is not written for him onely, that it was imputed to him for righteousness.

24 But also for vs, to whome it shall be imputed for righteousness which beleeue in him that raised up Iesus our Lord from the dead.

25 Who was delivered to death for our sinnes, and is risen againe, for our iustification.

CHAP. V.

1 He declareth the fruites of faith. 7 And by comparison setteth forth the law of God and obedience of Christ, which is the foundation and ground of the same.

Gene. 17. 11.

g This may be vnderstood of the fruits of faith: (for thereof y Apostle doth hereafter expressly increate) but of the faith it selfe.

h In fulfilling the workes thereof.

i And thinke to performe y same by workes.

k If thee require to fulfil the lawe for him that shall be of Abrahams inheritance, then it is in vaine to beleeue the promise: for it serueth to no v.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleeue.

o By a spiritual kinred which God chiefly accepteth.

p Abraham begeth the circumcised, euen by the vertue of faith, & not by the power of nature, which was extinguished.

q But most strong and constant.

r In that he was past child bearing.

s For his mercie and truth.

t For our instruction: for we shall be iustified by the same means.

u To accomplish, and make perfect, our iustification.

a By peace here is ment that incredible & most constant ioy of minde, when wee are deliuered from al terrors of conscience and fully perswaded of the fauour of God: and this peace is the fruite of faith.

Ephe. 2. 18.

b For it hath ouer good successe,

c He meaneth that loue wherewith God loveth vs.

Heb. 9. 15.

1. Pet. 3. 13.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whome he hath received good.

f Because of sinne: yet friends by the grace of God.

g From Adam to Moses.

h He meaneth young babes, which neither had the knowledge of the lawe of nature, nor any motion of concupiscence,

much lesse committed any actual sinne: and this may also comprehend the Gentiles.

i Yet all mankind, as it were, sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the finnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be faued in Iesus Christ.

When being iustified by faith, wee haue a peace toward God through our Lord Iesus Christ.

2 * By whome also wee haue accessethrough faith vnto this grace, wherein wee stande, and reioyce vnder the hope of the glory of God.

3 Neither do we so only, but also we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, & experience hope,

5 And hope maketh not ashamed, because the * loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time, died for the * vngodly.

7 Doubtes one wil scarce die for a righteous man: but yet for a * good man it may be that one dare die.

8 But God iusteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall bee faued from wrath through him.

10 For if when wee were * enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be faued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome wee haue now receiued the atonement.

12 Therefore, as by one man sinne entered into the world, and death by sinne, and so death went ouer all men: for as much as all men haue sinned.

13 For vnto the * time of the Lawe was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of * him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the faulte came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of * righteousness, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the faulte came on all men to condemnation, so by the iustifying of one, the benefit aboundeth toward * all men to the iustification of life.

19 For as by one mans disobedience,

many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreover the * Law entered thereupon, that the offence should * abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the spirit, 3 He sheweth by the vertue and ende of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 7 Setting before mens eyes the reward of sinne and righteousness.

What shall wee say then? Shall wee continue still in sinne, that grace may abound? God forbid.

2 How shall wee, that are * dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into * Iesus Christ, haue bin baptized into his death?

4 * Wee are buried then with him by baptism into his death, that like as Christ was rayled vp from the dead by the glory of the Father, so wee also should * walke in newnesse of life.

5 * For if we bee * grafted with him into the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the * body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For yee that is dead, is * freed from sinne.

8 Therefore, if we be dead with Christ, we beleeue that we shall also liue with him.

9 Knowing that Christ being rayled from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once * to sinne: but in that hee liueth, hee liueth to God.

11 Likewise thinke yee also, that yee are * dead to sinne, but are alieue * to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the lustes thereof.

13 Neither giue yee your members as weapons of inrighteousnesse vnto sinne: but giue your selues vnto God, as they that are alieue from the dead, and giue your members as weapons of righteousness vnto God.

g That he might destroy sinne in our flesh. h And siteth at the right hand of the Father. i Wee may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christs death, by whom also being quickned, we liue to God, that is, to righteousness. k In that yee are led with the Spirit of God. l The minde first misleth euill motions, whereby mans will is entised: thence burst forth the lustes, by them the body is prouoked, and the body by his actions doeth sollicite the minde: therefore he commaundeth, at the least that we rule our bodies, for,

o The Lawe of

Moses.

p That it might be more manifestly known,

and see before all mens eyes.

a He dieth to sinne, in whome the strenght of sinne is broken by the vertue of Christ, & so now liueth to God.

Galat. 3. 27.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our newe man.

Colos. 2. 12.

Ephe. 4. 23, 24.

col. 3. 8. heb. 12. 1.

1. pet. 2. 1.

1. Cor. 6. 14.

2. tim. 2. 11.

c The grecke word meaneth, that we grow vp together with

Christ, as we see moiste, yuie, milletowe, or such like grow vp by a tree, & are nourished with the iuice thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

m Which is the declaration of sinne.

n Indued with the spirit of Christ.

Iohn 8. 34.

3. per. 2. 19.

o Shewing that none can be iust, which doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

r Leauing to speake of heauenly things, according to your capacitie, I vnto these similitudes of seruitude and freedom, that ye might the better vnderstand.

s Or, the reward and recompence.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 What then? shall we sinne, because wee are not vnder the Lawe, but vnder grace? God forbid.

16 Knowe ye not that to whomsoever yee giue your selues as seruants to obey, his seruantes ye are, to whome yee obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that yee haue bin the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were delivered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to uncleannesse and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousness in holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousness.

21 What fruit haue yee then in those things, whereof yee are now ashamed? For the end of those things is death.

22 But nowe being freed from sinne, and made seruants vnto God, yee haue your fruit in holinesse, and the ende euertlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 12 The use of the Lawe, 6. 24 And how Christ hath deliuered vs from it. 16 The infirmities of the fleshfull. 23 The dangerous fight betwene the flesh and the Spirit.

K Nowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth?

2 For the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man be dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, wee take another man, hee shall be called an adulteresse: but if the man be dead, he is free from the Lawe, so that he is not an adulteresse, though he take another man.

4 So yee, my brethren, are dead also to the Lawe by the body of Christ, that yee shoulde beey vnto another, euen vnto him that is rayed vp from the dead, that wee shoulde bring forth fruit vnto God.

5 For when wee were in the flesh, the ymportions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

6 When we were deliuite of the Spirit of God, Galat. 5. 22. Mat. 5. 32. c Which is the Spirit of God, || Or, affections.

6 But now wee are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that we shoulde serue in newnesse of spirit, and not in the oldenesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not knowne a lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in mee all manner of concupiscence: for without the lawe sinne is dead.

9 For I once was aloue, without the law: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me.

12 Wherefore the Law is holy, and the commandement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe is spiritual, but I am carnall, sold vnder sinne.

15 For I allowe not that which I doe: for what I would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I would not, I consent to the Lawe, that it is good.

17 Nowe then, it is no more I, that doe it, but the sinne that dwelleth in me.

18 For I knowe that in me, that is, in my flesh dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Nowe if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would doe good, euill is present with me.

22 For I delight in the Lawe of God, concerning the inner man:

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading mee captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the body of this death?

25 I thanke God through Iesus Christ our Loyde. Then I myselfe in my minde serue the Lawe of God, but in my flesh the Lawe of sinne.

e Meaning, to sinne our first husband.

f There is nothing more enemie to sinne, then the Lawe: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the lawe, which discloseth the sleights of sinne her enemy?

g Which is an inward vice not openly knowne.

Exod. 20. 17.

deut. 5. 21.

h Hethoughts himselfe to be aloue, when he knew not the lawe.

1. Tim. 1. 8.

i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnesse of the lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to doe, and therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.

|| Or, in my nature.

n The flesh stayeth euen the most perfect to runne forward as the spirit wilteeth.

o That is, in my spirit.

|| Or, commandment.

p Euen the corruption which yet remaineth.

q This fleshly lump of sinne and death.

r In the part which is regenerate.

s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 3 The weaknesse of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruites of the spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

2 For the Lawe of the Spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death,

3 For that that was impossible to the law, in as much as it was weak, because of the flesh, God sending his owne Sonne, in the similitude of feshull flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are after the flesh saunoe the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is enmity against God: for it is not subiect to the Law of God, neither in dede can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that rayzed vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are Debtors not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby we crye Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

in the meane time call to God through patience. i But to liue after the Spirit, k So hee nameth the holy Ghost of the effect, which hee causeth in vs, when he propoeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our heartes by Chrilles free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Gal. 4. 5. 6. 1 So that we haue two witnesses, Gods spirit, and ours, who is crucified by the Spirit of God.

17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ, it is to be that we suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall bee reuelled.

20 Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groweth with vs also, and travaileth in paine together vnto this present.

23 And not onely the creature, but wee also which haue the first fruites of the Spirit, euery wee doe fight in our selues, waiting for the adoption, euen the redemption of our body.

24 For we are saued by hope: but hope that is seene, is not hope: for howe can a man hope for that which hee seeth?

25 But if we hope for that wee see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the heartes, knoweth what is the meaning of the Spirit: for he maketh request for the Saints, according to the will of God.

28 Also we knowe that all things worke together for the best vnto them that loue God, eue to them that are called of his purpose.

29 For those which he knowe before, he also predestinated to bee made like to the image of his sonne, that he might be the first borne among many brethren.

30 Moreover, whome he predestinated, them also he called, and whome hee called, them also he iustified, and whome hee iustified, them he also glorified.

31 What shall wee then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth,

34 Who shall condemne? it is Christ, which is dead, yea, or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is writtē, For thy sake are we killed

freely made partakers of the fathers treasures.

|| Or, of like value.

n The creatures shall not be reformed before that Gods children be brought to their perfection: in the meane season they waite.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection.

l Luke 21. 28.

r Which shall be in the resurrection, when we shall be made conformable to our head Christ.

s By hope is meant that thing, which we hope for.

t In that he stirreth their hearts to pray, and sheweth both whom to aske, and how.

u He sheweth by the order of our election that afflictions are

meanes to make vs like the sonne of God.

Isa. 50. 8.

x Who pronounceth his iust in his sonne Christ.

y Wherewith hee loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.

z Gal. 4. 22.

a Though sinne bein vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, lest we should abuse the libertie.

c The power and authoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

|| Or, of no strength.

e Christ did take flesh, which of nature was subiect to sinne,

f That which notwithstanding hee sanctified euen in the very instant of his conception, and so did appropriate it vnto him that he might destroy sinne in it.

2. Cor. 5. 21.

|| Or, by sinne.

f That which the lawe requireth.

g The worde comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

|| Or, if he be.

|| Or, flesh.

h The spirit of regeneration, which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in

the meane time call to God through patience.

i But to liue after the Spirit, k So hee nameth the holy Ghost of the effect, which hee causeth in vs, when he propoeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our heartes by Chrilles free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Gal. 4. 5. 6. 1 So that we haue two witnesses, Gods spirit, and ours, who is crucified by the Spirit of God.

z Which is to
signifie the condi-
tion of Christs
Church.
a Paul stretch
forth by these
wordes the won-
derfull nature
of the spirits, as
well the good,
E; he 1.21, Col.
1.16. as the evil
spirits, Ephe. 6.
12, Col. 2.15.
b That is, wherewith God loueth vs in his sonne Christ Iesus.

killed all day long: wee are counted as
sheepe for the slaughter.
37 Neuerthelesse, in all these things we
are more then conquerours through him
that loued vs.
38 For I am perswaded that neither
death, nor life, nor Angels, nor a principa-
lities, nor powers, nor things present, nor
things to come,
39 Nor height, nor depth, nor any other
creature shall be able to separate vs from
the loue of God, which is in Christ Iesus
our Lord.

CHAP. IX.

1 Having testified his great loue towards his na-
tion, and the signes therof, 11 He entreateth of the
election and reprobation. 24 Of the vocation of the
Gentiles, 30 And reuersion of the Iewes.

1 Say the truely * in Christ, I lie not, my
conscience bearing me witnesse in the holy
Ghost,

2 That I haue great heavinesse, and con-
tinuall sorowe in mine heart.

3 For I would wish my selfe to be sepa-
rated from Christ, for my brethren that are
my kinsmen according to the flesh,

4 Which are the Israelites, to whome
pertaineth the adoption, and the glory, and
the covenants, & the giving of the Law,
and the service of God, and the promises.

5 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is
God ouer all blessed for ever, Amen.

6 * Notwithstanding it cannot bee that
the worde of God should take none effect:
for all they are not Israel, which are of
Israel:

7 Neither are they all children, because
they are the seede of Abraham: * but, In
s Isaac shall thy seede be called:

8 That is, they which are the children of
the flesh, are not the children of God: but
the children of the promises are counted for
the seede.

9 For this is a worde of promise, * In
this same time will I come, and Sara shall
haue a sonne.

10 Neither he onely felt this, but also * Re-
becca when she had conceived by one, even
by our father Isaac.

11 For yer the children were boyne, and
when they had neither done good, nor euill
(that the purpose of God might remaine
according to election not by workes, but by
him that calleth)

12 It was said vnto her, * The elder shall
serue the younger:

13 As it is writen, * I haue loued Ja-
cob, and haue hated Esau.

14 What shall we say then? Is there un-
righteousnesse with God? God forbid.

15 For he saith to Moyses, * I will haue
mercie on him, to whome I will shew mer-
cie: and will haue compassion on him, on

whome I will haue compassion.

16 So then it is not in him that willeth,
nor in him that runneth, but in God that
sheweth mercie.

17 For the Scripture saith vnto Isha-
rac, * For this same purpose haue I stirred
thee vp, that I might shew my power in
thee, and that my Name might be declared
throughout all the earth.

18 Therefore see I shew mercie on whome
he will, and whome he will, he hardeneth.

19 Thou wilt say then vnto me, Why
doeth he yet complaine? for who hath resis-
ted his will?

20 But, O man, who art thou which
speakest against God? shall the thing for-
med say to him that formed it, Why hast
thou made me thus?

21 Hath not the potter power of the clay
to make of the same lump one vessel to ho-
nour, and another vnto dishonour?

22 What and if God woult, to shew his
wrath, and to make his power knowne,
suffer with long patience y vessels of wrath
prepared to destruction?

23 And that he might declare the riches
of his glory vpon y vessels of mercie, which
he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of
the Iewes onely, but also of the Gentiles,

25 As he saith also in Dece, * I will call
mine, My people, which were not my peo-
ple: & her, Beloued, which was not beloued.

26 And it shall be, in the place where it
was said vnto them, * We are not my peo-
ple, that there they shall be called, The chil-
dren of the liuing God.

27 Also Elias crieth concerning Isra-
el, * Though the number of the children of
Israel were as the sande of the sea, yet shall
but a remnant be saved.

28 For hee will make his account, and
gather it into a short summe with righte-
ousnesse: for the Lord will make a short count
in the earth.

29 * And as Elias said before, Except
the Lord of hostes had left vs a seed, we had
bene made as * Sodome, and had bene like
to Gomorrah.

30 What shall we say then? That the
Gentiles which followed not righteousness,
haue attained vnto righteousness, euen the
righteousnesse which is of faith.

31 But Israel which followed the Lawe
of righteousness, could not attaine vnto the
Lawe of righteousness.

32 Wherefore? Because they sought it not
by faith, but as it were by the workes of the
Lawe: for they haue stumbled at the stum-
bling stone,

33 As it is writen, * Behold, I lay in
Sion a stumbling stone, and a rocke to
make men fall: and euery one that belieu-
eth in him, shall not be ashamed.

CHAP. X.

1 After that he had declared his zeale towards
them, 3 He sheweth the cause of the ruine of the
Iewes, 4 The end of the Law, 5 The difference be-
tweene the iustice of the law, & of faith, 17 Where-
of faith commeth, & to whome it belongeth, 19 The
rejection of the Iewes, and calling of the Gentiles.

St. iiii.

Wherein,

k That is, God
in the Scripture.
Exod. 9.16.

|| Or, speakest a-
gainst.
Isa. 45.9, iere. 18.
6. wif. 15.7.
|| Or, vnto honest
wifes.

Hose. 2.23.
1. pet. 2.10.

Hose. 1.10.

Isa. 10.21, 23.

1 God will make
such waste of
that people, that
the fewe which
shall remaine,
shall be a worke
of his iustice, and
shall set forth his
glory in his
Church.
Isa. 1.9.
m That is, vter-
ly lost.

Isa. 8.14.
and 23.16.
1. pet. 2.6.
Psal. 118.22.
n Iesus Christ
is to the infidels
destruction, and
to the faithfull
life and resur-
rection.

• As becommeth
him that reue-
neth Christ, or
whose tongue
Christ ruleth, &
so taketh Christ
for his witnesse.
b He would re-
deeme the elec-
tion of the Iewes
with his owne
damnation, which
declareth his
zeale towardes
Gods glory,
reade Exo. 32.33
c The Arke of
the couenant,
because it was a
signe of Gods
prefence, was cal-
led Gods glory,
1. Sam. 4.21.
Psal. 26.8.
d The two ta-
bles of the coue-
nant, Deut. 11.9.
Chap. 2.17.
ephe. 2.12.
e Christ is very
God.
Chap. 2.28.
f Greeke, salaway
g That is, of Ia-
cob whose name
was also Israel.
Gen. 21.12.
hebr. 11.18.
h The Israelites
must not be re-
spected by their
kinred, but by the
secret election of
God, which is
about the exter-
nall vocation.
h As Israel.
Gal. 4.28.
Gen. 18.10, Gen. 25.31
Ge. 25.23, Mal. 1.2, 3, Exo. 33.19. i As the
opely will and purpose of God is the chiefe cause of election, and re-
probation: so his free mercie in Chrst is an inferior cause of saluati-
on, and the hardening of the heart an inferior cause of damnation.

B Rethen, mine heartes desire and prayer
to God for Israel is, that they might bee
saued.

2 For I heare them recorde, that they
haue the zeale of God, but not according
to knowledge.

3 For they being ignorant of the righte-
ousnesse of God, and going about to sta-
blish their owne righteousness, haue not
submitted themselves to the righteousness
of God.

4 * For Christ is the ende of the Lawe
for righteousness vnto euery one that belee-
ueth.

5 For Moses thus describeth the righte-
ousnesse which is of the Lawe, * That the
man which doeth these thinges, shall liue
thereby.

6 But the righteousness which is of
faith, speaketh on this wise, * Say not in
thine heart, Who shall ascend into heauen?
(that is to bring Christ from aboue)

7 Who shall descend into the deepe,
(that is to bring Christ againe from the
dead)

8 But what saith it? * The word is neere
thee, even in the mouth, and in thine heart.
This is the worde of faith which wee
preach.

9 For if thou shalt confesse with thy
mouth the Lord Iesus, and shalt beleeue in
thine heart, that God raised him vp from
the dead, thou shalt be saued.

10 For with the heart man beleeueth
vnto righteousness, and with the mouth
man confesseth to saluation.

11 For the Scripture saith, * Whosoever
beleeueth in him, shall not be ashamed.

12 For there is no difference betweene
the Iewe and the Greecian: for hee that is
Lord ouer all, is rich vnto all, that call on
him.

13 * For whosoever shall call vpon the
Name of the Lord, shall be saued.

14 But howe shall they call on him, in
whome they haue not beleeued? and howe
shall they beleeue in him, of whome they
haue not heard? and how shall they heare
without a preacher?

15 And howe shall they preach, except
they be sent? as it is written, * How beau-
tiful are the feete of them which bring glad
tidings of peace, and bring glad tidings of
good things!

16 But they haue not all obeyed the Gos-
pel: for Eliaas saith, * Lord, who hath be-
lieued our report?

17 Then saith is by hearing, and hearing
by the word of God.

18 But I demaunde, Haue they not
heard? * I do doubt their sounde went out
through all the earth, and their wordes into

the endes of the world.

19 But I demaunde, Did not Israel
knowe God? First Moses saith, * I wil pro-
uoke you to enuie by a nation that is not
my nation, and by a foolish nation I will an-
ger you.

20 * And Eliaas is bolde, and saith, I
was found of them that sought me not, and
haue bene made manifest to them that as-
ked not after me.

21 And vnto Israel he saith, * Al the day
long haue I stretched forth mine hand vn-
to a disobedient, and gainesaying people.

k Then seeing
all the worlde
knewe God by
his creatures, the
Iewes could not
be ignorant, and
so sinned of ma-
lice.

Deut. 32.21.

Isa. 65.1.

Isa. 65.2.

For, unbelcming.

CHAP. XI.

4 God hath his Church, although it be not seene
to many eyes, 5 The grace shewed to the elect, 7
The rudgements of the reprobate, 8 God hath blind-
ed the leues for a time, and reuealed himselfe to
the Gentiles: 18 Whome he warneth to humble
themselves, 29 The giftes of God without repen-
tance, 33 The depth of Gods indignation.

I Demaunde then, Vathy God cast away his
people? God forbi d: for I also am an Is-
raelite, of the seede of Abraham, of the tribe
of Benjamin.

2 God hath not cast away his people
which he knewe before. Knowe ye not
what the Scripture saith of Elias, howe he
maketh request vnto God against Israel,
saying,

3 * Lord, they haue killed thy Prophets,
and digged downe thine altars: and I am
left alone, and they seeke my life:

4 But what saith the answer of God
to him? * I haue reserved vnto my selfe se-
uen thousand men, which haue not bowed
the knee to Baal.

5 Euen so then at this present time is
there a remnant through the selection of
grace.

6 And if it bee of grace, it is no more of
workes: or els were grace no more grace:
but if it be of workes, it is no more grace:
or els were workes no more workes.

7 What then? Israel hath not obtained
that he sought: but the election hath ob-
tained it, and the rest haue bene hardened.

8 According as it is written, * God hath
giuen them the spirit of slumber: eyes that
they should not see, and eares that they
should not heare vnto this day.

9 And Dau d saith, * Let their eie table be
made a snare, and a nette, and a stumbling
block, cūen for a recompente vnto them.

10 Let their eyes be darkened y they see
not, and howe downe their backe alwayes.

11 I demaunde then, Haue they stub-
bled, that they should fall? God forbid: but
through their fall saluation commeth vnto
the Gentiles, to s prouoke them to followe
them.

12 Wherefore if the fall of them be the
riches of the world, and the diminishing of
them be the riches of the Gentiles, how much
more shall their abundance be?

13 For in that I speake to you Gentiles,
in as much as I am the Apostle of the Gen-
tiles, I magnifie mine office,

a And elected
before all begin-
ning.

b He talked with
God, not that he
should punish Is-
rael, but yet la-
menteth their
falshoode, and so

his words made
against them.

1. King. 19. 10.

1. King. 19. 18.

c Meaning, an
infinite number,

For, free election.

Isa. 6. 9. mat. 13.

14. ioh. 12. 40.

actes 28. 26.

For, pricking.

Ipsal. 69. 22.

d Christ by the
mouth of the
Prophet wiseth
that which came

vpon the Iewes,
that is, that as
birds are taken
whereas they

thinke to finde
foode, so the law
whch the Iewes

of a blinde zeale
preferred to the
Gospel, thinking

to haue saluati-
on by it, should
turne to their de-
struction.

e Take from
them thy grace
and strength.

f Without hope
to be restored.

g The Iewes to
followe the Gen-
tiles.

h In that the Gentiles haue the knowledge of the Gospel.

a That is, a cer-
taine affection,
but not a true
knowledge.

Galat. 3. 2. 3.

b The ende of
the law is to ius-
tifie them which

obserue it: there-
fore Christ ha-
uing fulfilled it

for vs, is made
our iustice, san-
ctification, &c.

Lewis. 18. 5.

c Because we can
not performe the
lawe, it maketh

vs to doubt, who

shall goe to hea-
uen, and to say,

who shall goe
downe to the
deepe to deliuer

vs thence? but
faith teacheth

vs that Christ is

ascended vp to

take vs with him,
& hath descen-
ded into y depth

of death to de-
stroy death, and
deliuer vs.

Deut. 30. 11.

Deut. 30. 14.

d That is, the
promise and the
Gospel which

agreeth with the

Lawe.

e That is, the
way to be saued,
is to beleeue

with heart that
we are saued on-
ly by Christ, and

to confesse the
same before the
worlde.

Isa. 28. 16.

Joel. 3. 32.

actes 3. 21.

Ia. 5. 7.

ashun. 1. 15.

For, the comming.

Isaiah. 53. 1.

sehn. 12. 38.

f Meaning the Gospel and the good tidings of sal-
uation, which they preached.

g That is, by Gods commandement

of whome they are sent that preach the Gospel. It may be also taken

for the very preaching it selfe.

h Both the Iewes and Gentiles.

Psalm. 10. 4.

i The Hebrew worde signifieth the line or propor-
tion of the heauens, whose most excellent frame, besides the rest

of Gods creatures, preacheth vnto the whole worlde, and setteth

foorth the worthinesse of the Creator.

I That they might be ielous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.
k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they & the Gentiles shall imbrace Christ, the world shall be restored to a new life.
l Abraham was not onely fancified, but his seed also which neglected not the promise.
m Meaning Abraham.
n That is, the Church of the Iſraelites.
o Be careful! worship God, and trust in his promise.
p He speaketh of the Iewes and Gentiles in general.
q Meaning stubburnesse and induration against Gods word.
r Hee sheweth that the time shall come that the whole nation of the Iewes, though not euerie one particularly, shall be ioyned to y Church of Christ.
s. 59. 20.
s. 27. g. iere. 31.
33. 4. hebr. 8. 8. and 10. 16, 17.
f To whom God giueth his Spirit of adoption, and whom he calleth effectually, he cannot perish: for Gods eternal counsell neuer changeth.
g Or, that by your mercie. t That is, both Iewes and Gentiles. s. 40. 13. wi. d. 9. 13. 1. cor. 12. 16. u Hee reprooueth the rashnesse of men which murmure against the iudgements of God.

14 To trie if by any meanes I might i provoke them of my flesh to follow them, and might laue some of them.
15 For if the casting away of them be the reconciling of the worlde, what shall the receiving be, but a life from the dead?
16 For if the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.
17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graffed in for them, and made partaker of the root, and fannesse of the Olive tree,
18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches are broken off, that I might be graffed in.
20 Allee! though vnbelleefe they are broken off, and thou standest by faith: bee not high minded, but feare.
21 For if God spared not y naturall branches, take heed, lest he also spare not thee.
22 y Beholde therefore the bountifullnes, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifullnes; if thou continue in his bountifullnesse: or els thou shalt be cut off.
23 And they also, if they abide not still in vnbelleefe, shall be graffed in: for God is able to graffe them in againe.
24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast graffed contrary to nature in a right Olive tree, how much more shall they that are by nature, be graffed in their owne Olive tree?
25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly a obstinacie is come to Iſrael, vntill the fullnesse of the Gentiles be come in.
26 And so all Iſrael shall be laued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.
27 And this is my covenant to them, * When I shall take away their sinnes.
28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.
29 For the giftes and calling of God are without repentance.
30 For euery as yee in time past haue not beleueed God, yet haue nowe obtained mercie through their vnbelleefe,
31 Euen to now he haue they not beleueed by the mercie shewed vnto you, that they also may obtaine mercie.
32 For God hath shut vp all in vnbelleefe, that he might haue mercie on all.
33 O the deepenesse of the riches, both of the wisdom, and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!
34 For who hath knowen the minde

of the Lord? or who has his counsell?
35 Who hath given vnto him first, and he shall be recompened?
36 For of y him, and through him, and for him are all things: to him bee glorie for euer. Amen.
C H A P. XII.
The conſolation, loue and workes of ſuch as be leue in Chriſt. 19 Not to ſeek reuengeance.
I Beſeech you therefore, brethren, by the Inerities of God, that ye giue vp your bodies a liuing ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruing of God.
2 And facion not your ſelues like vnto this worlde, but bee ye changed by the renewing of your minde, that yee may proue what is the good will of God, and acceptable, and perfect.
3 For I ſay through the grace that is giuen vnto mee, to euery one that is among you, that no man preſume to vnderſtand, aboue that which is meete to vnderſtand, but that hee vnderſtand according to the meſure, as God hath dealt to euery man the meſure of faith.
4 For as wee haue many members in one body, and all members haue not one office,
5 So wee being many are one body in Chriſt, & euery one, one anothers members.
6 Seeing then that wee haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue prophetic, let vs prophetic according to the proportion of a faith:
7 O an office, let vs waite on the office: or he that teacheth, on teaching:
8 O hee that exhorteth, on exhortation: he that diſtributeth, let him doe it with ſimilitude: bee that ruleth, with diligence: he that ſheweth mercie, with cheerefullneſſe.
9 Let loue be without diſſimulation. * Abhorre that which is euill, and cleaue vnto that which is good.
10 Be affectioned to loue one another with brotherly loue. In giuing honour, got one before another,
11 For ſlothfull to doe ſeruice: feruent in ſpirit: ſeruing the Lord,
12 Reioycing in hope, patient in tribulation, continuing in prayer,
13 Diſtributing vnto the neceſſities of the Saints: giuing your ſelues to hoſpitalitie.
14 Bleſſe them which perſecute you: bleſſe, I ſay, and curſe not.
15 Reioyce with them that reioyce, and weepe with them that weepe.
by office and miniſterie, all ſuch offices, as apperteyne to the Church, as Elders, Deacons, &c. g By faith hee meaneth the knowledge of God in Chriſt, with the gifte of the holy Ghoſt. h Of theſe officers ſome are Deacons, ſome gouernours, ſome keepe the poore. Matth. 6. 2. i Hee meaneth them which were appointed to looke vnto the poore, as for the moſt part were the widowes, Actes 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. 15. Ephe. 4. 2. 1. pet. 2. 17. hebr. 13. 1. 1. cor. the ſame, Luke 18. 1. 1. Cor. 16. 1. Heb. 13. 2. 1. pet. 4. 9. Mat. 5. 44.

x That i, provoke him by his good workes? y All things are created and preſerued of God to ſet forth his glorie.
a In ſteade of dead beaſtes, liuely ſacrifice: in ſteade of the blood of beaſtes which was but a ſhadowe, and pleaſed not God of it ſelfe, the acceptable ſacrifice of the ſpiritually man, framed by faith to godlines and charitie.
b That is, true, lawfull and ſpiritually, 1. Pet. 2. 5. Ephes. 5. 17. c Whatſoeuer is not agreeable to Gods will, is euill, diſpleaſant and vnperfect.
d Two things are required, if we will iudge ſoberly of Gods gifts in vs: the one, that we doe not arrogate to our ſelues that which we haue not: next, that we beaſt not of the giftes, but reuerently vie them to Gods honour.
e That is, ſoberly, not neglecting Gods gifts, but viſing them to his glory. 1. Cor. 12. 11. ephe. 4. 7. 1. Pet. 4. 19. f By prophecy. i Here hee meaneth preaching and teaching, and

Prou, 3. 7.
1. cor. 5. 21.
k That is, in
your owne con-
ceit.

Trou, 20. 32.
matth. 5. 39.
1. pet. 3. 9.
1. cor. 6. 7.

l Live fo ho-
nelfly and god-
ly that no man
can finde fault
with you.

Hebr. 12. 14.
Eccles. 18. 1.
matth. 5. 39.
Deut. 32. 35.
hebr. 10. 30.

Pro. 25. 31. 32.
m For thou shalt either winne him with thy be-
nefit, or elis his conscience shall beare him witnesse that Gods burning
wrath hangeth ouer him.

1. Tim. 1. 5.
1. cor. 13. 1.
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16 Be of like affection one towards an-
other : We not be inuaded : but make your
selues equal to them of the lower sort : * be
not wise in your selues.

17 * Recompense to no man euill for e-
uill : procure things honest in the sight of
all men.

18 * If it be possible, as much as in you
is, haue peace with all men.

19 Dearly beloved, * auenge not your
selues, but giue place vnto wrath : for it is
written, * Vengeance is mine : I wil repay,
saith the Lord.

20 * Therefore, if thine enemy hunger,
feed him : if he thirst, giue him drinke : for in
so doing, thou shalt heape coales of fire on
his head.

21 Be not overcome of euill, but over-
come euill with goodnesse.

m For thou shalt either winne him with thy be-
nefit, or elis his conscience shall beare him witnesse that Gods burning
wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they
haue the sword. 8 Charitie ought to measure all
our doings. 11 An exhortation to innocencie and
purity of life.

¶ **E**t * every soule bee subiect vnto the
higher powers : for there is no power
but of God : and the powers that be, are or-
dained of God.

2 Whosoener therefore resisteth the po-
wer, resisteth the ordinance of God : and
they that resist, shall receiue to themselves
iudgement.

3 For Princes are not to be feared for
good workes, but for euill. * Wilt thou then
be without feare of the power : doe well : so
shalt thou haue peace of the same.

4 For he is the minister of God for thy
wealt : but if thou doe euill, feare : for hee
beareth not the sword for nought : for hee is
the minister of God : to take vengeance on
him that doeth euill.

5 Wherefore ye must be subiect, not be-
cause of wrath onely, but also for conscience
ake.

6 For, for this cause ye pay also tribute :
for they are Gods ministers, applying
themselves for the same thing.

7 * Giue to all men therefore their due-
tie : tribute, to whome ye owe tribute : cus-
tome, to whome custome : feare, to whome
feare : honour, to whome ye owe honour.

8 Doe nothing to any man, but to loue
one another : for hee that loueth another,
hath fulfilled the Law.

9 For this, * Thou shalt not commit
adulterie, Thou shalt not kill, Thou shalt
not steale, Thou shalt not beare false wit-
nesse, Thou shalt not couer : and if there
be any other commandement, it is briefly
comprehended in this saying, even in this,

* Thou shalt loue thy neighbour as thy
selfe.

10 Loue doeth not euill to his neigh-
bour : therefore is loue the fulfilling of the
Law.

11 And that, considering the season, that
it is now time that wee should arise from

sleep : for nowe is our saluation nearer,
then when we beleueed it.

12 The night is past, and the day is at
hand : let vs therefore cast away the workes
of darkenesse, and let vs put on the armour
of light.

13 So that wee walke honestly, as in the
day : not in * gluttonie, and drunkenesse,
neither in chambering, and wantonnesse, n
in strife and enuying :

14 * But put pee on the Lord IESVS
Christ, and take no thought for the flesh, to
fulfill the lustes of it.

CHAP. XIII.

1 The weakke ought not to be despised. 10 No
man should offend anothers conscience. 15 But one
to support another in charitie and faith.

¶ **I**n that is weakke in the faith, receiue
him into you, but not for controuersies of
disputations.

2 One beleueeth that he may eate of all
things : and another, which is weakke, ea-
teth herbes.

3 Let not him that eateth, despise him
that eateth not : and let not him which ea-
teth not, iudge him that eateth : for God
hath receiued him.

4 * Who art thou that condemnest ano-
ther mans seruant : hee standeth or fal-
leth to his owne master : yea, hee shall be
established : for God is able to make him
stand.

5 This man esteemeth one day aboue
another day, and another man counteth
every day al ke : let every man be fully per-
suaded in his minde.

6 We that obserueth the day, obserueth
it to the Lord : and hee that obserueth not
the day, obserueth it not to the Lord. Wee
that eateth, eateth to the Lord : for hee gi-
ueth God thanks : and he that eateth not,
eateth not to the Lord : and giueth God
thanks.

7 For none of vs liueth to himselfe, nei-
ther doeth any die to himselfe.

8 For whether we liue, we liue vnto the
Lord : or whether we die, wee die vnto the
Lord : whether we liue therefore, or die, wee
are the Lords.

9 For Christ therefore dyed, and rose a-
gaine, and remitted, that hee might be Lord
both of the dead and the quicke.

10 But why doest thou iudge thy bro-
ther : or why doest thou despise thy brother :
for wee shall all appeare before the iudge-
ment seate of Christ.

11 For it is written, * I will, saith the
Lord, and every knee shall bowe to me, and
all tongues shall confesse vnto God.

ferent, albeit in the Law they were not : next, that he reproveth not
the condemning of the acte, but of the persons : thirdly, that he mean-
eth not the subburne and malicious, whome he calleth dogges and
conceit, but the weakke and infirme, to whom God as yet hath not
revealed the perfect libertie. i Both our life and death ought to
profit our brother. 2. Cor. 5. 10. 1. Tim. 4. 2. 10. k This othe
particularly appertaineth to God, who is the true life of himselfe and
giueth it to all others. l And acknowledge me for their God,

e Before we be
leueed, it had bin
in vaine to tell vs
these things : but
nowe seeing our
saluation is neere,
let vs take heede
that we neglect
not this occasion.
f That is, honest
maners & godly.
Luke 21. 34.
1. Tim. 4. 2.
Gal. 5. 16.
1. pet. 2. 11.

1. Tim. 4. 2.
Gal. 5. 16.
1. pet. 2. 11.

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Gal. 5. 16.
1. pet. 2. 11.

12 So then every one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but let your iudgement rather in this, that no man put an occasion to fall, or a stumbling block before his brother.

14 ^m I know, & am perswaded through the Lowe Jesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.

15 But if thy brother be grieved for the meate, now walkest thou not charitably: ^{*} destroy not him with thy meate, for whome Christ died.

16 Cause not your ^{*} commoditie to bee euill spoken of.

17 For the ^{*} kingdome of God is not meate nor drinke, but righteousnesse, and peace, and foy in the holy Ghost.

18 For whosoener in these things serueth Christ, is acceptable vnto God, and is appoynted of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: ^{*} all things in deed are pure: but it is euill for the man which eateth with offence.

21 ^{*} It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou faith? haue it with thy selfe before God: blessed is hee that ^{*} condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he eareth not of faith: and whatsoever is not of faith, is sinne.

CHAP. XV.

¹ Paul exhortheth them to support and loue one another by the example of Christ, ⁹ And by the only mercy of God which is the cause of saluation both of the one and the other. ¹⁴ He sheweth his Zeale towards them and the Church, ³⁰ And requireth the same of them.

Which are brong, ought to heare the infirmities of the weake, and not to please our selues.

2 Therefore let every man please his neighbour in that that is good to ^{*} edification.

3 For Christ also would not please himselfe, but as it is writen, ^{*} The rebukes of them which rebuke thee, tell ^{*} on me.

4 For whatsoever things are writen aforetime, are writen for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

5 Nowe the God of ^{*} patience and comfort beare them as if they had bene done to me, and not to my father.

^m He preuenteth the obiection which the Christians might vse.

¹ Cor. 8. 11.

ⁿ Which is the benefite of Christian libertie, by abusing whereof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods wil, and the doctrine off law. o God wil not reigne ouer his by such obseruations.

^p In peace and righteousness.

¹ Tim. 1. 15.

¹ Cor. 8. 13.

^q Faith here is taken for a full perswasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse. ^r Which hath none euil remore of conscience in his doing.

^s Meaning of a right conscience.

solation giue you that yee bee ^{*} like minded one towards another, according to Christ ¹ Cor. 1. 10. ^{Phil.} 3. 16. & 4. 3.

Jesus,

6 That yee with one mind, and with one mouth may prayse God, euen the Father of our Lord Jesus Christ.

7 Therefore, receiue yee one another, as Christ also receiued vs to the ^{*} gloze of God.

8 Nowe I say, that Jesus Christ was a ^{*} minister of the circumcision, for the ^{*} truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is writen, ^{*} For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, ^{*} Reioyce, yee Gentiles with his people.

11 And againe, ^{*} Praise the Lord all yee Gentiles, and laude yee him, all people together.

12 And againe Titias saith, ^{*} There shall be a roote of Jesse, and a hee that shall rise to reigne ouer the ^{*} Gentiles, in him shall the Gentiles trust.

13 Nowe the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuerthelesse my brethren, I haue somewhat boldly after a sort writen vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God.

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospell of God, that the offering vp of the Gentiles might bee acceptable being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Jesus in those things which pertaine to God.

18 For I dare not ^{*} speake of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deeds.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospell of Christ.

20 Ye also I enforced my selfe to preach the Gospell, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is writen, ^{*} To whom hee was not spoken of, they shall see him, and they that heare not, shall understand him.

22 Therefore also I haue bene ^{*} oft let to come vnto you.

23 But nowe seeing I haue no more place in these quarters, and also haue ^{*} bene detrouis many yeeres agone to come vnto you.

24 When I shall take my journey into Spaine, I will come to you: for I trust

^d To make vs partakers of Gods glory.

^e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

^f That God might be knowe true.

¹ Gal. 18. 49.

² Sam. 22. 50.

^{Deut.} 32. 43.

^{Ps.} 117. 11.

¹ Sa. 11. 10.

^g Which is Christ, who did spring as a yong bud out of the drie and dead roote.

^h Then seeing he reioice both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

ⁱ The minister offereth vp the people to God by the Gospel.

^k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle needs not to seeke any other thing to boast vpon.

¹ Sa. 52. 15.

^{Chap.} 1. 13.

¹ Thes. 2. 17, 18.

^{Chap.} 1. 10.

to see you in my journey, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your companie.

25 But nowe goe I to Ierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saunces which are at Ierusalem.

27 For it hath pleased them, and their decters are they: for if the Gentiles bee made partakers of their spiritual things, their dutie is also to minister vnto them in carnall things.

28 When I haue therefore perfourmed this, and haue sealed them this fruite, I will passe by you into Spaine.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospell of Christ.

30 Also herethen I beseech you for our Lorde Iesus Christes sake, and for the loue of the Spirit, that ye would strue with me by prayers to God for me.

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI

1 After many recommendations, 17 He admonisheth them to beware of false brethren, and to be circumspect. 20 He prayeth for them, and giueth thanks to God.

I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea.

2 That ye receiue her in the Lorde, as it becommeth Saints, and that ye assist her in whatsoever businesse she needeth of your ayde: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life laide downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epeneus, which is the first frutes of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus, and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobolus friends.

11 Salute Herodion my kinsman. Greet them which are of the friends of Narcissus which are in the Lorde.

12 Salute Tryphena and Tryphosa, which women labour in the Lorde. Salute the beloued Peris, which woman hath laboured much in the Lorde.

13 Salute Rufus chosen in the Lorde, and his mother and mine.

14 Greete Asyncritus, Phlegon, Verinas, Patrobas, Hercules, and the brethren which are with them.

15 Salute Philologus and Julius, Phebeas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are such, leaue not the Lorde Iesus Christ, but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lorde Iesus Christ be with you.

21 Timotheus my companion, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 Tertius, which wrote out this Epistle, salute you in the Lorde.

23 Gais mine hoste, and of the whole Church saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Iesus Christ be with you all. Amen.

25 To him nowe that is of power to establish you according to my Gospell, and preaching of Iesus Christ, by the revelation of the mistery, which was kept secret since the world began:

26 But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euertlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

1. Cor. 16. 20.
2. Cor. 13. 12.
1. Pet. 5. 14.
c This was a signe of amicitie among Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie.
2. Iohn 10.
d There be markes, to know the false apostles by.
e The worde signifyeth him that promisseth much & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.
Ages 16. 1.
phil. 2. 19.
1. Cor. 1. 14.
1. Cor. 12. 1.
Ephes. 3. 30.
Eph. 3. 9 col. 1. 26.
2. Tim. 1. 9. tit. 1. 2.
1. Pet. 1. 20.
g Both as touching the doctrine of the Gospel and also the calling of the Gentiles.

Which was to carie the almes, 1. Cor. 9. 11. m I shall faithfully leaue it with them, and as it were sealed most surely. n Almes is the fruite of faith & charitie.

Chap. 1. 11. o His coming shall be profitable vnto them: for God wil giue him abundant knowledge of diuine misteryes, to communicate vnto them.

2. Cor. 1. 11. p He leaues left slanderous tongues would haue made his message either odious or less profitable.

1. Ioh. 6.

Ages 18. 2.

s The first which was consecrated to the Lorde by imbracing the Gospel.

1. Cor. 15. 1. b They were praised in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches

The first Epistle of Paul to the Corinthians.

THE ARGUMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, he was compelled by the wickednesse of the Iewes to sayle into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefeſt points of Christian religion. Against these evils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heavenly wisdom of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued him selfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those that doubted of his Apostleship, hee sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that he neuer sought his owne glorie, neither yet howe he might liue, but onely the glory of Christ: which thing at his coming he would declare more ampie, to the shame of those vaine glorious braggers, who sought themselves onely, and therefore suffered most horrible vices vnreproved and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discord and dissention among the married, of virginite, and second marriage. And because some thought it nothing to bee present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weak brethren, whose sayth by that dissembling was bindred, and their consciences wounded, which thing, rather then hee woulde doe, hee would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfwill is the cause of those great evils, hee admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then hee correcteth diuers abuses in their Church, as touching the behaviour of men, and women in the assemblies: of the Lords Supper, the abuse of the spirituall gifts, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

3 Hee prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateh downe all pride, and wisdom which is not grounded on God, 26 Shewing whome God hath chosen to confound the wisdom of the world.

PAUL called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Softnesses,

2 Unto the Church of God which is at Corinthus, to

Act. 15. 9. 1. theſſ.

4. 7.

a Whome God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him.

Rom. 1. 7. ephes. 1. 1. colos. 1. 22. 2. Tim. 1. 9. tit. 2. 3.

b Made holy by the free mercy & calling of God. 2. Tim. 2. 23.

c Which is to acknowledge him to be the very God, to worship him, and to seeke vnto him for helpe.

4 I thanke my God alwayes on your

behalfe for the

grace of God, which is gi-

uen you in Iesus Christ,

5 That in all things yee are made rich

in him, in all kinde of speache, and in all knowledge;

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the inde, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

behalfe for the

grace of God, which is gi-

uen you in Iesus Christ,

5 That in all things yee are made rich

in him, in all kinde of speache, and in all knowledge;

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the inde, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

as eloquence,

the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

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as eloquence,

the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

d For all the ben-

efites which ye

haue receiued by

the Gospel.

Colos. 1. 10. and

2. 7.

e As members

of the same bo-

dy which com-

municate with

their head.

f He commen-

deth those gifts

in them whose

abuse after hee

doeth reprocue,

as eloquence,

the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

as eloquence,

the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

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as eloquence,

the name of our Lord Iesus Christ, * that yee all ^b speake one thing, and that there bee no dissensions among you: but bee yee

i Which was a
 virtuous woman
 and zealous of
 Gods glory, and
 fought the qui-
 etnesse of the
 Church.
 Actes 18. 24.
 k Read the
 annotation, A.G.
 3. 16.
 l Actes 18. 8.
 m This Caius was
 Pauls host, in
 whose house also
 the Church was
 at Corinthus,
 Rom. 16. 23. there
 was yet another
 so called, which
 was of Derbe, and
 followed Paul,
 Actes 20. 4.
 n That is, chiefly
 and peculiarly.
 Chap. 2. 13.
 o gal. 5. 4.
 p 2. pet. 1. 16.
 q As rhetorike,
 or arte oratorie.
 r When men
 should attribute
 that vnto elo-
 quence, which
 onely belonged
 to the power of
 God.
 Rom. 1. 16.
 s Iai. 29. 14.
 t That is, the in-
 terpreter of the
 Lawe.
 u He that is so
 subtil in discus-
 sing questions?
 and herein Paul
 reprocheth euen
 the best learned,
 as though not
 one of them
 could perceiue
 by his owne wis-
 dometh this myste-
 rie of Christ re-
 ueled in the
 Gospell.
 Matih. 12. 38.
 v He speaketh
 in the person of
 the wicked, who
 contrary to their
 confidence rather
 attribute these things to God,
 then acknowledge their owne
 folly and weakenesse.
 w According as the worlde
 termeth wisemen.
 x Which are in mans iudgement
 almost nothing, but taken for
 abjects and callawayes.
 y Esteemed and in reputa-
 tion.
 z Thus hee
 calleth man in contempt,
 and to beate downe his
 arrogancie.

knit together in one minde, & in one iudge-
 ment.

11 For it hath bene declared vnto mee,
 my brethren, of you by them that are of the
 house of ¹ Cloe, that there are contentions
 among you.

12 Nowe this I say, that euery one of
 you sayth, I am Pauls, and I am ² Apollos,
 and I am of Cephas, and I am
 Chyffes.

13 Is Christ diuided? was Paul cruci-
 fied for you? either were ye baptized into
 the name of Paul?

14 I thanke God, that I baptized none
 of you, but ³ Crispus, and ⁴ Gaius,

15 Lest any should say, that I had bapti-
 zed into mine owne name.

16 I baptized also the householde of Ste-
 phanus: furthermore knowe I not, whe-
 ther I baptized any other.

17 For Christ sent mee not to baptize,
 but to preach the Gospell, not with ⁵ wis-
 dome of wordes, lest the crosse of Christ
 should be made of none effect.

18 For the preaching of the crosse is to
 them that perish, foolishnesse: but vnto vs,
 which are saved, it is the ⁶ power of God.

19 For it is written, ⁷ I will destroy the
 wisdom of the wise, and will cast away
 the vnderstanding of the prudent.

20 Where is the wise? where is the
⁸ Scribe? where is the ⁹ disputer of this
 world? hath not God made the wisdom of
 this world foolishnesse?

21 For seeing the worlde by wisdom
 knewe not God in the wisdom of God, it
 pleased God by the foolishnesse of preaching
 to saue them that beleeue:

22 Streng also that the Iewes require
 a ¹⁰ signe, and the Grecians seeke after wis-
 dome.

23 But we preach Christ crucified: vnto
 the Iewes, euen a stumbling blocke, and
 vnto the Grecians, foolishnesse:

24 But vnto them which are called,
 both of the Iewes and Grecians we preach
 Christ, the power of God, and the wi doine
 of God,

25 For the foolishnesse of God is wiser
 then men, and the weakenesse of God is
 stronger then men.

26 For brethren, you see your calling,
 howe that not many wise men after the
 flesh, not many mighty, not many noble
 are called.

27 But God hath chosen the foolish
 things of the world to confound the wise,
 and God hath chosen the weak things of
 the world, to confound the mightie things,

28 And vile things of the worlde and
 things which are despised, hath God cho-
 sen, and things which are not, to bring to
 nought things that are.

29 That no flesh should reioyce in his
 presence.

30 But ye are of him in Christ Iesus,
 who of God is made, vnto vs ¹¹ wisdom,
 and righteousness, and sanctification, and
 redemption,

31 That according as it is written, ¹² He
 that reioyceth, let him reioyce in the Lord.

CHAP. II.

1 Hee putteth for example his manner of prea-
 ching, which was according to the tenor of the Gos-
 pel, 8 Which Gospell was contemptible and hid to
 the carnall, 10 And againe honorable and mani-
 fest to the spirituall.

And I, brethren, when I came to you,
 A cane not with ¹³ excellencie of wordes,
 or of wisdom, shewing vnto you the ¹⁴ tes-
 timonie of God.

2 For I esteemed not to knowe any
 thing among you, save Iesus Christ, and
 him crucified.

3 And I was among you in ¹⁵ weak-
 nesse, and in feare, and in much trembling,

4 Neither stood my worde, and my prea-
 ching in the ¹⁶ ensing speech of mans wis-
 dome, but in plaine euidence of the Spi-
 rit and of power,

5 That your faith should not bee in the
 wisdom of men, but in the power of
 God.

6 And we speake wisdom among them
 that are ¹⁷ perite: not the wisdom of this
 world, neither of the ¹⁸ princes of this
 world, which come to nought,

7 But wee speake the wisdom of God in
 a mysterie, euen the hid wisdom, which
 God had determined before the world, vn-
 to our glorie.

8 Which none of the princes of this
 world hath knownen: for had they knowne
 it, they would not haue crucified the ¹⁹ Lord
 of glorie.

9 But as it is written, ²⁰ The things
 which eye hath not seene, neither eare hath
 heard, neither came into mans heart, are,
 which God hath prepared for them that
 loue him.

10 But God hath reueiled them vnto vs
 by his Spirit: for the Spirit ²¹ searcheth
 all things, yea, the deepe things of God.

11 For what man knoweth the things of
 a man, sauing the Spirit of man, which is
 in him? euen so the things of God knoweth
 no man, but the Spirit of God.

12 Nowe wee haue ²² receiued not the
 Spirit of the worlde, but the Spirit,
 which is of ²³ G D, that wee might
 knowe the ²⁴ things that are giuen to vs
 of God.

most esteeme, e That is, very fewe, f Hee calleth Iesus
 the mightie God, full of true glory and maiestie, whome David also cal-
 leth the King of glory, Psalm. 24. 7. and Steuen nameth him the
 God of glory, Actes 7. 2. and hereby appeareth the diuinitie of
 Christ, and coniunction of two natures in one person. 1sa. 64. 4.
 g Man is not able to thinke Gods prouidence toward his. h For
 hee is one God with the Father and the Sonne. i Mans minde
 which vnderstandeth and iudgeth. k Vee are not moued with
 that Spirit, which reacheth things wherewith the world is delighted,
 and which men vnderstand by nature. l All the benefites of God
 in Iesus Christ,

Chap. 1. 17.
 [Or, myserie,
 a That is, the
 Gospell, whereby
 God doeth ma-
 nifest himselfe to
 the worlde, or
 whereof God is
 the author and
 witnesse.
 [Or, I thought
 nothing worthe
 to be knowne,
 Actes 18. 1.
 b Herein appea-
 reth his great
 modestie, who
 was not glorious
 but abiect and
 humble, not full
 of vaine boa-
 stings and arro-
 gancie, but with
 feare and trem-
 bling set forth
 the mightie pow-
 er of God.
 Chap. 1. 17.
 2. peter 1. 16.
 [Or, heavenly, or
 diuine.
 c They whose
 vnderstandings
 are illuminate
 by faith, ac-
 knowledge this
 wisdom, which
 the world calleth
 folly.
 d The worde is
 here taken for
 them, whom ei-
 ther for wis-
 dome, riches, or
 power, men

Chap. 1. 17.

2. pet. 1. 16.

m As that which we teach is spiritual, to our kind of teaching must be spiritual, that the wordes may agree with the matter.

n Whose knowledge and judgement is not cleared by Gods spirit.

Prova. 17. 19.

o For the truth of God is not subiect to the kingdome of man. f. 40. 13. w. 13. 9. 13. rom. 11. 34. p That is, Christs spirit, Iohn 16. 13. rom. 8. 9.

C H A P. III.

3 Paul rebuketh the fables and outshours thereof.
7 No man ought to attribute his salvation to the ministers, but to God. 10 That they beware erroneous doctrine. 11 Christ is the foundation of his Church.
16 The dignity and office both of the ministers, and also of all the faithful.

And I could not speake unto you, brethren, as unto spiritual men, but as unto carnall, even as unto babes in Christ.

2 I gave you milke to drinke, and not meate: for ye were not yet able to beate it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you envying, and strife, and divisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gave to every man?

6 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth are one, and every man shall receive his wages according to his labour.

9 For wee together are Gods labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God given to mee, as a skilfull master builder, I have layde the foundation, and another buildeth thereon: but let every man take heed how he buildeth upon it.

11 For other foundation can no man lay, then that which is layde, which is Jesus Christ.

12 And if any man builde on this foundation, gold, silver, precious stones, timber, hay, or stubble,

13 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall try every mans worke, as it tries gold.

fire shall try every mans worke of what sort it is.

14 If any mans worke, that he hath built upon a bade, he shall receive wages.

15 If any mans worke burne, hee shall lose it, but he shall be safe himselfe: neither shall he be as it were by the fire.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceave himselfe. If any man among you seeme to be wise in this world, let him be a foole, that hee may be wise.

19 For the wisdom of this world is foolishnes with God: for it is written, He catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man glory in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christs Gods,

his ministers to his owne glory and the comfort of his Church.

C H A P. IIIII.

After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods judgement, 7 Bearing downe their glorie which hindred them to prayse that, which they disprayed in him. 16 Hee sheweth what he requirerh on their part, and what they ought to looke for of him at his returne.

Let a man looke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that every man be found faithful.

3 As touching me, I passe very litle to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.

4 For I knowe nothing by my selfe, yet am I not thereby iustificed: but hee that iudgeth me, is the Lord.

5 Therefore I iudge nothing before the time, until the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall every man have prayse of God.

6 Nowe these things brethren, I have figuratively applied unto mine owne selfe and Apollos for your sakes, that ye might learne by vs, that no man presume above that which is written, that one shall not against another for any mans fault.

7 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why reioycest thou, as though thou haddest not received it?

e By our example. f To wit, from other men & preferreth thee.

8 Nowe

Both his labour and reward.

h He reprooveth them not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicitee of Gods worde, preach philosophical speculations.

i As touching his life, if he hold fast the foundation.

Chap. 6. 19.

2. cor. 6. 16.

Iob 5. 13.

k When they themselves are entangled in the same snares, which they layde for others.

Psal. 94. 11.

l But in God who worketh by

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more unto them than is meete.

Math. 7. 1, 2.

g Greek, mas day.

h Whether I have great gifts or litle, few or many.

c For as I do not knowe whereby I should take any occasion of glorie: so I am certain that before God another manner of iustice is required.

d Concerning mine office.

Math. 7. 1.

rem. 2. 1.

8 Nowe ye are full : nowe yee are made rich : yee reigne as Kings without vs, and would to God yee did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs : the last Apostles, as men appointed to death : for wee are made a galling stocke unto the world, and to the Angels, and to men.

10 We are ^bfooles for Christes sake, and yee are wise in Christ : wee are weake, and yee strong : yee are honourable, and wee are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certain dwelling place,

12 ^aAnd labour, working with our owne hands : we are reviled, and yet we blesse : we are persecuted, and suffer it.

13 ^aWe are euil spoken of, and we pray : we are made as the filth of the worlde, the off-scenting of all things, unto this tyme.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though yee haue tenne thousand instructors in Christ, yet haue ye not many fathers : for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lorde, which shall put you in remembrance of my wayes in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, ^aif the Lorde will, and will knowe, not the speech of them which are puffed vp, but the power.

20 For the ^akingdome of God is not in word, but in ^apower.

21 What will ye : shall I come vnto you with a rodde, or in loue, and in the spiritte of meekenesse?

CHAP. V.

^a Hereprooveth sharply their negligence in punishing him that had committed incest, ^b Warning them to excommunicate him, ^cTo embrace puritie, ^d And flee wickednes.

^a It is heard certainly, that there is fornication among you, and such fornication as is not once named among the Gentiles, ^a that one shoulde haue his fathers wife.

2 And ye are puffed by and haue not rather sorrowed, that he which hath done this dedde, might be put from among you.

3 ^aFor I verely as absent in body, but present in spiritte, haue determined already, as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spiritte, ^a in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

becommeth the which procure ^a Lordes busines & not their owne,

5 ^a Be deliuered vnto Satan, for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus.

6 Your reioycing is not a good : ^a knowe ye not that a litle leauen leauneth the whole lump?

7 Purge out therefore the olde leauen, that ye may bee a newe lump, ^a as ye are unleavened : for Christ our pastour is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malicounnes and wickednes : but with the unleavened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, ^a that ye shoulde not company together with fornicatours,

10 And not altogether with the fornicatours of this worlde, or with the covetous, or with extortioners, or with idolaters : for then yee must goe out of the worlde.

11 But nowe I haue written vnto you, that yee company not together : if any that is called a brother, be a fornicatour, or coneturous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also, which are without? doe yee not iudge them that are within?

13 But God iudgeth them that are without. But away therefore from among your selues that wicked man.

were conuersant in the Church, whome they ought by discipline to haue corrected: for as touching strangers they ought by all means godly to winne them to Christ. ^k Who to please both parts would be present at idole service, & yet professe the Gospel. ^l Vnto whom the ecclesiasticall discipline doeth not stretch. ^m Which are subiect to Gods worde, and to the discipline of the Church.

CHAP. VI.

^a Herebuketh them for going to lawe together before the heathen. ^b Christians ought rather to suffer. ^c Hee reprooveth the abusing of Christians libertie, ^d And sheweth that we ought to serue God purely, both in body and in soule.

^a Are any of you, hauing busines against another, be iudged vnder the ^a vniust, and not vnder the Saints?

2 ^a Doe ye not knowe, that the Saints shall iudge the worlde? If the worlde then shall be iudged by you, are ye unworthie to iudge the smallest matters?

3 Knowe ye not that we shall iudge the Angels? howe much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, let by them which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betwene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the iudels.

7 Now therefore there is utterly a fault

esteemed your iudge : for it is most easie to iudge betwene brethren, ^a for impotencie of minds.

1. Tim. 1. 20. e Which is, to bee as an heathen man and publicane.

f For being wounded with shame and sorrowe, his flesh or olde man shall die: and the Spirite or new man shall remaine alive and enioy the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4. 18. 1. Pet. 4. 6.

g Seeing you suffer such monstrous vices among you. Gal. 5. 9.

h As euery man particularly is pure, so whole Church in general may be pure. Math. 18. 17.

i But he meant of those that

For iudges & magistrates, which are infidels.

He calleth the vniust, whoseuer are not sanctified in Christ, Wisd. 3. 8.

b Who are now apostates, and desiles, Matth. 25. 41.

c That is, make them iudges.

d If ye so burne with desire to pleade, keepe a court among your selues, and make the least

g To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abjecting himselfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie.
Acts 20. 34.
1. thess. 2. 9.
2. thess. 3. 8.
Matt. 5. 44.
luke 23. 34.
Acts 7. 60.
For use gentle wordes.
For pedagogues, and schoolmasters.

i For as much as they had so often forgotten.
Acts 18. 21. and 19. 31.
1 Sam. 4. 15.
k That is, what soeuer gifts we haue receiued of God, to this ende that hee may reigne among vs.
1 Of the holy Ghost,

a Who would thinke that you would suffer that mischiefe unpunished, which the most barbarous nations abhorre to speake of?
Leuit. 18. 8.
Col. 2. 5.
b Having nowe receiued the Gospel.
c My will and consent.
d With inuocation of Gods name, as becommeth the which procure

Mar. 5.39.

luke 6.29.

rom. 12. 19.

1. The. 4. 6.

e He doeth not reprove the godly, which with a good conscience vieth the magistrate to defend his right, but condemneth hatred, grudges & desires of reuengeance.

Ephes. 3. 5.

1. tim. 1. 9. 10.

Ephes. 3. 12.

titus 3. 3.

1. pet. 4. 3.

Chap. 10. 3. 3.

eccles. 37. 27.

f Here he speaketh of things in different of their nature, and first as touching carnall libertie.

g For we are subiect to those things which we cannot want.

h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleaneesse.

i God will be Lord both of the soule and body.

Rom. 6. 5.

k Whereby he signifyeth, that both we shall see the glorie of the reuerberation of the iust, and also that dignitie and priuiledge whereby we bee made the members of Christ.

Gen. 2. 24. mar. 19. 5. mar. 10. 8. ephes. 5. 31. 1 That is, hee more polluteth his owne body, then hee that committeth any other sinne.

Chap. 3. 16. 2. cor. 6. 16. Chap. 7. 23. 1. Pet. 1. 15. 19.

1. The Apostle answereth to certaine questions,

which the Corinthians desired to knowe,

2 As of single life,

3 Of the dutie of marriage,

11 Of disorders and dissension in marriage,

13 Of marriage betwene the faithfull and vnfaithfull,

18 Of vncircumcising the circumcised,

21 Of seruitude,

25 Of virginity,

39 And second marriage.

N

owe concerning the things whereof

a Or, expedient: because marriage, thorow mans corruption, and not by Gods institution, bringeth cares and troubles.

b Speaking to all men in generall.

among you, because yee goe to Latue one with another: * why rather suffer yee not wronging: why rather suffer yee not harme?

8 * Nay, ye your selues: Doe wrong, and Doe harme, and that to your brethren.

9 Knowe yee not that the vnrightheous shal not inherite the kingdome of God? Be not deceived: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,

10 For theennes, nor couetous, nor drunkenes, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.

12 ¶ * All things are lawfull vnto me; but all things are not profitable. I may do all things, but I will not be brought vnder the power of any thing.

13 Meates are ordered for the bellie, and the bellie for the meates: but God shal destroy both it, and them. Nowe the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also rayed vp by the Lord, and * shal raye vs up by his power.

15 Knowe yee not that your bodies are the members of Christ: shal I then take the members of Christ, and make them the members of an harlot: God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one bodie: * for two, saith he, shalbe one flesh.

17 But he that is toynd vnto the Lord, is one spirite.

18 Is see fornication: euerie sinne that a man doeth, is without the body: but hee that committeth fornication, sinneeth against his owne body.

19 I knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome yee haue of God: and yee are not your owne.

20 * For ye are bought for a price: there fore glorifie God in your body, and in your spirite: where they are Gods.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the dutie of marriage, 11 Of disorders and dissension in marriage, 13 Of marriage betwene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginity, 39 And second marriage.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the dutie of marriage, 11 Of disorders and dissension in marriage, 13 Of marriage betwene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginity, 39 And second marriage.

N

owe concerning the things whereof

a Or, expedient: because marriage, thorow mans corruption, and not by Gods institution, bringeth cares and troubles. b Speaking to all men in generall.

* Let the husband giue vnto the wife due beneuolence, & likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, and not by commandement.

7 For I would that all men were euen as I my selfe am: but euerie man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarrid, and vnto the widowes, it is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

10 And vnto the married I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmarrid, or be reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleueth not, if he be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him.

14 For the vbeleuening husband is sanctified by the wife, and the vbeleuening wife is sanctified by the husband, els were your children vncleane: but now are they holy.

15 But if the vbeleuening depart, let him depart: a brother or a sister is not in subjection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband: O what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordayne I in all Churches.

18 Is any man called being circumcised: let him not gather his vncircumcision: is any called vncircumcised: let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 Let euery man abide in the same vocation.

1 When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause. m The lawfull vocation in outward things must not lightly be neglected. n Which is when the Surgeon by are draweth out the skinned to couer the part circumcised, Cellus lib. 7. Cap. 25. Epiphanius. lib. de ponderibus & mensuris. 1. Mac. 1. 16. o It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

1. Peter 3. 7.

c Which containeth all duties pertaining to marriage.

d He sheweth that he commandeth not precisely al men to marry, but that God hath granted this remedie vnto them which cannot liue chaste.

e With the sinne of concupiscence, that is, when mans will so giueneth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.

Mar. 5. 32.

and 19. 9.

mar. 10. 11.

luke 16. 18.

f For hatred, dissension, anger, &c.

g Saue for whomdome, as Matt. 5. 32.

h In as much as there was nothing expresse spoken herof in the Law, or Prophets: or els he spake this moued by the spirit of God.

as he testifieth in the 25. verse.

i Meaning, that the faith of the beleuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise,

Acts 2. 39.

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.

m The lawfull vocation in outward things must not lightly be neglected.

n Which is when the Surgeon by are draweth out the skinned to couer the part circumcised, Cellus lib. 7. Cap. 25. Epiphanius. lib. de ponderibus & mensuris. 1. Mac. 1. 16. o It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

o It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

p It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

q It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

r It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

s It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

t It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

u It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

v It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

w It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

x It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

y It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

z It is all one whether thou be lewe or Gentile. Ephes. 4. 1. 1. tim. 6. 10.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce, that thou art deliuered by Christ, from the miserable slavery of sinne & death.

q Being seruant by condition, is made partaker of Christ.

Chap. 6. 20.

1. pet. 1. 19.

|| Or, dearely.

r Sincerely as in the presence of God.

|| Or, the state of virginitie.

f He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

|| Or, beleeued.

t To the single.

u In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doeth not preferre singleness as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could liue without wiues.

|| Or, it remaineth that.

a Which be in aduerfitie.

b Which be in prosperitie.

c In this worlde there is nothing but mere vanitie.

d Which onely appertaine to this present life.

¶ And he is deuised, meaning into diuers cares. e She may attaine vnto it sooner then the other, because shee is without cares. f Seeing S. Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that shee should be married to auoyde fornication. h Meaning, he that is fully perswaded that he hath no neede,

cation wherein he was called.

21 Art thou called being a seruant? feare not for it: but if yet thou mayest be free, vse it rather.

22 For if he that is called in the Lord being a seruant, is the Lordes free man: likewise also hee that is called being free, is Christs seruant.

23 ¶ We are boughte with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Nowe concerning virgins, I haue no commaundement of the Lord; but I giue mine aduice, as one that hath obeyed mercy of the Lord to be faithfull.

26 I suppose then this to bee good for the present necessity: I meane, that it is good for a man to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wiue.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, she sinneth not: neuerthelesse, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, I hereafter that both they which haue wiues, bee as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they used it not: for the facion of this worlde goeth away.

32 And I woulde haue you without care. The vnmarrried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betweene a virgin and a wife: the vnmarrried woman careth for the things of the Lord, that shee may be holy, both in body and in spirite: but shee that is married, careth for the things of the worlde, how hee may please her husband.

35 And this I speake for your owne commoditie, not to cangle you in a snare, but that yee followe that, which is honest, and that yee may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is becomingly for his virgin, if shee passe the flower of her age, and neede so require, let him doe what he will, hee sinneth not: let them be married.

37 Neuerthelesse, he that standeth firme in his heart, that hee hath no neede, but

hath power ouer his owne will, and hath decreed in his heart, that hee will keepe his virgin, he doeth well.

38 So then he that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth better.

39 The wife is bounde by the Law, as long as her husband liueth: but if her husband be dead, she is at libertie to marry with whom she will, onely in the Lord.

40 But shee is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the spirite of God.

commodious for his children in preferring them to matrimonic. Rom. 7. 2. 1. Thess. 4. 8.

CHAP. viii.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices.

9 And sheweth how men ought to behaue them toward such as be weake.

As touching things sacrificed vnto idoles, wee knowe that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, wee knowe that an idole is nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many lordes)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Iesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some haue conscience of the idole, untill this houre, eare as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be emboldened to eate those things which are sacrificed to idoles?

11 And though thy knowledge shall the more weake brother perishe, for whome Christ died,

12 Nowe when yee sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 Wherefore if meate offendeth my brother, I wil eat no flesh while the worlde standeth, that I may not offend my brother.

Rom. 14. 15. g Which careth against his conscience, or in doubt. Rom. 14. 21.

i For the fathers will dependeth on his childrens in this poyntin so much as he is bound to haue respect to their infirmities, neither can he iustly reprove of them singleness, if they haue not that gift of God to liue. k And more from cares. l Of

a Of the libertie that God hath giuen vs touching outward things.

|| Or, saughe.

b This hee speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lordes and Seignours.

Iohn 13. 13.

chap. 12. 3.

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spirituall things, Rom. 14. 17.

|| Or, libertie in things indifferents.

¶ Greeke, builded vp.

f By thine example without any ground of doctrine.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

a I need no further declaration, but I wroght among you.
b And call into doubt mine office.
c On the church charges.
d The Apostles led their wives about with them.
e A faithful and christian wife.
|| Or, cousins.

f Whether they might not as lawfully live without laboring for their living with their owne hands, as other apostles.

Deut. 25.4.

1. tim. 5. 18.

g Had God respect properly to the oxen themselves when hee made this law, and not rather vnto men?

Rom. 15. 27.

h To lue on other mens charges?

|| Or, take in worth.

Deut. 18. 1.

i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the lawe.

k For now we haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing hee is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doth not his duty. m That I be not chargeable to them vnto whom I preach, seeing that they thinke that I preach for gaires,

A I not an Apostle? am I not free? haue I not reene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the scale of mine Apostleship in the Lord.

3 My defence to them that examine me, is this,

4 Haue wee not power to eate, and to drinke?

5 We haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 We Iouely and Barnabas, haue not we power not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vinegarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Lawe the same also?

9 For it is written in the Lawe of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Either saith hee it not altogether for our sakes? for our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that sowereth in hope, should be partaker of his hope.

11 If we haue sowed vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this power, are not wee rather? neuertheless, we haue not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should lue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be to done vnto mee: for it were better for mee to die, then that any man should make my reioycing bayne.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layde vpon mee, and woe is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men,

yet haue I made my selfe seruaunt vnto all men, that I might winne the moe.

20 And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as though I were without Lawe (when I am not without Lawe as pertaining to God, but am in the Law through Christ) that I may winne them that are without Lawe.

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might bee partaker thereof with you.

24 Knowe ye not, that they which run in a race, runne all, yet one receiveth the prize: so runne, that ye may obtaine.

25 And euery man that pouerth masteries, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore to runne, not as vncertainely: to fight I, not as one that beatech the aire.

27 But I beate downe my body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be reproboued.

CHAP. X.

He feareth the with the example of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Meourer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the cloude, and all passed through the sea,

2 And were all baptised vnto Moses, in the cloude, and in the sea,

3 And did all eate the same bread spirituall meate,

4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ)

5 But with many of them God was not pleased: for they were ouerthrowen in the wilderness.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, The people fate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day thre & twentie thousand.

one. Exod. 17. 6. num. 20. 10, 11. d That is, signified Christ as all Sacraments do. Num. 26. 65. Num. 11. 4. and 26. 64. psal. 106. 14. Exod. 32. 6. e Because heereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. Num. 25. 9. f Moses reade foure and twentie thousand, which declareth an infinite number.

Actes 16. 3 galas. 2. 3. n As touching the ceremonies, in things indifferent, as eating of meates, obseruation of feastes and dayes, & such like, he fashioned himselfe to men in such sort as hee might best gaine them to Christ. p That is, keepeth a strait diet, and refraineth from such things as might discomper his body. q Or, olde man, which rebelleth against the spirit. r Left he should be reprooued of men when they should see him do contrary, or condemne that thing which he taught others to doe.

Exod. 13. 21. num. 9. 18. Exod. 14. 16. 22. a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses. Exod. 16. 15. b That is, Manna which was the outward signe or Sacrament of the Spirituall grace. c They ate the same meate that we doe, because the substance of theirs and ours Sacraments is all one.

Exod. 17. 6. num. 20. 10, 11. d That is, signified Christ as all Sacraments do. Num. 26. 65. Num. 11. 4. and 26. 64. psal. 106. 14. Exod. 32. 6. e Because heereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. Num. 25. 9. f Moses reade foure and twentie thousand, which declareth an infinite number.

g Who was their leader, and was called the Angel of God. *Num. 21. 6.*
psal. 106. 14.

h *Num. 14. 37.* Meaning cyther the good or euil angel, whose ministerie God vouch to execute his iudgement to the viter destruction of the wicked.
 i How God will plague vs, if we be subiect to the like vices?

k Or, latter dayes of Christs coming.

l He that led you into this temptation, which cometh vnto you cyther in prosperitie or aduersitie, or for your sinnes past, will turne it to your comoditie, and deliuer you.

|| Or, thanksgiuing.
 m Or prepare to this holy vse with praise and thanksgiuing.

n The effectual badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the law.

q Which is to assemble in that company where idoles are called vpon.
Chap. 6. 12.
eccl. 11. 37. 27.
 r For in those dayes they were accustomed to sel certaine of the flesh of beasts sacrificed in the shambles, and turned the mony to the Priests profite.

s Or, doubt not, *psal. 34. 11.*

9 Neither let vs tempt e Christ, as some of you also tempted him, & were destroyed of serpents.

10 Neither murmur yee, as some of them * also murmured, and were destroyed of the Lord destroyer.

11 Now all these things came vnto them for enamples, and were written to admonish vs, vpon whome the * endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede least he fall.

13 There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euery giue the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee frō idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of blessing which wee * bleste, is it not the communion of y blood of Christ? The bread which we breake, is it not the * communion of the body of Christ?

17 For we that are many, are one bread, and one body, because wee all are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which rate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these thinges which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I woulde not that yee should haue fellowship with the deuils.

21 We cannot drinke the cup of the Lord, and the cuppe of the deuils. We can not be partakers of the Lordes table and of the table of deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 * All thinges are lawfull for me, but all thinges are not expedient: all thinges are lawfull for me, but all thinges edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoeuer is sold in the shambles, eate yee, and aske no question for conscience sake.

26 * For the earth is the Lordes, and all that therein is.

27 If any of them which beleue not, call you to a feast: and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shedded it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine,

but of that other: for why shoulde my conscience be condemned of an other mans conscience?

30 For * if I through Gods benefite be partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 * Whether therefore ye eate or drinke, of whatsoeuer yee doe, doe all to the glory of God: I may eate any kinde of meate,

32 Giue none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please * all men y in all thinges, not seeking mine owne profite, but the profite of many, that they might be saved.

CHAP. XI.

Hee rebuketh the abuses which were crept into their church, 4 As touching prayer, prophesying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

B E ye the followers of me, euen as I am 2. *Thess. 3. 9.*
 Of Christ.

2 Nowe, brethren, I commend you, *|| Or, in all thinges that yee remember || all my thinges, and remember me.*
 keepe the ordinances, as I deliuered them *Ephes. 5. 23.* to you.

3 But I will that ye knowe, that Christ is the * head of euery man: and the maner, & preaching: is the womans head: and God is Christs for although one speake, yet the action is comon, so that the whole Church may be

4 Euery man * praying, or prophesying, hauing any thing on his head, dishonoureth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is eue one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shome: and if it be shame for a woman to be shorne or shauen, let her

7 For a man ought not to couer his head: forasmuch as he is the * image and glory of God: but the woman is the * glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue Gods glory in power on her head, because of the Angels, whose his maie-

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the * Lord.

12 For as the woman is of the man, so is the man also by the woman: but all thinges are of God.

13 Iudge in your selues, Is it comely man that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is in signe of subiection.

g To whome they also shew their dissolution, & not only to Christ.

h Who is author and maintainer of their mutuall coniunction.

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare.

a praye

1 For God hath
given to woman
longer haire then
vnto man, to the
ende she should
truste it vp about
her head, where-
by shee declareth
that she must co-
uer her head.

m Not that all
were so, but the
most part.

n Gods Church
is not onely sub-
iect to disension
as touching or-
ders and maners,
but also to heres-
ies as touching
doctrine.

o Who ought
onely to beare
authoritie in
the Church.
Marth. 26. 26.
mar. 14. 22.
Iuke 22. 19.

p Signifying the
maner of his
death, when his
body should, as it
were, be torne
and broken with
most grieuous
torments (albeit
not as the thighes
of the theues
were) the which
thing the brea-
king of the bread,
as a figure, doth
most liuely re-
present.

q By peruer-
ting the true and pure
vie of the same.

2. Cor. 1. 3. 5.

r But as though
these holy my-
steries of the
Lords body and
blood were com-
mon meates, so
without reue-
rence he cometh
vnto them.

s Or, die. Let
them looke to
themselves, which
eyther adde or
take away from
the Lordes in-
stitution,

a praise vnto her: for her haire is¹ giuen her
for a couering.

16 But if any man lust to bee contenti-
ous, wee haue no such custome, neither the
Churches of God.

17 **C** Now in this that I declare, I
praye you not, that yee come together, not
with profite, but with hurt.

18 For first of all, when ye come together
in the Church, I heare that there are dissen-
sions among you: and I helene it to bee
true in some part.

19 For there must be² heresies euen a-
mong you, that they which are approued
among you, might be knowne.

20 When ye come together therefore in-
to one place, this is not to eate the Lordes
supper.

21 For euery man when they shoulde
eate, takeh his owne supper afoze, and one
is hungrie, and another is drunken.

22 Haue yee not houses to eate and to
drinke in: despitte ye the Church of God, and
shame them that haue not? what shall I say
to you? Shall I praise you in this? I praye
you not.

23 For I haue receiued of the³ Lord
that which I also haue deliuered vnto you,
to wit, that the Lord Iesus in the night that
he was betraied,ooke bread:

24 * And when hee had giuen thanks, he
broke it, and sayde, Take, eate: this is my
body, which is⁴ broken for you: this doe ye
in remembrance of me.

25 After the same maner also heooke the
cuppe, when hee had supped, sayng, This
cuppe is the newe Testament in my blood:
this doe as oft as yee drinke it, in remem-
brance of me.

26 For as often as yee shall eate this
bread, and drinke this cuppe, yee shewe the
Lordes death till he come.

27 **W**herfore, whosoever shall eate this
bread, and drinke the cup of the Lord⁵ vn-
worthily, shall be guilty of the body and blood
of the Lord.

28 * Let a man therefore examine him-
selfe, and so let him eate of this bread, and
drinke of this cup.

29 For hee that eateth and drinketh vn-
worthily, eateth and drinketh his owne
damnation, because hee discerneth not the
Lordes body.

30 For this cause many are weake, and
sicke among you, and many⁶ sleepe.

31 For if we would iudge our selues, we
should not be iudged.

32 But when we are iudged, we are cha-
stened of the Lord, because we should not be
condemned with the world.

33 **W**herfore, my brethren, when ye come
together to eate, tarte one for another.

34 And if any man bee hungrie, let him
eate at home, that ye come not together vn-
to condemnation. Other things will I let
in order when I come.

CHAP. XII.

1 The diuersitie of the giftes of the holy Ghost
ought to be used to the edifying of Christes Church,

2 As the members of mans body serue to the vse
of one another.

Now concerning spiritual gifts, brethren,
I would not haue you¹ ignorant.

2 We knowe that ye were Gentiles, and
were caried away vnto the² diuinae idoles,
as ye were led.

3 **W**herfore, I declare vnto you, that
no man³ speaking by the⁴ Spirit of God,
calletth Iesus⁵ execrable: alio no man can
say that Iesus is the Lord, but by the holy
Ghost.

4 **N**ow there are diuersities of gifts, but
the same Spirit.

5 And there are diuersities of admini-
strations, but the same Lord.

6 And there are diuersities of operati-
ons, but God is the same, which worketh
all in all.

7 But the manifestation of the Spirit is
giuen to euery man, to⁶ profit withall.

8 For to one is giuen by the Spirit the
word of wisdom: and to another the word
of knowledge, by the same Spirit:

9 And to another is giuen a faith, by the
same Spirit: and to another the giftes of
healing, by the same Spirit:

10 And to another⁷ the operations of
great workes: and to another, prophetic:
and to another, the discerning of spirits:
and to another, diuersities of tongues:
and to another, the interpretation of
tongues.

11 * And all these things worketh euen
the selfe same Spirit, distributing to euery
man severally as he will.

12 For as the body is one, and hath ma-
ny members, and all the members of the
body, which is one, though they be many, yet
are but one body: euen so is Christ.

13 For by one Spirit are wee all bapti-
zed into⁸ one body, whether we be Iewes
or Grecians, whether we be bond, or free,
and haue bene all made to drinke into one
Spirit.

14 For the body also is not one member,
but many.

15 If the foote would say, Because I am
not the hand, I am not of the body, is it
therefore not of the body?

16 And if the eare would say, Because I
am not the eye, I am not of the body, is it
therefore not of the body?

17 If the whole body were an eye, where
were the hearing? If the whole were hea-
ring, where were the smelling?

18 But now hath God disposed the mem-
bers euery one of them in the body at his
owne pleasure.

19 For if they were al one member, where
were the body?

20 But now we are there many members,
yet but⁹ one body.

21 And the eye cannot say vnto the hand,
I haue no neede of thee: nor the head agaue
to the feete, I haue no neede of you.

22 **W**ea, much rather those members of
the body, which seeme to bee¹⁰ more feeble,
supper we are incorporate into Christs body to be gouerned by the
same Spirit. m And therefore whatsoeuer the diuersitie is, yet the
profite ought to bee common, and serue to the edification of the
Church. n Whose vse seemeth to be more vile.

a The Corinthi-
ans hauing no-
table gifts, seem-
ed to haue
forgotten, of
whom, and for
what end they
had receiued
them.

b Which could
not heare your
prayers.

c By Satans sug-
gestion.

Markes 9. 39.

d As no man that
hath the spirit of
God, can blas-
pheme Christi,
and worshipspe
idoles: so none
can acknowledge
Christ for Lord
and God without
the same spirit.

John 13. 13.
chap. 8. 6.
phil. 2. 11.

e To wit, the
Church, which is
the whole body.

f That is, the vn-
derstanding of
the Scriptures.

g To doe onely
miracles by

h To worke by
miracles against
Satan and hypo-
crites, as was
done against
Ananias, Ely-
mas, &c.

i Meaning the
declaration of
Gods mysteries.

k To trie both
the doctrine and
the persons.

Rom. 12. 3.

ephe. 4. 7.

l That we might
be one body with
Christ, and the
whole Church
one Christ: of
the which con-
iunction, bap-
tisme and the
Lords Supper
are effectually
signes: for by
baptisme we
are regenerate
into one spirit,
and by the Lords

are necessarie.

23 And upon those members of the body, which wee thinke most vn honest, put wee more honestie on: and our vncomely parts haue more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 Lest there shoulde bee any diuision in the body: but that the members shoulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Nowe wee are the body of Christ, and members

28 And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? doe all speake with tongues? doe all interpret?

31 But I desire you the best giftes, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office, and prayse thereof.

I though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I had the gift of prophetic, and knew all secrets, and all knowledge, yea, if I had a all faith, so that I could remoue mountains, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuiceth not: loue doeth not boast it selfe: it is not puffed vp:

5 It is diuyneth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyeth not in iniquitie, but reioyeth in the truth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, though that prophesyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For wee know in part, and we

phetic in part.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For nowe wee see through a glasse darkely: but then shall wee see face to face, nowe I knowe in part: but then shall I knowe euen as I am known.

13 And now abideth faith, hope, and loue, euen these three: but the chiefest of these is loue.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spiritual giftes, 2 But chiefly prophesying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be observed in the Church.

Now after loue, I conser spiritual giftes, and rather that ye may prophetic.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 Wee that speaketh strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I woulde that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophesieth, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Whereouer, things without life which giue a sounde, whether it bee a pipe or an harpe, except they make a distinction in the soundes, howe shall it bee known what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, howe shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye vnderstand that haue signification, how shall it be vnderstoode what is spoken: for ye shall speake in the ayre.

10 There are so many kindes of voyces (as it cometh to passe) in the world, and none of them is diuine.

11 Except I knowe then the power of the voyce, I shall be vnto him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 Euen so, forasmuch as ye conser spiritual giftes, seeke that ye may excell vnto the edifying of the Church.

13 Therefore, let him that speaketh a strange tongue, pray, that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine understanding is without fruit.

g The mysteries of God.

h Or, taught of God.

i Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the words of God to the edification of the Church.

b Vnderstandeth him.

c By the spiritual gift, which hee hath receiued.

d For he profiteth none saue himselfe.

e The prophetic expoundeth that which God hath reueiled: and the doctrine teacheth that which hee hath giuen vs to vnderstand.

f Your words shall be lost: for ye shall neither glorifie God thereby, nor profit man.

g Or, as the thing requires.

h That is, they may be able to be vnderstood.

i He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to the greatest praise of eloquence.

j And doth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

o Wee are more careful to couer them.

p Every one in his office for the preservation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

r Or, every one for his part.

s As deacons.

t Or, do you then desire the best giftes.

u If the Angels had tongues, and I had the vse thereof, and did not bestow them to profite my neighbour, it were nothing but vaine babbling.

v Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7.

w 22. and also for that faith (called historical) which beleeueth the mightie power of Christ, but cannot apprehend Gods mercie through him: and this demils haue, James 2. 19.

x And therefore is separated from charitie, but the faith that iustifieth in effect cannot, as 1. Iohn 2. 9.

y Mat. 17. 20. Luke 17. 6.

z Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanitie.

a Which may bee without offence of Gods word.

b Which it selfe shall be perfected in the world to come, and not abolished: but the manner of knowing and teaching shall cease, when we shall be before Gods presence, where we shall neither neede scholes nor teachers.

c That is, imperfectly.

d Or, teach.

1 Or, giue thanks by singing.
m One onely made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all sayde, Amen, signifying that they beleued assuredly that God would graunt their requests.
n That is, most fewe.
Mar. 18. 3.
Jsa. 28. 11.
deut. 28. 46.
ser. 5. 15.
e. 4. 3. 6.
o He threatneth them most sharply, that God will punish the contempt of his worde, and their counterfait ignorance, for as much as to speake with vnknown tongues is a signe of Gods curse towards the wicked.
p Of Gods curse when they are not vnderstood.
q By hearing his secret faults ripe vp, and his finnes reprobued by Gods word, he is compelled by his owne conscience to prayse God.
r Which expounding the worde of God.
s Paul heareth as yet with their weaknes, because also these were the giftes of God: but yet he sheweth that they shoulde not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation. t Or, learning, which Gods spirit moueth them to utter,

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.
16 Els, when thou blestest with the spirit, howe shall hee that occupieth the roome of the vblearned, say Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?
17 For thou verely giuest thanks well, but the other is not edified.
18 I thanke my God, I speake languages more then ye all.
19 Yet had I rather in the Church to speake five wordes with mine vnderstanding, than I might also instruct others, then tenne thousand wordes in a strange tongue.
20 Brethren, be not children in vnderstanding, but as concerning malicoulnesse be children, but in vnderstanding be of a ripe age.
21 In the Law it is written, * By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, sayeth the Lorde.
22 Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying serueth not for them that beleue not, but for them which beleue.
23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vblearned, or they which beleue not, will they not say, that ye are out of your wittes?
24 But if all prophesie, and there come in one that beleueth not, or one vblearned, he is rebuked of all men, and is iudged of all.
25 And so are the secretes of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you in dedde.
26 What is to be done then, brethren? When ye come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.
27 If any man speake a strange tongue, let it be by two, or at the most, by thre, and that by course, and let one interpret.
28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to him selfe, and to God.
29 Let the Prophets speake, two, or thre, and let the other iudge.
30 And if any thing be reuociled to another that sitteth by, let the first holde his peace.
31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.
32 And the spirits of the Prophets are

* Subject to the Prophets.
33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.
34 * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subject, as also the Church of Christ.
35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.
36 Came the worde of God out from you: either came it vnto you ouely?
37 If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lorde.
38 * And if any man be ignorant, let him be ignorant.
39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.
40 Let all things be done honestly and by order.
abuse afore, yet he referred it to this place to be reprobued, because there he brought it for another purpose. Gene. 3. 16. y Are yee the first or the last Christians, that yee neither submit your selues to the Churches, of whome ye haue receiued the Gospel: nor haue respect to the others, to whome the Gospel doeth likewise appertaine? z To haue vnderstanding of spiritual things, a If any man haue iudgement, let him acknowledge that I speake of the spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite the that are learned.
CHAP. XV.
He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise, 52 And the manner how.
M Brethren, I declare vnto you Gal. 1. 11. the Gospel, which I preached vnto you, which ye haue also receiued, and where in ye continue.
2 And wherby ye are saued, if yee keepe in memorie, after what manner I preached it vnto you, * except yee haue beleueed in vaine.
3 For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our finnes, according to the Scriptures.
4 And that he was buried, and that hee arose the third day, according to the Scriptures.
5 * And that hee was seene of Cephas, then of the twelve.
6 After that, hee was seene of mo then fiftie hundred brethren at once: whereof many remaine vnto this present, and some also are asleepe.
7 After that hee was seene of James: then of all the Apostles.
8 * And last of all hee was seene also of me, as of one borne out of due time.
9 For I am * the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.
10 * But by the grace of God, I am that the instrument and minister, and giueh the whole glory to God.
T t. iii. I am

e Christ's death is not effectual, except hee rise from death.
f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification & remission of sinnes depend on Christs death: so our quickning and restoring to life stand in his resurrection.
h You are not forgiven nor sanctified.

i For, *only for this lifes sake.*

Col. 1. 18. *rem. 1. 5*

i As by the offering of the first fruite the whole fruit is sanctified, so by Christ which is the first that is rayed, all have assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithfull.

1. Thes. 4. 15.

m Christ as he is man and head of the Church, is sayd to be subiect to God: but in respect of the worlde, is king of heaven and earth. This kingdom standeth in governing the faithfull, and overcoming the adversaries, even death the chiefest: which done, Christ

being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdom, and be subiect to God, with whome and the holy Ghost in Godhead he is equal. *Psalm 110. 1. after 2. 34, 35. heb. 1. 13. & 10. 13. Psalm 8. 6. heb. 2. 8. n* We shall be perfectly fulfilled with his glory and felicitie. o That is, as dead, and because they were but newly come to Christ, would be baptized before they died. p Except these things bee true of Christs kingdom and his subiection, what shall become of them whome the Church dayly baptizeth, for to destroy death in them, which is the end of Baptisme, and so they to rise againe?

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleued.

12 ¶ Now if it be preached, that Christ is risen from y^e dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for wee haue testified of God, that hee hath rayed vp Christ: whome hee hath not rayed vp, if so be the dead be not rayed.

16 For if the dead be not rayed, then is Christ not rayed.

17 And if Christ be not rayed, your faith is vaine: ye are yet in your sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life honestly wee haue hope in Christ, we are of all men the most miserable.

20 But now he is Christ risen from the dead, and made the first frutes of them that slepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made aliu.

23 But euen man in his owne order: the first frutes is Christ, afterwarth, they that are of Christ, at his coming shall rise againe.

24 Then shall be the ende, when he hath deliuered vp the kingdom to God, euen the Father, when hee hath put downe all rule, and all authoritie and power.

25 For hee must raigne till he hath put all his enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 ¶ For hee hath put downe all things vnder his feete. (And when he sayth that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 ¶ Els, what shall they doe which are baptized? for dead: if the dead rise not at

all, why are they then baptized for dead?

30 Why are we also in icopardie euerie houre?

31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought with beasts at Ephesus after the manner of men, what advantage it mee, if the dead bee not rayed vp? let vs eate and drinke: for to morrow we shall die.

33 Be not deceived: euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, How are the dead rayed vp: and with what body come they forth?

36 ¶ Foole, that which thou sowest, is not quickened, except it die.

37 And y^e which thou sowest, thou sowest not that body y^e shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euerie seede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fildes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of y^e heauenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is rayed in incorruption.

43 It is sown in dishonour, and is rayed in glory: it is sown in weakenes, and is rayed in power.

44 It is sown a naturall body, and is rayed a spiritual body: there is a naturall body, and there is a spiritual body.

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Notwithstanding that we was not first made y^e which is spirituall: but y^e which is naturall, and afterwarth that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.

50 This I say I, brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shew you a secrete thing, We shall not all sleepe, but we shall all bee changed,

body as it is now, till it be made newe by the Spirit of Christ.
c When the Lord cometh to iudgement, some of the Saints shall be aliu, whom he will change euen as if they were dead, so that this change is in stead of death to them.

q I take to witness all my sorrows wherein

I may iustly reioyce in the Lord, that I haue sustained them among you.

r That is, hauing regard to this present life, and not to Gods glory, and to life eu

erlasting.

1sa. 22. 13.

* 2. 6.

* Menander in Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone being of one substance

differ in dignities, so in the resurrection our bodies shall haue

more excellencie qualities then they haue now.

u For what is more vile to looke vnto,

then the dead carkeless

x Not changing the substance,

but made partaker of the diuine nature,

Gene. 2. 7.

y Christ bringeth vs from heauen the Spirit of life,

z This is attributed to Christ

as concerning his diuinitie, not in respect of his humanitie,

whose flesh hath this glory by the power of God

who dwelleth in it.

a Both in substance & forme we are earthly.

b This naturall

body as it is now, till it be made newe by the Spirit of Christ.

c When the Lord cometh to iudgement, some of the Saints shall be aliu, whom he will change euen as if they were dead, so that this change is in stead of death to them.

Matth. 24. 31.

1. thes. 4. 16.

1. Jo. 2. 8.

1. thes. 7. 17.

1. thes. 13. 14.

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52 In a moment, in the twinkling of an eye at the last * trumpet : for the trumpet shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption : and this mortall must put on immortallitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall be brought to passe the saying that is written, * Death is swallowed vp into victorie.

55 * Death, where is thy sting? Death is swallowed vp into victorie.

56 The sting of death is sinne : and the strength of sinne is the lawe.

57 * But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloved brethren, be ye stedfast, immouable, abundant alwayes in the worke of the Lord, so much as ye knowe, that your labour is not in vaine in the Lord.

59 The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 Wee must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

Concerning * the gathering for the Saints, as I haue ordeined in the Churches * of Galatia, so doe ye also.

2 * Every first day of the weeke, let every one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allowe * by letters, then will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way whithersoever I goe.

7 For I will not see you now in my passage : but I trust to abide a while with

you, if the Lord permit.

8 And I will tary at Ephesus untill Pentecost.

9 For a great doore & effectuell is opened vnto me : but there are many aduersaries.

10 I Woe if Timotheus come, see that he be without feare with you : for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him : but conuey him forth in peace, that hee may come vnto mee : for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren : but his minde was not at all to come at this tyme : notwithstanding he will come when he shall haue convenient time.

13 Cease to eat and fast in the faith : quite you like men, & be strong.

14 Let all your things be done in loue.

15 Nowe, brethren, I beleeue you (ye knowe the house of Stephanas, that it is the first frutes of Achaia, and that they haue giuen themselves to minister vnto the Saints)

16 That ye be obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the conuining of Stephanas, and Fortunatus, and Achaicus : for they haue supplied the want of you.

18 For they haue comforted my spirite and yours : acknowledge therefore such men.

19 The Churches of Asia salute you : Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an holy kiss.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration, & ye excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 As ye loue bee with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from * Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

e Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches dutie to be careful for the preservation of their ministers.

e As though he were too yong to be a minister.

f That is, safe and found.

g Least Satan steale vpon you at vnwares.

h For they had euerie man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that Iooke for your absence, was greatly assuaged by their presence.

m Or, minde.

n Rom. 16. 16.

o cor. 13. 12.

p 1. per. 5. 14.

q In token of mutuall loue,

r which thing was obserued in the primitive Church when the Lords Supper was ministered.

s Or, Maranatha.

t Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGUMENT.

As nothing can be written either so perfectly, or with so great affection & zeale, which is not vnprofitable to many, and resisted by some : so the first Epistle written by Saint Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them fore passing all naturall affections : which did not onely not profite all, but hardened the hearts of many to remane in their stubbornesse, and contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoollings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherly affection, he should have bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euidēt both in that, that hee pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, hee confirmeth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, whereas hee contrariwise, sought them, and not their goods, as those ambitious persons slandered him: wherefore at his coming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that cometh to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he desired his coming contrary to his promise, he prometh his constancie, both by the sinceritie of his preaching, and also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.



And an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all y^e Saints, which are in all Achaia:

2 Grace be with you, & peace from God our Father, & from the Lord Iesus Christ.

3 * Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and y^e saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is steadfast concerning you, in as much as wee knowe that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, howe wee were pressed: but of measure passing strength, so that wee altogether doubted, euen of life.

9 Yea, wee received the sentence of death in our selues, because wee should not trust in our selues, but in God, which rarely the doeth.

10 Who deliuered vs from so great a death, and doeth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs,

a death, and doeth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs,

II * So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many thanks may be given by many persons for vs.

12 For our reioycing is this, the testimony of our conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God wee haue had our conuersation in the world, and most of all to your wards.

13 For we write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust yee shall acknowledge vnto the ende.

14 Euen as yee haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vnlighenesse: or minde I those things which I minde, according to the flesh, that with me should be a Yea, yea, & Nay, nay?

18 Yea: God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Soune of God Iesus Christ who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

21 And this God which stablisheth vs with you in Christ, and hath anointed vs,

22 Who hath also sealed vs, & hath giuen the earnest of the Spirit in our hearts,

God to witness, that he preacheth the truth. He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. They are made and perfourmed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs, Ephes. 1. 13, and 4. 30, Ephes. 1. 14

chap. 5.

a Meaning the country where of Corinthus was the chiefe cite.

Ephes. 1. 3.

1. per. 1. 3.

b Or, prayse and glory be giuen.

c Which I suffer for Christ, or which Christ suffereth in me,

Rom. 7. 5. & 8. 5.

col. 1. 24.

d For seeing him endure so much, they had neede to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his owne infinitie, that it might appeare how wonderful.

g God graces wrought in him,

h So many dangers of death.

Rom. 15. 30.

i He rendereth a reason why they ought to pray vnto God for his recovery.

k Vnto that wisdom which God gaue me from heauen.

l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust yee shall know me to be the same to the very ende.

m In that wee haue taught you the Gospel so sincerely,

n Because wee haue wonne you to Christ.

o Which shall abolish all worldly glory.

p Which is rashly to promise and not to performe.

q Nowe to as firme one thing, and then to denie it, which is a signe of incon-

stancie.

r Hee taketh

s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father.

t They are made and perfourmed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs,

u Ephes. 1. 13, and 4. 30, Ephes. 1. 14

23 Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by a faith ye stand.

In that I say I came not be- cause I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would bee favourable to the incessant adulterer, seeing he dia repent. 14 Hee also reioyceth in God for the efficacie of his doctrine, 17 Consoling thereby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrowe of his doctrine.

But I determined thus in my selfe, that I would not come againe to you in heavinesse.

2 For if I make you sorie, who is hee then that should make mee gladd, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I should take heavinesse of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should bee made sorie, but that yee might perceiue the loue which I haue, specially vnto you.

5 And if any haue caused sorow, the same hath not made mee sorie, but partly (lest I should more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgive him, and comfort him, lest the same should bee swallowed up with ouermuch heavinesse.

8 Wherefore, I pray you, that you would confirme your loue towards him.

9 For this cause also did I write, that I might knowe the pfoofe of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verely if I forgave any thing, to whom I forgave it, for you sakes forgave I it in the sight of Christ.

11 Least Satan should circumuise vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christes Gospell, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of the, & went away vnto Macedonia.

14 Nowe thanks be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For wee are vnto God the sweete sauour of Christ, in them that are saved, and

in them which perish.

16 To the one wee are the fauour of the crosse death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

17 For wee are not as many, which onely consider make merchandise of the word of God: but as of sincerity, but as of God in the sight of God we live in Christ.

thinketh it folly: and bringeth againe life to them, who in his death beholde their life. Rom. 11. 15, 16, Rom. 16. 18, chap. 4. 2. m That is, which preach for gaine, and corrupt it to serue mens affections, for through Christ, or of Christ.

CHAP. III.

Hee taketh for example the faith of the Corinthians for a probation of the truth which he preached, 6 And to exalt his Apostleship against the brags of the false Apostles, 7. 13 Hee maketh comparison betwixt the Law & the Gospell.

Do we begin to praiſe our selves againe? a Meaning him who made us as some other, Epistles of selfe, T. motheus, recommendation vnto you, or letters of recommendation from you? and Siluanus.

2 We are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are manifest, to be the epistle of Christ ministered by vs, and written, not with yoke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that wee are sufficient of our selves, to thinke any thing, as of our felices: but our sufficiency is of God.

6 Who also hath made vs able ministers of the newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moyses for the glory of his countenance (which glory is done away)

8 Howe shall not the ministration of the Spirit be more glorious?

9 For if the ministration of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 And wee are not as Moyses, which must put a vail vpon his face, that the children of Israel should not looke vnto the end

to be vnder condemnation. k Meaning, of the Gospell, whi. h declareth that Christ is made our righteousness. l In preaching the Gospell, Exod. 34. 35. m Moyses shewed the Lawe as it was covered with shadowes, so that the Lewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe the Gospel fetterth forth the glory of God cleerly, not couering our eyes, but driving the darknesse away from them.

a Which was giuen to Saran, but now doth repent, b Which made you and him sorie in my former epistle.

c After this adulterer did repent and amend, Paul did so vterly cast off all sorow, that he denieth that in manner he was any white sorie. d And so should increase his sorow which I would diminish. e The adulterer, which interceded his mother in lawe.

f That at my intercession you would declare by the publike consent of the Church that you embrace him againe as a brother: seeing he was excommunicate by the common consent.

g That is, truly, and from mine heart, euen as in the presence of Christ.

h By our rigorous punishing.

i Or, in my minde.

i From this place vnto the 6.

Chap. i. he increaseth onely of the ministers, saue he sometime intermedleth that which appertained to the whole Church, as Chap. 3. 17. and 18. verses, and not onely to the ministers. k In working mightily by vs, he maketh vs partakers of his victorie and triumph.

a Meaning him who made us as some other, Epistles of selfe, T. motheus, and Siluanus.

b Who were Gods pen. c The hardnesse of mans heart, before he regenerate, is as a stony table, Ezek. 11. 19. and 36. 26. but being regenerate by the spirit of God, it is as soft as flesh, that the grace of the Gospell may be written in it, as in newe tables, Iero. 31. 31, 32, 33.

d Whose minister Moyses was.

e Which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

g Thus hee nameth the Lawe, in comparison of the Gospell.

h After that God had spoken with him, and giuen him the lawe.

i For the Lawe declareth all men

n Christ is our
mediator, and
author of the
newe Testament,
whose doctrine
is spiritual, and
gudgeth life to
the Lawe.
John 4. 24.
o In Christ, who
is God manifeste
in the flesh,
we see God the
Father as in a
most cleare
glasse.

of that which should be abolished.

14 Therefore their mindes are hardened: for until this day remaineth the same covering vntaken away in the reading of the olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuerthelesse, when their heart shall be turned to the Lorde, the vaile shall be taken away.

17 Nowe the Lord is the Spirit, and where the spirit of the Lord is, there is liberty.

18 But wee all beholde as in a mirror the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. III.

1 He declareth his diligence and roundnesse in his office. 2 And that which his enemies took for his disadvantage, to wit, the crosse and afflictions which hee endured, hee turneth to his great advantage. 3. 11. 17 Shewing what profite commeth thereby.

Therefore, seeing that wee haue this ministration, as wee haue receiued mercie, we faint not:

2 But haue cast from vs the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospell be then hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them.

5 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkenesse, is hee which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not overcome of pouerty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which live, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 Albeit the ministers of the Gospell be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior. 1 All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerors.

12 So then death worketh in vs, and k By our death life in you.

13 And because wee haue the same Spirit of faith, according as it is written, I beleeeue, and therefore haue I spoken, wee also beleeeue, and therefore speake.

14 Knowing that hee which hath rayled vpon the Lord Iesus, shall be rayled vpon also by Iesus, and shall set vs with you.

15 For all thinges are for your sakes, that most plenteous grace by the thanksgiuing of many, may redound to the people of God.

16 Therefore we faint not, but though our outward man perish, yet the inward man is renewed dayly.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent, and an eternall weight of glory:

18 While wee looke not on the thinges which are seene, but on the thinges which are not seene: for the thinges which are seene, are temporall: but the thinges which are not seene, are eternall.

also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. || Or, be corrupted. o Groweth stronger. p Which is called in respect of the euertlasting life.

CHAP. V.

1 Paul proceedeth to declare the willie that commeth by the crosse. 4 Howe wee ought to prepare our selues vnto it, 5 By whome, 9 And for what end. 14. 19 He setteth forth the grace of Christ. 20 And the office of ministers, and all the faithfull.

For we knowe that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therefore wee sigh, desiring to be clothed in our house, which is from heauen.

3 Because that if we be clothed, we shall not be found naked.

4 For in deede wee that are in this tabernacle, sigh and are burdened, because we would not be vnclodeth, but would be clothed vpon, that mortality might be swallowed vpon of life.

5 And he that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway bold, though wee knowe that whiles wee are at home in the body, wee are absent from the Lorde.

7 For we walke by faith, and not by sight.

8 Neuerthelesse, wee are bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Therefore also wee couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 For we must all appeare before the iudgement seate of Christ, that euery man may receiue the thinges which are done in his body, according to that hee hath done, whether it be good or euill.

11 Knowing therefore the terror of the iudgement,

By our death you haue life: so that the fruit of our afflictions commeth to you. 1 The same faith by the inspiration of the holy Ghost.

Thal. 116. 10.

m In deliueing vs from these dangers, which is as it were a restoring from death to life.

n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefite of deliuerance, but

a After this body shalbe dissolved, it shalbe made inconuertible and immortal.

|| Or, if so be wee shalbe found clothed, and not naked.

Rem. 16. 15.

|| Or, wherein.

Chap. 1. 22.

b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.

|| Or, strangers in the body.

c For here onely we beleeeue in God, and see him not.

d In this body.

e Out of this body, to heauen.

f That is, either glory or shame.

g His fearefull iudgement.

a For any troubles or afflictions.
b Meaning, such shifts and pretences as become not them that haue such a great office in hand.
Chap. 2. 17.
c To wit, Satan, John 12. 31. and 24. 30. Eph. 6. 12.
d In whom God doth shew himselfe to be seene: and here Christ is called fo in respect of his office.
e As they, which preach for gaine, or els which rather seeke to bee seene & knowne, then to edifie.
Gene. 1. 3.
f Which are your seruants.
g That we haue receiued light, should communicate the same with others, & therefore Christ calleth them the light of the world, Mat. 5. 14.
h Albeit the ministers of the Gospell be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior. 1 All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerors.

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is to bring men to Christ.

i By embracing the same faith which we preach to others.

k As they, which more esteemed the outward shew of wisdom and eloquence, then true godlinesse.

l As the aduersaries said, which could not abide to heare them praised.

m Our follie serueth to Gods glorie.

n Therefore whosoever giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

o As the onely faithfull do in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme, nor commend Christ himselfe now, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praise my ministerie, I commend the power of God: when I commend our worthe faces, I praise the mightie power of God set forth by vs wormes and wretches. r Let him be regenerate, and renouance himselfe, els all the rest is nothing. 1sa. 43. 19. reuel. 21. 5. f Therefore without Christ we cannot enioy the life euerlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shall be clad with Christs iustice.

the Lorde, we persuade men, and we are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answere against them, which reioyce in the face, and not in the heart.

13 For whether wee be out of our wit, we are it to God: or whether wee be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one bee dead for all, then were all dead.

15 And he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man e after the flesh, yea though wee had known Christ after the flesh, yet now henceforth we know him no more.

17 Therefore if any man be in Christ, let him be a new creature. * All things are passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God did beleeue you through vs, we pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to be sinne for vs, which knewe no sinne, that wee should be made the righteousness of God in him.

Therefore without Christ we cannot enioy the life euerlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shall be clad with Christs iustice.

CHAP. VI.

1 An exhortation to Christian life, 11 And so beate him like affection, as hee doth them: 14 Also to keepe themselves from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

¶ We therefore as workers together beleeue you, that ye receiue not the grace of God in vaine.

2 For by faith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any

thing, that our ministerie should not be reprehended.

4 But in all things wee appoone our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindenesse, by the holy Ghost, by loue vnfeined,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknewen, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As toeping, and yet alway reioyting: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you: our heart is made large.

12 We are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Nowe for the same recompence, I speake as to my children, * Ye you also enlarged.

14 * Be not vnequally yoked with the infidels: for * what fellowship hath righteousness with unrighteousnesse: and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the living God: as God hath sayd, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 * Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I will be a Father vnto you, and ye shall be my sonnes and daughters, sayeth the Lord Almighty.

Therefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

¶ Hee exhorteth them by the promises of Gods

keeps themselves pure, 3. 7 Assuring them of his loue. 8. 13 And doeth not excuse his severity toward them, but reioycest thereat, considering what profite came thereby. 10 Of two sortes of sorowe.

¶ Seeing then wee haue these promises, Sincerely beloued, let vs cleanse our selues from all filthinesse of the flesh and spirite, and grow vnto full holinesse in the feare of God.

consciences pure toward God: God will one day smite you for your halting. b Of body and soule.

b By the infidels, if they saw no fruite come thereof. 1 Cor. 4. 1.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the snall cause.

f By the Gospel and the power of God & his owne integritie, he overthrew Satan,

and the world, as with weapons, on euery side most ready.

g Signifying his most vehement affection.

h Their judgement was so corrupted, that they were not like-wise affectioned towards him, as he wastowards them.

i Shewe like affection towards me.

k Hee seemeth to allude to that which is written, Deut. 22. 10, where the Lord commandeth that an ox and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, it is here reprooued. Eccles. 13. 18. 10 Or the dew. 1 Cor. 3. 16. 6. 19. 1 So called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. Leuit. 26. 11, 12, 1sa. 52. 11, 1sa. 31. 1.

CHAP. VII.

¶ Hee exhorteth them by the promises of Gods

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¶ Seeing then wee haue these promises, Sincerely beloued, let vs cleanse our selues from all filthinesse of the flesh and spirite, and grow vnto full holinesse in the feare of God.

a Consider this well, iue that seruie idols with your bodies, and yet thinke your

1sa. 49. 8.
a. To wit, Gods free mercie, wherein he hath powred forth his infinite loue,

c That we may
teach you.
d By greedie con-
uentionnelle.

2 Receiue vs: we haue done wrong to
no man: wee haue consumed no man: we
haue ^a defrauded no man.

3 I speake it not to your condemnation:
for I haue layde before, that ye are in our
hearts, to die and liue together.

4 I ble great boldnesse of speech toward
you: I reioyce greatly in you: I am filled
with comfort, and an exceeding ioyous in
all our tribulation.

5 For when we were come into Mace-
donia, our flesh had no rest, but wee were
troubled on every side, fightings without,
and terroues within.

6 But God, that comforteth the abiect,
comforted vs at the coming of Titus:

7 And not by his coming onely, but
also by the consolation wherewith hee was
comforted of you, when hee tolde vs your
great desire, your mourning, your seruent
minde to mee-uarde, so that I reioyced
much more.

8 For though I made you ioye with a
letter, I repent not, though I did repent:
for I perceiue that the same epistle made
you ioye, though it were but for a sea-
son.

9 I now reioyce, not that ye were so-
rie, but that ye were ioyed to repentance: for
ye loved godly, so that in nothing ye
were hurt by vs.

10 * For godly sorrow causeth repen-
tance unto saluation, not to be repented of:
but the worldly sorrow causeth death.

11 For beholde, this thing that ye haue
bene: godly ioye, what great care it hath
brought in you: yea, what ^a clearing of
your selues: yea, what indignation: yea,
what feare: yea, what great desire: yea, what
zeale: yea, what punishment: in all things
ye haue shewed your selues, that ye are
pure in this matter.

12 Therefore, though I wote vnto
you, I did it not for his cause that had done
the wrong, neither for his cause that had
the iniurie, but that our care toward you
in the sight of God might appeare vnto
you.

13 Therefore wee were comforted, be-
cause ye were comforted: but rather wee
reioyced much more for the ioy of Titus,
because his spirit was refreshed by you
all.

14 For if that I haue boasted any thing
to him of you, I haue not bene ashamed:
but as I haue spoken vnto you all things
in truth, even so our boasting vnto Titus
was true.

15 And his inward affection is more
abundant toward you, when hee remem-
bereth the obedience of you all, and howe
with feare and trembling ye receiued him.

16 I reioyce therefore that I may put
my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and
Christ, he exhorteth them to continue in relieuing
the poore Saints: commending their good beginning.

23 After hee commendeth Titus and his fellowes
vnto them.

W^e doe you also to wit, brethren, of
the Churches of Macedonia,

2 Because in great tryall of affliction
their ioye abounded, and their most extreme
pouertrie ^b abounded vnto their riche libe-
ralitie.

3 For to their power (I beare recorde)
yea, and beyonde their power, they were
willing.

4 And prayed vs with great instance
that wee would receiue the grace, and fel-
lowship ^c of the ministering which is toward
the Saints.

5 And this they did, not as we looked for:
but gaue their owne selues, first to the Lord,
and after vnto vs by the will of God,

6 That we should exhort Titus, and
hee had begunne, so hee would also accom-
plish the same grace among you also.

7 Therefore, as ye abound in euery
thing, in faith and word, and knowledge,
and in all diligence, and in your loue to-
wards vs, even so see that ye abound in this
grace also.

8 This say I not by commandement,
but because of the diligence of others: there-
fore proue I the naturallesse of your loue.

9 For ye knowe the grace of our Lord
Jesus Christ, that hee being riche for your
sakes became poore, that ye through his
pouertrie might be made riche.

10 And I shewe my minde herein: for
this is expedient for you which haue begun
not to doe onely, but also to ^d will, a peere
agee.

11 Nowe therefore performe to doe it
also, that as there was a readines to wil, euen
so ye may performe it of that which ye
haue.

12 For if there be first a willing minde,
it is accepted according to that a man hath,
and not according to that he hath not.

13 Neither is it that other men should be
saled and you grieved.

14 But upon like condition, at this time
your abundance supplieth their lacke, that
also their abundance may be for your lacke,
that there may be ^e equalitie:

15 As it is written, * Wee that gathered
much, had nothing ouer, and hee that gather-
ed little, had not the lesse.

16 And thanks be vnto God, which
hath put in the heart of Titus the same care
for you.

17 Because hee accepted the exhortati-
on, yea, hee was so careful, that of his owne
accord hee went vnto you.

18 And wee haue sent also with him the
brother, whose praye is in the Gospell
throughout all the Churches,

19 (And not so onely, but is also chosen
of the Churches to be a fellow in our iour-
ney concerning this grace that is ministered
by vs vnto the glory of the same Lord, and
declaration of your prompt minde)

20 Any thing this, that no man should
blame vs in this abundance that is mini-
stered by vs,

21 * Proudning for honest things, not
onely before the Lord, but also before men.

a This benefite
of God appeared
in two things:
first, that the
Macedonians
being in so great
afflictions were
so prompt to
helpe others:
and next, that be-
ing in great po-
uertrie, were very
liberal towards
others.

b So that a most
abundant riu-
er of riches flowed
out of their
pouertrie.

c So he calleth
their liberalitie,
either because
they were the
bestowers of
Gods graces, or
because they re-
ceiued them of
God freely, and
so they desired
Paul to see to
the distribution
thereof.

Chap. g. 17.

d Euery man
may doe good
that hath abili-
tie therunto:
but to will, and
haue a minde to
doe good, com-
meth of perfect
charitie.

e That as you
helpe others in
their neede, so
others shall re-
lieue your want.

f That both you
and others, as oc-
casion shal serue,
may relieue the
godly according
to their necessi-
ties.

Exod. 16. 18.

g And willingly
offered himsel-
f to gather your
almes.

h In preaching
the Gospell.

Some vnderstand
this to be spoken
of Luke, others,
of Barnabas.

Rom. 12. 17.

i His well doing
is approved be-
fore God and
man.

22 And wee haue sent with them our brother whom wee haue oft times prouoed to bee diligent in many things, but nowe much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellowe and helper to youtward: or of our brethren, they are messengers of the Churches, and the gloyp of Christ.

24 Wherefore shewe toward them, and before the Churches the ppoofe of your loue, and of the reioycing that wee haue of you.

CHAP. IX.

3 The cause of Titus and his companions coming to them, 6 He exhorteth to giue almes chearefully, 7 Shewing what fruite will come thereof.

As touching the ministring to the **S**aintes, it is superfluous for mee to write vnto you.

4 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Achaia was prepared a yeeere ago, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, least our reioycing ouer you shoulde bee in vaine in this behalte, that ye (as I haue sayde) be readie:

4 Least if they of Macedonia come with me, and finde you vnprepared, we (I neede not to say, you) shoulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appoynted afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessity: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes haue * all sufficiencye in all things, may abound in euery * good worke.

9 * As it is written, He hath sparcked a bnoade, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also hee that findeth seede to the sower, will minister likewise bread for foode, and multiply your seede, and increase the fruits of your beneuolence.

11 That on all partes ye may bee made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 For the ministrition of this seruice not onely supplieth the necessities of the **S**aintes, but also is abundant by * thanksgiuing of many vnto God.

13 (Which by the experiment of this ministrition paye God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by * their prayer for you, preclaring after you greatly, for the abundance of grace of God in you.

15 Thankes therefore be vnto God for his vnspokeable gift.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he sheweth it.

Nowe I Paul my selfe beseech you by the meeknes, and gentlenesse of Christ, which wholen I am present among you, am * base, but am bolde toward you being absent:

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked * according to the flesh.

3 Reuerencelesse, though wee walke in the flesh, yet wee doe not warrre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke ye on things after the appearance? If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.

8 For though I shoulde boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I shoulde haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, * saith he, are fore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as we are in worde by letters when wee are absent, such wil we be also in dede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praple themselves: but they vnderstand not that they * measure themselves with themselves, and compare their selues with themselves.

13 But wee will not reioyce of things, which are not within our measure, * but according to the * measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue we come in preaching the Gospell of Christ.

15 Not boasting of things which are without our measure: charis, of other mens labours: and wee hope, when your faith shall increase, to * haue, who are by you according to the worl, f Haui

a These words his backbiters vied, thinking thereby to diminish his authoritie, as verse 10. b As though we boasted of our selues by a carnal affection.

c Meaning a certain man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthe ades: and if they will compare with others, let them shew what countreys, what cities, and people they haue wonne to the Lord: for who will prayse that soldier, which onely at the table can finely talke of warres, & when he cometh to the brunt, is neither valiant nor expert?

e That is, the giftes and vocation, which God had giuen him to winne others by.

k That is, by whome Christs glory is greatly aduanced.

Prou. 11. 25. rom. 12. 8.

Eccles. 35. 10.

a Least they should giue but litle, distrustfully to impouerish themselves thereby, he sheweth that God will so blesse their liberal hearts, that both they shall haue ynough for themselves, and also to helpe others withall. b That ye may doe good and helpe others at all times.

Psal. 112. 9.

c David speaketh of y man which feareth God and loueth his neighbour.

d Besides that by their liberality God shalbe praised, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

e Or, greatly affected for and you.

F God gaue the whole world to the Apostles to preachin, so that Paul here meaneth by the line, his portion of the countries where he preached.

16 And to preach the Gospell in those regions which are beyonde you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 * But let him that reioyceeth, reioyce in the Lord.

18 For hee that prayeth himselfe, is not allowed, but he whom the Lord prayeth.

Ierem. 9. 24. 1. cor. 1. 31.

CHAP. XI.

1 Hee declareth his affection toward them, **2** The excellencie of his ministerie, **3** And his diligence in the same. **13** The fishes of the false Apostles. **16** The persuerie iudgement of the Corinthians. **22** And his owne prayes.

W Dulle to God yee could suffer a litle my foolishnesse, and in deede, yee suffer me.

2 For I am ielous ouer you, with godly ielousie: for * I haue prepared you for one husband, to present you as a pure virgine to Christ.

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your minnes should be corrupt from the simplicitie that is in Christ.

4 For if he that commeth preacheth an other * Iesus then him towhome wee haue preached: or if yee receiue another * spirit then that which yee haue receiued: eyther another Gospell, then that yee haue receyued, ye might well haue suffered him.

5 Certeyn I suppose that I was not inferior to the very chiefe Apostles.

6 And though I bee rude in speaking, yet I am not so in knowledge, but among you we haue beie made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospell of God freely?

8 I robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you, and had neede, I was not slouthfull to the hindrance of any man: for that which was lacking vnto me, the brethren which came from Macedonia supplied, and in all thinges I kept and will keepe my selfe, that I shoulde not * be getenous to you.

10 * The trueth of Christ is in me, that this reioycing shall not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that will I doe: that I may cutte away occasion from them which desire * occasion, that they might be found like vnto vs in that wherein they reioyce.

a He calleth the praying of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

c The minister nameth Christ and his Church as husband and wife by the preaching of the Gospel.

Gen. 3. 4.

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefe Apostles.

g That is, w^e no worldly eloquence.

h Other Churches relieved me.

i Hee did not onely labour with his handes for his liuing, but in his extreme pouerie preached diligently without burdening any man, or else waxing slouthfull to doe his duetie to euery man. *Chap. 12. 13. actes 20. 34.* **k** Let not the trueth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia. **l** To slander, if I shoulde receive wages.

13 For such false * Apostles are deceitful workes, and transforme themselves into the Apostles of Christ.

14 And no maruell: for Satan himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose ende shall bee according to their workes.

16 I lay againe, let no man thinke, that I am foolish: or els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce * after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man hitte you on the face.

21 * I speake as concerning the reproch: as though that wee had bene * weake: but wherein any man is bolde (I speake foolishly) I am bold also.

22 They are Hebrewes, * to am I: they are Israelites, to am I: they are the seede of Abraham, to am I:

23 They are the ministers of Christ, (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes * five times receiued I fourtie stripes * laue one.

25 * I was thrie * beaten with rods: I was * once stoned: I suffered thrie * shipwacke: night and day haue I bene in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am cumbrd daily, & haue the care of all the Churches.

29 Who is weake, & I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine * infirmities.

31 The God, even y^e father of our Lord Iesus Christ, which is blessed for euer, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascenes, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

m By false Apostles here is not meant such as teach false doctrine (which doubtlesse, they would haue growen vnto) but such as were vaine glorious, & did not thinke sincerely.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him, o In outward things.

p I note this dishonour, which they doe vnto you.

q That is, abiekt, vile, miserable, a craftesman, an idiothe, and subiekt to a thousand calamities, which thing the false apostles objected against him as most certaine testimonies of his vnworthinesse.

Phil. 3. 5.

r Put case ye terme it so, yet is it true.

s In the present danger of death.

t At fise seuerall times, euery time thirtie and nine.

Deut. 25. 3.

u Of the Roman Magistrates.

Act. 16. 22. 23.

Act. 14. 19.

Act. 23. 14.

x As imprisonment, bearing, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as in.

Act. 9. 24.

his boasting upon the Corinthians. 14 Hee sheweth what good will he beareth them, 20 And prometh to come unto them.

IT is not expedient for me no doubt, to reioyce: for I will come to visions and revelations of the Lord.

2 * I knowe a man * in Christ aboute foureteene yeeres agoone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 Now that he was taken vp into paradise, heard words which cannot bee spoken, which are not possible for man to utter.

5 Which a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I woulde reioyce, I shoulde not be a foole: for I will say the truth, but I reframe lest any man shoulde thinke of mee aboute that he seeth in mee, or that he heareth of me.

7 And lest I shoulde bee exalted out of measure, through the abundance of revelations, there was giuen vnto mee a pricke in the flesh, the messenger of Satan to buffet me, because I shoulde not be exalted out of measure.

8 For this thing I besought the Lorde: that it might depart from me.

9 And hee saide vnto me; My graces is sufficient for thee: for my power is made perfect through weakenesse. Verie gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferior vnto other Churches, * except that I haue not bene so slouthfull to your hinderance: forgive me this wrong.

14 Beholde, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay by for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for you: soles: though the more I loue you, the lesse I am loued.

16 But see it that I charged you not:

* yet so much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing: walked we not in the same same spirit: walked we not in the same steppes?

19 Again, thinke ye that we excuse our selues vnto you: wee speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 For I feare, least when I come, I shall not finde you such as I woulde: and that I shall be found vnto you as such as yee woulde not, and least there bee strife, enuy, toxtat, contentions, backbitings, whisperings, swellings, and discords.

21 I feare least when I come againe, my God shall abate me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the uncleannesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1 He that hateth the oblation, 5 And declareth what his power is by their owne testimonie.

10 Also he sheweth what is the effect of the Epistle. **11** After having exhorted them to their duty, he wisheth the well prosperitie.

This is the third time that I come vnto you. * In the mouth of two or three witnesses shall every word stand.

2 I tolde you before, and tell you before: as though I had bene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that I speak in me, which toward you is not weak, but is mightie in you.

4 For though hee was crucified concerning his infirmities, yet lurch hee through the power of God. And wee no doubt are weak in him: but wee shall liue with him, through the power of God toward you.

5 * Prooue your selues whether yee are in the faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God, that ye doe none euill, not that we shoulde seeme approued, but that ye shoulde doe that which is honest: though we be as reprobates.

8 For wee can not doe any thing against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are strong: this also wee wis for, euen your perfection.

selfe very God: so thinke, that we whom ye contemne as dead men and castaways, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. **1. Cor. 11. 28.** e. In mans iudgement, who for the most part reiecteth the best and approueth the worst. f. Having abundance of the grace of God.

k Thus said his aduersaries, that though he tooke it not by himself, yet did he it by the means of others.

l To go to you. **m** Meaning, sharpe and severe. **n** There was nothing whereat he so much reioiced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did noge od.

a His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three visitations.

Dent. 16. 15. **mat. 18. 16.** **john 8. 17.** **hebr. 10. 28.**

b In my first epistle, chap. 4. 20.

c In that he humbled himself, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans indgement was vile & abied: therefore we that are his members, can not be otherwise esteemed: but being crucified, hee shewed him-

Acts 9. 3. **a** That is, a Christian: or, I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmities was not able to declare them, neyther were they shewed vnto him for that ende.

¶ Or, lawfull.

d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thng which pricketh one as he goeth through bushie and thicke places, and entering into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, oftentimes.

f Is known and evidently scene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9.

¶ Or, chargeable.

h For first he was minded to depart from B-

phias into Macedonia, and so to Corinth.

1. Cor. 16. 5.

Then when the Lord letted his purpose, he appointed to go straight from Ephesus to Corinth, Chap. 1. 15. Which intent being changed, he went to Macedonia, from whence now hee appointeth the third time to come vnto them.

i Which declared his fatherly affection. **¶ Or, your cause, or persons.**

g Commit not by your negligence, that that which is ordained to saluatiō, turne to your destru-
ction.

10 Therefore write I these things being absent, lest when I am present, I shoulde use sharpenesse, according to the power which the Lord hath giuen me, to a edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: lue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16. 16.
1. cor. 16. 20.
1. pet. 5. 14.
h Which was according to those countrieys in those dayes both of the Iewes and of other nations.

The Epistle of the Apostle Paul to the Galatians.

THE ARGUMENT.

THe Galatians, after they had bene instructed by Saint Paul in the truer of the Gospel, gaue place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof, is the overthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the restaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he proueth both that he is an Apostle ordeyned by God, and also that he is not inferior to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing y^e we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truer and the ende thereof is come: wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences feared in the gremmes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine therunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessary to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conversation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.



Paul * an Apostle (not of men, neyther by man, but by Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our finnes, that hee might deliuer vs from this present euill worlde, according to the will of God, euen our Father,

5 To whom be glorie for euer and euer, Amen.

6 I marnasse that ye are so soone remooued away vnto another Gospel from him that hath called you in the grace of Christ,

7 Which is not another Gospel, sane that there be some which trouble you, and intend to peruer the Gospel of Christ.

8 But though that I were, or an Angel from heauen preach vnto you otherwise, then that which I haue preached vnto you, let him be accursed.

9 As I was layde before, so say I now againe, if any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For I now preach I mans doctrine, or Gods? or doe I about to please men? for if I shoulde please I men, I were not the seru-
uant of Christ.

11 I certify you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neyther receiued I it of man, neyther was I taught it, but by the reuelation of Iesus Christ.

13 For yee haue heard of my conuersation in time past, in the Iewish religion, howe that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboute many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonnes in mee, that I shoulde preach him among the Gentiles, immediately I communicated not with flesh and blood:

from the mothers wombe, and thirdly his calling. 3. 8. m That is, with any man, as though I had neede of his counsell to approue my doctrine.

f If it were possible, that an Angel shoulde so doe: whereby Paul declareth the certaintie of his preaching.

g Since that of a Pharise I was made an Apostle.

h That is, doctrine inuented by man, neyther by mans authoritie doe I preach it.

i By an extraordinary reuelation.

k That is, of the Law of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appoynting

17 Neither

Titus 1. 3.

a For God is the author of all ministration.

b This prerogative was peculiar to the Apostles.

Luke 1. 74.

c Which is, the corrupt life of man without Christ.

Or, doctrine.

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vnto the overthrowe the Gospel.

17 Neither came I againe to Jerusalem to them which were Apostles before mee, but I went into Arabia, and turned againe into Damascus.

18 Then after three yerres I came againe to Jerusalem to visite Peter, & abode with him fifteene dayes.

19 And none other of the Apostles sawe I, save James the Lordes brother.

20 Now the things which I write unto you, behold, I witness before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknown by face unto the churches of Judea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the faith which before hee destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 21 Pea, and that he hath reprobred Peter the Apostle of the Jewes, 16 After he cometh to the principall scope, which is to proue that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

Then fouenteene yerres after, I went by againe to Jerusalem with Barnabas, and tooke with me Titus also,

2 And I went by revelation, and communicated with them of the Gospell which I preach among the Gentiles, but particularly with them that were chiefe, least by any means I should ruine, or had ruine & in vaine.

3 But neither yet Titus which was with me, though hee were a Grecian, was compelled to be circumcised,

4 For all the false brethren that crept in: who came in privily to vie out our libertie, which we have in Christ Iesus, that they might bring vs into bondage.

5 To whome we gave not place by subjection for an houre, that the truth of the Gospell might continue with you.

6 And of the which seemed to be great, I was not taught (what they were in time pasted, it maketh no matter to mee: God accepteth no mans person) nevertheless, they that are the chiefe, did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospell over the uncircumcision, was committed unto me, as the Gospell over the circumcision was unto Peter:

8 (For bee that was mightie by Peter in the Apostleship over the Circumcision, was also mightie by me toward the Gentiles)

9 And when James, and Cephas, and John knew of the grace that was given unto me, which are counted to be pillars, they came to mee and to Barnabas the right hands of fellowship, that we should preach

unto the Gentiles, e But approued my doctrine perfite in all pointes, f In token that we all agreed in doctrine.

unto the Gentiles, and they unto the Circumcision,

10 Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcision.

13 And the other Jewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right way to the truth of the Gospell, I saide unto Peter before all men, If thou beeing a Jewe, liuest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 Wee which are Jewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, have believed in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe no flesh shall be iustified.

17 ¶ If then while wee seeke to be made righteous by Christ, wee our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I have destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue unto God, I am crucified with Christ.

20 Thus I liue, yet not I nowe, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Lawe, then Christ died without a cause.

creature, in qualitie, and not in substance. p In this mortall body. q As did the false Apostles which preached not the faith in Christ. || Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuor reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24 And by the office, and the end, both of the Lawe, 11. 25 And of faith.

¶ I polly Galatians, who hath bewitched you, that ye should not obey the truth, to whome Iesus Christ before was described in your sight, and among you crucified?

2 This onely woulde I learne of you, Received ye the Spirit by the workes crucified among you. b Meaning the giftes of the Spirit, || b b. u. of

Actes 11. 30.

2. cor. 9. 3.

g Meaning, be- fore all men,

4 Greeke, with a right foot.

h In bringing their consciences

into doubt by thine example &

authoritie & here the Apostle

cometh to his chiefe point.

i For so the Jewes called the Gen- tiles in reproch,

|| Or, as, Rom 3. 19, 20.

phil. 3. 9.

k Except our fruites be agree- able to our labo- r, we declare that

wee haue not Christ.

l For he caused them not to sinne, but discor-

rected, neither tooke he away the righteousness

of the Lawe, but shewed their hy- pocrisie, which

were not able to performe that

whereof they boasted.

m For my do- ctine is to de- stroy sinne by

faith in Christ, and not to esta- blish sinne.

n And feeble his strength in me

which killeth sinne.

o Not as I was once, but rege- nerate, and chan- ged into a newe

creature, in qualitie, and not in substance. p In this mortall body.

q As did the false Apostles which preached not the faith in Christ.

|| Or, for nothing.

1. cor. 9. 3.

g Meaning, be- fore all men,

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i For so the Jewes called the Gen- tiles in reproch,

|| Or, as, Rom 3. 19, 20.

phil. 3. 9.

k Except our fruites be agree- able to our labo- r, we declare that

wee haue not Christ.

a Thats, the Gospell which is the doctrine of faith,

a Paul nothing doubted of his doctrine: but be- cause many re- ported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospell) he inde- uoured to reme- die it, & to proue that they consen- ted with him.

Actes 15. 2.

4 Greeke, without profite.

b Which decla- reth that the o- ther Apostles a- greed with him.

c Left we should haue betrayed the Christian li- bertie,

d Albeit they had bene conuer- sant with Christ aforetime.

Deut. 10. 17.

2. chro. 19. 7. 1ch.

34. 19. w. 16. 7.

eccl. 35. 12. 16.

actes 10. 34. rom.

2. 11. ephes. 6. 9. colos. 3. 25. 1. pet. 1. 17.

e But approued my doctrine

perfite in all pointes, f In token that we all agreed in doctrine.

c That is, the doctrine through faith in Iesus Christ, as Chap. 1. 22.

d The false Apostles taught that Christ professed nothing, except they were circumcised, and that the Lawe was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Lawe Gen. 15. 6. Rom. 4. 3.

f James 2. 23. Gen. 12. 3. eccles. 4. 20, 21. altes 3. 25.

g Which thinke to be iustificed by them.

Deut. 17. 26. Habak. 2. 4.

rom. 1. 17. hebr. 10. 38.

g The Law pronounceth not them iust, which beleue, but which worke, and so condemneth all them which in all pointes do not fulfill it.

Leuit. 18. 5.

Deut. 21. 23. h Which is the Gospell.

i I will vie a common example, that you may be ashamed to attribute lesse vnto God, then to such covenants which one man maketh to another.

Heb. 9. 17.

k No more is the promise or covenant of God abrogated by the Law, nor yet is the Law added to the promise to take any

thing away that was superfluous, or to supply any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promises, because they are ioyned in Christ, which is this blessed seed. m That sinne might appeare and be made more abundant, and so fall to be shut vp vnder sinne.

of the Lawe, or by the hearing of faith preached?

3 We be so foolish that after ye haue begun in the spirit, ye would now be made perfect by the flesh?

4 Haue ye suffered so many things in vaine: if so be it be euen in vaine.

5 Ye therefore that manifesteth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Lawe, or by the hearing of faith preached?

6 Ye rather as Abraham beleueed God, and it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the workes of the Lawe, are vnder the curse: for it is written, * Cursed is every man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustificed by the Lawe in the sight of God, it is euident: * for the iust shall lue by faith.

12 And the Lawe is not of faith: but * the man that shall doe those thinges, shall lue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when hee was made a curse for vs (for it is written, * Cursed is every one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receive the promises of the Spirit through faith.

15 Brethren, I speake as men doe. * Though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He sauyeth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

17 And this I say, that the Lawe which was foure hundred and thirtie yeeres after, can not dissolue the covenant that was confirmed afore of God in respect of Christ, that it shoulde make the promise of none effect.

18 For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the transgressions, till the seede came vnto the which

the promise was made: and it was ordered by Angels in the hand of a Mediator.

20 Nowe a Mediator is not a Mediator of one: but God is one.

21 Is the Lawe then against the promise of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousness shoulde haue bene by the Lawe.

22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ shoulde bee giuen to them that beleue.

23 But before faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which shoulde afterwarde be reuelled.

24 Wherefore the Law was our schoolmaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolmaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 * For all ye that are baptized into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christes, then are ye Abrahams seede, and heires by promise.

deth circumcision, and so thorow Christ both Iewe and Gentile is saved. n As all one man,

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordered, 3 Which being shadows must end when Christ the truth cometh. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

Then I say, that the here as long as he is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutors and gouernours, until the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the world.

4 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe,

5 That hee might redeeme them which were vnder the Lawe, that wee might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your heartes, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a speck of the Gospel, thou art also the heire of God through Christ.

the Lawe, Rom. 8. 14, 15. e For our adoption vnto Christ is sealed by him. f He instructeth both Iewes and Gentiles to call God their Father in euery language, so that none are excepted. g Which mayest not vse thy libertie.

n Who as ministers gaue it to Moles by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioine them to God.

p Constant and

q Both men and

r The full reuelation of things

s which were hid

t vnder the shadows of the

Law.

u Not that the

doctrine of the

Lawe is abolished,

but the condemnation

thereof is taken

away by faith.

Rom. 6. 3.

t So that baptism succedeth

a The Church

of Israel was

vnder the Lawe

as the pupill

subiect to his

tutor, euen vnto

to the time of

Christ, when she

waxed strong,

and then her tutelage ended.

b That is, the

Lawe, which before he called a

schoolmaster,

Chap. 3. 25.

c That is, vnder the Lawe,

which was but an a. b. c. in reuerent

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship.
i Not in deede, but in opinion.
k The Galatians, of Painims began to be Christians, but by false apostles were turned backward to beginne anewe the Iewish ceremonies, and so in stead of going forward toward Christ, they ranne backward from him.
l Ye obserue dayes, as Sabbathes, newe moones, &c. ye obserue moneths, as the first and seueneth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yere of forgiveness, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slaverye.
m So friendfull to mee, as I am affectioned toward you.
n For I pardon you, if you repent.
o Being in great dangers and affliction.
p That is, the troubles and sent to trie me while I was among you.
q Enne of our inheritance For they are but ambitious.
r They contumption of the poeple, that you might followe them.
s Waulish which remaine in hearts that you loue none other.
t Gene. 1. 12. h To wit, the Iewes.
is, signifie.
x Agar and Sina repecter bondage of sinne by the death lem the Gospel: Imael the Iewish for this second redemption which of Christ. y That is, out of inheritance in the heauens, whereof beaumenly. IJa. 54. 1. z Meagage, as Chap. 4. 30.

8 But euen then, when yee knewe not God, yee did seruice vnto them, which by nature are not gods.
9 But nowe seeing yee knowe God, yea, rather are knowen of God, howe turne yee againe vnto impotent and beggerly rudiments, wherunto as from the beginning ye will be in bondage againe?
10 Ye obserue dayes, and moneths, and times, and yeres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 Be ye as I: for I am euen as you: brethren, I beseech you: yee haue not hurt me at all.
13 And yee knowe, howe through infirmite of the flesh I preached the Gospel vnto you at the first.
14 And the triall of me which was in my flesh, yee despised not, neither abhorred: but yee receiued mee as an Angel of God, yea, as Christ Iesus.
15 What was then your felicitie? For I beare you record, that if it had bene possible, yee woulde haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemye, because I tell you the trueth?
17 They are ielous ouer you: amisse: yea, they woulde exlude you, that ye should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.
19 By little children, of whom I trauaile in birth againe, vntill Christ be formed in you.
20 And I would I were with you now, that I might change my voyce: for I am in doubt of you.
21 Tell mee, yee that will be vnder the lawe, doe ye not heare the Lawe?
22 For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman.
23 But hee which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.
24 By the which things an other thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth vnto bondage.
25 (For Agar or Sina is a mountaine in Araba, and it answereth to us after lem which nowe is) and shee is in trust after
26 But Ierusalem, which is called his glory: free: which is the mother of v. trusted after
27 For it is written, * Reie thy, euen the wherein also after sealed with the

ren that bearest no children: breake forth, and crie, thou that trauailest not: for the desolate hath many moe children, then shee which hath an husband.
28 Therefore, brethren, we are after the manner of Isaac, children of the promise.
29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is nowe.
30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not bee heire with the sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the free woman. †
C H A P. V.
2 He labourereth to drawe them away from circumcision, 17 And sheweth them the barrell betwixt the spirit and the flesh, and the fruites of them both.
S And fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.
2 * Beholde, I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing.
3 For I testifie againe to every man, which is circumcised, that hee is bound to keepe the whole Lawe.
4 Ye are * abolished from Christ: whosoener are iustified by the Lawe, ye are fallen from grace.
5 For wee through the Spirit waite for the hope of righte conscience through faith.
6 For in Iesus Christ neither circumcision auaileth any thing, neither uncircumcision, but faith which worketh by loue.
7 Yee did runne well: who did, that ye did not obey the * triuings subiect
8 It is not the periswaine appointed him to cauterly you, an to the Church.
9 * A little leauy, euen the fulnesse whole lump. ... all in all things.
10 I haue perfect without vs which are his members: and therefore the Church is called Christ, as 1. Cor. 12. 12, 13.
C H A P. II.
5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.
A And * you haue been quickened, that were dead in trespasses and finnes,
2 Wherewith in time past ye walked, according to the coure of this world, and after the * pumice that ruleth in the aire, euen the spirit, that now worketh in the children of disobedience.
3 Among whom wee also had our conuersion in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.
4 But God which is riche in mercie, through his great loue wherewith hee loued vs,
5 Then when wee were dead by finnes, hath quickened vs together in Christ, by whole grace ye are saved,
A v v iiii. 6 And

Rom. 9. 8.
Gen. 21. 10.
a For we are in the Church of Christ, which is our mother, and not of the Synagogue, which is a seruant vnder the Lawe.
† By the libertie wherewith Christ hath made vs free.
Ages. 15. 1.
a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.
1. Cor. 1. 17.
b Wee liue in hope through that Spirit, which cauterly faith, and which is giuen to the faithfull, that wee should be imagined, not by Paul. 8. 6.
Hebr. 2. 8.
m This is the great loue of Christ toward his Church, that he counteth not that ye perfect without vs which are his members: and therefore the Church is called Christ, as 1. Cor. 12. 12, 13.
Col. 2. 13.
Chap. 6. 12.
a Meaning Satan.
b Not by creation, but by Adams transgression, and so by birth.
c Both Iewe and Gentile.
† Or, with Christ.

Christ our peace.

d We that are the members, are rayed vp from death, and reigne with our head Christ in heaven by faith.

e Here he meaneth, as concerning grace, and not by nature. f He sheweth here that the Gentiles were off from the grace of God, the greater detters they are now to the same.

1. Sam. 17. 26.

e (Eph. 4. 4. 7.

Rom. 9. 4.

g It was but one

covenant, but

because it was

diuers times con-

firmed and esta-

blished, therefore

here he calleth

them Covenants,

h Where no

promise is, there

is no hope,

[Or, Aheysis,

i That is, the

caule of the di-

uision that was

betweene the

Jewes and the

Gentiles,

k For in Christ

all things were

accomplished,

which were pre-

figured in the

Law.

l For of the

Jewes and the

Gentiles he made

one flocke.

[Or, death,

Rom. 5. 2.

a Herein yeeth

in y he suffered

imprisonment for

the maintenance

of Christs glory.

b Which was his

vocation to

preach vnto the

Gentiles

6 And hath ^a raised vs by together, and made vs sit together in the heavenly places in Christ Iesus,

7 That he might shewe in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of works, least any man shoulde boast himselfe.

10 For wee are ^a his workmanship created in Christ Iesus into good workes, which God hath ordained, that wee shoulde walke in them.

11 Wherefore ^a remember that yee being in time past Gentiles in the flesh, and called ^a uncircumcision of them, which are called ^a circumcision in the flesh, made with handes,

12 That ye were, I say, at that time without Christ, and were aliens from the common wealth of Israel: and were ^a strangers from the ^a covenants of promise, and had no ^a hope, and were ^a without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the ^a stoppe of the partition wall,

15 In abrogating through his ^a flesh the hatred, that is, the Lawe of commandments which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one ^a body by his ^a crosse, and slay hatred thereby,

17 And came, and preached peace to you which were ^a far off, and to them that were nere.

18 ^a For through him wee both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore yee are no more strangers and foreigners: but citizens with the Saintes, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whome all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whome ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13

Desireth them not to saunt because of his trouble,

14 And prayeth God to make them stedfast in his

Spirit.

For this cause, I Paul am the ^a prisoner

of Iesus Christ for you Gentiles,

2 If ye haue heard of the ^a dispensation of the grace of God, which is giuen mee to

youward,

3 That is, that God by reuelation hath

shewed this mysterie vnto mee (as I wrote

^a above in few words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in other ages was ^a not opened vnto the founnes of men, as it is now reuelled vnto his holy Apostles, and Prophets by the Spirit,

6 That the Gentiles shoulde be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made ^a a Minister by the gift of the grace of God giuen vnto me ^a through the working of his power.

8 ^a Euen vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the ^a Gentiles the unsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the ^a mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto ^a principalities and powers in heavenly places might bee knownen ^a by the Church the manifold wisdom of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord,

12 By whome wee haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 Of whom is named the whole ^a salvation in ^a heauen and in earth)

16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his Spirit, in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love,

18 May be able to comprehend with all Saintes, what is the ^a breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all ^a fullnesse of God.

20 ^a Vnto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in ^a vs,

21 Bee praye in the Church by Christ Iesus, throughout all generations for ever, Amen.

1 That all the graces of God may abound in you, Rom. 26. 15
m In that we feele Christ in vs.

CHAP. IIII.

1 He exhorteth them vnto meeknesse, long suffering, vnto loue and peace, 3 Eueri one to serue ^a edifie an other with the gifts that God hath giuen him. 14 To beware of strange doctrine. 23 To lay aside the olde conuersation of greedie lustes, and to walke in a new life.

I ^a Therefore, being prisoner in the ^a Lord, I pray you that yee walke worthy of the vocation

c That is, in the first chap. of this Epistle, verse 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the

Gentiles were called: neither yet was the time nor the manner known.

Chap. 1. 19.

1. Cor. 15. 9, 10.

Galat. 1. 16.

Rom. 16. 25.

col. 1. 26. 2. tim.

1. 10. tit. 1. 2.

1. pet. 1. 20.

e The Angels,

f The Church

being gathered of so many

kindes of people,

is an example, or

a glasse for the

Angels to behold

the wisdom of

God in, who hath

turned their particular discordes,

into an vniuersall

concord, and of the Synagogue

of bondage, hath

made the Church

of freedom,

g He that is not

of the body of

Christ, is in death

h The faithfull

which died before

Christ came,

were adopted by

him and make

one familie with

the Saintes which

yet remaine alieue.

i For we confesse

that which wee

beleeue.

k All perfection

on euery side is

in him.

Phil. 1. 27. 1. col.

10. 1. thes. 2. 12.

a For the Lords

caule.

b Which by dif-
fentions you fe-
parate afunder.
c So that ye can-
not dissent one
from an other,
feeing the Spirit,
which ioyneth
you in one body,
cannot dissent
from himfelfe,
Mal. 2. 10.
d In power.
e By his prou-
dence,
Rom. 12. 3.
f *1. cor. 12. 11.*
g *2. cor. 10. 13.*
h Whiche he gi-
ueth vs,
Pfal. 68. 18.
i The Mellias
came down from
heauen into the
earth, to triumph
ouer Satan, death
and finne, and led
them as prifoners
and flauas, which
before were con-
querors, and kept
all in lubiection:
which victorie he
gate and alfo gaue
it as a moft pre-
cious gift to his
Church.
h With his gifts
and benefices,
1. Cor. 12. 27.
i To reftore that
which was out
of order.
k That the body
of Chrift might
be perfect.
l That we may
be of a ripe Chri-
ftian age, & come
to the full mea-
fure of the know-
ledge which we
fhall haue of
Chrift.
m Chrift being
head of his
Church, nour-
rifheth his mem-
bers, and ioyneth
them together by
ioyns, fo that e-
uery part hath his
iuft proportion
of fooode, that at
length the body
may grow up to
perfection, vnder
fineth in his. p *For without renou-*
ing which truly kno-

cation wherunto ye are called,
2 Which all humbleness of minde, and meeknesse, with long suffering, supporting one another through loue,
3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.
4 There is one ^b body, and one ^c Spirit, euen as yee are called in one hope of your vocation.
5 There is one Lord, one Faith, one Baptisme,
6 ^a One God and Father of all, which is ^d above all, and ^e through all, and in you all.
7 But vnto every one of vs is giuen grace, according to the measure of the ^f gift of Christ.
8 Therefore he saith, ^g When he ascended vp on high, hee ^h led captiuitie captive, and gaue gifts vnto men.
9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?
10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that he might fill ⁱ all things)
11 ^j Wee therefore gaue some to be Apostles, and some Propheies, ^k some Euangelists, and some Pastours, and Teachers,
12 For the ^l gathering together of the Saints, for the worke of the ministration, ^m and for the edification of the body of Christ,
13 That wee all mighte together (in the vnitie of faith and knowledge of the Sonne of God) vnto a ⁿ perfect man, and vnto the measure of the age of the fullnesse of Christ.
14 That wee henceforth be no more children, waivering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wayte to deceiue.
15 But let vs followe the trueth in loue, and in all things growe vp into him, which is the ^o head, that is, Christ,
16 By whom all the body being coupled and knif together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiue increase of the body, vnto the edifying of it selfe in loue.
17 This I say therefore and testifie in the Lord, that yee henceforth walke not as ^p other Gentiles walke, in vanitie of their minde,
18 Hauiing their cogitation darkened, and being strangers from the life of ^q God through the ignorance that is in them, because of the ^r hardness of their heart:
19 Which being ^s past ^t feeling, haue giuen themselves vnto wantonnesse, to worke all uncleannesse, euen with greedinesse.
20 But ye haue not so learned Christ,
21 If so be ye haue heard him, and haue bene taught by him, as the ^u trueth is in Iesus,
22 That is, ^v that ye cast off, concerning

the conuersion in time past, the olde man
which is corrupt through the deccieable
lustes.
23 And be renewed in the spirit of your
minde,
24 * And put on the newe man, which
after God is created in righteousnesse, and
true holinesse.
25 * Wherefore cast off lying, and speake
euery man truely vnto his neighbour : for
we are members one of another.
26 * Be angry, but sinne not : let not
the sunne go downe vpon your wrath,
27 * Neither giue place to the deuill.
28 Let him that stole, steale no more: but
let him rather labour, and worke with his
hands the thing which is good, that he may
haue to giue vnto him that needeth,
29 * Let no corrupt communication pro-
ceede out of your mouthes : but that which
is good to the vse of edifying, that it may
minister grace vnto the hearers.
30 And * grieve not the holy Spirit of
God, by whome ye are sealed vnto the day
of redemption.
31 Let all bitterness, and anger, & wrath,
crying, and euil speaking be put away from
you, with all malicousnesse.
32 * Be ye courteous one to another, and
tender hearted, forgiving one another, euen
as God for Christes sake forgane you.
your abusing of Gods graces. 2. Cor. 1. 22. C

C H A P. V.

2 Hee exhorteth them vnto loue, 3 Warneth
them to beware of vnclennesse, couetousnes, foolish
talking, and false doctrine, 17 To be circumspect,
18 To auoid drunkennes, 19 To reioyce, and to be
thankfull towards God, 21 To submit themselves
one to another. 22 He entreateth of corporall mari-
ages & of the spiritual bewixt Christ & his Church.
B E ye therefore followers of God, as
deare children,
2 * And walke in loue, euen as Christ
hath loued vs, and hath giuen himselfe for
vs, to bee an offering and a sacrifice of a
sweete smelling sauour to God.
3 * But fornication, and all vnclennesse,
or couetousnesse, let it not be once named a-
mong you, as it becomneth Saints,
4 Neither filthinesse, neither foolish tal-
king, neither blaspheming, which are things not
comely, but rather giuing of thanks.
5 For this ye knowe, that no whore-
monger, neither vnclane person, nor coue-
tous person, which is an Idolater, hath
any inheritance in the kingdome of Christ,
and of God.
6 * Let no man deceiue you with vaine
wordes : for, for such things comneth the
wrath of God vpon the children of disobe-
dience.
7 Benot therefore companions wth them.
8 For ye were once darkenesse, but are
nowe light in the Lord : walke as children
of light.
his riches. Mat. 24. 4. mar. 13. 5. luke 21. 8. 2. thes.
excusing sinne, or in mocking at the menaces & uer-
e Seeing God hath adorned you for his, that ye use

r That is, all the
 natural corrup-
 tion that is in vs.
Rom. 6.4.col. 3.
10. heb. 12.1.
 s Which is cre-
 ated according to
 y image of God.
Zech. 8.16.
Psal. 4.4.
 t If so be that ye
 be angry, so
 moderate your
 affection, that it
 burst not out in-
 to any euill
 worke, but be
 soone appeased.
1ames 4.7.
 Chap. 5. 3. col. 4. 6.
 u And caue
 them to profit in
 godlinesse.
 x So becaue
 your selues that
 the holy Ghost
 may willingly
 dwell in you, and
 giue him no oc-
 casion to depart
 for sorowe by
1.3. 12. 13.

Ioh. 13. 34. 35.
12. 1. Iohn 3. 23.
 a Alluding to
 the perfumes and
 incensing in the
 Law.
Mar. 7. 21. Chap.
4. 29. col. 3. 5.
 2. thef. 2. 17.
 b Which is ei-
 ther vaine, or
 els by example
 and euill spra-
 king may hurt
 your neighbour
 for otherwise
 there be diuers
 examples in the
 Scriptures of
 pleasant talke,
 which is also
 godly, as 1. Kings
 18. 27.
 c Because hee
 thinketh that his
 life standeth in
 2. 3. d Either in
 iudgements of
 God, as be holy,

C H A P. VI.

f And make
chem known
by your honest
and godly life.

g The worde of
God discouereth
the vices which
were hid before.

h God thus spea-
keth by his ser-
uants to drawe
the infidels from
their blindnesse.

i Selling all
worldly pleasures
to buy time.

k In these peri-
lous dayes and
craft of the ad-
uersaries, take
heede howe to
buy againe the
occasions of
godlines, which
y world hath ta-
ken from you.

l And not onely
with tongue.

m Except our
friendship bee
ioyned and knit
in God, it is not
to be eleeemed.

n The Church
fo the hu-band
ought to nourish,
gouerne, and
defend his wife fro
perils.

o Baptisme is a
token that God
hath consecrated
the Church to
himselfe, and
made it holy by
his word: that is,
his promise of
free iustificacion
& sanctification
in Christ.

p Because it is
concerned and clad
with Christs ius-
tice and holi-
nesse.

q This our con-
iunction with Christ
must be considered
as Christ is the hu-
band, and
we the wife, which
are not onely ioyned
to him by nature, but
also by the communion
of substance, through
the holy Ghost and
by faith: the scale and
testimonie thereof
is the Supper of the
Lorde.

r For if we are
members of his body,
of his flesh, and of
his bones,

s For if this cause
shall a man leaue
father and mother,
and shall cleaue to
his wife, and they
two shall be one
flesh.

t This is a great
secret, but I speake
concerning Christ,
& concerning y Church.

u Therefore every
one of you, doe ye
lo: every one loue
his wife, euen as
himselfe, and let
the wife see y she
feare her hu-band.

v As the Church
lo: the body of
himselfe, that he
might sanctifie it,
& cleanse it by
the washing of wa-
ter through y worde,

w That he might
make it vnto him-
selfe a glorious
Church, not ha-
uing a spot or
wrinkle, or any
such thing: but
that it should be
holy, and without
blame.

x So ought men
to loue their wives,
as their owne
bodies: he that
loueth his wife,
loueth himselfe.

y For no man
euer yet hated his
owne flesh, but
nourisheth and
cherisheth it, euen
as the Lord doeth
the Church.

z For we are
members of his
body, of his flesh,
and of his bones,

aa For if this
cause shall a man
leau father and
mother, and shall
cleaue to his wife,
and they two shall
be one flesh.

ab This is a great
secret, but I speake
concerning Christ,
& concerning y Church.

ac Therefore every
one of you, doe ye
lo: every one loue
his wife, euen as
himselfe, and let
the wife see y she
feare her hu-band.

ad As the Church
lo: the body of
himselfe, that he
might sanctifie it,
& cleanse it by
the washing of wa-
ter through y worde,

ae That he might
make it vnto him-
selfe a glorious
Church, not ha-
uing a spot or
wrinkle, or any
such thing: but
that it should be
holy, and without
blame.

9 (For the fruite of the Spirit is in all
goodnesse, and righteounesse, and truste.)

10 Approuing that which is pleasing to
the Lord.

11 And haue no fellowship with the un-
fruitfull workes of darkenesse, but euen re-
prooue them rather.

12 For it is shame euen to speake of the
things which are done of them in secret.

13 But all things when they are repro-
ued of the light, are manifest: for it is light
that maketh all things manifest.

14 Wherefore see sayth, b Awake thou
that sleepest, and stand vp from the dead,
and Christ shall giue thee light.

15 Take heede therefore that yee walke
circumspectly, not as fooles, but as wile,

16 Redeeming the time: for the dayes
are euill.

17 Wherefore, bee yee not vnwile, but
vnderstand what the will of the Lord is.

18 And be not drunken with wine, wherein
is excess: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes,
and hymnes, and spiritual songs, singing,
and making melodie to the Lorde in your
hearts,

20 Singing thankes alwayes for all things
vnto God euen the Father, in the Name of
the Lord Iesus Christ,

21 Submitting your selues one to ano-
ther in the feare of God.

22 C * Clauus, submit yourselves vnto
your hu-band, as vnto the Lord.

23 * For the hu-band is the viues head,
euen as Christ is the head of the Church,
and the same is the saviour of his body,

24 Therefore, as the Church is in sub-
jection to Christ, euen so let the viues be
to their hu-band in every thing.

25 C * Hu-band, loue your viues, euen
as Christ loued the Church, and gaue him-
selfe for it,

26 That he might sanctifie it, & cleanse it
by the washing of water through y worde,

27 That he might make it vnto him-
selfe a glorious Church, not hauing a spot
or wrinkle, or any such thing: but that it
should be holy, and without blame.

28 So ought men to loue their viues,
as their owne bodies: he that loueth his
wife, loueth himselfe.

29 For no man euer yet hated his owne
flesh, but nourisheth and cherisheth it, euen
as the Lord doeth the Church.

30 For we are members of his body, of
his flesh, and of his bones,

31 * For if this cause shall a man leaue
father and mother, and shall cleaue to his
wife, and they two shall be one flesh.

32 This is a great secret, but I speake
concerning Christ, & concerning y Church.

33 Therefore every one of you, doe ye
lo: every one loue his wife, euen as him-
selfe, and let the wife see y she feare her
hu-band.

34 As the Church lo: the body of him-
selfe, that he might sanctifie it, & cleanse
it by the washing of water through y worde,

35 That he might make it vnto him-
selfe a glorious Church, not hauing a spot
or wrinkle, or any such thing: but that
it should be holy, and without blame.

1 How children should beaue themselves toward
their fathers and mothers, 4 Likewise parents to-
ward their children, 5 Seruants toward their mas-
ters, 9 Masters toward their seruants. 12 An
exhortation to the spiritual battell, and what wea-
pons the Christians should fight withall.

Children, * obey your parents in the
Lord: for this is right.

2 * Honour thy father and mother
(which is the first commaundement with
promises)

3 That it may be well with thee, and
that thou mayest lue long on earth.

4 And yee, fathers, y prouoke not your
children to wrath: but bring them vp in
instruction and information of the Lord.

5 * Seruants, bee obedient vnto them
that are your masters, * according to the
flesh, with feare and trembling in single-
nesse of your hearts as vnto Christ,

6 Not with seruice to the eye, as men
pleasers, but as the seruants of Christ, do-
ing the will of God from the heart,

7 With good will seruing the Lord, and
not men.

8 And knowe yee that whatsoeuer good
thing any man doeth, that same shall hee
receiue of the Lorde, whether he be bond
or free.

9 And yee masters, doe the same things
vnto them, putting away threatening: and
knowe that euen your master also is in
heauen, neither is there * respect of per-
son with him.

10 Finally, my brethren, be strong in
the Lord, and in the power of his might.

11 Put on the whole armour of God,
that ye may be able to stand against the al-
laults of the deuill.

12 For wee wrestle not against flesh
and blood, but against * principalities, a-
gainst powers, and against the worldly go-
uernours, the princes of the darkenes of this
worlde, against spiritual wickednesse,
which are in the hie places.

13 For this cause take vnto you the
whole armour of God, that yee may be able
to resist in the euill day, and hauing finish-
ed all things, stand fast.

14 Stand therefore, and your loynes
girded about with veritie, and hauing on the
breastplate of a righteounesse,

15 And your feete shod with the p
paration of the Gospel of peace.

16 Abooue all, take the shield of faith,
wherewith yee may quench all the fierie
darts of the wicked,

17 * And take the helmet of saluation,
and the sword of the Spirit, which is the
worde of God.

18 And pray alwayes with all manner
prayer and supplication in the Spirit: and
watch therewith all with all persuerance
and supplication for all Saints,

19 * And for me, that utterance may be
giuen vnto mee, that I may open my
mouth boldly to publish the secret of the
Gospel.

20 Whereof I am the ambassador in
bonds,

Col. 3. 20.

Exod. 20. 12.

deut. 5. 16. ecleus.

3. 9. mat. 23. 4.

mar. 7. 10.

a This is the first

commaundement

of the second ta-
ble, and hath the
promise with
condition.

b By austeritie,

c That they be
not brought vp
in wantonnesse,
but in the feare
of the Lord.

Col. 3. 22. 1. 2. 9.

1. pet. 2. 18.

d Which haue
dominion ouer
your bodies, but
not ouer the
soules,

|| Or, both yours
and their master.

Deut. 10. 17. 2. chr.

1. 9. 7. iob. 34. 19.

mis. 6. 7. ecleus. 35.

12. 1. ab. 10. 34.

rom. 2. 11. gal. 2.

6. col. 3. 25.

1. pet. 1. 17.

e Whether he
be seruant or
master.

|| Or, complete
barnesse.

f The faithfull
haue not onely to
strive against me
and themselves,
but against Satan
the spiritual enc-
mie, who is most
dangerous: for he
is ouer our heads,
so that we cannot
reach him, but he
must be resisted
by Gods grace.

chap. 2. 2.

g Innocencie
and godly life.

h That ye may
be ready to suffer
all things for the
Gospel.

Ja. 5. 9. 17.

1. thes. 3. 8.

i The saluation
purchased by Je-
sus Christ.

Col. 4. 2.

Col. 4. 3. 2. thes.

3. 1.

bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also knowe mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your

hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace bee with all them which loue our Lord Iesus Christ, to their k^{ing} immortallitie, Amen.

Written from Rome vnto the Ephe- sians, and sent by Tychicus.

k Or, to be with- out corruption, that is, to haue life euerlasting, which is the end of his grace.

The Epistle of Paul to the Philippians.

THE ARGUMENT.

PAUL being warned by the holy Ghost to goe to Macedonia, played first a Church at Philippi a citie of the same country: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he traueiled from place to place, till at the length he was taken prisoner at Rome: whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrink: for the Gospell thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himself would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by prouing only Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, & his resurrection our iustification. After this follow certaine admonitions both particular and general, with testification of his affection toward them, and thankful accepting of their beneuolence.

CHAP. I.

1 Saint Paul discovereth his heart toward them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their saue and saluation. 7. 12. 20 Hee sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 Ananias.

PAUL and Timotheus the seruants of Iesus Christ, to all the Saints in Philippi, which are at Bishops, and Deacons:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * I thanke my God, hauing you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the fellowship which yee haue in the Gospell, from the first day day vnto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will performe it vntill the day of Iesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, that both in my bandes, and in my defence and confirmation of the Gospel, you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that dif-

fer one from another, that yee may be pure, and without offence, vntill the day of Christ.

11 Filled with the fruites of righteousnesse, which are by Iesus Christ vnto the glory and praye of God.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospell,

13 So that my bandes in Christ are famous throughout all the iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the word.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preach Christ of contention and not purely, supposing to adde more affliction to my bandes:

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner of wayes, whether it be under a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to mee both in life, and in death advantage.

g That so you increase in godlines, that not only ye can put difference betweene good & euill: but also that ye profit more and more without slipping backe, or standing in a stay. h Righteousnesse is the tree, good works the fruite. i Which I susteine for Christs sake.

k That is, in the court or palace of the Emperour Nero.

l Or, professe the Gospel, considering my constancie.

m But with a corrupt minde, for, lie in bands.

n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & pre- serve them- selves.

a By Bishops here he meaneth them that had charge of word, and gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, & of the poore and sicke.

1. Theff. 1. 2.

b With other Churches.

c That ye received the Gospel.

d When you shall receive the crowne of glory.

e It was a sure token of their loue.

f they did helpe him by all means possible when he was absent, and in prison, euen as if they had bin prisoners with him.

g Of this peculiar benefit to suffer for Christs sake.

h Or, are excellent.

o To live in the flesh is to live in this brittle body, till we be called to live euerlastingly: but to live according to the flesh, or to be in the flesh, signifies, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.

¶ Or, body.

Epheſ. 4. 1.

Coloſſ. 1. 10.

1. Theſſ. 2. 13.

¶ Or, land.

p The more that tyrants rage against the Goſpel, the more manifeſtly they declare that they runne to their owne deſtruction: and againe, conſtant perſeuerance for Chriſtes ſake is an euident ſigne of ſaluation. q God ſheweth by this meanes of bearing the croſſe who are his, and who are not. ¶ Or, Chriſts cauſe.

22 And whether to live in the flesh, were profitable for mee, and what to chooſe, I know not.

23 For I am greatly in doubt on both ſides, deſiring to be looked on and to bee with Chriſt, which is beſt of all.

24 Wheretheſſe, to abide in the flesh, is more needefull for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in Jeſus Chriſt for mee, by my continuing to you againe.

27 * Onely let your conuerſation bee, as it becometh the Goſpell of Chriſt, that whether I come and ſee you, or els bee abſent, I may heare of your matters that ye continue in one ſpirit, and in one minde fighting together through the faith of the Goſpel.

28 And in nothing feare your adverſaries, which is to them a token of perdition, and to you of ſaluation, and that of God.

29 For unto you it is given for Chriſt, that not onely ye ſhould beleue in him, but alſo ſuffer for his ſake.

30 Having the ſame fight, which ye ſaw in me, and now heare to be in me.

q God ſheweth by this meanes of bearing the croſſe who are his, and who are not. ¶ Or, Chriſts cauſe.

CHAP. II.

He exhorteth them above all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promiſing that hee and Timotheus will ſpeedily come unto them, and exhorteth the loving of Epaphroditus.

I If there bee therefore any a conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any compaſſion and mercie,

2 Fulfill my ioy, that ye be like minded, having the ſame love, being of one accord, and of one iudgement,

3 That nothing be done through contention, or of vainglorie, but that in meekeneſſe of minde * every man eſteeme other better then himſelfe.

4 Look not every man on his owne things, but every man alſo on the things of other men.

5 Let the ſame mind be in you that was euen in Chriſt Jeſus.

6 Who being in the ſhape of God, thought it not robbery to be equal to God:

7 * But he made himſelfe of no reputation, and took on him the ſhape of a ſervant, and was made like unto men, and was found in ſhape as a man.

8 * Yee humbled himſelfe, and became obedient unto the death, euen the death of the croſſe.

9 Wherefore God hath alſo highly exal-

d For hee that was God ſhould have done none iniurie to the Godhead. Math. 20. 28.

c The poore and weak nature of man. f He was ſeene and heard of men, ſo that his behaviour and perſon declared that he was as a miſerable man, Heb. 2. 9.

ted him, and given him a name above every name.

10 * That at the Name of Jeſus ſhould every knee bow, both of things in heauen, and things in earth, and things under the earth,

11 * And that every tongue ſhould confeſſe that Jeſus Chriſt is the Lord, unto the glory of God the Father.

12 Wherefore my beloved, as yet have alwayes obeyed, not as in my preſence onely, but now much more in mine abſence, ſo make an ende of your owne ſaluation with feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his good pleaſure.

14 Doe all things without * murmuring and reaſonings,

15 That ye may be blameleſſe, and pure, and the ſonnes of God without rebuke in the middeſ of a naughty and crooked nation, among whom ye ſhine, as * lights in the world,

16 Holding forth the word of life, that I may reioyce in the day of Chriſt, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be * offered by you on the ſacrifice, and ſervice * of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

19 And I truſt in the Lord Jeſus to ſend * Timotheus ſhortly unto you, that I alſo may be of good comfort, when I knowe your ſtate.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For all I ſeeke their owne, and not that which is Jeſus Chriſt.

22 But ye know the proofe of him, that as a ſonne with the father, hee hath ſerved with me in the Goſpel.

23 Him therefore I hope to ſend alſoone as I know howe it will goe with me.

24 And truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſend my brother Epaphroditus unto you, my companion in labour, and fellow ſouldier, euen your meſſenger, and hee that miniſtered unto me ſuch things as I wanted.

26 For hee longed after you, and was full of heaveneſſe, becauſe ye had heard, that he had bene ſicke.

27 And no doubt hee was ſicke, very nere unto death: but God had mercie on him, and not on him onely, but on me alſo, leaſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, ye might reioyce, and I might be the leſſe ſorrowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the * woocke of Chriſt hee was nere unto death, and regarded not his life, to fulfill that ſervice which was lacking on your part towards mee.

Rom. 14. 11. ſq. 45. 23.

g Worſhip and ſubiect to him.

1 John 13. 1. cor. 8. 6. and 12. 3.

h Runne forward in that race of righteouſneſſe,

wherein God hath freely placed you through Jeſus Chriſt, and

conduſteth you his children by

his ſpirit to walke in good

woikes, and ſo to make your vocation ſure,

i Which may make you careful and diligent,

k Which is his free grace.

1. Pet. 4. 9.

Mat. 5. 16.

l As they which in the night ſet forth a candle to

give light to others,

m The Goſpel,

n The worde ſignifieth

powere out as the drinke offering

was poured on the ſacrifice.

o To confirme you in your faith.

Act. 16. 1.

1. Cor. 10. 24.

p They rather ſought proſite by their preaching

then Gods glory.

q He calleth it here the worke of Chriſt, to viſite Chriſt, who was bound in the perſon of Paul, and was in neede of neceſſaries.

r Heaproueth them which have

hazard their life to relieue the

prisoners of Chriſt,

CHAP. III.

1 Hewarnt them to beware of falſe teachers, againſt whom he ſereth Chriſt, 4 likewiſe himſelfe, 9 and his doctrine, 12 and reſpouſeth mans owne righteouſneſſe.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the ſame things to you, and for you it is a ſure thing.

2 Beware of dogges: beware of euill workers: beware of the concision.

3 For wee are the circumciſion, which worſhip God in the ſpirite, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh:

4 Though I might alſo haue confidence in the fleſh. If any other man thinke that he hath whereof he might truſt in the fleſh, much more I:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Benjamin, * an Hebrew of the Hebrewes, * by the lawe a Phariſee.

6 Concerning zeale, I persecuted the Church: to bring the righteouſnes which is in the Law, I was unrebukeable.

7 But the things that were vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to bee dung, that I might twine Chriſt.

9 And might bee found in him, that is, not hauing mine owne righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, even the righteouſnes which is of God through faith.

10 That I may know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conſoyuable vnto his death.

11 If by any means I might attaine vnto the reſurrection of the dead:

12 I ſe not as though I had already attained to it, either were already perfect: but I followe, if that I may comprehend that for whole ſake alſo I am comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeavour my ſelfe vnto that which is before.

14 And follow hard toward the marke, for the prync of the high calling of God in Chriſt Ieſus.

15 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reueile euen the ſame vnto you.

16 Neuertheleſſe, in that whereunto wee are come, let vs procede by one rule, * that we may minde one thing.

17 Brethren, bee followers of mee, and looke on them, which walke ſo, as yee haue vs for an example.

18 * For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the Croſſe of Chriſt,

19 Whoſe ende is damnation, whoſe God is their belly, and whole glory is to their ſhame, which minde earthly things.

20 But our conſolation is in heaven, from whence alſo wee looke for the Saviour, euen the Lord Ieſus Chriſt.

21 Who ſhall change our vile body, that it may bee faſhioned like vnto his glorious body, according to the working, whereby hee is able euen to ſubdue all things vnto himſelfe.

CHAP. IIIII.

1 Hee exhorteth them to be of honeſt conſcience, 15 And thanketh them, becauſe of the promiſſion that they made for him being in priſon, 21 And ſo concludeth with ſalutations.

Therefore, my brethren, be loued and longed for, my toy and my crowne, ſo continue in the Lord, ye be loued.

2 I pray Eudias, and beſeech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yoke-fellowe, helpe thoſe women, which laboured with me in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names are in the booke of life.

4 Reioyce in the Lord alway, againe I ſay, reioyce.

5 Let your patient minde be known vnto all men. The Lord is at hand.

6 * Be nothing carefull, but in all things let your requettes be ſhewed vnto God in prayer, and ſupplication, with giuing of thanks.

7 And the peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and mindes in Chriſt Ieſus.

8 Furthermore, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to loue, whatſoever things are of good report, if there be any vertue, or if there be any praye, thinke on theſe things.

9 Which ye haue both learned and receiued, and heard and ſene in mee: thoſe things doe, and the God of peace ſhall be with you.

10 Nowe I reioyce alſo in the Lord greatly, that now at the laſt ye are reſtored againe to care for me, wherein notwithstanding ye were careleſſe, but ye lacked opportunitie.

11 I ſpeake not becauſe of want: for I haue learned in whatſoever ſtate I am, therewith to be content.

12 And I can be abſolued, and I can abound: euen where in all things I am inſtructed both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Chriſt, which ſtrengtheneth mee.

14 Notwithſtanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know alſo that in the beginning of the Goſpel, when I departed from Macedonia, no Chriſt communicated with mee concerning the matter of giuing and receiuing, but ye onely.

Or, reward.
o The vaine glory which they ſeek ſhall in this world ſhall turne to their confuſion and ſhame.
p In minde and affection.
1 Cor. 1. 7.
11. 2. 11, 13.

Pſal. 69. 38. lake
10. 20. reue. 3. 5.
and 20. 12. and
21. 27.
a This booke Ezekiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord, Chap. 1. 3. 9.
b To ſuccour you.
Math. 6. 2. 5.
c From Saran, who ſeeketh to take from vs this peace of conſcience.

d That is, begin a new to helpe me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I firſt preached the Goſpel vnto you.
h He had giuen of his part in communicating with them (ſpiritual things, but he receiued nothing of them, which ought at leaſt to haue relieved him in his neceſſitie.

a Which ye haue often heard of me.
b Which barke againſt the true doctrine to fill their bellies:
c The falſe apoſtles gloried in their circumciſion, whereunto S. Paul here alludeth, calling the concision, which is cutting off and tearing aſunder of the Church.
d In outward things.
2 Cor. 11. 22.
Acts 23. 6.
1 Cor. 1. 7.
e As one grafted in him by faith.
f That is, to liſe eueralſing.
g Or haue now taken full poſſeſſion thereof, not that he doubted to attaine vnto it, but becauſe he would declare the excellencie thereof.
h We can runne no farther then God giueth vs ſtrength & ſheweth vs the way.
i That is, to obtaine the crowne of glorie in the heauens.
k Or, haue more profited then others.
l This perfection ſtandeth in forſaking ſinne, and to be renewed through faith by him which is onely perfect.
m That is, that this is the true wiſedome, and ſtraight rule of liuing.
Rom. 15. 5.
1 Cor. 1. 10.
Rom. 16. 17, 18.
a That is, of the Goſpel, which is the preaching of the croſſe.

16 For euen when I was in Thessalonica, yet sent once, and afterward againe for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may further your reckoning.

18 Nowe I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your ne-

cessities through his riches with glorie in Iesus Christ.

20 Unto God euen our Father be praise for euermore, Amen.

21 Salute al the Saints in Christ Iesus, The bretheren, which are to me, grette you.

22 All the Saints salute you, and most of all they which are of Cæsars householde.

23 The grace of our Lorde Iesus Christ be with you all, Amen.

i Of such as did belong to the Emperor Nero.

Written to the Philippians from Rome, and sent by Epaphroditus.

The Epistle of Paul to the Colossians.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betweene the liuely, effectual, & true Christ, & the fained, counterfeite, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine, which Epaphras had preached, wishing them increase of faith, to esteeme excellency of Gods benefit toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But forasmuch as the false bretheren would haue mised the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but mere vanitie. And as for circumcision, abstinence from meates, external holinesse, worshipping of Angels as meanes whereby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to al the faithful.

CHAP. I.

3 Hee giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 Hee sheweth vnto them the true Christ, and discovereth the counterfeite Christ of the false apostles. 25 He approveth his authoritie and charge, 28 And of his faithful executing of the same.

Paul an Apostle of IESVS Christ, by the will of God, and Timothyus our brother,

2 To them which are at Colosse, Saints and faithfull bretheren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the Father of our Lorde Iesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue toward all Saints,

5 For the hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the word of truthe, which is the Gospell.

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the day that yee heard and truly knewe the grace of God,

7 As yee also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue by the spirit.

9 For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that yee might be fulfilled with an owledge of all his will, in all wiledome, and spirituall enligning,

10 That ye might walke worthy of the

Lorde, and please him in all things, being fruitfull in all good workes, and increasing in the knowledg of God,

11 Strengthened w all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giving thanks vnto the father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from y power of darkenesse, and hath translated vs into the kingdome of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of the invisible God, the first borne of every creature.

16 For by him were all things created, which are in heauen, & which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalties, or powers, all things were created by him and for him,

17 And he is before all things, & in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, and e the first borne of the dead, that in all things hee might haue the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell,

20 And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers & enemies, because your minde were set in euill workes, hath hee now also reconciled,

2. Cor. 1.5.

Mat. 3.17. and 17.5. 2. pet. 1.17. Hebr. 1.3.

e For God is made visible in the flesh of the diuinitie dwelleth in him corporally.

f Borne before any thing was created.

John 1.3. 1. Cor. 1.5. 20. reuel. 1.5.

g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a newe birth.

John 1.14. Chap. 2.9.

h That the Church, which is his body, might rectifie of his abundance. i That is, the whole Church.

For, abound toward your count.

a Which was a cite of Phrygia.

b For without Christ there is no faith to be faued by, but onely a vaine opinion.

c Which cometh of the holy Ghost, d That is, Gods, Ephes. 4.10. phil. 1.27. 1. thess. 2.12.

Luke 1. 75.

1. cor. 1. 2. eph. 1. 4

titus 2. 11, 12.

John 15. 6.

k Or, your com-

moditie.

1 As Christ hath

once suffered in

himselfe to re-

deeme his church

& to sanctifie it:

so doeth he daily

suffer in his mem-

bers, as partaker

of their infirmi-

ties, and therefore

a reuenger of

their injuries.

m Which is the

promises of

Christ, and of

the calling of

the Gentiles,

Rom. 16. 25. eph.

3. 9. 2. tim. 1. 10.

titus 1. 2.

1. pet. 1. 20.

n Whom he hath

elected and con-

secrated to him

by Christ.

1. Tim. 3. 1.

22 In the body of his flesh through death, to make you * holy, and unblameable, and without fault in his sight.

23 * If yee continue grownded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof yee haue heard, and which hath bene preached to euery creature which is vnder heaven, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfill * the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the * worde of God,

26 * Which is the myserie hinc since the world began, and from all ages, but now is made manifest to his * Saints,

27 To whom God would make known what is the riches of this glorious myserie among the Gentiles, which riches is Christ in you, * the hope of glory.

28 Whom we preach, admonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and straine, according to his working which worketh in me mightily.

CHAP. II.

a Having protested his good will toward them,
4 Hee admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other invention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

Fo: I would ye knew what great light-
ning I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my * person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the myserie of God euen the father, and of Christ:

3 In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, least any man shoulde beguile you with enticing wordes:

5 * For though I be absent in the * flesh, yet am I with you in the * spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * bin taught, abounding therein with thanksgiuing.

8 Beware least there bee any man that spoyle you through * philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnesse of the Godhead bodily.

10 And ye are complete in him, which is the head of all Principallitie and power:

11 In whom also ye are circumcised with * circumcision made without handes, by

putting off the sinfull body of the flesh, through the circumcision * of Christ,

12 In that yee are * buried with him through baptism, in whome ye are also raised vp together through * the faith * of the operation of God which raised him from the dead.

13 * And ye which were dead in sinnes, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving * you all your trespasses,

14 And putting out the * hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath * spoiled the Principallities, and powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an * holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadowe of things to come: but the body is in Christ.

18 * Let no man * at his pleasure * beare rule ouer you by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer sawe, rashly pufft vp with his fleshy minde.

19 And holde h not the head, whereof all the body furnished and knit together by ioyntes and bandes, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye liued in the worlde, are ye burdened with traditions?

21 As Touch not, Taste not, Handle not:

22 Which all * perishe with the vning, and are after the commandements and doctrines of men:

23 Which things haue in deede a shewe of wisdom, in * voluntarie religion and humblenesse of minde, and in not sparing the body: * neither haue they it in any estimation to latitise the * flesh.

pleasure into all superstition, and errour. *Or, desfraude you of your price.* m And appertaine nothing to the kingdom of God, n Such as men haue chosen according to their owne fantasie. *Or, but they are of no value saue for the filling of the flesh.* o They pinch and desfraude their body to shew themselves greater hypocrites.

CHAP. III.

a Beskeweth where we should seek Christ. 5 He exhorteeth to mortification, 10 To put off the olde man, and to put on Christ. 12 To be which he addeth exhortations, both generall and particular, to charitie and humilitie.

If yee then bee * risen with Christ, seeke
those things which are aboue, where
Christ sitteth at the right hand of God.

2 Set your affections on things which
are aboue, and not on things which * are
on the earth.

3 For ye are * dead, and your life is hid
with Christ in God.

4 When Christ which is our life, shall
appeare, then shall yee also appeare with
him in glory.

f Made by the
Spirit of Christ.
Rom. 6. 4.

Ephes. 1. 9.

g In beleeuing

that God by his

power raised vp

Christ, whereof

we haue a sure

token in our

baptisme.

Ephes. 2. 4.

h Or, all our.

Ephes. 2. 15.

h The ceremonies

and rites

were as it were a

publike professi-

on, & hand writing

of the misfe-

table estate of

mankinde: for

circumcision did

declare our natu-

rellall pollution:

the purifying,

and washings sig-

nified the filth

of sinne: the sa-

crifices testified

that we were

guiltie of death,

which were all

taken away by

Christs death.

i As Satan and

his Angels from

whome he hath

taken all power.

k Or, distinction,

as to make disti-

rence betwixt

dayes.

Math. 24. 4.

l Meaning, that

the hypocrites

led them at their

owne will.

m Or, but they

are of no value

saue for the filling

of the flesh.

o They pinch

and desfraude

their body to shew

themselves greater

hypocrites.

n Such

as men haue chosen

according to their

owne fantasie.

Or, but they

are of no value

saue for the filling

of the flesh.

o They pinch

and desfraude

their body to shew

themselves greater

Or, paine & care,
a Me present in
body.

1. Cor. 5. 30.

b In body.

c In minde.

a. Cor. 1. 5.

d Teaching you

vaine speculati-

ons, as worship-

ping of Angels, of

blinde ceremo-

nies and begger-

ly traditions: for

now they haue

none vfe, seeing

Christ is come.

Chap. 1. 19.

John 1. 14.

e In saying that

the Godhead is re-

sally in Christ, he

sheweth that he

is very God: also

saying, in him he

declareth two

distinct natures,

and by this word

dwelleth, he pro-

ueth that it is

there for ever.

Or, offensively.

Rom. 2. 29.

Ephes. 5. 3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.

Rom. 6. 4. Ephes. 4. 25. Heb. 12. 1.

1. Pet. 2. 1. and

4. 1. 2.

Gen. 1. 26. and

5. 1. and 5. 6.

Ephes. 4. 32.

and 6. 11.

e He sheweth what fruites are in them that are dead to the world and are risen again with Christ.

f Or, the bowels of mercie.

g Let it guide all your doings.

h Or, gracious, or doing full.

i The doctrine of the Gospel.

j Psalmes properly conteyne complainings to God, narrations,

and exhortations: hymnes on- ly thanks giuing:

hymnes on- ly thanks giuing:

songs contene prayes, & thanks

giving, but not so largely & amply

as hymnes doe.

Ephes. 4. 29.

l Or, thanksgiu- ing.

2. Cor. 10. 31.

1. Pet. 5. 22.

Ephes. 5. 25.

Ephes. 6. 1.

i Which are in the Lorde.

k By too much rigour,

Ephes. 6. 5.

Titus 2. 9.

1. Pet. 2. 18.

l The cruell master.

Deut. 10. 17.

Mal. 6. 7.

eccles. 35. 12.

rom. 2. 11.

galat. 2. 16.

epes. 6. 9.

m Whether he be master or ser- vant,

5 * * * * * Therefore therefore your members which are on y^e earth, fornication, uncleanness, the inordinate affection, enill concupiscence, and couetousnesse which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 * But now put yee away even all these things, wrath, anger, malicoussnesse, cursed speaking, filthie speaking out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his workes.

10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him.

11 Where is neither Grecian, nor Jewe, circumcision, nor uncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all things.

12 * Now therefore, as the elect of God * holy and beloved, put on tender mercie, kindness, humbleness of minde, meekenes,

long suffering.

13 Forbearing one another, and forgiving one another, if any man haue a quarrell to another: enen as Christ forgave you, even so doe ye.

14 And aboue all these things put on loue, which is the bond of perfectnesse.

15 And let the peace of God * rule in your hearts, to the which yee are called in one body, and be ye * amiable.

16 Let the * word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your otne selues, in

h Psalmes, and hymnes, & spirituall songs, singing with a * grace in your hearts to the Lord.

17 * And whatsoever ye shall doe in word or deed, doe all in the name of the Lord Jesus, giuing thanks to God enen the Father by him.

18 * * * * * Submit your selues vnto your husbands, as it is comely in the Lord.

19 * * * * * Hul bands, loue your diuines, and be not bitter vnto them.

20 * * * * * Children, obey your parentes in the Lord: for that is well pleasing vnto the Lord.

21 Fathers, * prouoke not your children to anger, least they be discouraged.

22 * * * * * Seruantes, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as meatpleasers, but in singleness of heart, fearing God.

23 And whatsoever ye doe, do it heartily, as to the Lord, and not vnto men.

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for yee serue the Lord Christ.

25 * But he that doeth wrong, shall receive for the wrong that he hath done, and there is no * respect of persons.

CHAP. IIII.

2 He exhorteth them to bee feruent in prayer,
3 To walke wisely toward them that are not yet come to the true knowledge of Christ. Hee salueth them, and wisheth them all prosperitie.

Y^e masters, doe vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thankesgiuing.

3 * Praying also for vs, that God may open vnto vs the * doore of biterance, to speake the myserie of Christ: wherefore I am also in bonds.

4 That I may bitter it, as it becommeth me to speake.

5 * * * * * Walke * wisely toward them that are without, and * redeeme the time.

6 Let your speech be gracious alwayes, and seasoned with * salte, that yee may knowe how to answere every man.

7 * * * * * Tychicus our beloved brother, and faithfull minister, and fellowe seruant in the Lord, shall declare vnto you my whole state.

8 Whome I haue sent vnto you for the same purpose that hee might knowe your state, and might comfort your hearts,

9 * * * * * Tychicus our faithfull and a beloved brother, who is one of you. They shall shewe you of all things here.

10 Aristarchus my prison fellowe salueth you, and Markus * Barnabas sisters some (touching whome yee receiued commandments: If he come vnto you, receiue him)

11 And Iesus which is called Justus, which are of the circumcision. These * onely are my * workfellows vnto the kingdom of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, salueth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloved physician greeteth you, and Demas.

15 Salute the bretheren which are of Laodicea, and Nymphas, & the Church which is in his house.

16 And when this Epistle is read of you, canke that it be read in the Church of the Laodiceans also, and that ye likewise reade the Epistle * written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of mee Paul, Remember my bandes. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

Luke 18. 1.

1. thes. 5. 17.

Ephes. 6. 18.

2. thes. 3. 1.

a That I may freely preach the Gospell.

Ephes. 5. 15.

b To the com- moditie of your neighbours.

c Bestow the time well, whilst the malice of the euery where plucketh from you, and causeth you to abuse it.

d Pertayning to edification and mixt with no vanitie.

Philem. 10.

e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those five and twentie yeeres that they saue he abode at Rome?

f In preaching the Gospel.

3. Tim. 4. 10, 11.

g Either to Paul, or els which they would write as an answer to this Epistle sent to the Colossians.

h Or, that which they would write as an answer to this Epistle sent to the Colossians.

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The first Epistle of Paul to the Theſſalonians.

THE ARGUMENT.

After that the Theſſalonians had bene well inſtructed in the faith, perſecution (which perpetually followeth the preaching of the Goſpell) aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt careful for them) ſent Timothee to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in faith, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by moouing vaine and curious queſtions to ouerthrowe their faith, taught ſaileſly, as touching the poynt of the reſurrection from the dead: whereof hee briefly inſtructed them what to thinke, earnestly forbidding them to ſeek curiouſly to knowe the times, willing them rather to watch, left the ſudden comming of Chriſt come vpon them at vnawares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſedulous in faith and good workes, 6 And receiue the Goſpell with ſuch earneſtneſſe, 7 That they are an example to all others.

PAUL and Siluannus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from God our father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceaſing, remembering your effectual faith, and diligent loue, and the patience of your hope in our Lord Ieſus Chriſt, in y sight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our Goſpell was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye knowing after what manner wee were among you for your ſakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghoſt,

7 So that ye were as ſenſamples to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lord, not in Macedonia and in Achaia onely, but your faith alſo which is towarde God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For if they themſelues ſhewe of you what manner of entering in wee had vnto you, and how yee were turned to God from idols, to ſerue the liuing and true God,

10 And to looke for his Sonne from heauen, whome he rayled from the dead, euen Ieſus which deliuereth vs from y^e wrath to come.

CHAP. II.

1 To the intent they ſhould not ſlaine under the croſſe, *2* He commendeth his diligence in preaching, *13* And theirs in obeying, *18* He exhorteth his aſſeſſe, that he could not come and open his heart to them,

For ye your ſelues knowe, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that wee had ſuffered before, and were ſhamefully intreated at Philippi (as ye know) wee were bold in our God, to ſpeake vnto you the Goſpel of God with much ſtriving.

3 For our exhortation was not by deceit, nor by vncleanneſſe, nor by guile.

4 But as we were allowed of God, that the Goſpell ſhould be committed vnto vs, ſo wee ſpeake, not as they that pleaſe men, but God, which trieth our hearts.

5 Neither yet did we euer vie flattering wordes, as ye knowe, nor coloured countenance, God is record.

6 Neither ſought wee praife of men, neither of you, nor of others,

7 When wee might haue bene chargeable, as the Apoſtles of Chriſt: but wee were gentle among you, euen as a nourse cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, our labour and trauaile: for we laboured day and night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 We are witneſſes, and God alſo, how holily, & iuſtly, and vnbliameably wee behaued our ſelues among y^e that beleeue.

11 As ye knowe how that wee exhorted you, and comforted, and beſought euerie one of you (as a father his children)

12 That yee would walke wortheie of God, who hath called you vnto his kingdom and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the worde of men: but as it is in deede the worde of God, which alſo worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Chriſt Ieſus, becauſe yee haue alſo ſuffered the ſame things of your owne

country.

a Not in outward then eand in pompe, but in trauell and in the feare of God.

18. 16. 12. 23.

b By his helpe and grace.

c Which declarerh a naughtie conſcience.

11 Or, in authoritie.

d He humbled himſelfe to ſupport all things without al reſpect of lucre: euen as the tender mother

which nourseth her children, and thinketh no offence too vile for her childrens ſake.

18. 20. 34.

1. cor. 4. 12.

2. theſ. 3. 8.

e For it is not poſſible to auoyd the reproches of the wicked, which euer haue good doings.

Ephes. 4. 1.

phil. 1. 27.

colos. 1. 10.

f In all Names and vnder his protection.

a For there is no Church which is not ioyned together in God.

2. theſ. 1. 3.

Philip. 1. 3. 4.

b Which declarerh it ſelfe by moſt liuely fruites

c Whereby you declared your ſelues moſt ready and painefull to helpe the poore.

d The effectuall preaching of the Goſpel is an euident token of our election.

e To beleeue, and to be fully perſwaded to haue the giſtes of the holy Ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

f Or, paternos.

f To wry, all the faithfull.

g For idols are dead things and onely ſained fanſies.

h Which he ſhal execute vpon the wicked.

g And woulde
hinder all men
from their salu-
tion.
h And heape vp
the measure,
Mat. 23. 32.
i He meaneth
not this of all the
Iewes in gene-
rall: but of cer-
taine of them
particularly,
which ceased not
after they had
put Christ to
death, to perse-
cute his word and
his ministers.
Rom. 1. 11.
K Therefore I
could not forget you, except I would forget my selfe.

country men, even as they haue of y Iewes.
15 Who hath killed the Lord Iesus and
their owne Prophets, and haue persecuted
vs, and God they please not, and are con-
trary to all men,
16 And forbid vs to preach vnto the
Gentiles, that they might be saved, to fulfil
all their finnes alwayes: for the wrath of
God is come on them, to the utmost.
17 Forasmuch, brethren, as we were
kept for you for a season, concerning sight,
but not in the heart, we enforced the more
to see your face with great desire.
18 Therefore we would haue come vnto
you (I Paul, at least once or twise) but
Satan hindered vs.
19 For what is our hope or ioy, or
crown of reioycing? are not euen you it
in the presence of our Lord Iesus Christ at
his coming?
20 Yes, ye are our glory and ioy.

CHAP. III.

2 Hee sheweth how greatly hee was affectioned
sowards them, both in that he sent Timotheus to
them, 10 And also prayed for them.

Wherefore since wee coulde no longer
forbeare, we thought it good to re-
maine at Athens alone,

a Rather seeking
your commodity
then mine owne,
in sending of Ti-
motheus to you.
1. Cor. 16. 1.

2 And haue sent Timotheus our bro-
ther and minister of God, & our labour fel-
low in the Gospel of Christ, to stablish you,
and to comfort you touching your faith,
3 That no man should be mooued with
these afflictions: for ye your selues knowe,
that we are appointed thereunto.
4 For verily when wee were with you,
we tolde you before that wee shoulde suffer
tribulations, euen as it came to passe, and
ye knewett.
5 Euen for this cause, when I coulde
no longer forbear, I sent him that I might
knowe of your faith, least the tempter
had tempted you in any sort, and that our
labour had bene in vaine.
6 But nowe lately when Timotheus
came from you vnto vs, and brought vs
good tidings of your faith & love, and that ye
haue good remembrance of vs alwayes,
desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolati-
on in you, in all our affliction, and necessitie
through your faith.
8 For now are we al aliue, if ye stand
fast in the Lord.
9 For what thanks can we recompense
to God againe for you, for all the ioy
wherewith wee reioyce for your sakes be-
fore our God,
10 Night and day praying exceeding-
ly that we might see your face, and might
accomplish that which is lacking in your
faith?
11 Nowe God himselfe, euen our Fa-
ther, and our Lord Iesus Christ, guide our
journey vnto you,
12 And the Lord increase you, and make
you abound in love one toward another,
and toward all men, euen as wee doe to-
ward you:

b His great affe-
ction toward the
small flocke.
c Meaning, Sa-
tan.

d If ye remaine
constant in faith
& true doctrine,
I thinke that
all mine afflic-
tions be so many
pleasures, & shall
be restored from
death to life.
e If you perse-
uere in faith.
Rom. 1. 19.
and 15. 23.
f We must dayly
growe from faith
to faith,

13 To make your heartes stable, and
unblameable in holinesse before God euen
our Father, at the coming of our Lord
Iesus Christ with all his Saints.
CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocen-
cia, 9 Loue, 11 Labour, 13 And moderation
in lamenting for the dead, 17 Describing the end
of the resurrection.

And furthermore wee beseech you, bre-
thren, and exhort you in the Lord Ie-
sus, that ye increase more and more, as
ye haue receiued of vs, how ye ought to
walke, and to please God.

2 For ye knowe what command-
ments we gaue you by the Lord Iesus.

3 For this is the wil of God euen your
sanctification, and that ye should abstaine
from fornication,

4 That euerie one of you shoulde knowe,
how to possesse his vessel in holinesse and
honour,

5 And not in the lust of concupiscence, eue
as the Gentiles which knowe not God:

6 That no man oppresse or defraude his
brother in any matter: for the Lord is
auenger of all such things, as wee also haue
tolde you before time, and testified.

7 For God hath not called vs vnto
uncleannesse, but vnto holinesse.

8 Wherefore that despiseth these things,
despise he not man, but God who hath euen
giuen you his holy Spirit.

9 But as touching brotherly loue, ye
need not that I write vnto you: for ye
are taught of God to loue one another.

10 Yea, and that thing verily ye doe vnto
all the brethren, which are throughout all
Macedonia: but we beseech you, brethren,
that ye increase more and more,

11 And that ye studie to be quiet, and
to meddle with your owne busines, and to
worke with your owne handes, as wee
commanded you,

12 That ye may behaue your selues ho-
nestly towardes them that are without,
and that nothing be lacking vnto you.

13 I would not, brethren, haue you ig-
norant concerning them which are allepse,
that ye forlore not, euen as other which
haue no hope.

14 For if we beleue that Iesus is dead,
and is risen, euen so them which sleepe in
Christ, will God bring with him.

15 For this say wee vnto you by the
wordes of the Lord, that we which liue,
and are remaying in the coming of the
Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descende
from heauen with a shout, and with the
voyce of the Archangel, and with the
trumpet of God: and the dead in Christ
shall rise first.

17 Then that we which liue & remaine,
her caught vp with them also in the

bodies out of the graue. m Which is in the name of the Lord, and
as he should speake himselfe. 1. Cor. 15. 23. Mat. 24. 13. 1. cor. 15. 52.
n Meaning them which shall be found aliue. o In this sudden ta-
king vp there shall be a kinde of mutation of the qualities of our bo-
dies, which shall be a kinde of death,

a And as it were,
ouercome your
selues.
b The Greeke
word signifieth
such commande-
ments as one re-
ceiueth from
some man to giue
them in his name
to others.
Rom. 1. 2. 2.
e phes 5. 17.
c That is, that
youthoulde dedi-
cate your selues
wholly vnto God.
d That is, his bo-
dy which is pro-
phaned by such
filthinesse.
1. Cor. 6. 8.
1. Cor. 1. 2.
e By these pre-
cepts of godly
life it appeareth
what were the
commandmentes
which Paul gaue
vnto them.
1. Cor. 7. 40.
Iohn. 13. 34.
and 15. 12. 1. ioh.
2. 8. and 4. 21.
2. Theff. 3. 7.
f And not be
idle.
g As strangers
and infidels.
h But that yee
may be able by
your diligence
to supply your
want and ne-
cessitie.
i He doeth not
condemne all
kinde of sorowe,
but that which
proceedeth of
infidelitie.
k Or, haue con-
tinued constant-
ly in the faith of
Christ.

l By saying their

cloudes, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Therefore, comfort your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the day of iudgement and coming of the Lorde, 6 Exhorting them to watch, 12 And to regarde such as preach Gods word among them.

BUt of the times and seasons, brethren, ye haue no neede that I write vnto you. 2 For ye your selues knowe perfectly, that the day of the Lorde shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the trouble vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day shoulde come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that bee drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the breastplate of faith and loue, & the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ.

10 Which died for vs, that whether we wake or sleepe, wee shoulde liue together with him.

11 Therefore exhort one another, and edifie one another, euen as ye doe.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselves and others in fearing out curiously y time that the Lord shall appeare, alledging for themselves a vaine prophetic, and most falsly ascribed to Elias, that 2000.yere before the Lawe, 2000. vnder the Law, & 2000 after the Law the world shall endure. *Matt. 24. 44. 2. pet. 3. 10. 1. thess. 3. 3. & 16. 15.* b That is, suddenly and vlooked for. c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse. d And not be overcome with the cares of the worlde. e That is, lightened by the Gospell. *1. sa. 59. 17. ephe. 6. 17.* f Here it is taken onely to die, and is meant of the faithfull.

12 Now we beseech you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lord, and admire you.

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 We desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weak: be patient toward all men.

15 See that none recompence euill for euill vnto any man: but euer followe that which is good, both towardes your selues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all thinges giue thanks: for this is the will of God in Christ Iesus towardes you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Trie all thinges, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God of peace sanctifie you throughout: and I pray God that your whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

crease in godlinesse. 1 The preaching of the word of God, *Chap. 3. 12, 13. 1. cor. 1. 8.* m There is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. *1. cor. 1. 9.*

g As the flocke is bound to loue the shepheard, so is it his due tie to teach them and exhort them in true religion. h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro. 17. 13. & 20. 23. mat. 5. 39. rom. 12. 17. 1. pet. 3. 9.* i Haue a quiet minde and conscience in Christ, which shall make you reioyce in the middes of sorowes, *Rom. 13. 2. cor. 6. 10. Luke 18. 1. ecclesi. 18. 22. col. 4. 2.* k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuiled by what means it may be maintained, that is, by such exhortations as these, and by cont. auallin.

The first Epistle vnto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places: rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharply, as liue idely of other mens labours, whom, if they doe not obey his admonitions, he commaundeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, true, & patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.

PAUL and Siluanus, and Timothyens vnto the Church of the Thessalonians, which is in God our Father, and in the

Lord Iesus Christ: 2 Grace be to th you, & peace from God our father, and from the Lord Iesus Christ. 3 We ought to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you towardes another aboundeth,

2. thess. 1. 23.

a Which proceedeth of your faith as a most notable fruite.

b The faithful by their afflictions see, as in a cleare glasse, the ende of Gods iust iudgement, when as they shall reigne with Christ which haue suffered with him, and the wicked shall feele his extreme wrath and vengeance. *Iude. 6.*

c *1. Thess. 4. 16.* By whome he declareth his might.

d As God is euertlasting, so shall their punishment be euertlasting: & as he is most mighty of power, so shall their punishment be most fore.

e The free beneuolence of Gods goodness, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the body.

4 So that we our selues reioyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that ye may be counted worthe of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs: when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rending vengeance vnto them that doe not knowe God, & which obey not vnto the Gospell of our Lord Iesus Christ,

9 Which shall be punished with euertlasting perdition, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to bee made maruelous in all them that beleue (because our testimony toward you was beleended) in that Day.

11 Therefore, we also pray alwayes for you, that our God may make you worthe of his calling, and fulfill all the good pleasure of his goodness, and the worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing fro the faith come first.

4 And the kingdome of Antichrist. 5 And therefore he exhorteth them not to be deceived, but to stand stedfast in the things that he hath taught the.

Now, we beseech you, brethren, by the N Communion of our Lord Iesus Christ, & by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, even the sonne of perdition,

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 And he shall cause some to beare, some lions, others leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And now ye knowe what I withholde, that he might be reueiled in his time.

7 For the misterie of iniquitie doeth already worke: onely hee which withholdeth, shall let, till he be taken out of the way.

8 And then shall the wicked man be reueiled, * whome the Lord shall consume with the Spirit of his mouth, and shall aboli with the brightness of his coming,

9 Euen him whose comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiuableness of vnrigheteousnes, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall sende them strong delusion, & they shall beleue lyes,

12 That all they might be damned, which beleued not the truth, but had pleasure in vnrigheteousnesse.

13 But we ought to giue thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth.

14 Whereunto hee called you by our Gospell, to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euertlasting consolation and good hope through grace,

17 Comfort your heartes, and stablish you in every word and good worke.

n The fountaine of our election is the loue of God: the sanctification of the spirit, and beleeuing the truth are testimonies of the same election. o Before the foundation of the worlde. p And Gospell. q By our preaching. r That is, the doctrine. 1. Thessa. 2. 2. Chap. 3. 6. f That is, by my preaching of the Gospell.

CHAP. III.

1 He desireth them to pray for him, that the Gospell may prosper. 6 And giueth them warning to reprove the idle, 16 And so wisheth them all wealth.

Furthermore, brethren, * pray for vs, that the worde of the Lord may haue free passage, and be glorified, euen as it is with you.

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not a faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from euill.

4 And we are persecuted of you through the Lord, that ye both doe, and will doe the things which he command you.

5 And the Lord guide your heartes to the loue of God, and the waiting for of Christ.

f Because the false Apostles had perswaded after a sort the Thellalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible disposition before: and therefore rather to prepare themselves to patience then to rest and quietness for as yet there was a let, that is, that the Gospell should be preached throughout all, *Match. 24.*

g To wit, priuily, and is therefore called a mysterie, because it is secret.

h Which shall stay for a time.

i That is, with his word.

k Meaning, the whole time that he shall remaine.

l Satans power is limited that he can not hurt the elect to their destruction.

m Delired in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the spirit, and beleeuing the truth are testimonies of the same election.

o Before the foundation of the worlde.

p And Gospell.

q By our preaching.

r That is, the doctrine.

1. Thessa. 2. 2. Chap. 3.

6 f That is, by my preaching of the Gospell.

Ephe. 6. 18. 19. coloff. 4. 3.

a Although they boast themselves thereof.

b From the sleights of Satan.

c By the word of God.

d Which is, to
trauaile, if he will
eate, as verse 10.
Chap. 2. 15.
1. Cor. 4. 12.
1. thess. 4. 11.
Ait. 20. 34.
1. cor. 4. 12.
1. thess. 2. 9.
1. Cor. 11. 1.
e Then by the
worde of God
none ought to
liue idely, but
ought to giue
himselfe to some
uocation, to get
his liuing by, and
to doe good to
others.

6 Wee commaund you, brethren, in the
Name of our Lorde Iesus Christ, that ye
withdraue your selues from euery bro-
ther that walketh inordinately, and not
after the 4^e instruction, which he receiued
of vs.
7 For yee your selues knowe * howe yee
ought to followe vs : * for wee behaued not
our selues inordinately among you,
8 Neither tooke wee head of any man
for rought : but we wrought with * labour
and trauaile night and day, because wee
would not be chargeable to any of you.
9 Not but that wee had authority, * but
that we might make our selues an ensample
vnto you to followe vs.
10 For euen when wee were with you,
this we warned you of, that if there were
any, which would not * worke, that hee
should not eate.
11 For wee heard, that there are some
which walke among you inordinately, and
worke not at all, but are busie bodiees.

12 Therefore them that are such, wee
commaund and exhort by our Lord Iesus
Christ, that they worke with quietnesse,
and eate their owne bread.
13 * And ye, brethren, be not weaite in
well doing.
14 If any man obey not our sayings,
note him by a letter, * and haue no compa-
nie with him, that he may be ashamed.
15 Per count him not as an * enemy, but
admonish him as a brother.
16 Nowe the Lorde of peace giue you
peace alwayes by all meanes. The Lord be
with you all.
17 The salutation of mee Paul, with
mine owne hand, which is the token in
euery Epistle : so I write,
18 The grace of our Lord Iesus Christ
be with you all, Amen.

Math. 18. 17.
1. cor. 5. 9.
The end of
comunication, is
not to driue from
the Church such
as haue fallen,
but to winne
them to the
Church by a-
mendement.
g Whether they
be mine eptles,
or other mens.

The second Epistle to the Thessa-
lonians, written from
Athens.

The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemed not only to haue respect to teach Timotheus, but chiefly to keepe
Iother in awe, which would haue rebelled against him, because of his youth. And therefore he doeth
arme him against those ambitious questionists, which vnder pretence of zeale to the Lawe, disquieted
the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they
knew not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthinesse,
that he sheweth to what worthinesse the grace of God hath preferred him : and therefore hee willet
prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ
his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the
Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to
bring men to saluation, he describeth what maner of men they ought to be, to whom the myserie of
the Sonne of God manifested in flesh is committed to bee preached. After this hee sheweth him what
troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence
of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowes
should be receiued or refused to minister to the sicke : also what Elders ought to be chosen into office,
exhorting him neither to be hasty in admitting, nor in iudging any : also what is the dutie of seruants,
the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and about all things
he chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his
office, namely to see that nothing bee taught but
Gods word, &c. 5 Declaring that faith, with a
good conscience, charitie, and edification are the
ende thereof, 10 And admonisheth of Hymeneus
and Alexander.



Paul an Apostle of Iesus
Christ, by the commaun-
dement of God our Sau-
our, and of our Lord Iesus
Christ * our hope,

2 * Vnto Timotheus
my * naturall sonne in the
faith : Grace, mercie, and peace from God
our Father, and from Christ Iesus our
Lord.

3 As I besought thee to abide still in E-
phesus, when I departed into Macedonia,
so doe, that thou mayest commaund some,
that they teach none other doctrine.

4 Neither that they giue heede to * fa-
bles and genealogies, * which are endlesse,
which breed questions rather then godly

edifying which is by faith.

5 For * the * ende of the I commaunde-
ment is loue out of a pure heart, and of a
good conscience, and of faith vnfeined.

6 From the which things some haue er-
red, and haue turned vnto vaine taulng.

7 They would be Doctors of the Lawe,
and yet vnderstand not what they speake,
neither wherof they affirme.

8 * And we know that the Lawe is good,
if a man vse it lawfully.

9 Knowing this, that the Law is not gi-
uen vnto a * righteous man, but vnto the
lawlesse and disobedient, to the vngodly,
and to * sinners, to the vnholy, and to the
prophane, to murderers of fathers and
mothers, to manslaughterers,

Rom. 13. 10.
b Because these
questionists pre-
ferred their curi-
osities fables to al o-
ther knowledge,
and beautified
them with the
Lawe, as if they
had bene the ve-
ry Lawe of God.
c Paul sheweth
S. Paul sheweth
the end of
Gods Lawe is
loue, which can
not be without
a good consci-
ence, neither a good conscience without faith, nor faith without the
word of God : so their doctrine which is an occasion of contention,
is worth nothing. || Or, of the Lawe. Rom. 7. 12. c VVhose hearts
Gods Spirit doth direct to doe that willingly which the Law requi-
reth : so that their godly affection is to them as a Law without fur-
ther constraint. d Such as onely delight in sinning.

For ordinance.

Coloss. 1. 27.
Act. 16. 1.

a So called, be-
cause he followed
the simplicitie of
the Gospel.

Chap. 4. 7.
Tit. 1. 14.
Chap. 6. 4.

e Which steale away children or seruants.

f Chap. 6. 15. f He declareth to Timothy the excellent force of

Gods Spirit in them whom he hath chosen to beare his word, although before they were Gods vret enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which overcame cruelty.

|| Or, faithfull and assured.

Math. 9. 13. marke 2. 17.

k He brasteth forth into these godly affections, considering Gods great mercie toward him.

l It appeareth that the vocation of Timothy was approved by notable prophecies, which then were

reueiled in the primitive Church, as Paul and Barnabas by the oracle were appoynted to goe to the Gentiles. Chap. 6. 12.

m That is, sound doctrine. 1. Cor. 5. n Excommunicate, and cast out of the Church.

10 To whommongers, to buggerers, to menstealers, to lyars, to the perjured, and if there be any other thing, that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

12 Therefore I thanke him, which hath made me strong, that is, Christ Iesus our Loue: for he counted mee faithfull, and put me in his seruice.

13 Althen before I was a blasphemour, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceedingly abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, & by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on mee all long suffering unto the ensample of them, which shall in time to come beleeue in him vnto eternal life.

17 Nowe vnto the king euerlasting, immortal, invisible, vnto God onely wise, be honour and glory for euer, and euer, Amen.

18 This commandment commit I vnto thee, sonne Timothy, according to the prophecies, which went before vpon thee, that thou by them shouldest fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

21 Which then were reueiled in the primitive Church, as Paul and Barnabas by the oracle were appoynted to goe to the Gentiles. Chap. 6. 12.

m That is, sound doctrine. 1. Cor. 5. n Excommunicate, and cast out of the Church.

CHAP. II.

1 Hee exhorteth to pray for all men, 4 Wherefore, 8 And howe. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honesty.

3 For this is good and acceptable in the Church of God, sight of God our Saviour,

4 Who will that all men shalbe saved, and come vnto the knowledge of the trueth, doe it maliciously

5 For there is one God, and one Mediator betweene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ransom for all

men, to be a testimonie in due time,

7 Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp pure hands without wrath, or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamesfastnesse & modestie, not with hypocrised haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to blunpe authoritie ouer the man, but to be in silence.

13 For Adam was first formed, then Cae.

14 And Adam was not deceiued, but the woman was deceiued, and was in the transgression.

15 Notwithstanding, through hearing of children she shall be saved, if they continue in faith, and loue, & holinesse with modestie.

14. 34. Gene. 1. 27. Gene. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saved. n That is, guiltie of the transgression. || Or, women,

CHAP. III.

2 Hee declareth what is the office of Ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall poynts of the heavenly doctrine.

This is a true saying, * If any man desire the office of a Bishop, he desireth a worthy worke.

2 A Bishop therefore must be blamelesse, the husband of one wife, watching, sober, modest, hardierous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all holinesse.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 Hee may not be a yong scholler, lest he being puffed vp fall into the snare of the deuill.

7 Hee must also be well reported of, even of them which are without, least hee fall into rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

was a signe of incontinencie. || Or, reuerence. e If it bee requisite that a men shoulde take care in gouerning his owne house, howe much more are they bound to be careful, which shall gouerne the Church of God? f In the doctrine of faith. g Left being proude of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should be come impudent, and doe much harme.

g Which should beleeue.

h Which the Prophet testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined.

2. Tim. 1. 11.

i As testimonies of a pure heart and confidence.

1. Pet. 3. 3.

k The word signifieseth to plap, to cripe, to broide, to folde, to bush, to cuple, or to lay it curiously:

wherby al pompe and wantonnesse is condemned,

which women vse in trimming their heads.

l Reads 1. Cor.

14. 34. Gene. 1. 27. Gene. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saved. n That is, guiltie of the transgression. || Or, women,

Titim 1. 6.

a With a feruent zeale to

profite the Church of God, whereso- euer he shall call him,

b Whether he be Pastor or Elder.

c Both for the

difficulcie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreis at that time some men had moe

then one, which

e If it bee requisite that a men shoulde take care in gouerning his owne house,

howe much more are they bound to be careful, which shall gouerne the Church of God?

f In the doctrine of faith. g Left being proude of his degree, he be likewise condemned as the deuill was,

for lifting vp himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should be come impudent, and doe much harme.

Chap. 1. 19.

k Having the true doctrine of the Gospel, & the feare of God.

l Of the Bishops and Deacons.

m The good report of all men.

n To serve God with greater assurance, because they have alway a good conscience.

o This is spoken in respect of men, forasmuch as in this world the truth onely remaineth in the Church, by reason of Gods

worde: for other- the mysterie of godlinesse, which is, God is wife Christ is the manifested in the flesh, & justified in the spirite, & scene of Angels, preached unto the corner stone, Gentiles, beleaved on in the worlde, and received by in glory.

p Approved iust, in that he was not onely a man, but God also.

q So that the Angels marveled at his excellencie.

r To the right hand of God the Father.

CHAP. III.

1 He teacheth him what doctrine he ought to see,

6. 8. 11. And what to follow.

15 And wherein he ought to exercise himselfe continually.

NOW the Spirit speaketh evidently, that

in the latter times some shall depart from the faith, and shall give herde unto spirites of error, and doctrines of devils.

2 Which speake lies through hypocrisse, and have their consciences burned with an hotte iron.

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be received with giuing thankes of them which beleue and know the truth.

4 For every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hath bene nourished by in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 But cast away prophane, & old wiues fables, and exercise thy selfe unto godlines.

8 For bodily exercise profiteth little: but godlines is profitable unto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be received.

10 For therefore wee labour and are rebuked, because wee trust in the living God,

man.

e That is, hee that hath faith and a good conscience is promised to have all things necessary for this life, and to enjoy life everlasting.

11 These things command and teach.

12 Let no man despise thy youth, but bee unto them that beleue, an example, in worde, in conversation, in love, in spirit, in faith, and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despire not the gift that is in thee, which was giuen thee by propheticke with the laying on of the hands of the companie of the Eldership.

15 These things exercise, & giue thy selfe unto them, that it may be seene how thou profitest among all men.

16 Take heed unto thy selfe, and unto learning: continue therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

Church which was at Ephesus. Or, that all may see how thou profitest.

k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

R EBUKE not an Elder, but exhort him as a Father, and the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 Honor widowes, which are widowes in deede.

4 But if any widowe haue children or nephewes, let them learne first to followe godlines towards their owne house, and to recompence their kindred: for that is an honest thing, and acceptable before God.

5 And if she that is a widow indeede, and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But free that lurch in pleasure, is dead, while shee liueth.

7 These things therefore command, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidel.

9 Let not a widowe bee taken into the number vnder the scope where old, that hath bene the wife of one husband.

10 And wel reported of for good works: if shee haue nourished her children, if shee haue lodged y strangers, if she haue washed the Saints feete, if she haue ministered unto them which were in adueritie, if shee were continually giuen unto euery good worke.

11 But refuse the yonger widowes: for when they haue beguine to wane against Christ, they will marry.

12 Having a damnation, because they haue broken the first faith.

13 And likewise also being idle they learn g Not onely slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shall be punished with everlasting death.

h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.

CHAP. VI.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

which is the Saviour of all men, specially of those that beleue.

11 These things command and teach.

12 Let no man despise thy youth, but bee unto them that beleue, an example, in worde, in conversation, in love, in spirit, in faith, and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despire not the gift that is in thee, which was giuen thee by propheticke with the laying on of the hands of the companie of the Eldership.

15 These things exercise, & giue thy selfe unto them, that it may be seene how thou profitest among all men.

16 Take heed unto thy selfe, and unto learning: continue therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

Church which was at Ephesus. Or, that all may see how thou profitest.

k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VI.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VIII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. IX.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. X.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. XI.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. XII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. XIII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. XIV.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. XV.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

The goodnes of God declareth it selfe toward all men, but chiefly toward the faithfull by preferring them: and here he meaneth not of life everlasting.

g In godly zeale or gifts of the Spirit.

h And reuelation of the holy Ghost.

i Vnder this name he containeth the whole ministerie of the

Church which was at Ephesus. Or, that all may see how thou profitest.

k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VI.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. VIII.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

CHAP. IX.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees.

3 An order concerning widowes.

17 The establishing of ministers.

23 The governance of his body.

24 And the iudgement of times.

to goe about from house to house: yea, they are not only idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes in neede.

17 ¶ The Elders y rule wel, are worthy of double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouell the mouth of the ope that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder * receiue none accusation, but vnder two or three witnesses.

20 Them that sime, rebuke openly, that the rest also may feare.

21 ¶ I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without ¶ preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, neither be partaker of other mens finnes: keepe thy selfe * pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens finnes are open * before hand, and goe before vnto iudgement: but some mens ¶ follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

CHAP. VI.

1 The duty of seruants toward their masters, 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, & contentari of mind. 9 Against couetousnes. 11 A charge giue to Timothy.

¶ Et as many * seruants as are vnder the Loke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, & partakers of the ¶ benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffe vp, and knoweth nothing, but doeth about * questions and strife of wordes, whereof cometh enuie, strife, ray-

lings, euill surmisinges,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can carry nothing out.

8 Therefore when wee haue fooode and rayment, let vs therewith be content.

9 For they that will bee * rich, fall into temptation and snares, and into many foolish and noysome lustes, which browne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusten after, they erred from the faith, & ¶ pearced themselves though with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godlinesse, faith, loue, patience, and meeknes.

12 Fight the good fight of faith: lay hold of eternall life, wherunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou keepe this commandment without spot, and burreakeable, until the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, the * King of kings, and Lord of Lordes,

16 Who onely hath immortallitie, and dwelleth in the light that none can attaine vnto, * whome neuer man sawe, neither can see, vnto whom bee honour and power euerlasting. Amen.

17 Charge them that are riche: in this world, that they bee not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe * that which is committed vnto thee, and * auoyde prophane and vaine bablings, and oppositions of science falsely so called,

21 Which while some profess, they haue erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

b They that measure religion by riches, are here taught, that only religion is the true riches.

Job. 1. 21. pro. 27.

24. eccles. 5. 14.

c That set their felicity in riches,

d For they are neuer quiet neither in soule nor bodie.

e Whom Gods Spirit doeth rule,

Chap. 5. 31.

Matt. 27. 11.

iohn 18. 37.

Chap. 1. 11.

f By this mighty power of God the faithfull are admonished boldly to stand in their vocation, al-

though y world,

Satan & hell rage against them.

Renel. 17. 14.

and 19. 16.

iohn 1. 18.

1. iohn 4. 12.

g In things pertaining to this life.

Mar. 4. 19.

luke 12. 15.

Mat. 6. 20.

luke 12. 33.

h The gifts of God for the vtilitie of the Church.

Chap. 1. 4. & 4. 7.

i As when question engendreth question,

i Which are without all mens helpe and succour.

Deut. 5. 16.

Deut. 25. 4.

1. cor. 9. 9.

Matt. 10. 10.

luke 10. 7.

k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to proue y which they lay to his charge.

l Chiefly the ministers, and so all others.

Chap. 6. 13.

¶ Or, proress.

¶ Or, without bad iudgement.

m In admitting them without sufficient triall.

n Promiust of fence.

o As Simon the forcerer.

p Their finnes follow, which for

a time haue deceived the godly,

and after are detected, as Saul,

Iudas, and other hypocrites.

Ephef. 6. 5.

col. 3. 22.

1. pet. 2. 18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.

Chap. 1. 4.

The ii. Epistle of Paul to Timotheus.

THE ARGVMENT.

THE Apostle being now ready to confirme that doctrine with his blood, which he had professed & taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the

the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as doe husbandmen, which at length receiue the fruites of their labours, and to cast off all feare and care, as souldiers do which seeke only to please their capitaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whome hee hath elected, euen to the ende. And that Timotheus should not be discouraged by the wicked, hee declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes and patience in persecution, and to continue in the doctrine, that hee had taught him: 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.



Paul an Apostle of Iesus Christ, by the wil of God, according to the promise of life, which is in Christ Iesus,

2 To Timotheus my beloved sonne: Grace, mercy and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whose I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindedfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance, that thou stirre vp the gift of God which is in thee, by the putting on of a iust hands.

7 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saved vs and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was,

10 But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, & hath brought life and immortallitie vnto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

a Being sent of God to preach that life which he had promised in Christ Iesus. *Actes 22. 3.*
b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whome I am come, and of whom I receiued the true religion by succession.
c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.
d With the rest of the Elders of Ephesus, *1. Tim. 4. 14.*
e As though God would destroy vs. *1. Cor. 1. 3. ephe. 1. 3, 4. Titus 3. 5. Rom. 16. 25. ephe. 3. 9. col. 1. 26. 1. p. 1. 2. 1. p. 1. 20.*
f He speaketh here of his first coming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. *1. Tim. 2. 7.*

12 For the which cause I also suffer these things, but I am not ashamed: for I know whome I haue beleueed, and I am persuaded that hee is able to keepe that which I haue committed to him against that day.

g Which is my selfe.

13 Keepe the true patterne of the wholesome wordes, which thou hast heard of mee in faith and loue which is in Christ Iesus.

h The graces of the holy Ghost.

14 That a worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for hee oft refreshed mee, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may finde mercy with the Lord at that day, & in how many things hee hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 Hee exhorteth him to be constant in trouble, so suffer many, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of him, 19 And the marke thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, shew many witnesses, the same deliuer to faithful men, which shall be able to teach other also.

For, in the presence of many witnesses.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

As with his householde, and other ordinarie affaires.

5 And if any man also strue for a masterie, he is not crowned, except he strue as he ought to doe.

6 The husbandman must labour before he receiue the fruites.

c So that the paine must goe before the recompence.

7 Consider what I say: and the Lord geue thee understanding in all things.

d Norwithstanding mine imprisonment the word of God hath his race, and increaseth.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel?

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bound.

10 There-

2. Cor. 1. 4.
col. 1. 24.

c To confirme
their faith, more
esteeming the
edification of
the Church then
himselfe.

Rom. 6. 5.

Math. 10. 33.
marks 8. 38.

Rom. 3. 3. & 9. 6.
f Giving to eue-
ry one his iust

portion: wherein
he alludeth to
the Priests of the
old Lawe, which
in their sacrifice
gaue to God his
part, tooke their
owne part, and
gaue to him that
brought the sa-
crifice his due tie.

1. Tim. 4. 7. and 6.
20. tit. 3. 9.

g He groundeth
vpon Gods ele-
ction and mans
faith.

h Because the
wicked should
not couer them-
selves vnder the

name of the
Church, he shew-
eth by this simi-
litude, that both
good and bad
may be therein.

i That is, both
separate himselfe
from the wicked,
and also purge
his naturall cor-
ruption by Gods
Spirit.

2. Cor. 1. 2.

1. Tim. 1. 4. and
4. 7. tit. 3. 9.

k Which doe
not edifie.

l Which faile of
ignorance.

m He meaneth
not this of Apo-

states or hereticks,
whome hee wil-
leth to flee: but
of them onely
which as yet are
not come to the
knowledge of the
truth, and fall
through ignorance.

n Or, that being
deliuered out of
the snare of the
dewill, of whom
they are taken,
they may come
to amendment
and per-
formance his will.

o Or, aduise.

p As Monkes,
Friars, and such
hypocrites.

Exod. 7. 11, 12.

c Which can
iudge nothing
aright.

d Not onely
what I taught
and did, but also
what my minde
and will was.

Acts 13. 14, 50.
and 14. 1, 6, 19.

e The worde si-
gnifieth them, that
by any craftie
packing or con-
uenance beguile
men with false
colours, flatteries,
and illusions, and
such God fereteth
vp to exercise his
by them: and
here S. Paul ad-
monisheth vs
of them.

2. Pet. 1. 20.

f Which is con-
sent to be gover-
ned by Gods
worde.

g The onely
Scripture suffi-
ceth to leade vs.
to perfection.

10 Therefore I suffer all things, for the
elects sake, that they might also obtaine
the saluation which is in Christ Iesus, with
eternall glory.

11 It is a true saying, For if we be dead
with him, we also shall liue with him.

12 If we suffer, we shall also reigne with
him: if we denie him, he also will denie vs.

13 If we beleue not, yet abideth hee
faithfull: he cannot denie himselfe.

14 Of these things put them in remem-
brance, and profess before the Lorde, that
they strue not about wordes, which is to
no profite, but to the peruertering of the hear-
ers.

15 Studie to shewe thy selfe approoued
vnto God, a workeman that needeth not to
be ashamed, diuiding the worde of truth
aright.

16 Stay prophane, & vaine bablings:
for they shall increase vnto more vngodli-
nesse.

17 And their word shall feele as a canker:
of which sort is Hymeneus and Philetus.

18 Which as concerning the truth haue
erred, saying that the resurrection is past
already, & doe destroy the faith of certaine.

19 But the foundation of God remaineth
sure, and hath this seale, & The Lorde
knoweth who are his, and, Let every one
that calleth on the Name of Christ, depart
from iniquitie.

20 Notwithstanding in a great house
are not onely vessels of golde and of silver,
but also of wood and of earth, and some for
honour, and some vnto dishonour.

21 If any man therefore purge himselfe
from these, hee shall be a vessel vnto honour,
sanctified, and meete for the Lorde, and pre-
pared vnto euery good worke.

22 Flee also from the lustes of youth,
and follow after righteousness, faith, loue,
and peace, with them that call on the Lorde
with pure heart.

23 And put away foolish, and vnlearn-
ed questions, knowing that they ingender
strife.

24 But the seruant of the Lorde must not
strife, but must be gentle toward all men, apt
to teach, suffering the euill men patiently,

25 Instructing them with meekenesse
that are contrary minded, prouing if God
at any time will giue them repentance, that
they may know the truth,

26 And that they may come to amend-
ment out of the snare of the dewill, which
are taken of him at his will.

CHAP. III.

1 He prophesieth of the perillous times, 2 Ser-
ueth out hypocrites in their colours, 11 Sheweth
the state of the Christians, 14 And how to auoyd
dangers, 16 Also what profite cometh of the
Scriptures.

Thus knowe also, that in the last dayes
I shall come perillous times.

2 For men shall be louers of their owne
selues, couetous, boasters, proude, cursed
speakers, disobedient to parents, vnthank-
full, vnholly,

3 Without naturall affection, truebre-
akers, false accusers, intemperate, fierce, De-
spisers of them which are good,

4 Traitors, headie, hee minded, louers
of pleasures more then louers of God,

5 Having a shewe of godlinesse, but haue
denied the power thereof: turne away
therefore from such.

6 For of this sort are they which be
into houses, and leade captiue simple wo-
men laden with sinnes, and led with diuers
lustes,

7 Which women are euer learning, and
are neuer able to come to the knowledge of
the truth.

8 And as Iannes and Iambres with-
stode Moses, so doe the also resist the
truth, men of corrupt mindes, reprobate
concerning the faith.

9 But they shall preuaile no longer: for
their madnesse shall be euident vnto all men,
as theirs also was.

10 But thou hast fully knownen my
doctrine, manner of liuing, purpose, faith,
long suffering, loue, patience,

11 Persecutions, and afflictions which
came vnto me at Antiochia, at Iconum,
and at Lystra, which persecutions I suffer-
ed: but from them all the Lord deliuered
mee.

12 Yea, and all that will liue godly in
Christ Iesus, shall suffer persecution.

13 But the euill men & deceiuers,
shall waie worse and worse, deceiuing, and
being deceiued.

14 But continue thou in things which
thou hast learned, and art persuaded
thereof, knowing of whom thou hast lear-
ned them:

15 And that thou hast knownen the holy
Scriptures of a childe, which are able to
make thee wise vnto saluation through the
faith which is in Christ Iesus.

16 For the whole Scripture is giuen
by inspiration of God, and is profitable to
teach, to improoue, to correct and to instruct
in righteousness,

17 That the man of God may be ab-
solute, being made perfect vnto all good
workes.

CHAP. IIII.

1 He exhorteth Timotheus to be seruent in the
word, & to suffer aduersitie, 6 Maketh mentiō of his
owne death, 9 and biddeth Timothee come vnto him.

1 Charge thee therefore before God, and
before the Lord Iesus Christ, which shall
iudge the quicke & dead at his appearing,
and in his kingdome,

2 Preach the worde: be instant, in sea-
son and out of season: improue, rebuke, ex-
hort with all long suffering and doctrine.

3 For the time wil come, when they will
not suffer wholesome doctrine: but hauing
their eares itching, shall after their owne
lustes get them an heape of teachers,

4 And shall turne their eares from the
truth, and shall be giuen vnto fables.

5 But doctrine.

a He speaketh
of them which
make profession
to be Christians.

b As Monkes,
Friars, and such
hypocrites.

c Which can
iudge nothing
aright.

d Not onely
what I taught
and did, but also
what my minde
and will was.

Acts 13. 14, 50.
and 14. 1, 6, 19.

e The worde si-
gnifieth them, that
by any craftie
packing or con-
uenance beguile
men with false
colours, flatteries,
and illusions, and
such God fereteth
vp to exercise his
by them: and
here S. Paul ad-
monisheth vs
of them.

2. Pet. 1. 20.

f Which is con-
sent to be gover-
ned by Gods
worde.

g The onely
Scripture suffi-
ceth to leade vs.
to perfection.

h Or, aduise.

i As Monkes,
Friars, and such
hypocrites.

Exod. 7. 11, 12.

c Which can
iudge nothing
aright.

d Not onely
what I taught
and did, but also
what my minde
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Acts 13. 14, 50.
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and illusions, and
such God fereteth
vp to exercise his
by them: and
here S. Paul ad-
monisheth vs
of them.

2. Pet. 1. 20.

e So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.
d Reade Phil. 3. 17.
¶ Or, dissolving.
e Col. 4. 10, 14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer: others, booke.
g For Paul saw in him manifest signes of reprobation.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make thy ministerie fully knowne.
6 For I am now ready to be offered, and the time of my departing is at hand.
7 I haue fought a good fight, and haue finished my course: I haue kept the faith.
8 For henceforth is laide by for mee the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.
9 Make speede to come vnto me at once.
10 For Demas hath forsaken mee, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.
11 Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to minister.
12 And Tychicus haue I sent to Ephesus.
13 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the booke, but specially the parchments.
14 Alexander the coppersmith hath done mee much euill: the Lord reward him according to his workes.

15 Of whom bee thou ware also: for he withstoode our preaching loe.
16 At my first answering, no man assisted me, but all forsooke me: I pray God, that it may not be laide to their charge.
17 Notwithstanding the Lord assisted me, and strengthened mee, that by mee the preaching might be fully knowne, and that all the Gentiles should heare, and I was deliuered out of the mouth of the Lion.
18 And the Lord will deliuer mee from every euill worke, and will preserve mee vnto his heavenly kingdome: to whom be praise for euer and euer, Amen.
19 Salute Pallas, and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinthus: Tychinus I left at Miletum sicke.
21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Iesus Christ bee with thy spirit. Grace be with you, Amen.

h If S Peter had bene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I committe nothing vnworthy mine office.
Chap. vi.

The second Epistle written from Rome vnto Timotheus the first Bishoppe elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselves to be pastors: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what manner of ministers he ought to choose, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and amongst other things hee noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willett him to be auoyded.

C H A P. I.

5 He aduertiseth Titus touching the gouernement of the Church. **7** The ordinance and office of ministers. **12** The nature of the Cretians and of them which sowe abroad leuifish fables and inventions of men.

Paul a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, & the knowledge of the truth, which is according to godlinesse,

2 Under the hope of eternall life, which God that cannot lye, hath promised before the world began:

3 But hath made his worde manifest in due time through the preaching, which is committed vnto me, according to the commandment of God our Saviour,

4 To Titus my naturall & sonne according

to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldest continue to reuerse the things that remaine, and shouldest ordeine elders in every citie, as I appointed thee,

6 If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must be vnreproueable as Gods steward, not croward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But barbarous, one that loueth goodnesse, wife, & righteous, holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and reprove them that say against it.

10 For there are many disobedient and vaine talkers and deceivers of mindes, chiefly

1. Tim. 3. 2.
e That is, without all infamie, whereby his authoritie might be diminished.
f Who hath the dispensation of his giftes.
¶ Or, selfe sensibly.
g Toward men.
h Toward God,

¶ Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may attaine eternall life.
b Hath willingly, & of his meere liberalitie promised without force, seeing our faith or works as a cause to moue him to this free mercie.
Rom. 16. 25. eph. 3. 9. colos. 1. 26. 2. tim. 1. 9. 10. 1. pet. 1. 20. Gal. 1. 1.
c Which both giueth life, & preserveth life, in respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.

i Which were not onely the Iewes, but also the Hebionians and Cerinthians heretikes, which taught that the Law must be ioynd with Christ.
k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth,
a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuch as hee had a matucilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation.

1. Tim. 1.4. Rom 14.20. l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselves to all wickednesse.

CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him how he shall teach all degrees to behaue themselves. 11 Through the benediction of the grace of Christ.

BE I speake thou the things which be come * wholesome doctrine.

2 That the elder men bee sober, honest, discrete, sound in the faith, in loue, and in patience:

3 The elder women likewise, that they bee in such behauiour as becometh holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discrete, chaste, keeping at home, good, and * subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shew thyselfe an ensample of good workes with vncorrupt doctrine, with grauetic, integritie,

8 And with the wholesome worde, which cannot bee reppoynd, that hee which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew al good faithfulness, that they may adorne the doctrine of God our saviour in all things.

11 * For the grace of God, that brynketh * saluation vnto all men, hath appeared.

12 And teacheth vs that we should deny vngodlinesse, and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and ap-

pearing of the glory of the mighty God, and of our Saviour Iesus Christ.

14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to bee a * peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and rebuke with all * authoritie. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish & vnprofitable questions. 21 Concluding with certaine priuate matters. 15 And salutations.

PUt them in remembrance that they * bee subiect to the principalities and powers, and that they be obedient, and re- dy to euery good worke,

2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meeknesse vnto all men.

3 * For wee our selues also were in times past vniuste, disobedient, deceiued, seruing the lustes and diuers pleasures, li- uing in malicioussnesse and enuie, hatefull, and hating one another.

4 But when the bountifullnesse & loue of God our Saviour toward man appeared,

5 * Not * by the workes of righteousness, which we had done, but according to his mercie he laued vs, by the * washing of the new birth, & the renewing of the holy Ghost,

6 Which hee shed on vs abundantly, through Iesus Christ our Saviour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleneed in God, might be care- full to shewe forth good workes. These things are good and profitable vnto men.

9 * But stay foolish questions, & genealo- gies, & contentions, & babblings about the Lawe: for they are vnprofitable and vaine.

10 * Recte han that is an heretike, after once of thuse admonition,

11 Knowing that hee that is such, is * peruerter, and slumeth being damned of his owne selfe.

12 When I shall send Arternas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Senas * the expounder of the Lawe, and Apollon on their iourney dili- gently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessarie vles, that they be not fruitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishoppe of the Church of the Cretians, written from Ni- copolis in Macedonia.

body. f So that there is no hope of amendment. g Willingly. and wittingly. h It is probable that hee was an interpreter of the Lawe of Moyses, as Apollon, &c.

d Most deare & precious.
e As becometh the ambassa- dour of God,

Rom. 13.1.
1. per. 2.13.14.
a Although the rulers be infidels, yett weare bound to obey them in ciuill policies, and whereas they command vs nothing a- gainst the worde of God.

1. Cor. 6.11.
b For let vs con- sider what wee our selues were, when God shew- ed vs fauour.

2. Tim. 1.9.
c God doeth not iustitie vs for respect of any thing, which he seeth in vs, but doeth preuent vs with his grace and freely ac- cepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1. Tim. 1.4.6. 4.7.
2. tim. 2.16.23.

e This comman- dement is giuen to the minister, and so particular- ly to all men to whom the sword is not commit- ted: but els the Magistrate, whose chiefe of- fice is to main- taine Gods glorie in his Church, ought to cut off all such rotten and infectious mem- bers from the

a Wherewith our soules are fed and maintained in health.

b Not running to and fro with- out necessarie oc- casions, which is a signe of light- nesse.
Eph. 5.22,23.
24.

Eph. 6.5.
col. 3.22.
1. pet. 2.18.

1. Cor. 1.2.
col. 1.22.

c Of what con- dition or state soeuer they be

The Epistle of Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit woonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For farre passing the balencesse of his matter, he flieth as it were vp to heauen, and speaketh with a diuine grace and maiestic. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing woon to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the due tie of one Christian to another, and so with salutations endeth.

4 He reioycest to heare of the faith and loue of Philemon, 9 whom he desireth to forgive his seruant Onesimus, and lovingly to receiue him againe.

Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend and fellow helper, 2 And to our deare sister Apphia, and to Archippus our fellow loubdier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I * giue thanks to my God, making mention alwayes of thee in my prayers.

5 (When I heare of thy loue and faith, which thou hast toward the Lorde Iesus, and toward all Saints)

6 That the * fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you ^b through Christ Iesus, may be knownen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Wherefore, though I be very bolde in Christ to command thee that which is conuenient,

9 Yet for lones sake I rather beseech thee, though I be as I am, euen Paul agen, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with me, that in thy steade hee might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldest receiue him for ever,

16 * Not now as a seruant, but aboute a seruant, euen as a brother beloued, specially to mee: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Dea, brother, let me obtaine this pleasure of thee in the Lord: comfort me a bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Whereouer also prepare me lodging: for I trust through your papers I shalbe giuen vnto you.

23 There salute thee Epaphras my fellowe prisoner * in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke, my fellowe helpers.

25 The grace of our Lorde Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

The Epistle to the Hebrewes.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesseth, that the writer of this Epistle for iust causes would not haue his name knownen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lorde, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leviticall Priestes wee but shadowes, and therefore at his comming they ought to cease, & all sacrifices for sinne to be abolished, as he prooeth from the 7. Chap. verse 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. verse 18, to the twentie and fife verse of the same Chapter: yea, and is the king to whom all things are subiect, as appeareth from that verse 25, to the beginning of the last Chapter. Wherefore according to the examples of the old fathers, we must constantly

1. Thef. 1. 2.
2. thef. 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a lively and effectual faith.
b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts and affections were through his charitable comforted.

Coloss. 4. 9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake and for the Lords, thou oughtest to loue him.
f That all thine is mine, and all mine is thine.
g Graunt me this benefite, which shalbe most acceptable vnto me of all others.

h That is, for Christs cause.

stantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may steadfastly and courageously perseuere even to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercise, that we may both be thankfull to God, and duefull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboute the Angels. 7 and of their office.

a God, who is euer constant, and mercifull to his Church, declared his will in time past, nor all at once, or after one sort, but from time to time and in sundrie sorts: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credit any newe reuelations after him.

c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, whereby he is King, Prophet, and Priest.

W's 17. 26. col. 1. 15.

d The liuely image & pattern, so that he that seeth him, seeth the father, John 14. 9. for else the person of the father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes. f Much more then, then all other things created.

T'sa. 2. 7. chap. 5. 1. act. 13. 33. g Because he was at the time appointed, declared to the world. 2. Sam. 7. 14. 1. Cor. 22. 10. T'sa. 27. 7. T'sa. 104. 4. h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. T'sa. 45. 6. 7. The administration of thy kingdom is iust. k This is meant in that, that the word is made flesh, and that the holy Ghost was power on him without measure, that we may all receive of him querey one depending on his measure. T'sa. 102. 5. T'sa. 140. 1. mat. 22. 44. 1. cor. 15. 47. 1. 1. 12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the newe Lawe which Christ hath giuen vs. 9 And putteth he offeended at the infirmities and lowe degree of

Christ, 10 Because it was necessarie that for our sakes hee should take such an humble state vpon him, that he might be like vnto his brethren.

Wherefore we ought diligently to giue heede to the things which wee haue heard, least at any time we should let them slip.

2 For if the word spoken by Angels was steadfast, and euery transgression, and disobedience receiued a iust recompence of reward.

3 How shall we escape, if we neglect so great saluation, which at the first beganne to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him.

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles and giftes of the holy Ghost, according to his owne will.

5 For hee hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 But one in a certaine place witnessed, saying, What is man, that thou shouldst bee mindedfull of him? or the sonne of man that thou wouldst consider him?

7 Thou madest him a little inferior to the Angels; thou crownedst him with glory and honour, and hast set him above the workes of thine hands.

8 Thou hast put all things in subiection vnder his feere. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him.

9 But we yet see not all things subdued vnto him.

10 For it became him, for whome are all things, and by whome are all things, seeing that he brought many children vnto glory, that he should consecrate the Prince of their saluation through afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren.

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

with Christ. Mat. 28. 18. 1. cor. 15. 27. philip. 2. 9, 10, 11. h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth him to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortallity, giueth vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh, T'sa. 22. 22. o This prooueth Christs humanity.

a Wee must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps we leake, and runne out on euery part.

b Which was the Lawe giuen to Moses by the hands of Angels, Galat. 3. 19. Actes 7. 53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles.

Marke 16. 10.

e Which Esai calleth the newe heauens, and the newe earth, Chap. 65. 17.

f Whereof Christ is the Father, Ista. 9. 6. that is, the head of vs his members.

T'sa. 54. 4.

g He speaketh here chiefly of the faithfull,

which are made through Christ, citizens of the world to come, where they shall enjoy with their prince all these things which nowe they haue onely but in part.

h In making him fellow heire

Psal. 82.

p Meaning, that Christ touching his humane put his crueltie in God.

Isa. 8. 18.

q Iſai ſpeaketh this of himſelfe & his diſciples, but properly it is applied to Chriſt the head of all miniſters.

Hof. 13. 14.

1. cor. 15. 55. r And Gods anger.

ſ Not the nature of Angels but of man.

t Not onely as touching nature but alſo qualities, onely ſinne except.

u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will favour vs.

13 And againe, * I will put my trust in him. And againe, * Beholue, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is the deuil.

15 And that hee might deliuer all them, which for feare of death were all their life time ſubiect to bondage.

16 For hee in no sort tooke the Angels, but he tooke the ſeede of Abrahaim.

17 Therefore in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the ſinnes of the people.

18 For in that hee suffered, and was tempted, hee is able to succour them that are tempted.

19 Therefore as he is exercised in our miseries, we may be assured, that at all times in our tentations he will favour vs.

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CHAP. III.

1 Hee requirerh them to bee obedient vnto the worde of Chriſt, 3 Who is more worthe then Moſes. 12 The puniſhment of ſuch as wil harden their hearts, and not beleue, that they might haue eternall reſt.

Therefore, holy brethren, partakers of the heavenly vocation, consider the Apoſtle and high Priest of our profession, Chriſt Ieſus:

2 Who was faithfull to him that hath appointed him, euen as Moſes was in all his house.

3 For this man is counted worthe of more glorie then Moſes, in as much as hee which hath builded the house, hath more honour then the house.

4 For every house is builded of ſome man, as he which hath built all things, is God.

5 Now Moſes verily was faithfull in all his house, as a ſervant, for a witneſſe of the things which ſhould be ſpoken after.

6 But Chriſt is as the Sonne, ouer his owne house, whose house we are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Therefore, as the holy Ghost layeth, * To day if ye ſhall heare his voyce,

8 Harden not your heartes, as in the ſprouocation, according to the day of the tentation in the wildeſſe.

9 Where your fathers tempted me, prouoked me, and ſawing workes fouertie yeres long.

10 Therefore I was grieved with that generation, and ſaid, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I ſware in my wrath, If

they ſhall enter into my reſt.

12 Take heede, brethren, leſt at any time there be many of you an euill heart, and unfaithfull, to depart away from the living God.

13 But exhort one another daily, while it is called * To day, leaſt any of you be hardened through the deceitfulneſſe of ſinne.

14 For we are made partakers of Chriſt, if we keepe ſure vnto the ende the beginning, wherewith wee are vpholden.

15 So long as it is ſaide, * To day if ye heare his voyce, harden not your heartes, as in the prouocation.

16 For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he diſpleaſed fouertie yeres? was hee not diſpleaſed with them that ſinned, whose hardenes fell in the wildeſſe?

18 And to whom ſware hee that they ſhould not enter into his reſt, but vnto them that obeyed not?

19 So we ſee that they coulde not enter in, becauſe of vnbellefe.

CHAP. IIII.

2 The worde without faith is vnprofitable. 3 The Sabbath reſt of the Chriſtians. 6 Punishment of vnbelleuers. 12 The nature of the worde of God.

Let vs feare therefore, leaſt at any time by ſoſaking the promiſe of entering into his reſt, any of you ſhoulde letme to bee deſpiſed.

2 For vnto vs was the Goſpell preached as alio vnto them: but the worde that they heard, profited not them, becauſe it was not mixed with faith in thoe that heard it.

3 For we which haue beleueed, do enter into reſt, as he layde to the other, * As I haue ſworne in my wrath, If they ſhall enter into my reſt: although the workes were finniſhed from the foundation of the worlde.

4 For he ſaie in a certaine place of the ſeuenth day of this worlde, * And God did reſt the ſeuenth day from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entered not therein for vnbellefeſake:

7 Againe hee appointed in Dauid a certain day by To day, after ſo long a time, ſaying, as it is layd, * This day if ye heare his voyce, harden not your heartes.

8 For if Ieſus had giuen them reſt, then would hee not after this day haue ſpoken of anoſher.

9 There remaineth therefore a reſt to the people of God.

10 For hee that is entered into his reſt, hath alſo ceaſed from his owne workes,

ſignifie our heavenly reſt. Gene. 2. 3. deſt. 5. 14. d That is, in the Palmes. Chap. 3. 7. e Meaning, Iſhua. f Hath caſt off his appetites, mortified his fleſh, renounced himſelfe, and followeth God.

i As diſobeying God, they in old time were debarred from the quietneſſe of the land of Canaan: to they which do not obey Chriſt, ſhal not enter into the heavenly reſt.

k Which is all that time wherein God doeth call vs: while hee ſaith, heere ſpeaketh, let vs heare.

l Which is by faith to embrace and hold faſt the true doctrine of Ieſus Chriſt.

m Or, foundation of our aſſurance.

n To wit, the Lord.

Numb. 14. 37. For bodies and members.

o He compareth the preaching of the Goſpell, as it were, to wine, wherof if we wil taſte, that is, heare and vnderſtand with profite, we muſt temper or mixe it with faith.

pſal. 95. 11.

q Although that God by his reſt, after the creation of his workes, ſignified the ſpiritual reſt of the faithfull, yet he ſware to giue reſt in Chanaan,

which was but a figure of the heavenly reſt, and endured but for a time.

r The perfection of Gods workes, and ſo his reſt.

s That is, in the Palmes. Chap. 3. 7.

t Meaning, Iſhua.

u Hath caſt off his appetites, mortified his fleſh, renounced himſelfe, and followeth God.

v

w

x

as

For it mortally woundeth the rebellious, and in the clef it killeth the old man that they should liue vnto God. Where the affections are. Which contendeth will and reason. As that thing which is clef asunder euen through the mids of the backe, and so is made open, that it may be seene throughout.

Or, concerning whom we speake.

I Therefore when we heare his worde, we must tremble, knowing thereby that God soundeth our hearts.

He sheweth that man can haue none access to God without an hie Priest, because that of him selfe he is prophane and sinful. Which were of things without life. As of beasts, which are killed. That is, of sinners.

1. Cor. 13. 10. 2. 7. chap. 1. 5. Psal. 110. 4. chap. 7. 17.

e Who was both Priest and King. f When he liued in this world. g He meaneth y most earnest prayer which Christ praied in the garden, where he sweat drops of blood. h Being in perplexitie, and fearing the horrors of death. i He digresseth till he come to the beginning of the 7. chap.

as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, and mighty in operation, and sharper then any two edged sword, and so entereth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioyntes, and the marrow, & is a discerner of the thoughtes, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight; but all things are naked and open vnto his eyes, & with whom we haue to doe.

14 Seeing then that wee haue a great hie Priest, which is entered into heauen, Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmitie, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.

CHAP. V.

He compareth Iesus Christ with the Levitical Priests, shewing wherein they either agree, or differ. 11 Afterward hereprooueth the negligence of the lewes.

For euery high Priest is taken from among men, and is ordeined for men, in things pertaining to God, that hee may offer both gifts, and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie.

3 And for the same sake he is bound to offer for sinnes, as well for his owne parts, as for the peoples.

4 And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooketh not to himself this honour, to be made the hie Priest, but he that said vnto him, Thou art my sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, Thou art a Priest for euer after the order of Melchisedec.

7 Which in the dayes of his flesh did offer by prayers and supplications, with a strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchisedec.

11 Wherefore we haue many things to say, which are hard to be vnderstood, because ye are dull of hearing.

12 For when as concerning the time ye ought to bee teachers, yet haue yee neede againe that we teach you the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that useth milke, is inexperienced in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their voyces exercised, to discern both good and euill.

CHAP. VI.

He proceedeth in reprobuing them, & exhorteth them not to faile. 12 But to be steadfast & patient, 18 forasmuch as God is sure in his promise.

Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptisms, and laying on of hands, & of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to them selues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the same that cometh out vpon it, a bringeth forth herbes meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reproboued, & is nere vnto curling, whose ende is to be burned.

9 But beloued, we haue perswaded our selues better things of you, & such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your worke, and labour of loue, which yee shewed toward his Name, in that ye haue ministered vnto the Saintes, and yee minister.

11 And wee desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the ende,

12 That ye be not cloudfull, but followers of a them, which through faith and patience, inherit the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he sweare by himselfe,

14 Saying, Surely I wil abundantly bless thee and multiply thee manifoldly.

15 And so after that hee had raised patiently, he enjoyed the promise.

16 For men verely sweare by him that is greater then themselves, and an oyle for

f Whereby it may appeare, that you are fully perswaded of liue euertlasting. g As the holy fathers, Prophets, and Martyrs, that were before vs. Gene. 12. 2. and 17. 4. and 22. 17.

Or, yudimimus.

k Reade 1. Cor. 3. 2.

l That is, the Gospell, which is the true knowledge that teacheth vs where we haue our refuge.

a That is, the first rudiments of our Christian religion.

b He mentioneth five pointes of y catechisme, which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptism, and laying on of hands: the article of the resurrection, and the last iudgement.

c Then the vse of baptism was declared, when on the solemne dayes appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to goe forward in the vnderstanding of Gods word.

Mat. 12. 31. 32. 2. pet. 2. 20. chap. 10. 26.

e They which are apostates, and sinne against the holy Ghost, haue Christ crucified and mocke him, but to their owne destruction, and therefore fall into desperation, and can not repent.

b Because of mans wickednes, which will not beleue God except he sweare.
i Gods word and othe are two things in him vncchangeable.
k Hereturneth to the comparison betweene Christs Priesthood and the Leuiticall, which he had begonne in the fist Chapter.
l Which is heauen, whither Christ is gone before to prepare vs place.

confirmation is among them an ende of all strife.

17 So God willing more abundantly to shew vnto the heires of promise the stabilitie of his counsell, bound himselfe by an othe.

18 That by two immutable things, wherein it is impossible that God shoulde lie, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs.

19 Which wee haue, as an ancre of the soule, both sure and steadfast, and it entrencheth into that which is within the baile.

20 Whither the forerunner is for vs entered in, euen Jesus that is made an hie Priest for euer after the order of Melchisedec.

1 Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthoode of Christ vnto Melchisedec, 11 Also Christs Priesthood with the Lewites.

Gen. 14. 18.
a So called, because that Moses maketh no mention of his parents or kinsfolks, but as he had bin suddenly sent of God into the world to be a figure of Christ our euertlasting Priest, & shortly taken out of the world againe: so Christ astouching his humanity had no father, and concerning his diuinitie, no mother.
b That is, the chief of fathers, Num. 18. 21. deus.
18. 1. 2. ioh. 1. 4.
c The Lewites receiued tithes of their brethren, but Melchisedec of Abraham the Patriarke: therefore his Priesthoode is more excellent then the Leuiticall.
f Because there is no mention of his death.

For this Melchisedec * was king of Salem, the Priest of the most high God, whomet Abraham, as hee returned from the slaughter of the kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace.

3 Without a father, without mother, without kindred, & hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider howe great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the wythes.

5 For verely they which are the children of Levi, which receiue the office of the Priesthood, haue a commandement to take according to the Lawe, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose k nred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there hee receiue them, of whome it is witnessed, that he liueth.

9 And to say as the thing is, Levi also which receiue tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec mette him.

11 If therefore perfection had bene by the Priesthoode of the Lewites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest shoulde rise after the order of Melchisedec, and not to bee called after the order of Aaron?

12 For if the Priesthoode be changed,

then of necessitie must there be a change of the Lawe.

13 For hee of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprung out of Iuda, concerning the which tribe Moyses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest.

16 Which is not made Priest after the Lawe of the carnall commandement, but after the power of the endless life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disannulled, because of the weakness thereof, and unprofitableness.

19 For the Lawe made nothing perfite, but the bringing in of a better hope made perfite, whereby wee draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this, hee is made with an othe by him that layde vnto him, * The Lorde hath sware, and will not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so much as Jesus made a suretie of a better Testament.

23 And among them many were made priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath an euertlasting Priesthood.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priests to offer by sacrifice, first for his owne finnes, and then for the peoples: for that did he once, when he offered by himselfe.

28 For the Lawe maketh men hie Priests, which haue infirmitie: but the word of the othe that was since the lawe, maketh the Sonne, who is consecrated for euermore.

after the Lawe was giuen: but because the declaration of that eternall othe was then reuealed to the world.

CHAP. VIII.

6 He proueth the abolishing of the Leuiticall Priesthood, as of the old Covenant by the spiritual and euertlasting Priesthoode of Christ, 8 And by the new Covenant.

Nowe of the things which we haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Patric in heauens,

2 And is a minister of the Sanctuary, a That is, heauen.

g The Law and the Priesthood are both of one condition: so that both Aarons and Moyses office pertaine to Christ, which is Priest and Lawmaker, h Which stood in outward and corporall ceremonies.

Esa. 119. 4 Chap. 5. 6.

i For the Lawe hath no vertue nor profit, till a man be come to Christ,

For, it was an introduction of a better hope.

Psal. 110. 4. Or, couenant.

k Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice.

l The fruite of the Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfected by reason of our infirmities, Leuit. 16. 6.

m And cannot without blasphemie be said to be offered againe, or els by any creature: for none could offer him, but himselfe.

n Not that it was first made

b Which is the body of Christ.
c For els it should be corruptible.
d He proueth that Christs body is the true Tabernacle, and that he must needs be made man, to the intent that hee might haue a thing to offer, which was his body.

Exod. 25. 40.
Acts. 7. 44.

e Seeing the offerings of the Levites were but shadowes of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly sacrifice, his tabernacle and office, are farre more excellent.

|| Or, cohenant, Iere. 31. 31.
Rom. 11. 27.
chap. 10. 16.

f That is, when Christ shall reme our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.

h Man by transgressing the bands of the couenant, could not enioy the commoditie thereof. i Men shall not in the time of the Gospel be ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true ^b Tabernacle, which the Lord might, and not man.
3 For ^d every hie Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

4 For hee were not a Priest, if hee were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heavenly things, as Moyses was warned by God, when hee was about to finish the Tabernacle. * See, sayd hee, that thou make all things according to the paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as hee is the Mediatour of a better ^c Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee saith, * Beholde, the dayes will come, sayeth the Lord, when I shall make with the house of Israel, and with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that Iooke them by the hand, to leade them out of the land of Egypt: for they continued not in my testament, and I regarded them not, sayeth the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith a new Testament, hee hath aduocate the olde: now that which is disannuled and waxed olde, is ready to vanish away.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Lawe are abolished 11 by the eternitie and perfection of Christs sacrifice.

When the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the second vail was the Tabernacle, which is called the holiest of all.

4 Which had the golden censer, and the Arke of the Testament overlaid round about with golde, wherein the golden pottle which had Manna, was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the Mercie seate: of which things wee will not now speake particularly.

6 Nowe when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost was signified, that the way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which onely stood in meates and drinckes, and diuers washings, and carnall rites, vntill the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for vs.

13 * For if the blood of bulles and of goates, and the ashes of an heffer, sprinkling then that are uncleane, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternall spirite offered himselfe without spotte to God, purge your conscience from dead workes, to leue the liuing God?

15 And for this cause is hee the Mediatour of the newe Testament, that though death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliu.

18 Therefore, neither was the first ordeined without blood.

but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Levitical Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one onely sacrifice hath made holy for euer all them that beleueve, outwardly in the sight of man. 1. Pet. 1. 19. 1. Iohn 1. 7. reuelation 1. 5. m Which of themselves procure death, and are the fruits thereof. Luke 1. 74. Rom. 5. 6. 1. per. 3. 18. n Made betweene God and Christ, who by his death should make vs heires. Gal. 3. 15. o He proueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator. p Without the death of beasts that were sacrificed, which signified, that Christ would pacifie his Fathers wrath with his blood.

Numb. 17. 10.
1. King. 8. 9.
2. Chron. 5. 10.
Exod. 25. 23.
|| Or, cover of the Arke.
Exod. 30. 10.
Leuit. 16. 2.

|| Or, errors.
|| Or, for so long as the hie Priest offered once a yeere for his owne sinnes and for the sinnes of the peoples, and also whiles this earthly tabernacle stood, the way to the heavenly tabernacle, which is made open by Christs blood, could not be entred into.

|| Or, perfect.
|| Neither yet him, for whom they were offered.

e Which ceremonies although they were ordeined of God, yet considered in themselves, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.

f Till the Newe Testament was appoynted.

g Which was his body and humane nature.

h Which is heauen.

i For Christ was the sacrifice, the Tabernacle, and the Priest.

Leuit. 16. 14.
Numb. 19. 4.

k The Levitical Priest offered beales blood:

Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternal sacrifice is compared with all those which were figurative, and is more sufficient than all they, therefore he callen it in the plural number, Sacrifices.

r Or, pattern.

f Therefore to make any other offering or sacrifice for sinne after that Christes bodie was once offered, is blasphemie.

f Which is the latter dayes when Christ came.

Rom. 5. 8.

1. Pet. 3. 18.

t Of the elect,
u That is, without a sacrifice for sinne: or sinne abolished.

Leu. 16. 14, 21.

a Which was as it were the first draught & purman of the lively patterne to come, b Which are eternall.

y Or, substance.
z Or, make perfect.

Leu. 16. 21.

c When Christ was made man, d In the Hebrew it is thou hast peared mine eares thou hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, that is, to obey thee, which both tend to one purpose. e Or rolle and folding: for in old tyme they vled to fold books like rolles.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people.

20 * Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than these.

24 For Christ is not entered into y holy places that are made with hands, which are similitudes of the true Sanctuary: but is entered into very heaven, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe often, as the High Priest entered into y holy place every yeere with other blood.

26 (For then must he have often suffered since the foundation of the world) but now in the ende of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of many, and unto them that looke for him, shall hee appeare the second time * without sinne unto saluation.

CHAP. X.

1 The old Lawe, had no power to cleanse away sinne, but Christ did it with offering of his bodie once for all. 22 An exhortation to receive the goodness of God thankfully with patience and steadfast faith.

Fo the * Lawe hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, sanctifie the conuersers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is impossible that the blood of bulles and goates should * take away sinnes.

5 Therefore when hee commeth in to the world, hee sayeth, * Sacrifice and offering thou wouldest not; but a bodie hast thou ordained me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the hebreu, ginning of the booke it is written of mee,)

that I should do thy will, O God.

8 About when hee sayde, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayde hee, Lo, I come to do thy will, O God, hee taketh away the first, that he may establish the second.

10 By the which will we are sanctified, even by the offering of the body of Jesus Christ once made.

11 And every Priest appeareth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth sacrificeth * till his enemies be made his footstool.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This is the Testament that I will make vnto them, After thoe dayes, sayeth y Lord, I will put my lawes in their heart, and in their mindes I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the holy place,

20 By the new, and liuing way, which he hath prepared for vs, through the baile, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, * sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water.

23 Let vs keepe y profession of our hope, without waucering (for hee is faithful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good works,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth neere.

26 * For if we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the adversaries.

28 He that despiseth Moses lawe, dieth without mercy * vnder two or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the sonne of God, and counteth

Jesus Christ, as Iudas, Saul, Arius, Iulian the Apostata did. Deut. 19. 15. matt. 18. 16. iohn 8. 17. 2. cor. 13. 1.

Pr p. u.

f That is, sacrifices.

g Which is the will of God to stand content with Christs sacrifice.

Chap. 1. 13.

T. sal. 110. 1.

1. cor. 15. 25.

chap. 1. 13.

h That is, sanctified to God and made perfect.

Iere. 31. 33.

chap. 8. 8. 10.

rom. 11. 27.

i Where there remaine no sinnes to be forgiven,

there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sinnes, and doth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving and an offering vp of our selues and ours for the same.

l We by Christ haue that libertie which the ancient fathers could not haue by the Lawe.

m The blood of Christ is alwayes fresh and lively before the Father to sprinkle and quicken vs.

n That is, having our hearts made pure.

o Of Christs second coming.

Chap. 6. 4.

p That is, forsake

eth

q Whereby it is evident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4.

Deut. 32. 35. rom. 12. 19.

r Defend the godly & punish the wicked.

f For the which thing also Saint Paule prayeth the Philippians and the Galatians.

Or, of that state

Habak. 2. 4. rom. 1. 17. gal. 3. 11.

feeth the blood of the Testament as an unholy thing, wherewith hee was sanctified, and a both despite the Spirit of grace?

30 For we know him that hath sayde, * Vengeance belongeth vnto mee: I will recompence, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the daies that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Hardly while you were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were || to tossed to and fro.

34 For both ye solaced with me for my bondes, and suffered with mee for the keeping of your goodes, knowing in your selues how that yee haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 * Nowe the rust shall lye by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, & a commendation of the same. 6. Without faith wee cannot please God. 16 The steadfast beliefs of the fathers in old time.

Now faith is the ground of things which are hoped for, & the euidence of things which are not seene.

2 For by it our Elders were well reported of,

3 * Though faith wee vnderstand that the worlde was obtained by the worde of God, lo that the things which wee see, are not made of things, which vdiu appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which hee obtained witness y hee was a righteous, God testifying of his giftes: by the which faith also he being dead, yet spake.

5 By faith was * Enoch taken away, that hee should not see death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for hee that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

a Haue beneap-proued, and so obtained saluation.

Gen. 1. 3. iohn. 1. 10.

b For God made all things of nothing.

Gen. 4. 4. c Meaning faith.

Matth. 23. 35. d Because God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth. Gen. 5. 24. eclus. 44. 16. and 49. 14.

f For Enochs and Eliastaking vp, was such a thing as is spoken of. 1. Cor. 15. 5. & 1. thess. 4. 17. g First God must liue vs before we can seeke him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleue Gods free mercy towards vs in his Sonne, through whom we obtaine the reward of his promise, and not of our deserts.

7 By faith * Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke hee condemned the worlde, and was made heire of the righteounes, which is by faith.

8 By faith * Abraham, when hee was called, obeyed God, to goe out into a place, which hee should afterwarde receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For hee looked for a city hauing a foundation, whose builder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore spang there of one, euery one of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and received not the promises, but saue them a farre off, and beleued them, and receiued them thankfully, and confessed that they were * straungers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had bene minded of that countrey, from whence they came out, they had leaured to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith * Abraham offered by Isaac, when he was tried, and hee that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was sayd, * In Isaac shall thy seede be called.)

19 For he considered that God was able to raise him vp euery one from the dead: from whence hee receiued him also after a sort.

20 By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, * Jacob when he was a dying, blessed both the sonnes of Joseph, and * leaning on the ende of his staffe, worshipped God.

22 By faith * Joseph when hee died, made mention of the departing of the children of Israel, & gaue comendement of his bones.

23 * By faith Moyses when hee was borne, was hidde three moethes of his parentes, because they sawe hee was a proper childe, neither feared they the Kings * comendement.

24 By faith * Moses when hee was come to age, refused to bee called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures

Gen. 6. 13. eclus. 44. 17.

Gen. 12. 4.

b For all things in the world are subiect to corruption.

Gen. 17. 19. and 21. 2.

i Euery one dead. Eclus. 44. 31.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gen. 22. 10. eclus. 44. 20.

o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.

Gen. 21. 12. rom. 9. 7.

Gen. 27. 28. Gen. 48. 15, 16.

Gen. 47. 31.

|| Or, worshipped toward the ende of his staffe.

Gen. 50. 24, 25. Exod. 2. 2.

act. 7. 20. Exod. 1. 16.

Exod. 3. 11.

p The intrifings of the worlde, which drawe vs from God, and which we can not vie without piousking of Gods anger.

Exod. 12. 21, 22.

Exod. 14. 22, 23.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iudg. 6. 18.

Iudg. 4. 6.

Iudg. 1. 3, 24.

Iudg. 1. 1. 1.

and 1. 27.

1. Sam. 1. 20,

and 13. 14.

q Or fruite thereof.

r As Elias raised vp the widow of Sarepta sonne, and Elisius the Sunamites sonne.

f They had not such cleare lighte of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

t For we are all one body together.

p pleasures of shimes for a season, 26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured, as he that loue him which is invisible.

28 Though faith he ordeined the Passouer and the effusion of blood, lest hee that destroyed the first borne, shoulde touche them.

29 By faith they * passed thorow the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

30 By faith the * walles of Jericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

32 And what shall I more say? for the time woulde be too short for mee to tell of * Gedeon, of * Barac, and of * Sampson, and of * Iephth, also of * Dauid, and * Samue, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteouesnesse, obtained the 9 promises, stopped the mouthes of Lyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, wared valiant in battell, turned to flight the armies of the aliants.

35 The women receiued their dead raised to life: other also were racked, & would not be deliuered, that they might recue a better resurrection.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds and imprisonment.

37 They were stoned, they were hewn alinder, they were tempted, they were flame with the sword, they wandred by and downe in sheepes skynes, & in goates skynes, being destitute, afflicted, and tormented:

38 Whom the worlde was not worthe of: they wandred in wildernesses, & mountaynes, and dennes, and caues of the earth.

39 And these all through faith obtained good report, and receiued * not the promise.

40 God providing a better thing for vs, that they * without vs shoulde not bee made perfecte.

CHAP. XVII.

r An exhortation to be patient and stedfast in trouble and aduersitie, upon hope of euermasting reward. 26 A commendation of the new Testament above the olde.

W Herefore * let vs also, seeing that wee are compassed with to great a multitude of tribulles, cast away euery thing that * presseth downe, and the hame that hangeth so fast on: let vs runne with patience the race that is set before vs.

2 b Looking vnto Iesus the author and

finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least yee shoulde be wearied, & faint in your mindes.

4 Yee haue not yet resisted vnto blood, striving against * sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * By sinne, despite not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loneth, he chasteneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not * sonnes.

9 Whereouer we haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: shoul we not much rather be in subiect on vnto the Father of * spirits, that we might liue?

10 For they verily for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that wee might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruit of righteouesnesse, vnto them which are thereby exercised.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest a that which is halting, be turned out of the way, but let it rather be healed.

14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no * roote of bitterness spring by and trouble you, lest they be may be defiled.

16 Let there bee no fornicator, or prophane person as * Elan, which for a portion of meate solde his birthright.

17 * For ye knowe how that afterward also when hee woulde haue inherited the blessing, hee was reiecte: for hee found no place to * repentance, though he sought the blessing with teares.

18 For ye are not come vnto the * mount that * might be touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sounde of a trumpet, and the voice of words, which they that heard it, feared themselves, that the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded, * For though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the sight which

c Which by reason of our concupiscence assaileth vs on all sides. *Prou. 3. 11. reuel. 3. 19.*

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

e Which haue naturally be gotten vs.

f As he doeth create our spirits without any worldly meane, so he doth instruct and maintain them by the wonderful verue of his Spirit.

g Their halting: partly declared their slownesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished.

Rom. 12. 18. h As heresies or apostasie.

Gen. 25. 33.

Gen. 37. 38.

i He was full of despite, and disdain, but was not touched with true repentance to be displeased for his finnes and to seeke amendment.

Exod. 19. 16.

and 20. 21.

k Which might be touched and seene, forasmuch as it was made: but God had commanded that none shoulde touch it. *Exod. 19. 21.*

Rom. 6. 4. ephe. 4.

23, 24. col. 3. 8.

1. pet. 2. 1.

|| Or, multitude.

a As riches,

cares, and such

like, and so to become

Christes

disciples by denying our selues, and taking our crosse to followe him.

|| Or, so easily compasseth us about.

b As being our marke.

I Whence the worde of God must come. m Which shall be extended thorow all the world. n By the Gospel we are ioyned with the Angels and Patriarkes. *Gen. 4. 10.*

o Whi h shake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hug. 2. 7.*

Deut. 4. 24. p To destroy them that resist him.

Rom. 12. 10. 1. pet. 4. 8. *Gen. 18. 3.* and 19. 3.

a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect. b The Lord. *Isa. 1. 9.* *Psal. 118. 6.*

*That is, written to no one man, cicle, or country, but to all the Jewes generally, being now dispersed.

appeared, & Moses said, I feare a quake.)

22 But yee are come unto the mount Zion, and to the citie of the living God, the celestiall Ierusalem, and to the company of innumerable Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirittes of iust and perfect men,

24 And to Jesus the Mediatour of the new Testament, & to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this voyce, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with handes, that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which cannot be shaken, let vs haue grace, whereby we may lo seruie God, that we may please him with reuerence & feare.

29 For * euen our God is a consuming fire.

CHAP. XIII.

1 He exhorteth vs unto loue, 2 To hospitalitie, 3 To thinke upon such as be in aduersitie, 4 To mainteine wedlocke, 5 To auoide conuouissance, 6 To make much of them that preach Gods word, 7 To beware of stur ge learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

L E * brotherly loue continue.

2 We not forgetful to loue strangers: for thereby some haue receiued Angels into their houses vnto us.

3 Remember them that are in bonds, as though yee were bounde with them: and them that are in affliction, as if ye were also afflicted in the body.

4 * Marriage is honourable among all, and the bed vndefiled: but whosoemongers and adulterers God will iudge.

5 Let your conuersation bee without conuouissance, & be content with those things that ye haue: for he hath sayd, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouerlight of you, which haue declared vnto

you the word of God: whose faith follow, considering what hath bene the end of their conuersation.

8 Jesus Christ * yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle.

11 * For the bodies of those beasts whose blood is brought into the holy place by the hie Priest for Anne, are burnt without the campe.

12 Therefore euen Jesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praple alwayes to God, that is, the * fruite of the lippes, which confess his Name.

16 * To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accountes, that they may doe it with joy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye lo doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Jesus, the great shephard of the sheepe, through the blood of the euermlasting Covenant,

21 Make you perfect in all good works, to doe his will, working in you that which is pleasant in his sight, though Jesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouerlight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

c He was, is, and shalbe the foundation of the Church for euer. d Whatsoeuer doctrine is not according to the simple truerh of Gods worde, is strange.

e By reprouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipp and regeneration.

f They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now only left to the Christians.

g So that the Priests had no piece thereof. *Leuit. 4. 11. & 6. 30. and 16. 27.*

h Thanksgiving and doing good are our onely sacrifices which please God. i Reade Acts 20. 28 & Ioh. 10. 11.

Written to the Hebrewes from Italie, and sent by Timotheus.

The * generall Epistle of Iames.

THE ARGVMENT.

IAMES the Apostle and sonne of Alphaeus wrote this Epistle to the Jewes which were conuerted to Christ, but dispersed thorowout diuers countries, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neyther to boast of an idle faith,

faith, but to declare a true faith by lively fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vter their faultes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be seruant in prayer with steadfast belief, 17 To looke for all good things, from above, 21 To forsake all vice, and to thankfully to receive the word of God, 22 Not onely hearing it, and speaking of it, but to do there- after in deede, 27 What true religion is.

For afflictions.

Rom. 5. 3.

a Afflictions trie our faith, and in- gender patience, b Our patience ought to continue to the end, til by working it hath polished vs & made vs perfect in Christ.

c To endure patiently whatsoeuer God layeth vpon him.

Mat. 7. 7. mar.

11. 24. luke. 12. 9

John. 14. 13. and

16. 23.

d Doubting in doctrine, or of Gods will.

For double.

e That he is cal-

led to the com-

pany of Christ

and his Angels.

f Or contempti-

ble to y^e world.

Eccles. 14. 18.

isa. 40. 6.

1. per. 1. 24.

For in all his

thoughts & deede.

Iob. 5. 17.

For moved to euil

g He meaneth

now of the in-

ward tentations

as of our disor-

dered appetites,

which cause vs

to sinne.

h Seeing all

good things

come of God,

we ought not to

make him the

author of euil.

i Hee aludeth

vnto the Sunne,

which in his

courte and turn-

ing sometime

is clere & bright,

sometime darke

& cloudie: but

Gods liberality

is euer like it self,

bright & continually shining.

Tr. 17. 27. k That is, propt to learne,

If Ames a servant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers tentations,

3 * Knowing that the a trying of your faith bringeth forth patience.

4 And let patience haue her b perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke c wisdom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and carried away.

7 Neither let that man thinke that hee shall receive any thing of the Lord.

8 A d wauering minded man is unstable in all his wayes.

9 Let the brother of lowre degree reioyce in that he is e exalted:

10 Again he e that is rich, in that he is made f lowe: for as the flower of the grasse shall he e varily away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower fallerh away, and the beaurie of the fashion of it perisheth: euen so shall the rich man fade away in all his wayes.

12 * Blessed is the man, that endureth tentation: for when he is tried, he shall receive the crowne of life, which y^e Lord hath promised to them that loue him.

13 Let no man say when he is i tempted, I am tempted of God: for God can not be tempted with euill, neither tempteth hee any man.

14 But euery man is tempted, when he is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Here not, my deare brethren.

17 Every good b giuing, & every perfect gift is from above, & cometh downe from the Father of lights, with whom is no variableness, neither c shadowing by turning.

18 Of his owne will begate hee vs wth the word of truth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, * let euery man be k swift to heare, slow to speak,

and i slow to wrath.

20 For the wrath of man doeth not accomplish y^e righteousnesse of God.

21 Wherefore lay apart all filthines, and superfluitie of malitiousnesse, and receive with meekenesse the worde that is grafted in you, which is able to saue your soules.

22 * And be ye doers of the worde, & not hearers onely, deceiuing your owne selues.

23 For if any heare the worde, and doe it not, hee is like vnto a man, that beholdeth his naturall face in a glasse.

24 If so when hee hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect Lawe of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed i in his deede.

26 If any man among you seemeth religious, and refrainerh not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 Pure religion and undefiled before God, euen the Father, is this, to visite the fatherlesse, & widowes in their aduerlins, & to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons,

2 To regard the poore as well as the rich, 8 To be lowly and mercifull, 14 And not to boast of

faith, where no deedes are: 27 For it is but a dead

faith, where good workes follow not.

My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile rayment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footstoolle,

4 Are ye not partiall in your selues, and are become iudges of euill b thoughts?

5 Yearken my beloued brethren, hath not c God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But yee haue despised the poore. Doe not the rich oppresse you by tyranny, and do not they drawe you before the iudgement seate?

7 Doe not they blasphemeth the d worthe Name after which ye be named?

8 But if ye fulfill the royal Lawe according to y^e Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For y^e whosoever shall keepe the whole

rom. 13. 9. gal. 5. 14. leu. 19. 15. deu. 1. 17. and 16. 19. Mat. 5. 13.

P p. iii.

Lawe,

l For we cannot heare God except wee bee peaceable and modest.

m But hindreth Gods worke in vs,

n By hearing the worde preached.

Marth. 7. 21.

rom. 2. 13.

o So Gods worde is a glasse

wherein we must beholde our

selues and be-

come like vnto

him.

p In so behauing

himselfe.

a As esteeming

faith and religi-

on by the out-

ward appearance

of men

For acceptance,

b That is, are ye

not euill affecti-

oned?

c Seeing God

esteemeth them,

ye may not con-

temne them,

d The Name of

God and Christ,

wherof you make

professions: and in

that they disho-

nor God, it is not

meet y^e you his

children should

honour them.

e Which is here

takē prouerbi-

ly, for hee or

broad way when

there is no turn-

ings, and euery

man can go it: so

euery man is our

neighbour, as well

y^e poore as y^e rich.

Leuit. 19. 18.

marth. 23. 39.

marke 12. 31.

Exod. 20. 15. d. i. 5. 18. f By the mercie of God which deliuereth vs from the curse of the Lawe. g And I seareth it not. h S. Paul to the Romanes and Galatians, dispute against them, which attributed iustification to workes: and here S. Iames reasoneth against them, which vterly condemne workes: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how wee are iustified: here how wee are known to be iustified: there workes are excluded as not the cause of our iustification: here they are approved as effects proceeding thereof: there they are denied to goe before them that shall be iustified: and here they are said to followe them that are iustified.

Luke 3. 11. 1. John 3. 17. i In thine owne opinion.

For without workes. k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it known to man to be perfect, as the goodnes of a tree is known by her good fruites, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith.

Gen. 15. 6. rom. 4. 3. gal. 3. 6. n Is so known and declared to man, o Of that barren and dead faith whereof ye boast. Iosh. 2. 1. p Meaning hereby all the that were not Iewes, & were receiued to grace. q Wherefore wee are iustified onely by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

Latwe, and yet faileth in one point, hee is guiltie of all.

11 For hee that saide, * Thou shalt not commit adulterie, said also, * Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Lawe.

12 So speake ye, and so do, as they that shall be iudged by the Lawe of libertie.

13 For there shall bee iudgement mercilesse to him that sheweth no mercie, and mercie receiueth against iudgement.

14 What auailleth it, my brethren, though a man haue his faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister be naked and destitute of dayly foode.

16 And one of you lay vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things which are needefull to the bodie, what helpeth it?

17 Euen to the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, * Thou hast the faith, and I haue workes: shew mee thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the devils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes: and through the workes was the faith made perfect.

23 And y Scripture was fulfilled which saith, * Abraham beleeued God, and it was imputed vnto him for righteousness: and he was called the friend of God.

24 See see then howe that of workes a man is iustified, and not of faith onely.

25 Likewise also was not * Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

For without workes. k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it known to man to be perfect, as the goodnes of a tree is known by her good fruites, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith.

Gen. 15. 6. rom. 4. 3. gal. 3. 6. n Is so known and declared to man, o Of that barren and dead faith whereof ye boast. Iosh. 2. 1. p Meaning hereby all the that were not Iewes, & were receiued to grace. q Wherefore wee are iustified onely by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honor aboute our brethren. 3 He describeth the proprietie of the tongue. 15, 16 And what difference there is betwixt the wisdom of God, and the wisdom of the world.

My brethren, bee not many masters, knowing that we shall receiue the greater condemnation.

2 For in many thinges wee shall sume all. * If any man liue not in wordes, hee is a perfit man, and able to handle all the body.

3 Beholde, we put bittes into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Beholde also the ships, which though they bee so great, and are diuinen of fierce winde, yet are they turned about with a very small rudder, whither soeuer the gouerneur listeth.

5 Euen to the tongue is a little member, and boasteth of great thinges: beholde, how great a thing a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birdes, and of creeping thinges, and thinges of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an unruly euill, full of deadly poison.

9 Therewith blese wee God euen the Father, and therewith curse wee men, which are made after his similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these thinges ought not so to be.

11 Doeth a fountaine send forth at one place sweete water and bitter?

12 Can the figtree, my brethren, bring forth olives, either a vine figs? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisdom.

14 But if ye haue bitter enuying, and strife in your hearts, reioyce not, neither be liars against the truth.

15 This wisdom descendedeth not from above, but is earthly, sensuall, and deuillish.

16 For where enuying and strife is, there is sedition, and all manner of euill workes.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, and without hypocrisie.

18 And the fruite of righteousness is sown in peace, of them that make peace.

CHAP. IIII.

1 Having shewed the cause of all wrong, and wickednesse, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit themselves to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods providence.

From whence are warres and contentions among you: are they not hence, euen of your lustes, that fight in your members?

2 Ye lust, and haue not: ye enuy, and haue indignation, and cannot obtaine: yee fight and

a Vsurper not through ambition authoritie ouer your brethren. b He that well considereth himselfe, shall not be rigorous toward his brethren. c He that is able to moderate his tongue, hath attained to an excellent vertue.

Or, matter. d An heape, and full measure of all iniquitie. e The intemperance of the tongue, is as a flame of hell fire.

f Without mixture and dissimulation. g And examining things with extreme rigour as hypocrites, who onely iustifie themselves, and condemne all others. h So that their life is according to their profession.

a For the Lawe of the members continually fighteth against the Lawe of the minde.

and warre, and get nothing, because ye aske not.

3 **Dee aske and receive not, because yee aske amisse, that yee might consume it on your lusts.**

4 **Ye adulterers and adulteresses, know ye not that the amitie of the world is the enmitie of God? * Whosoever therefore will be a friend of the worlde, maketh himselfe the enemye of God.**

5 **Do ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?**

6 **But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giveth grace to the humble.**

7 *** Submit your selues to God: resist the devill, and he will flee from you.**

8 **Dra to neere to God, and he will draw neere to you. Cleane your handes, ye sinners, and purge your hearts, yee wavering mindes.**

9 **Suffer afflictions, and ^d sorrowe yee, and weepe: let your laughter be turned into mourning, and your joy into heavinesse.**

10 *** Cast downe your selues before the Lord, and he will lift you vp.**

11 **Speake not euill one of another, brethren, he that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Lawe, and * condemneth the Lawe: and if thou condemnest the Law, thou art not an observer of the Lawe, but a iudge.**

12 **There is one ^f Lawgiver, which is able to save, and to destroy. * Who art thou that tudget another man?**

13 **Goe to now ye that say, ^e Today or to morrowe we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,**

14 **(And yet yee cannot tell what shall be to morrow. For what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth away)**

15 **For that yee ought to say, * If ^g the Lord will, and, If wee live, wee will doe this or that.**

16 **But now ye reioyce in your boastings: all such reioycing is euill.**

17 **Wherefore, ^h to him that knoweth howe to doe well, and doe it not, to him it is sinne.**

CHAP. V.

2 **He threatneth the wicked rich men, 7 Exhorteth unto patience, 12 To beware of swearing, 16 One to knowlege his faultes to another, 20 And one to labour to bring another to the truth.**

Goe to now, yee rich men: weepe, and ^a howle for your miseries that shall come vpon you.

2 **Your riches are corrupt: and your garments are moth eaten.**

3 **Poure golde and silver is cankered, and the rust of them shall be a ^b witness against you, and shall eat your flesh as it were fire.**

* **Dee have heaped by treasure for the last dayes.**

4 **Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entered into the eares of the Lord of hostes.**

5 **Ye haue liued in pleasure on the earth, and in wantonnesse. Dee haue nourished your hearts, as in a day of ^d slaughter.**

6 **Dee haue condemned and haue killed the iust, and he hath not resisted you.**

7 **Be patient therefore, brethren, unto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the former and the latter same.**

8 **Ye be also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.**

9 *** Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.**

10 **Take, my brethren, the Prophets for an example of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.**

11 **Behold, we count them blessed which endure. Dee haue heard of the patience of Job, and haue knowen what ende the Lord made. For the Lord is very pittifull and mercifull.**

12 **But before all things, my brethren, ^e I weare not, neither by heauie, nor by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into ^f condemnation.**

13 **Is any among you afflicted? Let him pray. Is any merry? Let him sing.**

14 **Is any sicke among you? Let him call for the ^g Elders of the Church, and let them pray for him, and anoynt him with ^h oyle in the ⁱ Name of the Lord.**

15 **And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.**

16 **Acknowledge ^j your faultes one to another, and pray one for another, that yee may be healed: for the prayer of a righteous man availeth much, if it be fervent.**

17 *** Elias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeeres and sixe moneths.**

18 **And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruites.**

19 **Brethren, if any of you haue erred from the truth, and some man hath converted him,**

20 **Let him knowe that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.**

Rom. 2. 5.
c To iustice till the end of the world.

d Which were the dayes of the sacrifices or feastes, when they vied to banquet and feede more abundantly then other dayes.

e Which is when the corne is sowne, and a little before it is mowen,

f Be not grieved nor aske vengeance.

Math. 5. 34.

g That which must be affirmed, affirme it simply and without oth: likewise that which must be denied: by this he taketh not from the magistrate his authority, who may require an oth for the maintenance of iustice, iudgement, and truth.

h Or, hypocrisis.

i The gift of healing was then in the Church.

Marke 6. 13.

j Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.

k In calling on the Name of the Lord.

l Open that which grieveth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that y one should shew his grieft to the other.

1. Kings 17. 1.

eccles. 48. 3.

luke 4. 25.

b Hee calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God.

1. Iohn 2. 15.

c The imagination of mans heart is wicked, Gene. 6. 5. & 8.

2.

Prove. 3. 34.

1. per. 5. 5.

Eph. 1. 27.

d The Greeke word signifieth that heavinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance.

1. Pet. 5. 6.

e In vsurping the authoritie of iudging, which is due to the law.

f He sheweth that this seuere iudging of others, is to deprive God of his authority.

Rom. 1. 4. 4.

g We ought to submit our selues to the providence of God.

Act. 18. 21.

1. cor. 4. 19.

h He answereth to them, which said they knew what was good, but they would not doe it.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle and despaire.

b And kindleth the wrath of God against you.

1. Iohn 2. 15.

Gene. 6. 5. & 8.

2.

Prove. 3. 34.

1. per. 5. 5.

Eph. 1. 27.

The first Epistle generall of Peter.

THE ARGUMENT.

He exhorteth the faithfull to denie themselves, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heavenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith shoulde not faile, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be a stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreatheth particular pointes, teaching subiects how to obey their gouernours, and seruants their masters, and howe married folkes ought to behaue themselves. And because it is appoynted for all that are godly, to suffer persecutions, hee sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all, hee teacheth howe the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, **7** And howe faith must be tried, **10** That the saluation of Christ is no newe, but a thing prophesied of olde. **13** He exhorteth them to a godly conuersation, forasmuch as they are new borne anew by the word of God.

PETER an Apostle of Iesus Christ, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, **2** Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndisfied, and that faileth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last tyme:

6 Wherein ye reioyce, though nowe for a season (if neede require) ye are in heaviness, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perissheth (though it bee tried with fire) might be founde vnto your praye, and honour, and glorie, at the appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though yee see him not, yee doe you beleue, and reioyce with irreuerberable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe.

12 Vnto whome it was reuealed, that not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, * giue by the * loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in * all manner of conuersation,

16 Because it is written, * Be yee holy, for I am holy.

17 And if yee call him Father, which without * respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as silver and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 * But with the precious blood of Christ, as of a lambe without blemish, and without spot.

20 Which was * obtained before the foundation of the world, but was declared in the last tyme for your sakes,

21 Which by his meanes doe beleue in God that raised him from the dead, and gaue him glory, that your faith and hope

Or, reward.

i Their minis-
rie was more
profitable to vs
then to them:
for wee see the
things accom-
plished which
they prophesied.
Actes 2.4.
k Prepare your
selues to the
Lorde.
Luke 12.35.

l Vntill his se-
cond coming.
m When you
were in igno-
rance and knew
not Christ.
Luke 1.75.

n According to
the synecrisie of
the heart.
o Reade Ezekiel
20.18.
1. Cor. 6.20. & 7.
23. heb. 9.14.
1. John 1.7.
reuel. 1.5.
Rom. 16.25. eph.
3.9. col. 1.26. 2.
tim. 1.9. tit. 1.2.

p When Christ
appeared vnto
the world, and
when the Gospell
was preached.
might

a Which were
Lewes to whom
he was appoynted
to be an Apostle.

b The free elec-
tion of God is
the efficient
cause of our salu-
ation, the ma-
teriall cause is
Christs obedi-
ence, our effe-
ctuall calling is
the formal cause,
and the final
cause is our
sanctification.
Or, vnto obe-
dience.

c To wit, of
Christ.

2. Cor. 1.3.
ephe. 1.3.

d For it is but
dead and vaine
hope which is
without Christ.

e Therefore they
ought to looke
for no earthly
kingdome of
the Messias.

f At the day of
iudgement.

g And neede
doeth to require, when it pleaseth God to lay his crosse vpon his, for
to drawe them from earthly things, and make them partakers of his
heavenly graces, **h** At his second coming.

might be in God.

22 Seeing your soules are purged in obeying the truth through the spirit, to
 1 lone brotherly without faining, lone one another with a pure heart fervently,
 23 Bring home ane we, not of mortall seede, but of immortall, by the worde of God, who liueth and endureth for euer.

24 For all * flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

C H A P. II.

1 Hee exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they builde. 9 The excellent estate of the Christians. 11 He prayeth them to abstine from fleshly lusts. 13 To obey the rulers. 18 How seruants should behaue themselves toward their masters. 20 He exhorteth to suffer after the example of Christ.

W Herefore, * laying aside all malitiousness, and all guile, and dissimulation, and enue, and all euill speaking,
 2 As new borne babes desire * the sincere milke of the word, that ye may growe thereby.

3 If to be that ye haue tasted how bountifull the Lord is.

4 To whome ye come as vnto a liuing stone, disallowed of men, but chosen of God and precious.

5 And ye as liuely stones, be made a spiritual house, and holy * Priesthood to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, * Beholde, I put in * Zion a chiefe corner stone, elect and precious: and he that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone to stumble at, and a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordained,

9 But ye are a chosen generation, adroit all * Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darkness into his marvellous light.

10 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearly beloved, I beseech you as strangers and pilgrims, * abstine from fleshly lustes, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie

God in the day of * the visitation.

13 * Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour,

14 Vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing wee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of malitiousnesse, but as the seruants of God.

17 Honour all men: * loue * brotherly fellowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the that are froward.

19 * For this is thankeworthie, if a man for conscience toward God endure griefe suffering wrongfully.

20 For what praise is it, if when ye bee buffeted for your faults, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leaving vs an example that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 * Who when he was reuiled, reuiled not againe: when he suffered, hee threatned not, but committed it to him thatudgeth righteously.

24 * Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousness: by whose stripes wee were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

C H A P. III.

1 How wines ought to order themselves toward their husbands. 3 And in their apparell. 7 The dutie of men toward their wives. 8 Hee exhorteth all men to writie and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

L ikewise * let the wines be subiect to their husbands, that euen they which obey not the worde, may without the worde be winne by the conuersation of the wines.

2 While they behold your pure conuersation, which is with feare.

3 * Whole apparetling let it not bee outward, as with hyered haire, and golde put about, or in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a meeke and quiet spirit, which is before God a thing much let by.

5 For euen after this manner in time past did the holy women, which trusted in God, tye themselves, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him * Syr: whose daughters ye are, * whose

e Your good conuersation shall be as a pre-parative against that day that God shall shewe mercie vnto them and turne them.

Rom. 13. 1. // Or, publique gouernement.

Chap. 1. 23. Rom. 12. 10.

f With them which acknow- ledge one selfe Father in hea- uen.

Ephes. 6. 5. Col. 3. 22.

g In all obedi- ence: this must be before our eyes, that we obey in the Lords: for if any commaund things against God, then let vs answer, It is better to obey God then men.

2. Cor. 7. 10. h Knowing that God layeth this charge vpon him

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CHAP. IIIII.

a But willingly doe your dutie: for your condition is not the worse for your obedience.

1. Cor. 7. 3.

b By neyther keeping them too straine, nor in giuing them too much liber- tie.

c Taking care, and providing for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellowe heires together of life euertlasting.

e For they cannot pray when they are at dis- sention.

Prou. 17. 13.

and 20. 22.

mat. 5. 39.

rom. 12. 17.

1. thes. 5. 15.

f God hath made vs when we were his enemies heires of his kingdome, and shall not we forgieue our bretheren a small fault?

Psal 34. 13.

Isa. 1. 16.

g To take vengeance on him.

Math. 5. 10.

h That is, when they thinke to make you a- fraide by their threatnings.

Isa. 8. 13.

i Giue him praise and de- pend on him.

Chap. 2. 12.

Rom. 5. 6. hebr. 9. 15. 28.

k By the power of God. I Christ being

from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body, which then he had not, but in Spirit,

and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison for iudgement to the last iudgement, Genes. 6. 14. math. 24. 38.

luke. 17. 26. || Or, persons. || Or, the taking to witness of a good con- science. Hebr. 1. 3.

whiles ye doe well, not being a afraid of any terror.

7 * Likewise yee husbandes dwell with them as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessell; euen as they which are heires together of the grace of life, that your pray- ers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another; loue as brethren: be pitifull: be courteous,

9 * Not rendering euill for euill, neyther reboke for reboke: but contrariwise blese, knowing that yee are therunto called, that ye should be heires of blessing.

10 * For if any man long after life, and to see good dayes, let him reframe his tongue from euill, and his lippes that they speake not guile.

11 * Let him eschewe euill and do good: let him seeke peace, and followe after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde is vpon them that doe euill.

13 And who is it that will harme you, if ye followe that which is good?

14 * Notwithstanding blessed are yee, if ye suffer for righteounesse sake. Rea, * feare not their feare, neither be troubled.

15 * But sanctifie the Lord God in your hearts: and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you.

16 * And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame you good conuerſation in Christ.

17 For it is better (if the will of God be so) that yee suffer for well doing, then for euill doing.

18 * For Christ also hath once suffered for finnes, the just for the vniust, that he might bring vs to God, & was put to death concerning the flesh, but was quickned in the Spirit.

19 By the which he also went, and preached vnto the spirits that are in prison,

20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that now saucth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and powers, and might are subiect.

1 He exhorteth men to craſt from sinne, 2 To spend no more time in vaine, 3 To be sober and apt to pray, 4 To loue eche other, 12 To bee patient in trouble, 15 To beuare that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

Forthmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should liue (as much time as remaineth in the flesh) not after the lusses of men, but after the will of God.

3 * For it is sufficient for vs that wee haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lusts, drunkennes, in gluttonie, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue accountes to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospeil preached also vnto the dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the Spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue ferment loue among you: * loue conuerty the multitude of finnes.

9 * Bee yee harsher one to another, without grudging.

10 * Let euery man as he hath receiued the gift, minister the same one to another, as good dispensers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him doe it as of the abilitie which God ministereth, that God in all things may bee glorified through Iesus Christ, to whome is praye and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fierie trial, which is among you to prooue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 * If ye be raised vpon for the Name of Christ, blessed are ye: for the report of glorie, and of God resteth vpon you: which on their part is euill spoken of: but on your part is good glory.

15 But let none of you suffer as a murderer, or as a thief, or an euill doer, or as a false witness in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalf.

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

|| Or, bodie.

Ephes. 4. 22.

b Although the wicked thinke this Gospeil new, and vexce you, that embrace it: yet hath it bene preached to them of time past which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the Spirit, which two are the effects of the Gospeil.

Prou. 10. 12.

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs: though they be neuer so many.

Rom. 12. 13.

hebr. 13. 2.

Rom. 12. 6.

phl. 2. 14.

Mat. 5. 10.

d That is, by the

insidels.

For punishment.
Iere. 25. 29.
luke 23. 31.

Pro. 2. 21. 22.
e As concerning
this life where he
is punished.

17 For the time is come, that iudgement
must begin at the house of God. If it first
begin at vs, what shall the ende be of them
which obey not the Gospel of God?

18 And if the righteous scarcely be
saued, where shall the vngodly and the sin-
ner appeare?

19 Wherefore let them that suffer accord-
ing to the wil of God, commit their soules
to him in well doing, as vnto a faithfull
Creator.

CHAP. V.

2 The ductie of Pastours is to feede the flocke of
Christ, and what reward they shall haue if they be
diligent. 5 Hee exhorteth yong persons to sub-
mit themselves to the elders. 8 To be sober and to
watch that they may resist the enemy.

The Elders which are among you, I
beseech which am also an elder, and a
witness of the sufferings of Christ, and also
a partaker of the glory that shall be re-
uieled.

2 Feede the flocke of God, which de-
pendeth vpon you, caring for it not by con-
straint, but willingly: not for filthy lucre,
but of a ready minde:

3 Not as though ye were Lordes ouer
Gods heritage, but that yee may be ensam-
ples to the flocke.

4 And when the chiefe shepheard shall
appeare, yee shall receiue an incorruptible
croune of glory.

5 Likewise ye ponger, submit your selues
vnto the elders, and submit your selues e-

uery man one to another: * Decke your
selues inwardly in lowliness of minde: for
God * resisteth the proud, and giueth grace
to the humble.

6 Humble * your selues therefore vnder
the mightie hand of God, that he may ex-
alt you in due time.

7 Call * all your care on him: for he ca-
reth for you.

8 Be sober and watch: for * your aduer-
sarie the deuill as a roaring lion walketh a-
bout, seeking whom he may deuoure:

9 Whom resist stedfast in y faith, know-
ing b that the same afflictions are accom-
plished in your brethren which are in the
world.

10 And the God of all grace, which hath
called vs vnto his eternall glory by Christ
Jesus, after that yee haue suffered a little,
make you perfect, confirme, strengthen, and
stablish you.

11 To him be glory and dominion for e-
uer and euer. Amen.

12 By Sylluanus a faithfull brother bri-
ng to you, as I suppose, haue I written brief-
ly, exhorting and testifying howe that
this is the true grace of God, wherein yee
stand.

13 The Church that is at * Babylon elec-
ted together with you, saluteth you, and
Marcus my sonne.

14 Greete ye one another with the * kisse
of loue. Peace be with you all which are in
Christ Jesus. Amen.

Rom. 12. 10.
Iames 4. 6.
Iames 4. 10.
Psal. 55. 22 wifd.
12. 22. m. 2. 6. 35.
luke 12. 22.
luke 22. 31.

b Nothing com-
meth vnto vs,
which we see not
to appertene to
the rest of Christs
members: and
therefore wee
ought not to re-
fuse that condi-
on which is com-
mon to all the
Saints.
c Which was a
famous citie in
Assyria, where
Peter then was
the Apostle of
the circumcision.
Rom. 16. 16.
1. cor. 16. 20.
2. cor. 13. 12.

a By Elders he
vnderstandeth
all them which
preach, teach, or
minister in the
Church.
b Or, Christ.
c Or, which is com-
mitted vnto you,
or, as much as in
you lyeth.

The second Epistle generall of Peter.

THE ARGVMENT.

The effect of the Apostle here, is to exhort them which haue once professed the true fayth of
Christ, to stand to the same enen to the last breath: also that God by his effectuall grace towards
men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increa-
sing his gifts in the godly: wherefore by godly life, he being now almost at death doore, exhorteth
them to approue their vocation, not setting their affections on worldly things (as hee had oft written
vnto them) but lifting their eyes toward heauen, as they be taught by y Gospel, whereof he is a cleare
witness, chiefly in that he heard with his owne eares that Christ was proclaimed siõ heauen to be the
Sonne of God, as likewise the Prophets testified. And least they should promise to themselves quiet-
nesse by professing the Gospel, he warneth them both of troubles which they should susteine by the
false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely
setreth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to
beholde presently the day of his coming, and to preferre themselves vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen the
all things pertaining vnto life, he exhorteth them to
flee the corruption of worldly lustes. 10 To make
their calling sure with good worker, and fruites of
faith. 14 Hee maketh mention of his owne death,
17 Declaring the Lords Iesus to be the true Sonne
of God as he himselfe had seene vpon the mount.

Inon Peter a se. uant and an
Apostle of Iesus Christ, to
you which haue obtained like
precious faith with vs by the
a righteoulnesse of our God and
Saviour Iesus Christ:

2 Grace and peace be multiplied to you,
by the knowledge of God and of Iesus
our Lord,

3 According as his b godly powter hath
giuen vnto vs all things that pertaine vnto
c life and godlinesse, d through the know-
ledge of him that hath called vs vnto glo-
ry and vertue.

4 Whereby most great, & precious pro-
mises are giuen vnto vs, that by them yee
should be partakers of the e godly nature,
in that yee flee the corruption, which is in
the world through lust.

5 Therefore giue enen all diligence there-
vnto: to yoyne moreouer f vertue with your
faith: and with vertue, knowledge:

glory. e We are made partakers of the diuine nature, in that we flee
the corruption of the world: or as Paul writeth, are dead to sinne,
and are not in the flesh. f Godly maners.

b He speaketh
of Christ as he
is God and Sa-
uour.
c That is, salua-
tion.
d The summe of
our saluation and
religion is to be
led by Christ to
the Father, who
calleth vs in the
Sonne.
f Or, through his

a In that he de-
clared himselfe
iust and faithfull
in accomplishing
his promise by
Christ.

6 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:

7 And with godliness, brotherly kindness: and with brotherly kindness, love.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his olde finnes.

10 Wherefore, brethren, give rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.

11 For by these meanes an entering shall be ministered unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you up by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not *deceivable fables, when wee opened unto you the power, and commanding of our Lord Jesus Christ, but with our eyes we sawe his maiestie:

17 For hee received of God the Father honour and glory, when there came such a voyce to him from y^e excellent glory. * This is my beloved Sonne, in whome I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that ye take heede, as unto a light that shineth in a darke place, untill the day dawne, and the day starre arise in your hearts.

20 * So that ye first know this, that no prophesie in the scripture is of any private intimation.

21 For the prophesie came not in olde tyme by the will of man: but holy men of God spake as they were moued by the holy Spirit.

CHAP. II.

He propheseth of false teachers, & sheweth their punishment.

BUt these were false prophets also among the people, euen as there shall be false teachers among you: which privately shall bring in damnable heresies, euen denying y^e Lord, that hath bought them, and being upon themselves swift damnation.

2 And many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of,

3 And through couetousnesse shall they with fauned wordes make * merchandise of you, whose iudgement long agoe is not faure off, and their damnation sleepeth not.

4 For if God spared not the * Angels, that had sinned, but cast them downe into hel and deliuered them into chains of darkness, to be kept vnto damnation:

5 Neither hath spared the olde world, but saved * For the egipt person a preacher of righteousness, and brought in the flood vpon the world of the wickedly,

6 And * turned the cities of Sodom and Gomorrah into ashes, condemned them and ouerthrowe them, and made them an example vnto them that after should liue vngodly,

7 * And deliuered iust Lot, vexed with the vncleane conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of temptation, and to relesue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of uncleannes, and despise the government, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not railing iudgement against them before the Lord.

12 But these, as brute beasts, led with sensualitie and made to be taken, and destroyed, speake euill of those things which they knowe not, and shall perishe through their owne corruption,

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure to liue deliciouly for a season. Spots they are and blots, * delighting them selues in their deceivings, in feasting with you,

14 Having eyes full of adulterie, & that can not cease to fume, beguiling unstable soules: they haue hearts exercised with couetousnesse, curled children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which louted the wages of unrighteousnesse.

16 But hee was rebuked for his iniquitie: for the durme Asse speaking with mans voyce, forbade the foolishnesse of the prophet.

17 * These are welles without water, and * cloudes caried about with a tempest, to whome the blacke darkenesse is reserved for euer.

18 For in speaking swelling wordes of banitie, they beguile with wantonnesse through the lustes of the flesh them that were

10r, insolent and wanton.

a This is evidently scene in the Pope and his Priests, which by lyes and flatteries sell reuens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus. Job 4. 18. Iude 6. Gene. 7. 1. Gen. 19. 24, 25. Gen. 19. 16.

1. King. 22. 23. Job 1. 12.

b Albeit the Angels condemne the vices and iniquities of wicked magistrates, yet they blame not the authoritie and power which is given them of God.

c As beasts without reason or wit, followe whither nature leadeeth them: so these wicked men destitute of the Spirit of God, onely seeke to fulfil their sensualitie, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan, to their destruction.

d For in your holy feastes they sit as members of the Church, whereas in deed they be but spots, & to deceive you, reade Iude 12.

Num. 22. 23. Iude 11. Iude 12.

e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

Num. 22. 23. Iude 11. Iude 12.

f They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

g The Greeke worde signifieth him that naturally cannot see, except he holde neere his eyes. So Peter calleth such as cannot see heavenly things which are farre off, purblind, or fardblind. h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God cleareth, calleth, sanctifieth and iustificeth vs. i For God will neuer holde you. k In this body. 2. Cor. 5. 3, 4. Iohn 21. 18. 1. Cor. 1. 17. and 2. 1.

10r, sophisticall and craftie. Math. 17. 5.

l For by Christs presence it was for the time holy. m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning Christ the sonne of iustice, by his Gospel.

2 Tim. 3. 16. p Cometh not of men.

10r, interpretation.

Acts. 20. 29. 2. Tim. 4. 1. Iude 4. and 18.

John 8. 34.
rom. 6. 20.

Mat. 12. 45.
heb. 6. 4, 5, 6.
and 10. 26, 27.
f Which com-
meth by hear-
ing the Gospel
preached.

||Or, doctrine.

Trom. 26. 11.

were cleane escaped from them which are wrapped in error,

19 Promising unto them libertie, and are themselves * seruantes of corruption: for of whomsoever a man is overcome, euen into the same is he in bondage.

20 * For if they, after they haue escaped from the slittinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and overcome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue knowne the way of righteousness, thin after they haue knowne it, to turne from the holy commandement giuen unto them.

22 But it is come unto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

CHAP. III.

3 He sheweth the impiety of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselves thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thanks to Christ Iesus.

This second Epistle I nowe write vnto you, beloued, whereunto * I stirre vp, and waite your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Therefore the world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are

now, are kept by the same word in store, and reserved vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Deuile beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, and a thousand yeres, as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient toward vs, and * would haue no man to perishe, but would al men to come to repentance.

10 * But the day of the Lord will come as a thief in the night, in the which the heauens shal passe away with a noise, & the elements shal melt with heate, & the earth with the works that are therein, shal be burnt vp.

11 Seeing therefore ye al these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlines.

12 Looking for, & hasting unto the coming of the day of God, by the which the heauens being on fire, shal be dissolued, and the elements shal melt with heate?

13 But we looke for * newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousness.

14 Therefore, beloued, seeing that yee looke for such things, bee diligent that yee may be founde of him in peace, without spot, and blamlesse.

15 * And suppose that the long suffering of our Lorde is saluation, euen as our beloued brother Paul according to the wisdom giuen vnto him wrote to you,

16 As one, that in all his Epistles speaketh of these things, among the which some things are s hard to be understood, which they that are vnilearned and vniuable peruer, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware least ye bee also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But grow in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

Psal. 90. 4.
Ezek. 33. 11.

1. tim. 2. 4.
d He speaketh
not here of the
secret and eternal
counsell of God,

whereby hee e-
lecteth whome
it pleaseth him,
but of the prea-
ching of the Gos-
pel, whereby all
are called & bid-
den to y banquet.

Math. 24. 44.
1. thes. 5. 2.

reu. 3. 3. & 16. 15
I. sa. 65. 17. & 66.

22. reuel. 21. 1.
e In quiet con-
science.

Rom. 2. 4.
f Albeit his epi-
stles were written
to peculiar Churches,
yet they co-
teine a generall
doctrine apper-
taining to al men

g As no man
condemneth
the brightnes of
the sunne because
his eie is not able
to susteine the
clearnesse there-
of: so the hard-
nesse when we
cannot sometime
compass or per-
fectly vnderstand
in the Scriptures,
ought not to take
away from vs the
vse of the Scrip-
tures.

||Or, weft.

a For we fall
quickly asleepe
and forget that
which we are
taught.

1. Tim. 4. 1. 2. tim.
3. 1. iude 18.

b He meaneth
them which had
once professed
Christian religi-
on, but became
afterward con-
temners & moc-
kers, as Elicure-
ans and Atheists.
c As touching
the beautie there-
of, and things
which were
therein, except
them which were
in the Arke,

The first Epistle generall of Iohn.

THE ARGVMENT.

AFTER that S. Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man should thereby take a boldnes to sinne, hee sheweth that no man can beleue in Christ, vnlesse hee doth endeavour himselfe to keepe his commandements, which thing being done, hee exhorteth them to beware of false prophets, whom he calleth Antichrists, & to trie the spirits. Last of all, he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiuers,

CHAP. I.

2 True witness of the euertlasting word of God.

7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

That which was from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes

haue handled of the word of life,

2 (For the life appeared, and wee haue seene it, and beare witness, and shew vnto you the eternal life, which was with the Father, and appeared vnto vs)

3 That, I say, which we haue seene and heard, declare wee vnto you, that yee may also haue fellowship with vs, and that

e Which giueth
life and had it in
himselfe, Iohn
1. 4.

d Before all
beginning.

e The effect of
the Gospel is,
that all we be-
come the sonnes of
God

a That is, Christ,
God eternal.

b That is, Christ
being man.



ing ioyned together in Christ by faith, should be the sonnes of God

our

John 8. 12.

f The fruites of our faith must declare whether we bejoynd in God or no: for God being the very puritie and light, will not haue fellowship with them which lie in sinnen and darkenesse. g In an euill conscience, and without the feare of God.

h That is, Christ with vs, and we with our felues. *Hebr. 9. 14. 1. pet. 1. 19. reuel. 1. 5. 1. King. 8. 46. 2. chron. 6. 36. prou. 20. 9. eccl. 7. 22.* i If we be not ahamed, earnestly and openly to acknowledge our felues before God to be sinners. || *Or, doctrine.*

CHAP. II.

1 Christ is our advocate, 10 Of true loue, and howe it is tried. 18 To beware of Antichrist.

M babes, these things write I vnto you, that ye sime not: and if any man sime, we haue an Advocate with the Father, Iesus Christ, the Just.

2 And hee is the reconciliation for our sinnes: and not for ones onely, but also for the sinnes of the whole world.

3 And hereby we are liue that we know him, if we keepe his commandments.

4 He that sayeth, I know him, and keepeth not his commandments, is a lyar, and the truthe is not in him.

5 But hee that keepeth his word, in him is the loue of God perfect in deede: hereby we knowe that we are in him.

6 Hee that sayeth he remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe commandment vnto you: but an olde commandment which yee haue had from the beginning: the olde commandment is the worde, which yee haue heard from the beginning.

8 Again, a newe commandment I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that sayeth that hee is in the light, and hateth his brother, is in darknesse vntill this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because yee haue knowne him that is from the beginning. I write vnto you, yong men, because yee haue overcome the wicked.

14 I write vnto you, babes, because yee haue knowen the Father. I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

15 Loue not the world, neither the things that are in the worlde. If any man loue the world, the loue of the father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichrists: whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ointment from him, that is holy, & ye haue knowen all things.

21 I haue not written vnto you, because ye know not y truthe: but because ye knowe it, and that no lie is of the truthe.

22 Who is a lyar, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Who denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternal life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: & ye neede not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his coming.

29 If yee knowe that hee is righteous, knowe ye that he which doeth righteously, is borne of him.

30 I haue written vnto you, and teacheth you by the holy Ghost and his ministers, || *Or, in Christ.* u By this name hee meaneth the whole Church of Christ in generall.

g He meaneth all the faithfull children, as hee being their spiritual Father, attributing to olde men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.

b For Christes sake.

|| *Or, the diuell.* || *Or, the diuell.* As it is aduersarie to God.

1. cor. 4. 4.

k To liue in pleasure.

l Wantonnesse.

m Ambition and pride.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q In this Epistle which I nowe write vnto you.

r He that takerh away or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, as hee that putteth no difference betwene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

s Then the infidels worship not the true God.

t But he that confesseth the Sonne, hath also the father.

u Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers.

|| *Or, in Christ.* u By this name hee meaneth the whole Church of Christ in generall.

CHAP. III.

1 The singular loue of God toward vs. 7 And howe we againe ought to loue one another.

Behold, what loue the Father hath shewed vs, that we should be called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearely beloved, nowe are wee the sonnes of God, but yet it doth not appeare what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the law: for sinne is the transgression of the law.

5 And ye know that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you: he that doth righteousness, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that hee might loose the workes of the deuil.

9 Wholoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee a sinne, because hee is borne of God.

10 In this are the children of God known, and the children of the deuil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message, that ye heard from the beginning, that we should loue one another.

12 Not as Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marcellus not, my brethren, though the world hate you.

14 Wee knowe that wee are translated from death vnto life, because wee loue the brethren: hee that loveth not his brother, abideth in death.

15 Wholoever hateth his brother, is a manslayer: and wee knowe that no manslayer hath eternall life abiding in him.

16 Whereby haue wee perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in deede and in truth.

19 For thereby wee knowe that we are of the truth, and shall before him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatsoeuer wee aske, wee receive of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his commandment, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandment.

24 For hee that keepeth his commandments, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirit which hee hath giuen vs.

CHAP. IIIII.

1 Difference of spirittes. 2 Howe the spiritte of God may be knowne from the spiritte of error.

7 Of the loue of God and of our neighbour.

Dearely beloved, beleue not every spiritte, but trie the spirittes whether they are of God: for many false prophetes are gone out into the world.

2 Whereby shal we know the spirit of God, Every spiritte that confesseth that Iesus Christ is come in the flesh, is of God.

3 And every spiritte which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spiritte of Antichrist, of whome yee haue heard, howe that he should come, and nowe already hee is in the world.

4 Little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 Wee are of God, hee that knoweth God, heareth vs: hee that is not of God, heareth vs not. Whereby knowe wee the spiritte of truth, and the spiritte of error.

7 Beloued, let vs loue one another: for loue commeth of God, and every one that loveth, is borne of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that wee might true through him.

10 Herein is loue, not that wee loued God, but that hee loued vs, & sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, wee ought also to loue one another.

12 No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Whereby knowe wee that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And wee shall see, and doe testifie, that the Father sent the Sonne to be the Saviour of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue known, and beleueed

John 15. 7.
and 16. 23.
mat. 21. 22.
chap. 5. 14.
John 6. 29.
and 17. 3.

John 13. 34.
and 15. 19.

a Them which
boast that they
haue the Spirit
to preach or
prophecie.
b Who being
very God, came
from his Father
and tooke vpon
him our flesh.
c He that confesseth
or preacheth
this truly, hath
the Spirit of God,
else not.
d He began to
build the myste-
rie of iniquitie.
e Satan the prince
of the world.
f John 8. 47.
g With pure af-
fection and obe-
dience,

John 3. 16.
f Truth it is,
that God hath
declared his loue
in many other
things, but herein
hath passed all
other.
g By his onely
death.
John 1. 18.
1. 14. 6. 16.

h So that his
confession pro-
ceedeth of faith.

a Being made the
sonnes of God in
Christ, he shew-
eth what qualities
we must haue to
be discerned from
balthards.
b That is, Christ.
c As the mem-
bers and head
are, which make
one perfect body.
d That is, in who
sinne doth reigne,
so that he seeketh
not to be signifi-
fied.
Ifr. 5. 3. 4. 9.
1. per. 2. 22.
John 8. 44.
e As appeared
by Adam.
f Which is the
holy Ghost.
g He cannot be
vnder the power
of sinne, because
the spirit of God
correcteth his
euill and corrupt
affections.
h He descendeth
from the first
table of the com-
mandments to the
second.
John 13. 34.
and 15. 12.
Gene. 4. 8.
i This loue is the
speciall fruite of
our faith, and a
certaine signe of
our regeneration.
Chap. 2. 10.
Leuit. 19. 17, 18.
John 15. 13.
eph. 5. 22.
Luk. 3. 11.
k Which is not
the cause where-
fore we are the
sonnes of God,
but a most cer-
taine signe.
l If our consci-
ence being gilty
of any thing, be
able to condemne
vs, much more
the iudgement
of God, which
knoweth our
hearts better then
we our selues, is
able to con-
demne vs.

Or, forward vs.
By inspiring it
into vs.

the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Wherein is the loue perfect in vs, that wee shoulde haue holdenesse in the day of iudgement: for as he is, euen so are wee in this world.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath painefullnesse: and hee that feareth, is not perfect in loue.

19 The loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for howe can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

21 * And this commandement haue we of him, that hee which loueth God, shoulde loue his brother also.

CHAP. V.

1. 10. 13. Of the fruites of faith. 14. 20. The office, authority, and diuinitie of Christ. 21. Against images.

Whoener beleueth that Iesus is the Christ, is a borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this wee knowe that wee loue the children of God, when we loue God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his commandements are not grievous.

4 For all that is borne of God, ouercometh the world: and this is the victory that ouercometh the world, euen our faith.

5 * Why is it that ouercometh the world, but hee which beleueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by water & blood, not by water onely, but by water & blood: and it is the spirit, that beareth witness: for the spirit is a truth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the spirit, and the water, and he hath made full satisfaction for the same. f Our minde inspired by the holy Ghost. g Which testifieth to our hearts, that we be the children of God.

and the blood: and these three agree in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the witness of God, which hee testified of his Sonne.

10 * He that beleueth in the Sonne of God, hath the witness in himselfe: he that beleueth not God, hath made him a liar, because hee beleued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that yee may knowe that yee haue eternall life, and that yee may beleue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, * that if we alke any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer wee alke, wee knowe that wee haue the petitions that wee haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him alke, and he shall giue him life for them that sinne not vnto death. * There is a sinne vnto death: I say not that thou shouldest pray for it.

17 All vnrightheousnesse is sinne, but there is a sinne not vnto death.

18 * Wee knowe that whosoener is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and the wicked * toucheth him not.

19 * Wee knowe that we are of God, and the whole world lieth in wickednesse.

20 But wee knowe that the Sonne of God is come, and hath giuen vs a munde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very God, and eternall life.

21 Babes, keepe your selues from idols. Amen.

John 3. 36.
† Of God.

Mat. 7. 7. & 21.
22. chap. 3. 22.

h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.

Mat. 12. 31. Mar. 3. 29. Luke 12. 10.

i As theirs is whom God doth so forsake, that they fall into vnter despaire,

k Giuech not himselfe so ouer to sinne, that he forgetteth God.

l Taketh heede that he sinne not.

m That is, Satan.

n With a mortall wound.

o That is, all men generally, as of themselves: as it were buried in euill.

Luc. 24. 45.

p Christ very God.

q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them, which beare his image.
John 13. 34. and 15. 12.

a Is regenerate by the vertue of his spirit.

b The loue of God must go before, or els we can not loue aright.

Mat. 11. 30.

c They are easie to the sonnes of God, which are led with his spirit:

d That is, regeneration.

1. Cor. 15. 57.

e The water and blood that came out of his side, declare that we haue our finnes washed by him, and he hath made full satisfaction for the same.

f Our minde inspired by the holy Ghost.

g Which testifieth to our hearts, that we be the children of God.

h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.

i As theirs is whom God doth so forsake, that they fall into vnter despaire,

k Giuech not himselfe so ouer to sinne, that he forgetteth God.

l Taketh heede that he sinne not.

m That is, Satan.

n With a mortall wound.

o That is, all men generally, as of themselves: as it were buried in euill.

Luc. 24. 45.

p Christ very God.

q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

Or, worships and noble.

a According to godlinesse, and not with any worldly affection.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 Reioicing that her children walke in the truth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Saviour.



I the Elder to the select Ladie, and her children, whom I loue in the truth: and not I onely, but also all that haue knowne the truth,

2 For the truthes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord

Iesus Christ the Sonne of the Father, with truth and loue.

4 I reioiced greatly, that I founde of thy children walking in truth, as we haue receiued a commandement of the father.

5 And now beleeue I thee Ladie, (not as writing a newe commandement vnto thee, but that same which wee had from the beginning) that we * loue one another.

6 And this is the loue, that wee shoulde walke after his commandements. This commandement is, that as yee haue heard from the beginning, yee shoulde walke in it.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

b We cannot receiue the grace of God, except wee haue the true knowledge of him, of the which knowledge loue proceedeth.

c According to Gods word.

John 15. 12.

Or, doctrine.

d By suffering
our selues to be
seduced.
e He that pas-
seth the limits of
pure doctrine.

Rem. 16. 17.

8 Looko to your selues, that we ^a lose not
the things which we haue done, but that
we may receiue a full reward.
9 Whosoener ^c transgresseth, & abideth
not in the doctrine of Christ, hath not God.
He that continueth in ^p doctrine of Christ,
he hath both the father and the Sonne.
10 If there come any vnto you, & bring
not this doctrine, ^{*} receiue him not to

house, neither bid him, ^e God speede.

11 For he that biddeth him, God speede,
is partaker of his euil deedes. Although I
had many things to write vnto you, yet I
would not write with paper and inke: but
I trust to come vnto you, and speake mouth
to mouth, that our joy may be full.

12 The sonnes of thinelect sister greete
thee, Amen.

f Haue nothing
to doe with him,
neither shew him
any signe of fami-
liaritie or ac-
quaintance.

The third Epistle of Iohn.

3 He is glad of Gaius that walketh in the truth,
8 Exhorteth them to be loving vnto the poore Chris-
tians in their persecution, 9 Sheweth the unkinde
dealing of Diotrophes, 12 And the good report of
Demetrius.

The Elder vnto the beloued
Gaius whome I loue in the
truth.

2 Beloued, I write chiefly
that thou prosperidst & faredidst
well, as thy soule prospereth.

3 For I reioyced greatly when the bre-
thren came, & testified of the truth that is
in thee, how thou walkest in the truth.

4 I haue no greater joy then this, that is,
to heare that my sonnes walke in ^{*} veritie.

5 Beloued, thou doest faithfully what-
soener thou doest to the brethren, and to
strangers.

6 Which bare witness of thy loue be-
fore the Churches, whome if thou bringest
on their iourney, as it becometh accord-
ing to God, thou shalt doe well.

7 Because that for his names sake
they went forth, and tooke nothing of the
 Gentiles.

8 We therefore ought to receiue such, that
we might be helpers to the truth.

9 I wrote vnto the Church: but Dio-
trophes which loneth to haue the preemi-
nence among them, receiueh vs not.

10 Wherefore if I come, I will declare
his deedes: which hee doeth, prating a-
gainst vs with malicious wordes, and not
therewith content, neither he himselfe recei-
ueth the brethren, but forbiddeh them that
woulde, and thrusteth them out of the
Church.

11 Beloued, followe not that which is e-
uill, but that which is good: hee that doeth
well, is of God: but he that doeth euill, hath
not seene God.

12 Demetrius hath good report of all
men, and of the truth it selfe: yea, and we
our selues beare record, and ye knowe that
our record is true.

13 I haue many things to write: but I
will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and
we shall speake mouth to mouth. Peace bee
with thee. The friends salute thee. Greete
the friends by name.

Or, knowne.

The generall Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to draw
away the hearts of the simple people, from the truth of God, and willett them to haue no societie
with such, whome he ferreth forth in their liuely colours, shewing by diuers examples of the Scriptures,
what horrible vengeance is prepared for them: finally he comforteth the faithful, and exhorteth them
to perseuere in the doctrine of the Apostles of Iesus Christ.

IUDE a seruaunt of Iesus
Christ, and brother of James,
to them which are called and
sanctified ^a of GOD the Fa-
ther, and ^b referred to Iesus
Christ:

2 Mercie vnto you, and peace, and loue
be multiplied:

3 Beloued, when I gaue all diligence to
write vnto you of the common saluatiou, it
was needefull for me to write vnto you, to
exhort you, that ye shoulde earnestly con-
tend for the maintenance of the faith, which
was ^a once giuen vnto the Saints.

4 For there are certaine men crept in
which were before of old ^{*} ordained to this

condemnation: vngodly men they are which
turne the grace of our God into wanton-
nesse, and ^{*} denie God the onely Lord, and
our Lord Iesus Christ.

5 I will therefore put you in remem-
brance, toasmuch as yee once knewe this,
howe that the Lord, after that he had deli-
uered the people out of Egypt, ^{*} destroyed
them afterwarde which beleueed not.

6 The ^{*} Angelles also which kept not
their first ^{*} estate, but left their owne habi-
tation, hee hath reserved in euertlasting
chains vnder darkenesse vnto the iudge-
ment of the great day.

7 As ^{*} Sodome and Gomorthe, and
the cities about them, which in like manner
as they did, committed, and followed
a strange flesh, are set forth for an exam-
ple, and suffer the vengeance of eternall
fire.

2 Pet. 2. 1.

Nomb. 14. 37.

f Their incre-
dulitie was the
fountaine of all
their euill

3 Pet. 2. 4.

Or, original.

g Then shall bee

their extreme

punishment.

Gene. 19. 24, 25.

h Most horrible

pollutions.

a The faithful
are sanctified of
God the Father
in the Sonne by
the holy Ghost.
b That he should
keepe you, Iohn
17. 6.

c Against the
assaults of Satan
and heretikes.
d That yee
shoulde keepe it
for euer.
e He confir-
meth their heart

against the contemners of religion and apostataes, shewing that such
men trouble not the Church at all aduentures, but are appointed
thereunto by the determinate counsell of God.

i Which shewe themselves dull and impudent.

k It is most like that this example was written in some of those bookes of the Scripture which are now lost,

Num. 21. 14.

iosh. 10. 13.

2. chron. 9. 29.

l In Zecharie 3. 2.

Christ vnder the name of the Angel rebuked Satan as know-

ing that hee went about to hinder the Church: but

here we are admonished not to

seeke to reuenge our selues by

euill speaking, but to referre the

thing to God.

m By their carnal iudgement.

Genes. 4. 8. Nomb. 22. 23.

n For as Core, Dathan, and Abiram,

rose vp and spake against Moses, so do these against them that are in

authoritie.

o These were generall feastes which the faithful kept, partly to protest their brotherly loue, & partly to

relieve the needie, Tertul. in Apologet. cap. 39. p

Either of God, or of his Church, 2. Peter 2. 17. Reuelat. 1. 7.

q This saying of Enoch might for the worthinesse thereof haue bene as a common

saying among men of all times, or else haue bene written in some of

those bookes which now remaine not: yet by the prouidence of God,

so many are left as are able to instruct vs in the faith of Iesus Christ

to saluation, Iohn 20. 31.

8 Likewise notwithstanding these dreamers also desile the flesh, and despise government, and speake euill of them that are in authoritie.

9 But Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but saide, The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoever things they knowe naturally, as beastes which are without reason, in those things they corrupt themselves.

11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the decreite * of Balaams wages, and perish in the * gaine saying * of Core.

12 These are spots in your feasts of charitye when they feast with you, without * all feare, feeding them selues: * cloudes they are without water, carried about of winnes, corrupt trees, and without fruit, twise dead, and plucked up by the rootes.

13 They are the raging waves of the sea, foaming out their own shame: they are wandering starres, to whom is reserved the blacknes of darkness for euer.

14 And Enoch also the seventh from Adam, prophesied of such, saying, * 9 Be-

hold, the Lord cometh with thousandes of his saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should be mockers * in the last tyme, which should walke after their owne vngodlike lustes.

19 These are makers of sectes, fleshly, hauing * not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.

22 And haue compassion of some, * in putting difference:

23 And other saue with * feare, pulling them out of the fire, and hate aen the * garment spotted by the flesh.

24 Now vnto him that is able to keepe you that ye fall not, and to present you faultless before the presence of his glory with

102.

25 That is, to God only wise, our Saviour, bee glory, and maiestie, and dominion, and power, both nowe and for euer, Amen.

ons, which are as preparatiues, and accessories to

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The Reuelation of Iohn the Diuine.

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in y ministers, and what things he reproveth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them, which beare witness to the truth, who in despite of the beast and Satan will raigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall bee destroyed by the wrath of God, when as the elect shall giue prayse to God for the victorie: neuertheless for a season God will permit this Antichrist, and strumpet, vnder colour of faire speech and pleasant doctrine, to deceiue the world: therefore he aduertiseth the godly (which are but a small portion) to auoyde this barlots flatteries, and bragges, whose ruine without mercy they shall see, and with the heavenly companies sing continuall prayes: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntyed, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy cite of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding thereof.

+ In vngodlines and iniquitie.

Psal. 17. 10.

1. Tim. 4. 1.

2. Tim. 3. 1.

2. Pet. 3. 3.

r Of regeneration.

s Some may be wonne w. gentleness, other by sharpenes.

t By sharpe reprooves to draw them out of danger.

u He willet not onely to cut off the euil, but also to take away all occasi- the same.

¶ Or, declared to Iohn.

CHAP. I.

1 The cause of this revelation. 3 Of them that read it. 4 John writeth to the seven Churches.

5 The maiestie and office of the Sonne of God. 20 The vision of the Candlesticks and starres.

We a Revelation of IESVS CHRIST which GOD

gave vnto him, to shew vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant John,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

4 John, to the seven Churches which are in Asia, Grace be with you, & peace from him, which is, and which was, & which is to come, & from the seven spirits which are before his throne.

5 And fro Iesus Christ, which is a faithful witness, and the first begotten of the dead, and Prince of the Kings of the earth, vnto him that sowed vs, and washed vs from our sinnes in his blood,

6 And made vs Kings and Priests vnto God, euen his Father, to him be glory and dominion for evermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him: yea, euen they which haue pierced him through: and all kindreds of the earth shall woe before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, sayth the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamum, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 When I turned back to see the voyce

1. pet. 1. 19. iohn 1. 7. 9. 1. pet. 2. 5. Mar. 24. 30. i. 4. 3. 14. inde 14. h They that contemned Christ, and most cruelly persecuted him, & put him to death, shall then acknowledge him. i For his sake, Chap. 21. 6. and 22. 3. i Alpha and Omega are the first and last letters of the a. b. c. of the Greekes. k Which some call Sunday: S. Paul the first day of the weeke, 1. Cor. 16. 2. acts 20. 7. and it was established after that the Iewes Sabbath was abolished. l I am he before who nothing was, yea, by whom whatsoever is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternal God. m Of the which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all. n That is, him whose voyce I heard.

that spake with me: and when I was turned, I saw the seven golden candlesticks,

13 And in the middes of the seven candlesticks, one like vnto the Sonne of man, clothed with a garment white to the feete, and girded about the paps with a golden girdle.

14 His head, and haire, were white as white wooll, and as snow, and his eyes were as a flame of fire.

15 And his feete like vnto fine white, burning as in a furnace: and his voyce as the sound of many waters.

16 And hee had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his face shone as the sunne shine in his strength.

17 And when I saw him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last.

18 And am alue, but I was dead: and behold, I am alue for evermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, & the things which are, & the things which shall come hereafter.

20 The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlesticks, is this, The seven starres are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

the Churches, 2 This sword signifieth his worde and the verue thereof, as is declared, Heb. 4. 12. Dan. 10. 8. 9. a To comfort me. 1. sa. 41. 4. and 44. 6. b Equall with God my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mala. 2. 7.

CHAP. II.

He exhorteth foure Churches 5 To repentance,

10 To perseuerance, patience & amendment, 3. 14. 20. 23. As wel by threatnings, 7. 10. 17. 26. As promises of reward.

Vnto the Angel of the Church of Ephesus write, these things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlesticks.

2 I know thy works, and thy labour, and thy patience, and how thou canst not forbear them which are euill, and hast examined them which lay they are Apostles, and are not, and hast found them liars.

3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Therefore, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore fro whence thou art fallen, & repent, & do the first works: or els I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

ende of the world. e Thy first loue that thou haddest towards God and thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlestick or lampe, for as much as he ought to shine before men.

a Meaning the Churches.

p Which was Christ the head of the Church.

q As the chiefe Priest,

r For in him was no concupiscence, which is signified by girding the loynes

f To signifie his wisdom, eternitie, and diuinitie.

t To see the secrets of the heart.

10 r. alcumine, u His indgements & wayes are most perfect.

x Both because all nations praise him, and also his worde is heard and preached through the world.

y Which are the pastours of

the Churches, 2 This sword signifieth his worde and the verue thereof, as is declared, Heb. 4. 12. Dan. 10. 8. 9. a To comfort me. 1. sa. 41. 4. and 44. 6. b Equall with God my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mala. 2. 7.

a To the Pastor or minister

which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.

b Reade Chap. 1. 13.

c In his protection.

d According to his promise, Mar. 22. 20. he will be with them to the

g These were hereticks which held that wives should be common, & as some thinke, were named of one called Nicolai, of whom is written, Acts 6.5. which was chosen among the Deacons.

h Meaning, the life enlargeth: thus by corporall benefits he raisech them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna, 88. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.

k The eternall Diuinity of Iesus Christ is here most plainly declared, with his manhoode, and victory ouer death, to assure his that they shall not be overcome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the author

of all our calamities, encouraging vs manfully to fight against him,

in promising vs the victorie.

p The end of affliction is, that wee may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. Num. 1.4.2. although there shall be comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleue in Iesus Christ, Iohn 5.24.

s The word of God is the sword with two edges, Heb. 4.12. 1. All townes and countries whence Gods word and good liuing is banished, are the throne of Satan, and all those places where the word is not preached sincerely, nor manners aight reformed.

2 But this thou hast, that thou hastest the wordes of the Nicolaitans, which I hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the tree of life, which is in the mides of the Paradiſe of God.

8 And vnto the Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is alīue.

9 I know thy workes and tribulation, and pouertie, (but thou art rich) and I knowe the blasphemy of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee may be tryed, and yee shall haue tribulation 1 ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that overcometh shall not be hurt of the second death.

12 And to the Angel of y Church which is at Pergamus write, Thus saith he which hath the sharpe sword with two edges,

13 I know thy workes and where thou dwellest, even where Satans throne is, and thou keepst my Name, and hast not denyed my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast thine them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling block before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen to hast thou them, that maintaine the doctrine of y Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the Manna that is hid, and will giue

him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Soune of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman Jezabel, which calleth her selfe a Propheteſse, to teach and to deceiue my seruantes, to make them commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which learch the reins and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the deepnesse of Satan (as they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For he that overcometh and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 And he shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

17.10. f The false teachers tearmed their doctrine by this name, as though it conteyned the most deepe knowledge of beauenly things, and was in deepe drawn out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errors and blasphemies, of Iezabel. Psal 2.9.

CHAP. III.

He exhortheth the Churches or ministers to the true profession of faith, and so watching, 12 With promise to them that perseuere.

And write vnto the Angel of y Church which is at Sardis. These things saith he that hath the seven Spirits of God, and the seven starres, I knowe thy workes: for thou hast a name that thou livest, but thou art dead.

2 Bee awake and strengthen the things which remaine, that are ready to die: for I haue not founde thy workes perfect before God.

3 Remember therefore, holte thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch,

z Such a stone was wont to be giuen vnto them that had gotten any victorie or prisie, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in judgement.

a The newe name also signifieth renouine and honour.

For a leuisme.

b To helpe the Saints.

1. King. 16.37.

c As that barlot Iezabel main-

teyned strange religion, and exercised cruel-

ty against the seruants of God,

to are there among them that doe the like.

d They that consent to idolatrie and false do-

ctrine, commit

spirituall whoredome, whereof

followeth corpo-

all whoredome, Hof. 4.

13.

e Them that followe her wayes.

1 Sam. 16.7. psal.

7.9. iere. 11.20.

g The children

of Iezabel.

Psal 2.9.

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Of persons.

b Either by consenting to idolaters, or els polluting their conscience with any euill.

Cbep. 20. 12.

and 21. 27.

phil. 4. 3.

1/a. 22. 12.

rob. 12. 14.

c Which signifieth that Christ hath al the power ouer the house of David, which is the Church, so that he may either receiue or put out whome he will.

d Which is to aduance the kingdom of God.

e I will cause them in thy sight to humble themselves, and to giue due honour to God, and to his sonne Christ.

f Let no man plucke them away which thou hast won to God: for they are thy crowne, as S. Paul writeth, saying, Brethren, ye are my ioy & my crown, *Phil. 4. 1. 1. thess. 2. 19.*

g That is, Truth is selfe.

h Of whom all creatures haue their beginning.

i Persuading thy self of that which thou hast not.

k Thus the hypocrites boast of their owne power, and doe not vnderstand their infirmities to seeke to Christ for remedie.

l Suffer the eyes of thine vnderstanding to be opened.

I will come in thee as a thiefe, and thou shalt not knowe what houre I will come vpon thee.

4 Notwithstanding thou hast a few shames yet in Sardi, which haue not ^d defiled their garments, and they shall walke with mee in white: for they are worthy.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the * Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is Holy and True, which hath the * key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I knowe thy workes: behold, I haue set before thee an open ^d doore, and no man can shut it: for thou hast a litle strength, and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselves Iewes and are not, but doe lie: beholde, I say, I will make them that they shall come and * worship before thy seate, and shall knowe that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore I will deliuer thee from the houre of temptation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy ^d crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the newe Jerusalem, which cometh downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth Amen, the faithfull and true witness, the ^b beginning of the creatures of God,

15 I knowe thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art luke warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue ^k neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blind, and naked.

18 I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white rayment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and I anoint thine eyes with eye salme, that thou mayest see.

19 As many as I loue, I * rebuke and chasten: be ^m zealous therefore and asend.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunte to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIIII.

1 The vision of the maieste of God. 2 He seeth the throne and one sitting vpon it, 8 and 24. ^a seates about it with 24. elders sitting vpon them, and foure beasts, praying God day and night.

A fter this I looked, and beheld, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vpon hither, and I will shew thee things which must be done hereafter.

2 And immediatly I was rauished in the spirit, and beholde, a throne was set in heauen, and one sat vpon the throne.

3 And ^b he that sat, was to looke vpon like vnto a Jaiper stone, & a Sardine, and there was a rainbow round about ^c the throne in sight like to an Emeraude.

4 And round about ^d the throne were foure and twentie seates, and vpon the seates I sawe ^e foure and twentie Elders sitting, clothed in white raiment, and had on their heades crownes of golde.

5 And out of ^f the throne ^g proceeded ^h lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was ⁱ a sea of glasse like vnto ^j chistall: & in the midst of the throne, and round about the throne were foure ^k beasts full of eyes before and behind.

7 And the first beast was like a lyon, and the second beast like a calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each one of them six wings about him: and they were full of eyes within, and they ceased not day nor night, saying, ^l * Holy, holy, holy, Lord God almightie, ^m Which was, and ⁿ Which is, and ^o Which is to come.

9 And when those beasts gaue glory, & honour, and thanks to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him, that liueth for euer more, and cast their crownes before the throne, saying,

g It is as cleare as chrystal before the eyes of God. because there is nothing in it so litle that is hid from him. *II Or, vnder this throne. h* They are called Cherubims. *Ezek. 10. 20. i* We are hereby taught to giue glory to God in all his workes. *1/a. 6. 3. k* They will challenge no authoritie, honour, nor power before God.

Psalm. 115.

hebr. 12. 5.

m Nothing more displeasing God then indifferencie and coldenesse in religion, and therefore he will spue such out as are not zealous and seuer.

n In my seate royall, and to be partaker of mine heavenly ioyes.

a Before that he make mention of the great afflictions of the Church, he setteth forth ^b the maiesty of God, by whose will, wisdom, and providence all things are created, and gouerned, to teach vs patience.

b He describeth the diuine and incomprehensible verue of God the father, as chap. 5. 6. and the sonne, who is ^c ioyned with him.

c By these are meant all the holy company of the heauens.

d From ^e the throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnicite of the Godhead.

e The holy Ghost is as a lightning vnto vs that beleue, and as a searefull thunder to the disobedient.

f The world is compared to a sea, because of the changes and vnstableness.

Chap. 5. 12.

II Thou art *worthie, O **Lorde**, to receive glory and honour, and power: for thou hast created all things, & for thy will sake they are, and haue bene created.

CHAP. V.

1 He seeth the **Lambe** opening the booke, 8. 14
And therefore the foure beastes, the 24. Elders, and the Angels praise the **Lambe**, and doe him worship,
9 For their redemption and other benefits.

And I sawe in the right hande of him that sate vpon the throne, a Booke written within, and on the backside, sealed with 7. seuen seales,

2 And I sawe a Strong Angel, which preached with a loud voice, Who is worthy to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was founde worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: beholde, the ***Lion** which is of the tribe of **Iuda**, the roote of **Dauid**, hath obtained to open the Booke, & to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stood a **Lambe**, as though hee had bene killed, which had 7. seuen hornes, and 7. seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beastes, & the foure and twentie Elders fell downe before the **Lambe**, hauing euery one harpes and golden vials full of odours, which are the 7. prayers of the Saints.

9 And they sing a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation.

10 And hast made vs vnto our **G O D** ***Kings** and **Priestes**, and we shall reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels rounde about the throne, and about the beastes and the Elders, and there were * thousand thousands,

12 Saying with a loud voice, ***Worthy** is the ***Lambe** that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, **Blessye**, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the **Lambe** for euermore.

14 And the foure beastes saide, Amen, and the foure & twentie Elders fell downe,

and worshipped him that sitteth for euermore.

CHAP. VI.

The **Lambe** openeth the first seales, and many things follow the opening thereof, so that this containeth a generall prophesie to the end of the world.

After, I behelde when the **Lambe** had opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and hee that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A measure of wheate for a peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a pale horse, and his name that sate on him was **Death**, and **Hell** followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the 1. fift seale, I sawe vnder the altar = the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voice, saying, How long, **Lord**, holy and true dost thou not iudge and avenge our blood on the that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruaunts, and their bretheren that shoulde bene killed men as they were, were fulfilled.

12 And I behelde when hee had opened the first seale, and loe, there was a great earthquake, and the sunne was as blacke as sackcloth of haire, and the moonne was like blood.

which is Christ, meaning that they are in his life custodie in the heauens. n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world. o That is, the brightnesse of the Gospel. p The traditions of men. q The Church miserably defaced with idolatrie, and afflicted by tyrants.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

b Signifying, that there were marvellous things to come.

c The white horse signifieth innocencie, victory, and felicity, which should come by the preaching of the Gospel.

d He that rideth on the white horse, is Christ.

e Signifying the cruell warres that ensued when the Gospel was refused.

f Who was Satan.

g This signifieth an extreme famine and want of all things.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which amounted about foure pence halfe-peny.

k Whereby is meant sicknesse, plagues, pestilence, and death of man & beast.

l Or, the grave.

m The continuall persecution of the Church noted by the fift seale.

n The soules of the Saints are vnder the altar,

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifye all the counsels, and iudgements of God, which are onely known to Christ the sonne of David, veries. b That is, many.

c This vision confirmeth the power of our Lord Iesus, which is the **Lambe** of God that taketh away the sinne of the world. d That is, manifold power. e Signifying the fulnes of the spirit, which Christ powreth vpon al.

f The Angels honour Christ: he is therefore God. g This declareth how the prayers of the faithfull are agreeable vnto God, read Actes 10. 4. and chap. 8. 3.

h Our Sauour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations. i Not corporally.

1. Pet. 2. 9. Chap. 4. 11.

r Doctours and preachers that depart from the truth.

t The king lome of God is hid, and withdrawn from men, and appeareth nor.

u Realmes, kingdoms and persons, that did seeme to be as stable in the faith as mountaines.

Isa. 2. 19. Ies. 10. 8. Iuke 23. 30. v Such men afterward, of what estate soeuer they be, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

13 And the *starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole when it is rolled, and every mountaine and Ile were moued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mightie men, and every bond man, and every free man, hid themselves in denes, and among the rockes of the mountaines,

16 And layde to the *mountaines and rockes, *v I fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheades out of all nations and people. 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaine of liuing water. 17 And God shall wipe away all teares from their eyes.

And after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure *windes of the earth, that the windes shoulde not blowe on the earth, neither on y^e sea, neither on any tree.

2 And I sawe another Angel come by from the East, which had the seale of the liuing God, and he cried with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea,

3 Saying, *Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruantes of our God in their foreheades.

4 And I heard the number of them, which were sealed, & there were sealed an hundred and foure and fourtie thousande of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Dan were sealed twelue thousand.

7 Of the tribe of Simcon were sealed twelue thousand. Of the tribe of *Leui were sealed twelue thousand. Of the tribe

a The Spirit is compared to winde, and the doctrine also:

and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth

where the Gospel is spread, and for the foure writers thereof, and the preachers of the same through the whole world.

b Meaning, the men of the earth.

c That is, the ylands.

d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossom and beare, except the winde blowe vpon them. || Or, Christ. e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from euill. g Though that this blindness bee brought into the world by the malice of Satan, yet the mercies of God referre to himselfe an infinite number which shall bee saved, both of the Iewes and Gentiles through Christ. h He omitteth Dan, and putteth Leui in, whereby hee meaneth the twelue tribes.

of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, which no man coulde number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with white robes, and palmes in their handes.

10 And they cryed with a loude voyce, saying, *Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beastes, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Mayle and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? & whence came they?

14 And I sayde vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and hee that sitteth on the throne, will dwell among them.

16 *They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the *Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the *liuely fountaines of waters, and *God shall wipe away all teares from their eyes.

consolation. I Iesus Christ the mediator & redeemer. t Which is very God. u He shall giue them life and conferre them in eternall felicitie. Isa. 25. 8. chap. 21. 4.

CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen. 6 The foure Angels blowe the trumpets, and great plagues followe vpon the earth.

And when hee had opened the seventh seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stood before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censur, and danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby. b That the hearers might be more attentue. c He sheweth the onely remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine maiestie of God.

a Vnder the first seale hee touched in generall the corruption of the doctrine: but vnder the second he sheweth the great danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby. b That the hearers might be more attentue. c He sheweth the onely remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine maiestie of God.

much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

d He meaneth by fire the grace of God whereby we are purged and made cleane, Mai. 6. 6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercy offered.

g That is, proclaimeth warre against y Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were foretried & proued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning the shipmasters, and so them that had any gouernment.

m That is, some excellent minister of the Church, which shall corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ who is the Sunne of iustice, meaning that men by boasting of their workes and meritis, obscure Christ, and treade his death vnder feete.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r These are plagues for the contempt of the Gospel.

s Horrible thunders against the infidels and rebellious persons.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundings, and lightnings, and earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, & had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wounewood: therefore the third part of the waters became wounewood, & many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was burnt, and the third part of the moonne, and the third part of the stars, so that the third part of them was darkened: and the day was thirde, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The first and sixth Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

And the first Angel blew the trumpet, and I sawe a starre which was fallen from heauen vnto the earth, and to him

was giuen the keye of the bottomlesse pitte.

2 And hee opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

5 And to them was commanded that they should not kill them, but that they should bee tormented five moneths, and that their paine should bee as the paine that cometh of a scorpion, when hee hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the foune of the locusts was like vnto horses prepared vnto battell, and on their heads were as it were crownes like vnto golde, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habergions, like to habergions of yron: and the sound of their wings was like the sound of charrets when many horses runne vnto battell.

10 And they had tayles like vnto scorpions, and there were stings in their tayles, and their power was to hurt men five moneths.

11 And they haue a king ouer them, which

elect, but such as are ordained to perdition.

h That is, the infidels, whom Satan blindeth with the efficacy of error.

i Though the elect be hurt, yet they cannot perish.

k The elect for a certaine space and at times are in troubles: for the grasshoppers endure but from April to September, which is five moneths.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seek remedie, they perish.

m Such is the terror of the vndeueiling conscience, which hath no assurance of mercy, but feeleth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word.

n Which signifieth that the Popes clergie shall be proude, ambitious, bolde, stoue, rash, rebellious, stubburne, cruell, lecherous, and authors of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the priests by their crownes and strange apparel declare.

p That is, they pretend great gentleness and loue: they are wise, politicke, subtil, eloquent, and in worldly craftinesse passe all in all their doings.

q That is, effeminate, delicate, idle, trimming themselves to please their harlots.

r Signifying their oppression of the poore, & crueltie against Gods children.

s Which signifieth their hardness of heart and obstination in their errors, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venomous doctrine.

b This authority chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errors, which conuer with darkness Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtil Prelates, with Monkes, Friars, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelers, and Masters which forsake Christ, to maintaine false doctrine.

e False and deuenable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute and to sting with their tale as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets can not destroy the elect, but such as are ordained to perdition.

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t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venomous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans Ambassadors.
y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword.

z Which was the voyce of Christ, sitting on the right hand of the Father.
a Meaning, the enemies of the East country, which should afflict the Church of God, as did the Arabians, Saracens, Turkes, and Tartarians.
b This significeth the great readiness of the enemies.

c Which significeth their false doctrine and hypocrisy.
d And therefore were iustly destroyed.
Isaiah 11. 4. and 135. 15.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan and Antichrist: that in all their troubles, the faithfull are lure to finde consolation in him.
b Iesus Christ beareth the testimony of Gods loue towards vs.

c It ouercame all the darkenesse of the Angel of the bottomelesse pit. **d** Straight, strong and pure from all corruptions. **e** Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. **f** Which declareth that in despite of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonished. **g** The whole graces of Gods Spirit bent themselves against Antichrist. *Dan. 12. 4.* **h** Belieue that that is written: for there is no need to write more for the understanding of Gods children.

is the Angel of the bottomelesse pit, whose name in Hebrew, is Abaddon, and in Greeke he is named Apollyon.

12 One woce is past, and behold, yet two woecs come after this.

13 ¶ Then ¶ the Angel blew the trumpet, & I heard a voyce from the foure horns of the golden altar, which is before God.

14 Saying to the first Angel, which had the trumpet, Loose ¶ foure Angels which are bound in the great riuier Euphrates.

15 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, at a yere, to slay the third part of men.

16 And ¶ number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and then that late on them, having fiery habergeons, and of Iacinth, and of hyacinthone, and the heads of the horses were as heads of Lyons: & out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third part of the men killed, that is, of the fire, & of the smoke, and of the brimstone which came out of their mouthes.

19 For their power is in their mouthes, and in their talles: for their talles were like unto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the woekes of their hands that they should not worship devils, & idoles of gold and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their fornication, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. **6** He sweareth there shall be no more time. **9** He giveth the booke unto John, which eateth it up.

12 I sawe another mightie Angel come downe from heauen, clothed with a cloud, and the raiment vpon his head, and his face was as the sunne, & his feete as pillars of fire.

2 And he had in his hand a little booke open, and he put his right foot vpon the sea, and his left on the earth.

3 And cryed with a loude voyce, as when a Lyon roareth: and when he had cryed, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, ¶ Seal by those things which

the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lit vp his hand to heauen,

6 And sware by him that lieth for euenmore, which created heauen, and the thinges that therein are, and the earth, and the thinges that therein are, and the sea, and the thinges which therein are, that time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall begin to blow the trumpet, euen the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe and saide, Doe and take the little booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and saide to him, Give me ¶ little booke. And he said vnto me, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweete as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as honey: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many kings.

Exek. 3. 1. **a** Which significeth that the ministers ought to receive the word into their hearts, and to haue graue and deepe iudgement, and diligently to study it, and with zeale to reuer it. **p** Signifying that albeit that the minister haue consolation by the word of God, yet shall he haue sore & grievous enemies, which shall be troublesome vnto him. **q** Not only meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. **3** The witnesses raised up by the Lord, are murdered by the beast. **11** But after receiued to glory. **15** Christ is exalted. **16** And God prayd by the xxiii. Elders.

Then was giuen me a reede, like vnto a rodde, and the Angel stood by, saying, Rule & mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy Citie shall they tread vnder foot ¶ two and foure moneths.

3 But I will giue power vnto my two witnesses, and they shall prophesie a

Temple was deuided into three partes: the body of ¶ Temple which is called ¶ court, wherinto euery man entered: the holy places where the Levites were: and the holiest of all, wherinto the high Priest once a yere entered: in respect therefore of these two latter, the first is saide to bee cast out, because as a thing prophane it is neglected when ¶ Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. **e** That is, the Church of God. **d** Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. **e** By two witnesses he meaneth all the preachers that shoulde builde vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chisly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

i That is, by God with whome Christ by his diuinitie is equall.
k The faithfull shall vnderstand and see this myserie of the last iudgement, the damnatio of Antichrist and infidels, and also the glory of ¶ iust at the resurrection.
l As S. Iohn vnderstood this by reuelation, so is the same reuelled to the true preachers, to discouer the Pope and Antichrist.
m Meaning Christ.
n That is, the holy Scriptures: which declareth that the Minister must receiue them at the hand of God, before he can preach them to others.

a Which declareth that Christ Iesus wil builde his Church and not haue it destroyed: for he measureth out his spirituall Temple.

b The Iewish

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hath dominion ouer the whole earth. k By Gods word, whereby his ministers discomfite the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heauen. m Which is to declare and procure Gods vengeance.

n That is, the Pope which hath his power out of hell, and cometh thence. o Heweth how the Pope gaineth the victory, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope which is compared to Sodom for their abominable sinne, and to Egypt because the true libertie to seruē God is taken away from the faithfull, and Christ was condemned by Pilate, who represented the Romane power which shoulde bee enemy to the godly.

q The infidels are tormented by hearing the truth preached. r Which shall bee at the last resurrection. s For it seemed that Antichrist had chased them out of the earth. t Of the power of Antichrist. u When they shall vnderstand by Gods worde the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God. x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne. y Iesus Christ. z This declareth the office of the godly, which is to giue God thanks for the deliuerance of his, and to praye his iustice for punishing of his enemies.

thousand two hundred and thre score dayes, clothed in a sackcloth.

4 These are two olive trees, and two candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, & it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood, & to smite the earth with all manner plagues, as often as they will.

7 And when they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall ouercome them, and kill them.

8 And their corpses shall lie in y^e streetes of the great citie, which spiritually is called Sodom and Egypt, where our Lorde also was crucified.

9 And they of the people and kindreds, and tongues, Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeues to be put in graues.

10 And they y^e dwell vpon y^e earth, shall reioyce ouer them, and be glad, & shall send letters one to another: for these two Prophets vexed them that dwell on the earth.

11 But after three dayes and an halfe, the spirit of life coming from God, shall enter into them, and they shall stand vpon their feete: and great feare shall come vpon them which sawe them.

12 And they shall heare a great voyce fro heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall bee slaine in number seven thousand: & the remnant shall be afraide, and giue glorie to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seventh Angel blew y^e trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lordes, and his Christs, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which late before God on their seates, fell vpon their faces and worshipped God,

17 Saying, We giue thee thanks, Lord

God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shoulde be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was lichte in his Temple the arke of his covenant: & there were lightnings, and voyces, and thundrings, and earthquakes, and much haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victory is gotten, to the comfort of the faithfull.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder his feete, and vpon her head a crowne of twelve starres.

2 And she was with childe, and cryed traunailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red Dragon hauing seven heads, and seven hornes, and seven crownes vpon his head.

4 And his taile swete the third part of the starres of heauen, and cast them to the earth. And the Dragon stood before the woman, which was ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So she brought forth a man childe, which shoulde rule all nations with a rod of iron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fledde into a wilderness, where shee hath a place prepared of God, that they shoulde feede her there a thousande, two hundred and thre score dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 But they prevailed not, neither was their place found any more in heauen.

9 And y^e great Dragon that olde serpent, called the deuill and Satan, was cast out, which deceiuet all the worlde: hee was

surie, and is red with the blood of the faithfull. f For hee is the prince of this worlde, and almost hath the vniuersall gouernement. g By his flatteries and promises hee gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction. h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a special member of the Church. *Psalm* 2.9. i The Church was removed from among the Iewes to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro. k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull. l For the Dragon was deuiued of all his dignitie, and had no more place in the Church.

a Which signifie the destruction of the enemies.

a In this third vision is declared howe the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist. b The Church treadeth vnder foote whatsoever is mutable and inconstant, with all corrupt affections and such like. c Which signifieth God and his word.

d The Church euer with a most feruent desire longed that Christ shoulde bee borne, and that the faithfull might be regenerate by his power.

e The deuill, and all his power which turneth with

even cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voice, saying, Now is salvation in heaven, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of the Lamb, and by the worde of their testimony, and they loved not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Alloe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a shorte time.

13 And when the dragon sawe that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great eagle, that she might flee into the wilderness, into a place where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might caule her to be carryed away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of his seede, which keepe the commandmentes of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1. 8. The beast deceieth the probate, 2. 4. 12. And is confirmed by another beast, 17 The priuiledge of the beastes markes.

And I sawe a beast rise out of the sea, hauing seven heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power, & his throne, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like

vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie monethes.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and then that dwell in heauens.

7 And it was giuen vnto him to make warre with the Saints, and to overcome them, and power was giuen him ouer euery kindred and tongue, and nation.

8 Therefore al that dwell vpon the earth, shall worshippe him, whose names are not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I behelde another beast, coming vp out of the earth, which had two hornes like the Lamb, but he spake like the dragon.

12 And hee did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship him: and the beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, laying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small & great, rich and poore, free and bond, to receiue

ordained the Iubile, shewed himselfe one day in apparel as a Pope, & the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof. r He spake diuillish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde. i For the Pope in ambition, crueltie, idolatrie and blasphemie did followe and imitate the ancient Romanes. t Brought them to idolatrie, and astonished them with the name of that holy Empire (as he temereth it) v The man of sinne, according to the operation of Satan shall be with all power, signes and myracles of lies, 2. Thess. 2. 9, 10. x Before the whole Empire which representeth the first beast, and is the image thereof. y For the first Empire Rome was as the paterne, and this second Empire is but an image & shadow thereof. z For except the Pope confirme the authoritie of the King of Romanes, he is not esteemed worthy to be made Emperour. a The same things which the Pope, or false prophets instruct him in. b Receiue the ordinances and decrees of the seate of Rome, & to kisse the villans foote, if he were put thereunto.

i Antichristles time and power is limited. k In their bodies, not in soules. l He meaneth that vniuersall departing wherof of S. Paul speaketh to the Thessalonians. m Antichrist hath no power ouer the elect. Chap. 3. 5. n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christes death. o They which led foules captiues goe themselves into captiuitie. p As the kingdom of Christ is from heauen, and bringeth men thither: so the Popes kingdom is of the earth, & leadech to perdition, and is begun and established by ambition, couetousnesse, boasting, craft, treason and tyrannie. q Which signifie the Priesthood & the kingdom, and therefore he giuech in his armes two keyes, and hath two swordes caried before him. So Boniface the eighth which first

m They put their liues in danger so oft as neede required. n Meaning them that are giuen to the world and fleshly lusts. o And was overcome of Christ, then he fought against his members. p Which the Lord had appointed for her. q God giuech meanes to escape the fure of Satans rage, making his creatures to serue to the support thereof. r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire which flandereth in crueltie and tyrannie. b Meaning Rome, because it was first gouerned by seven Kings or Emperours after Nero, and also is compassed about with seven mountaines. c Which signifie many prouinces. d By these beastes we signified the Macedonians, Persians and Caldeans, whose the Romanes overcame. e That is, the deuill. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the family of the Caesars ended in him. g For the Empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

Whereby he renounceth Christ: for as faith, the word, and the Sacraments are to the Christians marks: so this Antichrist will accept none

but such as wil approve his doctrine: so that it is not enough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreover their chislinatories, greasings, vovues, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be suffered to live among men. e Such as may be vnderstood by mans reason: for about 666 yeeres after this reuelation, the Pope or Antichrist began to bee manifest in the world: for these characters χ & ψ signifie 666: and this number is gathered of the final number, λ α τ θ ν σ , which in the whole make 666, and signifieth Lateinus, or Latin, which noeth the Pope or Aurichrist, who vseth in all things the Latin tongue, and in respect thereof he contemned the Hebrew and Greeke, wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noeth of what countrie chiefly hee should come,

a * marke in their right hand or in their foreheades.
17 And ^d that no man might buye or sell, saue he that had the marke, or the name of the beast, or the number of his name.
18 Here is wisdomedome. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is five hundredeth threetye and sixe.

C H A P. XIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lordes haruest.

a Iesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying, that the number of the Church should be great, & that they should speake boldly, & aloud, and to glorifie the Lord. e None can prayse God, but the clea & whom he hath bought. f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of Idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to live iustly and holily, that they may be the first fruites, and an excellent offering of the Lord. i Forasmuch as their finnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

T Ven I looked, and loe, a * Lambe stood on mount Sion, and with him an * hundredeth, fourtie and foure thousand, hauing his fathers * Name written in their foreheades.

2 And I heard a voyce from heauen, as the sound of many * waters, & as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sing as it were a newe song before the throne & before the foure beastes, and the Elders, and no * man could learne that song, but the hundredeth fourtie and foure thousand, which were bought from the earth.

4 These are they which are not * defiled with women: for they are virgins: these followe the Lambe: & whithersoever he goeth: these are bought from men, being the * first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without * spot before the throne of God.

6 ¶ Then I saw another * Angel stie in the middes of heauen, hauing an euerslasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and

kinned, and tongue, and people,

7 * Saying with a loud voice, I feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angell, saying, * It is fallen, it is fallen, * Babylon the great citie: for shee made all nations to drinke of the wine of the * wrath of her fornication.

9 ¶ And the third Angel folowed them, saying with a loud voice, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the * pure wine, which is poyred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiueth the print of his name.

12 Here is the patience of * Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, * Blessed are the dead, which hereafter die * in the * Lords. Then to saye the spirit: for they rest from their labours, & their workes followe them.

14 ¶ And I looked, and behold, a white * cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, * Thust in thy sickle, & reape: for the tyme is come to reape: for the haruest of the earth is ripe.

16 And he that sat on the cloud, * thust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from * altar, which had power ouer fire, and cryed with a loud crye to him that had the sharpe sickle, and sayd, Thust in the sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And * Angel thust in his sharpe sic-

delivered from the horrible troubles which are in the Church, & rest with God. j For, for the Lords cause, & which are ingrafted in Christ by faith, which rest and stay only on him, & reioyce to be with him: for immediately after their death they are receiued into ioy. f Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to go vp. Iecl 3. 13. mat 13. 39. k The ouerthrow of the people is compared to an haruest, Ila 5. 5. also to a vintage, Ila 6. 3. u This is spoken familiarly for our capacite, alluding vnto an husbawd man who suffreth himself to be aduertised by his seruants when his haruest is ripe, and not that Christ hath neede to be tolde when he should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ who is also the altar, the Priest, and sacrifice. y ps 109. 2

T/ah 145. 6.
1 The Gospel teacheth vs to feare God and honour him, which is the beginning of heavenly wisdomedome. Act 14. 15.

Jsa 21. 9.
Ier 51. 8.
chap 18. 2.

m Signifying Rome: for as much as the vices which were in Babylon are found in Rome in great abundance, as persecution of * Church of God, oppression and slaueie, with destruction of the people of God, confusion, superstition, idoltrie, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdom of Antichrist haue a miserable ruine, though it bee great and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are

y That is, a certain place appointed, and not in the heaven.
z By this similitude he declarerh the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

lie on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great wine presse of the wrath of God.
20 And the y wine presse was troden without the cite, and blood came out of the wine presse, vnto the *hoyle viroles by the space of a thousande and fye hundred furlongs.

CHAP. XV.

1 Seven Angels haue the seven last plagues. 3 The song of them that ouercome the beast. 7 The seven vials full of Gods wrath.

And I sawe another * signe in heauen, Agreat and maruillous, * seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glasse sea, mingled with fire, & them that had gotten vnto the of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God.

3 And they sing the song of Moyses the * seruant of God, & the song of the Lambe, saying, Great and maruillous are thy workes, Lord God almightie: iust and true are thy * * waies, King of Saints.

4 Who shal not feare thee, O Lord, and glorifie thy Name: for thou onely art holy, and all nations shall come & worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright lumen, and hauing their * breasts girded with golden girdles.

7 And one of the * foure beasts gaue vnto the seven Angels seven golden vials full of the wrath of God, which lynch for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to e enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

1 The Angels poure out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

And I hearde a great voyce out of the Temple, saying to the seven Angels, Doe your waies, and poure out the seven vials of the wrath of God vpon the earth.

2 And the first went, and poured out his viall vpon the earth: and there fell a noycomonly among some and a grievous * sore vpon the men, Canons, Monkes, Friers, Nunnes, Priestes and such filthy vermine which beare the marke of the beast.

which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel poured out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.

4 And the third Angel poured out his viall vpon the riuers & fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Loyde, thou art iust, (Which art, and which wast, and holy, because thou hast iudged these things).

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Cuen so, Loyde God almightie, true and righteous are thy iudgements.

8 And the fourth Angel poured out his viall on the Sunne, and it was giuen vnto him to torment men with a heate of fire.

9 And men boyled in great heate, and blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

10 And the fifth Angel poured out his viall vpon the thron of the beast, and his kingdome wared darker, and they * gneue their tongues for sorowe.

11 And blasphemed the God of heauen for their paynes, and for their sores, and repented not of their works.

12 And the sixt Angel poured out his viall vpon the great riuier Euphrates, and the water thereof dried vp, that the way of the Kings of the East shoulde bee prepared.

13 And I sawe three * vncleane spirities like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the fals prophet.

14 For they are the spirities of * deuils, working inyracles, to goe vnto the * Kings of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 (* Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least hee walke naked, and men see his filchinesse)

16 And they gathered the together into a

b This is liketo the first plague of Egypt, which significh all kindes of pestilences and contagious diseases.
c That is, corrupt and infect.
d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witness and commanders of Gods iust iudgements.

f For as much as thou destroyest the rebels, and preterrest thine.

g Signifying famine, drought, and hore diseases, which procede thereof.

h The wicked were hard hearted, and stubborn when God punished them.

i This answereth to the ninth plague of Egypt, which significh that the Popes doctrine is an horrible plague of God, which keepeth men fill in darke ignorance and errors.

k They shall shewe their furie, rage and blasphemy aginst God, when the shlight of his Gospel shall shine.

l By Euphrates which was the strength of Babylon is ment the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priests in Christ, haue taken away by disclofing their wicked deceite.

m That is, a strong number of this great deuill the Popes ambassadours which are euer crying and croking like frogges, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceite to maintaine their rich Euphrates against the true Christians.

n Albeit they call themselues spirituall and holy fathers, o For in all kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ.

Chap. 3. 3. math. 24. 44. luke 12. 39. p Of righteousness, and holiness, wherewith we are clad through Iesus Christ.

a That is, the fourth vision, which cōteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

c Signifying this bridle & incessant world mixt with fire, that is, troubles and afflictions, but the Saints of God overcome them all, and sing diuinc songs vnto God, by whose power they get the victorie.

Exod. 15. 1. Psal. 145. 17. || Or, acts and deeds.

Iere. 10. 7. d Which is to declare that Gods iudgements are cleare, iust, and without spot.

e As ready to execute the vengeance of God. f By the foure beasts are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

g God giueth vs full entry into his church by destroying his enemies: for the Saints cannot clearely know all Gods iudgements before the full end of all things.

h This was like the sixth plague of Egypt, which was sores and boiles, or pocks: and this reigneth viall vpon the earth: and there fell a noycomonly among some and a grievous sore vpon the men.

i This was like the sixth plague of Egypt, which was sores and boiles, or pocks: and this reigneth viall vpon the earth: and there fell a noycomonly among some and a grievous sore vpon the men.

j This was like the sixth plague of Egypt, which was sores and boiles, or pocks: and this reigneth viall vpon the earth: and there fell a noycomonly among some and a grievous sore vpon the men.

q As if he would say, the craftinesse of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed, r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church. s Meaning, the whole number of them that shall call themselves Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, some Antichrist, and some are Neuters, which are neither on the one side nor of the other. t Signifying all strange religions, as of the Iewes, Turkes & others, which then shall fall with the great whore of Rome, and be tormented in eternall paines. *Iere. 25. 15.*

place called in Hebrew a Arma-gedon.

17 And the seventh Angell poured out his viall into the aire: and there came a loude voyce out of the Temple of heauen from the thrones, saying, ' It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was deuided into three partes, and the tribes of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore, 8 Her sinnes & punishment. 14 The victory of the Lambe.

Then there came one of the seven Angels, which had the seven vials, & talked with me, saying vnto me, Come: I will shew thee the damnation of the great b whore that sitteth vpon many waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wilderness, & the Spirit, and I saw a woman sit vpon a scarlet coloured b beast, full of names of blasphemy, which had seven heads, and ten hornes.

4 And the woman was arrayed in purple and scarlet, and girded with golde, and precious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, b A myserie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondered with great maruaile.

7 When the Angel said vnto me, Wherefore marvellest thou? I will shew thee the myserie of the woman, and of the beast that beareth her, which hath seven heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom. The seven heads are b seven mountaines, whereon the woman sitteth: they are also seven kings.

10 Five are fallen, and one is, and another is not yet come: and when hee cometh, hee will continue a short space.

11 And the beast that was, and is not, is euen the e eight, and is one of the seven, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power as Kings at one hour with the beast.

13 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: * for he is Lord of Lords, and king of kings: and they that are on his side, called, and chosen, and faithfull.

15 And he sayde vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the s teune hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, & burne her with fire.

17 For God hath s put in their hearts to fulfill his wil, and to do with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

subiect to the same. o And breake them to shivers as a potters por. *1 Tim. 6. 15. chap. 19. 16:* p Diuers nations, as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it. q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselves and theirs wholly vnto him.

CHAP. XVIII.

3.9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

And after these things, I sawe another Angel come downe from heauen, ha- *reue 51. 8. chap. 14. 8.* uing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, saying, * It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of al foule spirits, and a cage of euery vnclane and hatefull bird.

of Babylon. b He describeth Rome to be the sinke of al abominacion and deuillishnesse, and a kinde of hell,

i This is the Roman empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill: and thither shall returne.

k Which are about Rome.

l For after that the empire was decayed in Nero, Galba, Orho, Vitellius, Vespasian & Titus died in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerva which was the seventh.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerva, but because he persecuted the faithfull, he goeth also to perdition.

n He significeth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes

o And breake them to shivers as a potters por.

p Diuers nations, as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it.

q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselves and theirs wholly vnto him.

a This destruction of the overthrow of the once great whore, is like to what the Prophets vnto declare the destruction

of Babylon. b He describeth Rome to be the sinke of al abominacion and deuillishnesse, and a kinde of hell,

c The greatest part of the world hath bene abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he neuer comforteth and counselleth him: what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke worde is, that her sinnes so followe one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauen. **f** Blessed is hee that can repay to the whore the like, as is written, *Psal. 137. 8, 9.*

g The glorious boasting of the strumpet.

h But ful of people and mightie. **i** Both they that temporally have had profit by the strumpet, & also the spirituall merchants shall for sorowe and want of their gaine, cry out and despaire. **k** Which is very odoriferous and precious.

l Such as the wantons vie at Rome.

m This is the vilest ware that these merchants sel, & best cheap, which soules not withstanding the Sonne of God redeemed with his precious blood, *1. Pet. 1. 19.* **n** That is, the things which thou lovedst best. **o** And so shewe signes of great sorowe.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Go out of her, my people, that pee be not partakers in her sinnes, and that pee receive not her plagues.

5 For her sinnes are come by vnto heauen, & God hath remembered her iniquities.

6 Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorowe: for shee saith in her heart, I sit being a Queene, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and shee shall be burnt with fire: for strong is the Lord God which will condemn her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning.

10 And shall stand asafarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one hour is shee iudged.

11 And the merchants of the earth shall weepe and wail ouer her: for no man buyeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, and of all manner of Thine woad, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cynamon, and odours, and oymintes, and frankincense, and wine, and oyle, and fine flour, and wheate, & beasts, and sheepe, and horses, and charrets, and seruants, and soules of men.

14 And the apples that thy soule lusteth after, are departed from thee, and all things which were fat & excellent, are departed fro thee, and thou shalt finde them no more.

15 The merchants of these things which were waxed rich, shall stand asafarre off from her, for feare of her torment, weeping and wailing.

16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

17 For in one house so great riches are come to desolation. And every shipmaister, and all the people that occupy ships, and shipmen, and whosoever traualle on the sea, shall stand asafarre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and cry weeping and wailing, and

say, Alas, alas, the great citie, wherein were made riche all that had ships on the sea by her costlines: for in one houre shee is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath requiuen your iudgement on her.

21 Then a mighty Angel tooke by a stone like a great millstone, & cast it into the sea, saying, With such violence shall the great citie Babylon be cast, and shall be found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftes man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of the bride shall be heard no more in thee: for the merchants were the great men of the earth: and with thine enchantments were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, & of all that were slaine vpon the earth.

CHAP. XIX.

1 Traffes are giuen vnto God for iudging the whore, and for atting the blood of his seruants. **10** The Angel will not be worshipped. **17** The foules and birds are called to the slaughter.

After these things I heard a great voyce of a great multitude in heauen, saying, Vassellu-iah, saluation, and glory, and honour, and power be to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they sayd, Vassellu-iah: and her smoke rose by for euermore.

4 And the foure & twentie Elders, and the foure beasts fell downe, and worshipped God that sat on the throne, saying, Amen, Vassellu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both smal and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundings, saying, Vassellu-iah: for our Lord God almighty hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lambes is come, and his wife hath made her selfe ready.

8 And to her was graunted, that shee should be arrayed with pure fine linen and shining: for the fine linen is the righteousness of Saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the

be ioynd w our head. **q** That is, the Angel. *Mar. 22. 2. cha. 14. 13.* **r** Whom God of free mercy calleth to be partakers of his heavenly graces, and deliuereth from the filthy pollutions of Antichrist.

p And hath reuenged your cause in punishing her. *Iere. 51. 63.* **q** It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercy. **r** The Romill prelates and merchants of soules are as kings and princes: so that their couetousnesse and pride must be punished: secondly they creepe and deceits: and thirdly their crueltie.

a That is, prayse ye God, because the Antichrist and all wickednesse is taken out of the world.

b So that all the Saints are confirmed & ought nothing to doubt of the saluation of the faithfull.

c The wicked shall be burned in continuall fire, that neuer shall be extinguished.

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at beginning, & at the last day it shall be fully accomplished when we shall

Chap. 22. 8. 9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueile his secretes by to the Prophets, that they may declare them to others, also that we must beleue no other spirit of prophetic, but that which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our iudge shall be victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation howe Christ is very God, eternal, infinite & almightie, as he himselfe.

Isa. 63. 1, 2.

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God,

and the iudge of the quicke and dead. **s** This declareth that his Angels shall come with him to iudge the world. **t** Which driueth the wicked into eternal fire. **U**psal. 2. 9. chap. 2. 17. **u** Which declareth his humanitie, wherein he is Lord of all, and shall iudge the world. **1. Tim. 6. 15. chap. 17. 14.** **x** This signifieth that the day of iudgement shall be cleare and euident, so that none shall be hid: for the trumpet shall blowe aloud, and all shall vnderstand it. **y** For the Pope and the worldly princes shall fight against Christ, euen vntill this last day. **z** The overthrow of the beast and his, which shall be chiefly accomplished at the second comming of Christ.

Lambes supper. And hee sayde vnto mee, These wordes of God are true.

10 And I fel before his feete to worship him: but he layd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the Spirit of prophetic.

11 And I saw heauen open, and behold, a white horse, and he that sat vpon him, was called, Faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, no man knewe but himselfe.

13 And he was clothed with a garment dypt in blood, & his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of almightie God.

16 And he hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the name, who cryed with a loude voyce, saying to all the soules that did sie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of his captaynes, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I sawe the beast, & the Kings of the earth, and their warriors gathered together to make battell against him that late on the horse, and against his souldiers.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the woodde of him that sitteth vpon the horse, which cometh out of his mouth, and all the soules were filled full with their flesh.

22 And I sawe the dead, both great and small stand before God: and the bookes

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grievously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

And I sawe an Angel come downe fro

A heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I sawe seates: and they sat vpon them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnessse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeere.

5 But the rest of the dead men that not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog & Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the playne of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: and the bookes

Christ in true faith, and to rise from sinne in newnesse of life. **i** The death of the soule, which is eternall damnation. **k** Shall be true partakers of Christ and his dignitie. **l** That is, for euer. **m** After that the chaine is broken and the true preaching of Gods worde is corrupt. **n** By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek. 38. 2. and 39. 1, 2, by whom the Church of God should be grievously comented. **o** Which was Christ prepared to iudgement with glory and maiestie. **p** Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

a The Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should treade downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impetie and slubbardnesse.

c That is, from Christs nativitie vnto the time of Pope Syluester the second: so long the pure doctrine should alter a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and autoritie of them that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spirituallie dead: for in whome Satan liueth, he is dead to God.

h Which is, to receiue Iesus

Phil. 4. 3.
chap. 3. 5.
and 11. 27.

were opened, and * another booke was opened, which is the booke of life, and the dead were iudged of those things, which were writen in the bookes, according to their workes.

13 And the sea gaue by her dead, which were in her, and death and hell deliuered by the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoener was not found writen in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24. The blessed estate of the godly. 8. 27. And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

And I sawe * a new heauen, and a new earth: * for * the first heauen, and the first earth were * passed away, and there was no more sea.

2 And I John sawe the * holy citie newe Ierusalem come * downe from God out of heauen, prepared as a bride trunimed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 * And God shall wipe * away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed.

5 And he that sate vpon the throne, said, * Beholde, I make all things newe: and he sayde vnto me, Write: for these wordes are faithfull and true.

6 And he sayde vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is athirst, of the * well of the water of life freely.

7 Hee that ouercommeth, shall inherite all things, and I will be his God, and hee shall be my foune.

8 But the * fearful, and unbelieuing, and the * abominable, and murderers, and whoremongers, and forswere, and idolaters, and all lyers shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come: I will shew thee the * bride, the Lambe's wife.

10 And he caried me away in the spirit to a great and an hie mountaine, and he shewed me the great * citie, holie Ierusalem, * descending out of heauen from God,

g. They which feare man more then God. h. They which mocke and iest at religion. i. Meaning, the Church, which is married to Christ by faith. k. By this description is declared the incomprehensible excellencie, which the heauenly company do enioy. l. It is said to come down from heauen, because al the benefits that the church hath, they acknowledge to come of God through Christ.

11 Having the glorie of God: & her shining was like vnto a stone most precious, as a * Jasper stone cleare as Crystal.

12 And had a great * wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue Tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue * Apostles.

15 And he that talked with mee had a golden reede to measure the citie withall, and the gates thereof, and the wall therof.

16 And the citie lay foure square, & the length is as large as the breadth of it, and hee measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Jasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper: the seconde of Sapphir: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonie: the first of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Jacynth: the twelfth an Amethyst:

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.

22 And I satue no Temple therein: for the Lorde God almighty and the * Lambe are the Temple of it.

23 * And the citie had no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saved, shall walke in the light of it: and the * kings of the earth shall bring their glory and honour vnto it,

25 * And the gates of it shall not be shut by day: for there halbe no night there.

26 And the glory & honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lyes: but they which are writen in the Lambes * Booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fruitfulness and light of the citie of God. 3 The Lorde giueth euer his seruants warning of things to come. 9 The Angel will not be worshipped. 18 To the word of God may nothing be added, nor diminished thereof.

m Euer greene and flourishing. n Signifying that the faithfull shall bee surely kept in heauen.

o That is, place enough to enter: for els we knowe there is but one way, & one gate, eue Iesus Christ. p For the Apostles were means whereby Iesus Christ the true foundation was reueiled to the worlde,

q This declareth that Christ is God inseparable with his father.

1/a. 60. 19.

1/a. 60. 3, 5.

r Here wee see as in infinite other places, that kings and princes (contrary to * wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord,

1/a. 60. 11.

Phil. 4. 3. chap. 3. 5. and 20. 12.

a Healladeth to the visible paradise, to set forth more sensibly the spiritual: and thus agreeth with that which is written, Ezek. 47. 1.

b Meaning, that Christ who is the life of his church, is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ.

I/a. 60. 19, 20. e The light shall be vnnchangeable, and shine for euer.

Chap. 19. 10. f Nowe this is the second time that he suffered himselfe to be caried away with the excellencie of the person:

which is to ad-mo-nish vs of our infirmities and rediness to fall, except God strengthen vs miraculously with his Spirit, g This is not then as the other prophecies which were commanded to be hid til the time appointed, as in Daniel 12. 4. because that these things should bee quickly accomplished, and did now beginne.

And he shewed me a pure river of water of life, cleare as chrystal, proceeding out of the throne of GOD, and of the Lambe.

2 In the b viddes of the streete of it, and of ether side of the river, was the tree of life, which bare twelue manner of frutes, and gaue fruite every c moneth: and the leaues of the tree serued to heale the d nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be in their foreheads.

5 * And there shall bee no c night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he sayde vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophetic of this booke.

8 And I am John, which saw and heard these things: and when I had heard and scene, * I fell downe to worship before the feete of the Angell, which shewed mee these things.

9 But he sayde vnto mee, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto mee, e Seale not the wordes of the prophetic of this booke: for the time is at hand,

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first, and the last.

14 Blessed are they, that do his commandments, that their right may bee in the tree of life, and may enter in through the gates into the citie.

15 For without shall bee dogges and enchanterers, and whozemongers, and murthers, and idolaters, and whosoever loneth or maketh lyes.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come: And let him that is a thirst, come: and * let whosoever will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophetic of this booke, * If any man shall adde vnto these things, God shall adde vnto him y plagues, that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophetic, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

Lord is at hand, wrought to be constant and reioyce, but we must beware we esteeme not the length nor shortnesse of the Lords coming by our owne imagination, 2. Pet. 3. 9. q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus,

Rom. 2. 6.
I/a. 41. 4. & 44. 6.
chap. 1. 8. & 21. 6.
h They shall liue eternally with y Sonne of God,
i That mainteine false doctrine, & delight therein,
k That is, true and natural man, and yet God equall with my Father,
l For Christ is y light that giueth light to euery one that cometh into this worlde.
m Let them bee afraide of Gods horrible iudgements, and as-soone as they heare the Lambe call, let the come.
n He that feeleth himselfe oppressed with afflictions, and desireth the heavenly graces and comfort, I/a. 55. 1.
o That is, when God beginneth to reforme our wil by his Spirit.
Dout. 4. 2. & 12.
p. 32. prom. 30. 6.
q Seeing the

The ende.



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and is scattered throughout the whole
of the common places following every
and the second comprising all the other
and the third comprising all the other
and the fourth comprising all the other
and the fifth comprising all the other

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THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensuing.



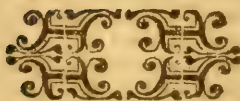
GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a brieue Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy commoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse; and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the sayde Alphabets, I haue together placed by themselves in a maner, all the strange names and wordes which are scatteringly to be founde here and there throughout the whole Bible, remayning written in the *Hebrew, Chaldean, Syrian, Greeke, or Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & wordes are written diuersly, I haue, in respect thereof, only in this Alphabet, folowed *y Geneva* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof, how in writing, other Translations differ from the same: to the ende not onely such corruptions as are found for want of the true Orthographie of them, may appeare vnto those that are skilfull in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilfull Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any worde in the same Alphabet, after the same maner of writing, that they had seene or read in other Copies, and not finde the same accordingly. Secondly, in the other of the saide Alphabets, I haue likewise by themselves placed all, and as many proper and vsuall English wordes, as are contained in the same Byble, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian fayth and Religion, or belonging to any other godly or necessarie instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdom, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else concerning Christ, or the holy Ghost, Angel, or Man, Nature, or Lawe, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be brieue, if thou wouldest vnderstande what is necessarily to be learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops and Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands and Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselves towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods worde: thou art not voide of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteyned: and also vnto the second of them, with the chiefe word of any sentence or common place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes, in euery of them shalt thou, by Gods grace, without fayle be conduced, and to thy great ease directed.

directed, and as it were, ledde by the hand, euen to the Booke, Chapter, and Verse, where the same, (or so much thereof, as for a godly, Christian, and necessarie knowledge shall be thought requisite) is to be found out most readily: alwayes remembering, that whatsoever convenient knowledge wanteth in these Alphabets, as touching the text wherunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreover, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which followe next after any Booke whereunto thou shalt be guided, signifyeth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Again, where as thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre * quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the end thereof, entreateth, or in some good respects chiefly belongeth, and may be applyed to the same Historie, matter, or common place thou seekest for, except there be any verses following the same *, for then the common place is to be vnderstoode, not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly set downe the sense, and that which may properly be gathered of the text, which thou art directed vnto, & not the very wordes them selues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that will not offend thee, sith I haue so done for the vnlearneds sake, because the same coulde, ne can be made too plaine for them, and therefore haue vsed not so great a curiositie and abbreviacion in that behalfe, as perhaps some other would haue had me: and yet considering to what a great quantitie these two Alphabets are growen vnto, (ouer that I thought they would) I haue bin forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principall contentes, commoditie, and vse of the aforesaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therefore to conclude, if my simple trauaile and paines taken herein shalbe well accepted of thee, I meane, of the more skilful and learned Readers, to be polished and amended of them (if they shall so deeme necessarie and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, so farre forth as their Talents wil stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlearned Reader, (vnto whome I confesse my selfe the greatest debtour) as a ayd and helpe to their godly studies, and honest trade of life, and withall Christianly to be construed of al men, as a means and furtherance, and not an hinderance vnto any, I shal for my part thinke my selfe wel requited, and more then sufficiently rewarded, in that I shal enioy my desire, & that which I longed for. And so beseeching Almighty God to giue vs his grace to be studious of vnitie, and bringing forth such fruites, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij. of December.

Anno Domini. 1678.

1578.

Thine in the Lord, Robert F. Herrey.



The first Alphabet of directions to common places, containing all the Hebrew, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole Bible, conducting to the profitablest things thereof. The further contents and use of the which, more at large is expressed in the Pretace preceding

A.



Aron or Aharon: *A teacher, or teaching, or conceiving, or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a strong hill.* The sonne of Amram. Exod. 6. 20. He meeteth Moses at Horeb. Exod. 4.

27. He is eloquent. Exo. 4. 14. He is sent with Moses into Egypt. Exod. 4. 15. 16. and declareth Gods message unto Pharaoh. Exod. 4. 30. and 5. 1. Aaron and Hur waite at the foote of the mountaine, until Moses returned from speaking with God. Exod. 24. 13. 14.

Aaron was with his sonnes anointed and consecrated High Priest. Levit. 8. 1. * Num. 3. 10. Deut. 18. 1. Heb. 5. 4. after the ordinance. Exod. 28. 1. * and 29. 1. * 40. 12. He erecteth a calfe. Exod. 32. 4. and is rebuked of Moses therefore. Exo. 32. 21. The oblation of him and his children the day of their anointing. Levit. 6. 20. His oblation for himselfe and the people. Lev. 9. 2. He blesteth the people after his offering. Levit. 9. 22. Hee and Miriam murmure against Moses, and bee reproved of God. Num. 12. 1, 15.

The oblations and tithes offered unto God by the children of Israel, appertaine unto Aaron. Num. 18. 8. God is Aarons heritage. Num. 18. 20. By making of Aarons rod to budde, God appoynteth Aaron to bee high Priest. Num. 17. 8. Hee went peerely but once into the most holy. Exo. 30. 10. He could not enter into the land of Canaan, for his infidelities sake. Num. 20. 24. He dieth by the appointment of God in the top of the mount Horeb, called Horeb. Num. 20. 28. Deut. 10. 6. and 32. 50. After him succedeth his sonne Eleazar. Num. 20. 28. The habitations of his children. 1. Chro. 6. 54. He is praised. Ezra 6. 5. Eccles. 45. 6. 7. His sonnes Nadab and Abihu were slaine for offering strange fire. Levit. 10. 1, 2. look more. Luk. 1. 5. Acts 7. 40. Heb. 5. 4. and 7. 11. and 9. 4.

Abaddon in Greeke Apollyon, destroying. Look Reuel. 9. 11.

Abanah *flowe, or a building, or father J beseech now.* A river of Damascus. 2. King. 5. 12.

Abaim *goings ouer furrows, or conceiving:* in the Syrian tongue. *All kinds of corne.* A hill ouer Jordan, where the Israelites pitched the 41. mansion in the wilderness. Num. 33. 47. from whence God led Moses the land of Canaan. Num. 27. 12. and upon the which hill Moses died. De. 32. 49, 50. & 34. 1, 5.

Abba *father.* Mat. 14. 36. We cry unto God Abba father, by the holy Ghost. Rom. 8. 15. Galat. 4. 6.

Abaron *strength.* The sonne of Mattathias his sonne of John. 1. Mac. 2. 5. called also Eleazar. 1. Mac. 6. 43.

Abda *a seruant, or in the Syrian tongue, shu claude.* 1. King. 4. 6. 1. Rele. 11. 17.

Abdi *my seruant.* The father of Eliah. 2. Chro. 29. 12.

Abdiel *a seruant of God, or a claude of Gods store.* Iere. 36. 26. and 1. Chro. 5. 15.

Abdon *a seruant, or a claude of iustice* 2. Chro. 34. 20. called Michob. 2. Kin. 22. 12. Also a citie. Ioshu. 21. 3. Also a iudge who had 40. sonnes, and 30. nephewes. Iudg. 12. 13, 14.

Abed-nago *seruant of skinning.* A mans name called also Tarsish. Dan. 1. 7.

Abel *mourning.* A citie, where dwelt wise men, whose counseils many of the Israelites followed in their affaires. 2. Sam. 30. 18. It was preferred by the counsell of a wise woman that was therein. 2. Samu. 20. 16. * It was afterward taken by Tiglath Pileser. 2. King. 15. 29. Also a place whereupon the Ark of God was set. 1. Sam. 6. 18. Iudg. 11. 33. For Abel the sonne of Adam, looke Habel.

Abel-beth-mach *h. Mourning to the house of Maachab.* A citie which king Asa ouercame by the helpe of Ben Hadad. 1. King. 15. 20. called also Abelnaim. 2. Chro. 16. 4.

Abelma *in mourning of waters.* A citie, called also Abel-beth-maachah as before.

Abel-meholah *flow of weaknesse.* A place whereof looke Iudg. 7. 22. and 1. King. 4. 12.

Abel-thimim *flow of thornes.* A place not far from Jordan, South from the Mosabites, so named of the plentie of thornes growing there. Num. 33. 49. in that place was the 42. mansion of the Israelites.

Abel-mizraim Gen. 50. 11.

Abex *an egge, durie, or of limen.* A citie in the tribe of Issachar. Josh. 19. 20.

Abgath *father of the wine presse.* One of king Abagathos vii. chamberlaines. Eler. 1. 10.

Abi *my father.* Hezechiah mother. 2. King. 18. 2.

Abiah *the will of the Lord.* The sonne of Samuel. 1. Sam. 8. 2. Also Rehoboams sonne. 1. Chro. 3. 10.

Abia *who is called Abiam.* 1. King. 14. 3. and in Matthew. 23. 1. 7. Also the name of Helsons wife. 1. Chro. 2. 24.

Abi-albon *the father of great understanding, or the father of much building, or wrong.* A mans name. 2. Sam. 23. 31. called Abiel. 2. Chro. 11. 32.

Abiam *the father of the sea* the sonne of Rehoboam. 1. King. 14. 31. looke Abiah. He is made King of Iudah. 1. King. 15. 1. warreth with Ieroboam. 2. Chro. 13. 2. glorieth in God his guide. 2. Chro. 13. 12. and therefore obtaineth victorie. 2. Chro. 13. 16. he dieth.

After him succedeth his sonne Asa, a godly prince. 1. King. 15. 8. and 2. Chro. 14. 1, 2.

Abiaph *a gathering, or consuming father.* The sonne of Iroah. Exod. 6. 24. looke Ebiaph.

Abiathar *father of the remnant, or excellent father, or father of contemplation.* The sonne of Ahimelech, who escaped the hands of Saul. 1. Samu. 22. 20, 21. and fled to David to Keilah. 2. Samu. 23. 6. He holdeth with Dooniah. 1. King. 1. 7. was put from his Priesthood. 1. kin. 2. 27. according to the word. 1. Sa. 2. 31. 22. reade Mark. 2. 26. Also the name of an epher Priest. 1. King. 4. 4.

Abib Exod. 13. 4.

Abida *father of knowledge.* Gen. 25. 4.

Abidan *father of iudgement.* Num. 1. 11.

Abiel *my father is God.* 1. Sam. 9. 1. and 14. 5. Also a mans name. 1. Chro. 11. 31. called Abi-albon. 2. Sam. 23. 31.

Abiez *the fathers helpe.* Ioshua 17. 2. Also one of Dauids 30. worthies. 2. Sam. 23. 27.

Abigai

Abadon

Abana

Amans

Abdia

Abdai

Abdeel

Abdenege

Abela

Abel-mehula

Abel-haim

Abes

Abagtham

Abagatha

Abia

Abiam

Ebiaph

the destruction of Sodom. Gen. 18. 17. He taught his familie to keepe Gods commandments. Gen. 18. 18. 19. He prayeth for the Sodomites. Gen. 18. 23. Being in Gerar, and fearing some inconvience, calleth his wife sister. Gene. 20. 2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20. 7, 9.

The true seede of Abraham, are those which descend of Izhak: and such as be the sonnes of promise, hoping for the life everlasting. Gene. 21. 12.

Abraham thrust his servant Hagar & her sonne out of his house. Ge. 21. 14. He planteth a grove in Beer-sheba. Gen. 22. 33. God pouerth his faith, & trust upon Gods promises, by willing him to offer up Izhak his onely sonne, unto whom belonged the promise to be accomplished. Gen. 21. 1, 2. he offereth by a ramme in sacrifice, in the stead of his sonne Izhak. Ge. 22. 2, 3. He bewaileth Sarahs death, and buying of the sonnes of Heth a plot of ground, buriet her there. Gene. 23. 2, 17, 19. he marieth another wife named Keturah. Ge. 25. 1. he lenderth his servant to finde a wife for his sonne Izhak. Gen. 24. 2, 4. After his death he was buried in the double caue of Machpelah. Ge. 25. 9. God remembereth his promise made unto Abraham, and comforteth Israel in their afflictions. 2. kin. 13. 23. God delivere Lot for Abrahams sake. Gen. 19. 29. For his sake God multiplieth Izhak. Gen. 26. 3, 4, 5. Eccles. 44. 22.

The father of Abraham Terah, & Nachor his brother served strange gods, from the which God delivere them, causing them to put their trust onely in him. Iosh. 24. 2, 3. God was with Abraham in al that he bin. Gen. 21. 22. his hospitalitie is declared unto us, by setting a the dooge of his tent, inviting those that passed by to take refect at his hand. Gen. 18. 1, 2, 3, to vers. 9. his obedience commended. Gen. 12. 19. & 26. 5. Act. 7. 4. Heb. 11. 8. his faith praised. Ro. 4. 3. Heb. 11. 17. God appeared unto him. Gen. 12. 7. and 17. 1. and 18. 1.

The children of Abraham, are those that beleeve in Iesus Christ, & doe the works of Abraham. Ioh. 8. 39. Rom. 4. 16. and 9. 7. Gal. 3. 7, 22. he is called the beire of the world. Rom. 4. 13. hee rayoiced to see Christ in the flesh. Ioh. 8. 56. Zacharias became his sonne, by beleeving Iesus Christ. Luke 19. 9. Christ was before him. Iohn 8. 58. and descending of him. Ierth. 1. 1, 2. he is praised very highly. Eccles. 44. 19, 20, 21.

Abrahams holme. Luke 6. 22.

Abrech. Gene. 41. 43.

Abolom and Abololom. looke Abishalom.

Acho, thrust, or pressed together, or rubbed. The name of a towne. Iudg. 1. 31.

Achad. Aced. a sparke. A citie wherein Nimrod reigned, Gen. 10. 10. thence called Adibia.

Acheldama. Aceldama, the field of blood. Acts 1. 19. Mat. 27. 8. Achela. dolour of sadness. A countrey. Actes 18. 12. Rom. 15. 26.

Achaicus, forewing, or sad. A mans name. 1. Cor. 16. 17. Achan trembling, or trembling. The sonne of Seir. Ge. 36. 27. Also the sonne of Ephraim. Iosh. 7. 1. called Achar. 1. Chron. 2. 7. who was stoned for refusing that which ought to have bene destroyed in the valley of Achor, with al that appertained unto him. Iosh. 7. 25, 26.

Achar, idem, as Achan.

Achate, A precious stone. Exod. 28. 19.

Achaz, looke Ahaz.

Achbor. Achbor, a mouse. Father to Baal-hanan. Gene. 36. 38. 1. Chron. 1. 44. Also sonne to Michaiab. 2. king. 22. 12. called Abdon. 2. Chron. 34. 20. Achicharus. Tob. 1. 21.

Achim, rising againe, or conforming, or revenging, or sber brother. Ierth. 1. 14.

Achior, the brothers light, or brother of fire. A Captaine of the Ammonites. Iudeth. 5. 5. who for his good

counsell given to Desormes, was bound to a tree by his servants, and unbound againe by the Jewes, and friendly entertained of them. Iudeth. 6. 13, 14. who afterward forsaking his Paimins religion, beleeved in God, and was circumcised. Iudeth. 14. 10.

Achiuh, 1. Chron. 12. 12. The name of the king of Achis. Bath unto whom David fled, & before whom he staid himselfe man, to escape out of danger. 1. Sam. 21. 10, 13. Achish, the sonne of Maach, giueth David the citie Ziklag. 1. Sam. 27. 2, 6.

Achor, trouble, a valley in the tribe of Iudah north from Jericho, not farre from Gilgal. Iosh. 15. 7. named of the trouble of the Israelites, and not of Acher the sacrileger, who was there stoned for taking a thing forbidden. Iosh. 7. 26.

Achlah, grim, wearie, decked, or adorned, or wantonnesse, Axs lasciviousnes, or dishonestie. The daughter of Abir. 1. Achlah. 1. Chron. 2. 49. Iudg. 1. 12. given to Dinah to wife. Iosh. 15. 16, 17. the craueth springs of water of her father. Iosh. 15. 18, 19. Iudg. 1. 15.

Achshaph, a prisoner, forcer, or witch. A citie in the tribe of Aser. Iosh. 17. 11. Jerome calleth it Chalus, being situated in the plaine countrey at the foote of the mount Thabor.

Achziab, or Achzab, a lyer, a citie in the tribe of Iuda. Achziba. Iosh. 15. 44. and Michab. 1. 14.

Adadah, the wyner of an assemblie, or congregation. Adada. The name of a citie. Iosh. 1. 5, 22.

Adadecer, reade Adarezer, comeliness, help of beauty, Hadadecer, or beautiful helpe, or the entry, habitude, or engendering of beaustie. The name of the king of Zobab, who was discomfited by David. 2. Sam. 8. 3. & 1. Chron. 18. 3, 10, 11. His servants being vanquished, make peace with David, & doe homage. 2. Sam. 10. 19. and 1. Chron. 19. 19.

Adah, an assemblie of people, or congregation. The second wife of Lamech. Gen. 4. 19. also the name of ons of Esaus wyues. Gene. 36. 2.

Adaiab, the wyues of the lord, or everlastingnes of God. Adaiab. 1. Chron. 6. 41. & 8. 21. & 1. ki. 22. 1. 2. Chron. 23. 1. Ezer. 10. 39. Adaias, Adaliah, poverty, or draving water, or any thing greedily, or a glode, or destruction of labour. The sonne of Haman, the sonne of Ammedatha. Ester 9. 8, 10.

Adam, man, earthly, red, or bloudy. The name of the first man created by God, unto whom was giue dominion ouer al things. Ge. 1. 27, 28. 1. Tim. 2. 13, 14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euil. Ge. 2. 16, 17. he giueth names unto al beausts. Gen. 2. 20. He eateth of the tree of knowledge by his wyues persuasion. Ge. 3. 6. being ashamed by reason of his sin, hee seeketh to hid himselfe from Gods presence. Gen. 3. 10. he chargeth his wife with his fault. Gen. 3. 12. and is punished. Ge. 3. 17. & driue out of Paradise. Ge. 3. 23, 24. he liued 930. yeres. Ge. 5. 5. his genealogie vnto Noah. & Euan. 1. 1. Chron. 1. 1, 2. 3. Christis genealogie from Adam. Luke. 3. 23. Adam is a name common to both man and woman. Gen. 1. 27. and 5. 1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5. 1, 2, 3. 1. Chron. 15. 2, 22. & 1. Cor. 15. 47.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirit. 1. Cor. 15. 45.

By Adam we are all subiect both to sinne & death. Rom. 5. 12.

We must resemble the celestiall Adam by purenesse of life, as we haue resembled the terrestrialall Adam by wickednesse of life. 1. Cor. 15. 49, 53.

By Adam we are all subiect to death: but by Christ we shal enioy everlasting life. 1. Cor. 15. 22, 45, 47.

Into what calamitie mankind is brought through Adams disobedience, Eccles. 40. 1. to verse 12.

| | | |
|------------|---|---|
| Adma | Adm. a citie. Josh. 3. 16. | pleasantnesse, or ioyfullnesse of the f. ther. a Prophet who |
| Adama | A'amah. earthly, red, or bloody. a citie in Pentapotes | to yettolde the death to come. Act. 11. 28. And also |
| Adama | It. Eze. 10. 19. destroyed with Sodom. Gene. 19. 28. | forerolde Paul of his deliueing into the handes of |
| Adama | Deut. 29. 23. Josh. 19. 36. Ipe. 11. 8. | his enemies. Act. 21. 10, 11. |
| Adaminicib | Adami-nekeb. humane deception, or a cloud of male- | Agag. a garver, or upper roome. The king of the A- |
| Adar | Adar. power, or greatness. a citie. Josh. 15. 3. also a | molekites, who Saul tooke prisoner: he was hewed in |
| Addara | more. Eze. 6. 15. also a mans name. 1. Chron. 8. 3. | pieces alive. 1. Sam. 15. 8, 3. according to p prophesy of |
| | Adbeel. repour, or cloude with God. The sonne of | Balaam. Deut. 27. 20. Hamā was an Agogite. Eze. 3. 1. |
| | Abhimael. Gen. 25. 1. and 1. Chron. 1. 29. | Agar. looke Hagar. |
| Adlon | Adhan. Lord, foundation, or ground, or in the Syrian | Age. a valley, or deepnesse. 2. Sam. 23. 11. |
| Adon | tongue, an care of the head, looke Ide 7. 61. & Eze. 2. 59. | Agrippa. Sick, sorrowfull, grieved, or wearied, or one |
| | Adiel. mineffe of God, or everlastingnesse of God. 1. | that u hardly deliuered in childabirh, or it is said to be |
| | Chzo. 4. 36. and 9. 12. and 27. 25. | he that in the birth putteth forth his feete first of al. The |
| | Adai. mineffe. father of Helechi. Luk. 3. 28. | surname of Herod, who beheaded James p elder, call |
| Adlin | Adm. delicious, or voluntum. Eze. 2. 15. and 8. 6. | Peter in Prison, & died miserably. Act. 12. 1. "Also the |
| Addinu | Adma. idem. 1. Chron. 11. 42. | name of p former Herods son, before who Paul pleas |
| | Adchaim. assembly, or congregation, or wines. a citie. | beth. Act. 25. 13. & 26. 1. * whom also Paul had almost |
| | Josh. 15. 36. | conuerted with his preaching. Act. 26. 28. looke Herod. |
| Adli | Adlai. mineffe to me. 1. Chron. 27. 27. | Ahab. the brothers father. A wicked king of Israell. |
| | Admah. looke Adamah. | 1. kin. 16. 28. who married Jezebel an idolatreffe, by |
| | Admarha. looke Amacha. Ester. 1. 14. | whose meanes he became an Idolater and persecutor. |
| Adoniah | Adoniah. ruling Lord, or the Lord is the ruler, or the | 1. King. 16. 31. & 18. 4. & 21. 25, 26. In his bapes Jeri- |
| Adonias | foundation of the Lord, or out of the Syrian speech, the | cho was builded again. 1. kin. 16. 34. Being past hope |
| Adonia | ear of the Lord. Davids sonne by Hagith. 2. Sam. | to retist Ben-hadad king of Syria, he was contented |
| | 3. 4. who usurped the kingdome of his father. 1. kin. 1. 5, | to become his subit. 1. king. 20. 4. God promifeth him |
| | to 50. Hearing that Salomon was made king by his | that he should conquer Ben-hadad, euen then when he |
| | fathe's commandment, he yeldeth, and is pardoned. | was past hope: that he might understand that he only |
| | 1. king. 1. 50, 53. for desiring Abisag to wife, he is put | was the true God. 1. king. 20. 13. Ahab sheweth |
| | to death. 1. king. 2. 17, 25. | bel what Eliah had done to Baals prophets. 1. king. |
| | Adna, and Adnah. looke Edna. | 1. 21. 104. 1. Therefore she in a rage pursueth Eliah |
| Adonibezec | Adoni-bezek, the Lord of Bezek, or the Lorde of | to slay him. 1. king. 19. 23. A Prophet sheweth Ahab, |
| | thunder, or the Lorde thunder, a king, of whose cruelty | that Ben-hadad shall renew battel with him. 1. king. |
| | and iust punishment, looke Iudg. 1. 6, 7. | 20. 22. Not ascribing the victorie to God, he sauerh |
| Adonikan | Adonikam, the Lord did rise againe, or the Lorde is | Ben-hadad contrary to his commandment: wherefore |
| Adoniam | risen. Eze. 2. 13. and 8. 13. Ipe. 7. 18. | a Prophet denounceth his ruine & his peoples. 1. kin. |
| | Adoniram, the h gh Lord, or Lord of Elation, or the | 20. 34, 42. Seeing Naboth would not forgoe his vine- |
| | high minded Lord. The receiver of Salomons titi- | yard, of meere anger he became sicke. 1. kin. 21. 4. Eli- |
| | butes. 1. kings 4. 6. and 5. 14. | ah reprooued him for Naboths death, declaring his |
| Adonisedec | Adoni-zedek, the righteousness of the Lord, or the | brier destructiō, & of al his offspring. 1. kin. 21. 19, to 23. |
| | Lords iustice, or the Lord of iustice. a king of Ierusa- | By repentance, he moueth God to spare him for a time, |
| | lem. Josh. 10. 1. | albeit he knew p he would not leaue his wickednesse. |
| | Adoram, the strength of the sea a citie. 2. Chron. 11. 9. | 1. kin. 21. 27, 29. He asketh counsell at 400. false pro- |
| Hadoram | Adoram. their comelines or praise, or a high c. nestion | phers, in whose mouthes God had sent a lying spirit to |
| Adoram | or cry. The receiver of Rehoboams tributes, whom | deceiue him. 1. kin. 22. 6, 22. & 2. Chron. 18. 5, 21. He |
| Aduram | the people stoned to death. 1. king. 12. 18. and 2. Chron. | hath Michaiah (the onely Prophet of God) for telling |
| | 10. 18. also the sonne of Jokan. Gene. 10. 27. also the | the truth. 1. kin. 22. 8. & 2. Chron. 18. 7. Fighting against |
| | sonne of Tou king of Hamath. 1. Chron. 18. 9, 10. also | Ramoth Gilead, he was slaine, as Michaiah had pro- |
| | Davids tribue gatherer. 2. Sam. 20. 24. | phered. 1. kin. 22. 28. albeit he had changed his appa- |
| Adramelech | Adramelech, the kings cloak, or the greatness, power, | rel. 1. king. 22. 30, 34, 37. 2. Chron. 18. 33, 34. The dogs |
| lech | or counsaile of the king. The name of Saneberth his | sticke up the blood. 1. kin. 22. 38. according to the word |
| | sonne, who with his brother Sharezer, flew their fa- | of the Lord. 1. kin. 21. 19. His children are slaine with |
| | ther in the Temple, worshipping Astarte his God. 2. | all his familie. 2. kin. 10. 7 to 18. according to the word |
| | king. 19. 37. and Ila. 37. 38. also the name of one of | of the Lord. 1. king. 21. 21. 2. king. 9. 8. 9. Those that |
| | the gods of Sephar-aim. 2. king. 17. 31. | imitate Dmri & Ahab in wickednesse, shall not escape |
| Adramitena | Adramitum, a neat commanialise. a citie of Eps- | punishment. Mich. 6. 16. Also the name of a false pro- |
| Adrumetina | sia, not farre from Prelece, in a ship of which citie | phet, who with Zedekiah for their prophetices were |
| | Paul tooke shipping to goe into Italic. Act. 27. 2. | threatned of the Lord to be slaine. Jer. 29. 21, 22, 23. |
| Adriaticum | Adriatical sea, a sea against Raucena, which by means | Aharah. a smelling brother, or a sweete savouring me- |
| | of rivers entereth into the thoo Dabus, taking that | dor. The sonne of Beniamin. 1. Chron. 8. 1. called al- |
| | name of p city Adria nere unto it. Strab. in li. 5. This | to Gera. Gen. 46. 21. |
| | sea Paul passed by as he went to Rome. Acts. 27. 27. | Aharhel. another host, or the last host, or another |
| Hadriel | Adriel, the flocke of God. 2. Sam. 21. 8. | rowe, or the last sonne, or the Sheepe of the brother. The |
| | Adullam. vines, or an ornament to them, or a vine | sonne of Harum. 1. Chron. 4. 8. |
| | or an ornament of their miserie. a citie. Josh. 12. 12. and | Ahasbai. tisting in me, or brother compassing, or out |
| | 15. 35. The citizens call it Adullamites. Gene. 38. 1. | of the Syrian tongue, a brother of age. The sonne of |
| Adommim | Adummim. Earthly red, or bloody things. Josh. 15. | Maachathi. 2. Sam. 23. 24. |
| | 7. and 18. 17. | Ahaluer. a prince or head. The father of Darius. Ahazuerosh |
| Encas | Aeneas. praised. A man whom Peter by the ver- | Dm. 9. 1. Eze. 4. 6. |
| | tue of Iesus Christ, healed of the palse. Act. 9. 33, 34. | Ahalueroth maketh a scall to all his Princes ser- |
| | Agab. is. A locust, grasshopper, or locust. Also the | uants & people of Shulan. Ester. 1. 1. to 9. and by the |
| | | counsell of his loges, is diuorced from Ducene Ahasi. |

Agryppa

Achab

Aharah

Aharah

Aharcel

Aasbai

Asuerus

Ester

After 1. 19, 21. Search being made among the beautiful virgins for a wife unto Abathueroth, After is found, whome he marieth. After 2. 2, 9, 17. * Search being his recorder he findeth the fidelitie of Hordenei. After 6. 2. wherefore he causeth him to be honour'd, to the confusion of Haman. After 6. 6. to 13.

Ahaui. an essence, being, of generation. A flood. Eze. 8. 15, 31.

Ahaz. taking, apprehending, possessing, or seeing. A kind of Judah an Idolator, the sonne of Iotham. 2. king. 16. 1. called Ezezer. Luke 3. 29. He maketh his sonne to goe through the fire. 2. kin. 16. 3. & 2. chro. 21. 3. He seeketh aid against his enemies, at the Assyrians, and not at God. 2. king. 16. 7. and 2. chro. 28. 16. To please the king of Assyria, hee leaueeth the true seruice of God, and falleth to Idolatry. 2. kin. 16. 12, 13. and 2. chro. 28. 23. God promiseth him ayde against the Syrians, and commandeth him to aske a signe of confirmation thereof. Isa. 7. 11. His death. 2. king. 16. 20. and 2. chro. 28. 27. Also the name of the sonne of Hicab. 1. chro. 8. 35.

Ahazai. idem. The sonne of Dethilemoth the sonne of Immer. Rebe. 11. 13.

Ahaziah. an apprehension or possession of the Lord, or the sight of the Lords. A wicked king, who succeeded Ahab his father in the kingdom of Israel. 1. king. 22. 40. Being sicke, asketh counsaile at Baal-zebub, and dyeth. 2. king. 1. 2, to 18. Also Iehozabab sonne, who succeeded his father in the kingdom of Judah. 2. kin. 8. 25. He fighteth with Ioram king of Israel against Hazael king of Aram. 2. king. 8. 28. Iehu killed him. 2. kin. 9. 27. 42. Of his brethren Iahaz by Iehu. 2. kin. 10. 14. By the will of God, he visited Ioram king of Israel, that he might be slaine by Iehu. 2. Chro. 22. 6, 7, 8, 9. Iozab his sonne was by Gods prouidence preferred from Athaliahs cruelty. 2. kings 11. 2, and 2. Chro. 22. 11.

Ahi. my brother, or my brethren. 1. Chro. 7. 34. Also a cite. Rebe. 11. 31.

Ahian. a brother of wine. 1. Chro. 7. 19.

Ahiah. the Lords brother, or brother of the Lords One of Salomons Scribes. 1. kin. 4. 3. Also a valiant man. 1. chro. 11. 46. Also the father of Baasba. 2. kings 9. 9. Also Ahitubs sonne. 1. Sam. 14. 3. Also a Prophet, who rent Ieroboams garment in xii pieces. 1. kings 11. 30. and prophesied vnto Ieroboams wife, her childes death, and her husbands posterities ruine. 1. kings 14. 2, to 20. He wrote a prophesie. 2. chro. 9. 29. Also a mans name. 1. chro. 2. 25.

Ahiam. brother of the mother, or brother of a nation. 2. Sam. 23. 33. 1. Chro. 11. 35.

Ahiezer. brother of helpe, or the brothers helpe. A Prince of the tribe of Dan. Num. 1. 12. & 2. 25. & 7. 66. and 10. 25. Also a valiant man. 1. Chro. 12. 13.

Ahibud. brother of vanitie, or witte brother, or brother of darkenesse, or toy. 1. Chro. 8. 7. Num. 34. 27.

Ahikam. a brother arising, or aduenging 2. kings 22. 12. Iere. 26. 24.

Ahilab. an hearty brother, or brethren of a heart, or milking, or far. A cite. Iudges 1. 31.

Ahilud. a brother borne, or brother begotten. The father of Iolaphat. Dauids recorder. 2. Sam. 8. 16.

Ahimaz. brother of counsell, or brother counsellour. Father to Ahinoam Sauls wife. 1. Sam. 14. 50. Also the sonne of Zadok. 2. Samu. 15. 27. who with Jonathan recruited the counsaile of Achitophel vnto Dauid. 2. Sam. 17. 21. he runneth faster then Iussu, and Heweth Dauid of the victorie. 2. Sa. 18. 19, 21. 23, 28.

Ahiman. a prepared brother, or brother of the right hand, or brother mine, what? One of 6 summes of Anak. Num. 13. 23. Ios. 15. 14. Iudg. 1. 10. Also a poete of

the Temple. 1. Chro. 9. 17.

Ahimelech. brother mine the king, or a kings brother, Achimelech of his counsaile. A priest vnto whome Dauid came to Iechab. 1. Sam. 22. 9. called Abiah. 1. Sam. 14. 3. Iooke 1. chro. 24. 3. who being accused vnto Saul, is sent for, and because he ministered vnto Dauids necessities, he with 6 other Priests of Nob are put to death by Doeg. 1. Samu. 22. 18. Also the sonne of Abiathar. 2. Samu. 8. 17. called Ahimelech. 1. Chro 18. 16.

Ahimoth. a brother of death, or a dead brother, or brother of dayes. 1. chro. 6. 25.

Ahinadab. a willing brother, or a brother of a vowe, or brother of the prince. The sonne of Iddo. 1. kings 4. 14.

Ahinoam. the brother. beautie. The name of Sauls wife. 1. Sam. 14. 50. and 25. 43.

Ahio. his brother, or his brethren. 1. chro. 8. 31 & 9. 37. also the names of other. 1. chro. 8. 14. & 2. Sam. 6. 3.

Ahior. idem. as Achior.

Ahira. brother of iniquitie, or of fellowshep, or of a companion, or brother of a cattelkeeper, or shepherd, or a rough or breaking brother. A prince of Naphtali. Num. 1. 15.

Ahiram. a brother of craft, or protection. The sonne of Benjamin. Num. 26. 38. Whom came the Ahiramites.

Ahilmach. brother of sustentation. Eze. 35. 34.

Ahislam. idem. Eze. 31. 6.

Ahishahar. brother of the morning, or dewe, or brother of blacknes, or black brother. The sonnes sonne of Benjamin. 1. Chro. 7. 10.

Ahishar. brother of the prince, brother of direction of a sing, or a spying or waiting brother. A ruler of Salomons househol. 1. kings 4. 6.

Ahitophel. brother of ruine, or a brother which lacketh, which is forsaken, or hath need, or a brother without salt, sauer, wisdom, or grace. A counsaillour of Dauid, who conspired with Absalom against him. 2. Sam. 15. 12. His counsaile was counted as an Oracle of God. 2. Samu. 16. 23. His counsaile giuen to Absalom, was confounded by Iushais contrary counsaile, by which meanes Absalom perished. 2. Sa. 17. 1, 7, 14. He hanged himselfe, because his counsell was not accepted. 2. Sam. 17. 23.

Ahitub. brother of goodnes. 1. Sam. 14. 5. and 22. 11. Achitob 2. Sam. 8. 17.

Ahlai. beseeching, or expecting, or beginning, or sorrowing, or brother to me. 1. chro. 2. 31. and 11. 41.

Ahoah. a thistle, or thorne, or brotherhood, or fishhook. 1. Chro. 8. 4.

Ahohi. a quickie, or living brother, a thistle, or my thorne. The father of Dodo. 2. Sam. 23. 9. of whome came the Ahobites. 1. Chro. 27. 4.

Aholah. a mansion, or dwelling in her selfe. Eze. 23. 4.

Aholiab. the tabernacle, or tent of the father, or the highnes of the father. The name of a singular worke man, ordained of God, & replenisht with his spirit for the workmanship of the tabernacle. Eze. 31. 6, 7, 36.

Aholibah. my mansion in her. Eze. 23. 4.

Aholibamah. my tent, or famous mansion. The wife of Esau the daughter of Anah. Gen. 36. 2. Also a duke. Aholibama 1. Chro. 1. 52.

Ahah. Iooke Ahara.

Ahumai. a medowe of waters, or brother of waters. 1. Chro. 4. 2.

Ahulam. their taking, or profession, or vision. 1. chro. 4. 6.

Ahuzzah. possession, apprehension, or collection, or vision. The friend of Ahimelech the king of Gerar. Gene. 26. 26.

Ai. a heape, or laying on heapes. A cite whither Hai spies were sent by Ioshua. Ios. 7. 2. The people wherof killed 36 of the Israelites, because of Aims sacrilege. Ios. 7. 5. God deliuereth it vnto Ioshuas hands. Ios. 8. 1. The king taken, and brought vnto Ioshua,

Ahas
Achaz

Ahazi
Ahafai
Ahazia
Ochozias

Aia
Aiia
Ahin
Ahia
Ahiah
Achias
Ahias

Ahicam
Achiam
Ahlab
Ahalab

Achimaas

Achimam

Achimoth

Abinadab

Achinoam

Ahirah

Achiram

Achilamech

Achisamec

Ahishahar

Ahishar

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| | Joshua, is hanged on a tree. Josh. 8. 28. The citie burnt, and the people slaine. Josh. 8. 19, 20, 21, 22. | Almon Diclathaim, a hiding, or hidden in an brake of figge trees. Num. 33. 46, 47. | Helmon Deblathaim |
| Aia | Aiah, a valley, reason, or Alas, or where u is for hisyle. | Almon, hidden. A citie. Josh. 21. 18. | |
| Ahiah | The sonne of Ziboen. Gen. 36. 24 & 1. Chron. 1. 40. Also | Alpha and Omega. Rucl. 1. 8. | |
| Abia | so the father of Kizpah. 2 Sam. 3. 7. and 21. 8. | Alpheus, the wise, and, or learned. father of James. 1. Alphaus | |
| Aialon | Aialon, an oke, or strength. A citie built by Rehobos | Aposle. Matt. 10. 3. Mar. 3. 18. Luke 6. 15. Act. 1. 13. | |
| Aialon | am. 2. chpo. 1. 1. 10. Also a citie mentioned. Josh. 19. 42. | Aluah, his rising up, or his highnes. A Duke of Edoim. Alua | |
| | Gen. 21. 24. Judg. 12. 1, 2. & 1. chpo. 6. 69. & 8. 13. 2. chpo. 1. | Gene. 36. 41. | |
| | 28. 1. 8. Also a valley. Josh. 10. 12. Judges 1. 35. | Aluan, higher, or aloft, or in Syriack tongue, permerse. | |
| Ai | Ain, idem as Ai. Dehe. 1. 31. | The sonne of Shobal. Gen. 36. 23. | |
| | Ain, an eye, or fountain. A citie in the bounds of Jud | Alush, a mingling together, or conspersion. Mat. 3. 13. | Alus |
| | dea on the east side thereof. Num. 34. 11. allotted to the | Amad, people of wineffe, or a people everlasting, or a Amaad | |
| | tribe of Simeon. Josh. 19. 7. Mention is made there | pry. A citie. Josh. 19. 26. | |
| | of. Josh. 15. 32. It was given to the Levites for a ci | Amalahus, looke Hammedatha. | |
| | tie of refuge. Josh. 21. 16. by it Saul led his armie a | Amal, labour, or inquisiue. 1. Chpo. 7. 35. | |
| | gainst the Iphitims. 1. Sam. 29. 1. Jerome sayth | Amalek, a Leking people, or smiting, or striking people. Amalec | |
| | it was called Bethshemim afterward. | The sonne of Eliphaz by Timna his concubine. Ge. | |
| Ai | Aiath, an house. A citie by which Sennacherib came | 36. 12. of whom came the Amalekites mentioned. Ge. | |
| | against Jerusalem. Isa. 10. 28. called Ai. Dehe. 7. 32. | 14. 7. and 1. Sam. 30. 1. | |
| Acan | Akan, idem as Ahan. Gene. 36. 27. | Amalek, fighteth against Israel. Exodus 17. 8. and | |
| Accub | Akkub, the print, or marke of a foote, where any crea | so long as Moses prayed feruently, the Israelites pre | |
| | ture hath gone. Also supplantation, crookednesse, or lew | uailed, and when his seruicelless flacked, the Amale | |
| | nesse, or reward, or the heele of a foote. 1. Chpo. 3. 24. | kites preuailed. Exod. 17. 11. They discomfite Israel. | |
| | and 9. 17. Ezra 2. 24, 45. Dehe. 8. 7. and 11. 9. | Num. 14. 45. Judges 6. 2, 3, 6. They are discomfite. | |
| Elmelech | Alamelech, the kingdom of God, or the counsaile | Exod. 17. 13. & ouercome. Judg. 7. 25. 1. Sam. 14. 48. | |
| Alamelech | of God. A citie in the tribe of Aser. Josh. 19. 26. | almost destroyed and rooted out. 1. Sam. 15. 3, 7. as it | |
| | Alamoth, an instrument, which some construe to be | was forgotten. Exo. 17. 14. Num. 24. 20. and comman | |
| | a platerie. looke 1. Chpo. 16. 20. Psal. 46. | ded. Deu. 25. 19. 1. Sam. 15. 3. were ouercome againe. | |
| | Alcimius, strong, or of strength. A wicked priest, who be | 1. Sam. 30. 1. to 21. and last of all by the children | |
| | ing a Jew became an Iudite. He was made high priest | of Simeon, bitterly destroyed. 1. Chpo. 4. 41, 42, 43. | |
| | by Demetrius 1. Mac. 7. 5, 9. & became a cruel enemy | Amam, mother, or feare of them. A citie in the tribe | |
| | to the Jewes, per at length died miserably. 1. Mac. 9. 55, 56 | of Judah. Josh. 15. 24. | |
| | Alchem, a hiding, or youth, or worlds, or upon the | Amam troubling, murmuring, or grudging. The sonne Haman | |
| | dead. A citie. 1. chpo. 6. 60. called Almon. Josh. 21. 18. | of Amadathus. Ester 12. 6. & 3. 1. who was created by | |
| Alameth | Also the sonne of Becher. 1. chpo. 7. 8. Also the sonne | Ahaluerus, so as all men honoured him saue Bodes | |
| Alameth | of Jarath. 1. chpo. 8. 36. and 9. 42. | cai. Ester 3. 2. therefore he sought to destroy both him | |
| Alameth | Alenis, strength, a citie. 1. Mac. 5. 26. | and all the Jewes. Est. 5. 6. * but yet by Gods prou | |
| Alimis | Alexander, a helper of men, or most strong, or vertu | idence they were persecuted, and Amam hanged. Ester | |
| | ous king of Macedonia, or Greece, who after he had | 7. 9, 10. His ten sonnes also were hanged. Ester 9. 14. | |
| | slaine Darius, parted his kingdom into foure parts. 1. | he is mentioned. Tob. 14. 10. Ester 10. 7. | |
| | Mac. 1. 1. 2, to 12. looke Dan. 7. 6. & 8. 5, 6. 9. & 11. 3, 4. | Amanah, faith, or trust, or a nurse. A hill in Cilicia. Amam | |
| | Also it was the name of Antiochus Epiphanes, who | Canticles 4. 8. | |
| | reigned in Ptolemais. 1. Mac. 10. 1. who ede | Amariah, the Lord said, or the excellencie of the Lord, | Amaria |
| | derated himselfe with Jonathan, & so made warre with | or out of the Syriack and Hebræw tongue, the lambe of | Amarias |
| | Demetrius. 1. Mac. 10. 16, 46. He & Ptolemy king | the Lord. Great grandfather to Sephaniah the Pro | Amci |
| | of Egypt ioyne in friendship together. 1. Mac. 10. 51, | phet. Zeph. 1. 1. Also certain mens names. 2. chpo. 6. | |
| | 55. and afterward fall at dissention. 1. Mac. 11. 3. He | 7, 11, 52. 2. chpo. 31. 15. | |
| | fleeeth into Arabia, where his head was litten off by | Amasa, sparing the people. The sonne of Abigail As | |
| | Jabriel, and sent to Ptolemies. 1. Mac. 11. 26, 17. | ser to David. 1. Chpo. 2. 17. Chief captaine of Aba | |
| | Also the name of Simeon of Cyrene his sonne, who | lous built in Iudas head. 2. Sam. 1. 7, 25. and after | |
| | carried Christ his crosse. Marke 15. 21. Also there is | ward captaine of Dauidus hoke. 2. Sam. 19. 13. Name | |
| | mention made of his name. Actes 4. 6. and 19. 33. | traiterously by Iosh. 2. Sam. 10. 9, 10. Also a mans | |
| | Also the name of a Coppersmith who follooke h faith. | name. 2. Chpo. 28. 12. | |
| | 1. Tim. 1. 20. & wrought Paul much euill 1. Tim. 4. 14. | Amasai, strong, or boyly. 1. chpo. 6. 25, 35. and 12. 18. | |
| | Alexandria in Hebræwe it is written No, which by | and 15. 24. | |
| | interpretation is, raw, irritation, or prohibition. A citie. | Amathai, the gift or present of the people. The father | |
| | Dea. 6. 25. of whose people looke Ac. 6. 9. who in Greeke | of Iudath. 2. chpo. 29. 12. | |
| | are called Alexandrians, which by interpretation is | Amathi and Amathai, she treading of the people, Amathai | |
| | helpers of men, or most strong, or vertuous men, looke No. | Dehe. 11. 12, 13. | |
| Almuggim | Alummin, a certain tree which groweth in the fore | Amathich, the strength of the Lorde. The father of Amasia. | Amasia |
| | rest Lebanon, some take it to bee hyasell, looke in the | Josiah. 1. chpo. 4. 34. Also the sonne of Ithiah. 1. chpo. | Amasias |
| | margent of 2. Chpo. 2. 8. called Almug-gim. 1. king. 10. | 6. 45. A wicked priest of Beth-el. Of whose practise Amaziah | Amasia |
| | 11. and 2. Chpo. 10. 11. | and punishment, looke Amos 7. 17. | |
| | Alian, high. The sonne of Shobal. 1. Chpo. 1. 40. | Amasiah, the burden of the Lorde. 2. chpo. 17. 16. And | Amasias |
| | called Aluan. Gen. 36. 23. | the sonne of Josiah. 2. chpo. 25. 1. who succeeded in the | Amaziah |
| | Allon, oke, or strong. A mans name. 1. Chpo. 4. 37. | kingdome of Iudah. 2. chpo. 24. 27. 2. kin. 12. 21. he put | Amasia |
| | Also a citie. Josh. 19. 33. | to death those that murdered his father. 2. chpo. 25. 3, 2. | |
| Elon | Allon-Bacuth. The place where Deborah Rebe | king. 14. 5. He is warned by a Prophet not to put his | |
| | kah nurse dies. Gene. 35. 8. | trust in wooldy defence. 2. Chpo. 25. 7. hee discomfi | |
| Elmodad | Almodad, the measure of God, or the entrie, or count | eth the Edomites. 2. king. 14. 7. 2. Chpo. 23. 11, 12. | |
| | of the beloved. Gene. 10. 26. | Hee became an idolater, and is reprooued therefore. | |
| | | 2. Chpo. | |

2. *Thro.* 35. 14. 15. Hee is deliuered into his enemies hands, by the will of God. 2. *Thro.* 25. 20. 23. and afterward put to death. 2. *Thro.* 25. 27. 2. *King.* 14. 19. He is called also *Leui.* *Luk.* 3. 29. He leaueth bekinde him *Asariab* his sonne. 2. *King.* 14. 21. 2. *Thro.* 26. 1.

Amatha, a cloude, or vapour of death. One of the seven counsaillers of *Abasuerus*. *Ester* 1. 14.

Amaziah, looke *Amasai*.

Amabri, rebelling, or changing. 1. *Mat.* 9. 36.

Amon, be it, or so be it, or let it be done. *Deut.* 27. 15.

1. *Cor.* 14. 16. *Reuel.* 3. 14. and 22. 20. 21. *Mat.* 6. 13.

and 2. *Cor.* 1. 20.

Ami, mother, or feare, or people. *Ezra* 2. 57.

Amihud, people of praise, or confession, or praise, or confession with me. father of *Elthama* a prince of the tribe of *Ephraim*. *Num.* 1. 10. Also the father of *Schemuel*.

Num. 34. 20. Also the sonne of *Omri*. 1. *Thro.* 9. 4.

Aminadab, a free people, or a rowing people, or prince of people. The sonne of *Ram*. 1. *Thro.* 2. 10. *Mat.* 1. 4.

and father of *Maththan*. *Num.* 23. *Ezra* 6. 23. *Ruth*

4. 20. Also the sonne of *Bohath*. 1. *Thron.* 6. 22. called

Izhar. *Ezra* 6. 18. 21.

Amicitai, true, or fearing. The father of *Jonah* the

Prophet. 2. *King.* 14. 25.

Amizabad, the dowrie of the people. 1. *Thro.* 27. 6.

Ammah, his people. A hill where *Abel* *Isaacs* brother was slain by *Abner*. 2. *Sam.* 2. 34.

Ammedacha, looke *Hammedatha*. and *Ester* 8. 5.

Ammi, my people. *Psal.* 2. 1.

Ammiel, the people of God, or God with me. The

sonne of *Gemalli*. *Num.* 13. 13. Also the first sonne of

Abel *Evoim*. 1. *Thron.* 26. 5. Also the father of *Bath*

shua, *Salomons* mother. 1. *Thron.* 3. 5. Also the father

of *Wachir* of *Lo-debat*. 2. *Sam.* 9. 4. 5.

Amminud, looke *Amihud*.

Amminur, people of liberie. 2. *Sam.* 13. 37.

Aminadab, looke *Aminadab*.

Aminithadai, the people of the almightie. The father

of *Ahizer* a prince of the tribe of *Dan*. *Num.* 1. 12.

Ammon, a people, or the sonne of my people. A people.

1. *Sam.* 14. 47. 1. *King.* 11. 7. *Isa.* 11. 14. who descended

of *Ben-ammi*, the sonne of *Lot*, and were called *Ammonites*, that is, populous, or multitude. *Gene.* 19. 38.

God commandeth *Israel* not to warre with them. *De.*

2. 18. and also not to suffer them to bee admitted into

their fellowship, and why. *Deut.* 23. 3. 4. *Debe.* 13. 3.

God deliuereth them into the hands of *Izrahel*. *Judg.*

11. 32. They and the *Moabites* warre against *Jehoshaphat*, and are miraculouly conquered. 2. *Chro.* 20. 1.

to 30. Their idoles, *Bilcom* and *Bolech*. 1. *kin.* 11. 5,

7. 2. *king.* 23. 13. They recover their land which was

occupied by the *Israelites*. *Judg.* 10. 7. 8. They warre

against *Isabell* *Gilead*, and would not make peace

with them, except all the Citizens would thrust out

their right eyes. 1. *Sam.* 11. 2. and were overcome by

Saul. 1. *Sam.* 11. 11. They are discomfited by *Dauid*, for

the vilanous intreating of his messengers, sent to

comfort their king. 2. *Sam.* 10. 3. 4. 14. *Dauid* both

foze afflict them. 2. *Sam.* 8. 12. and 12. 29. 30. 31. God

theareath by his prophet to punish them. *Isaiah*

83. 7. *Jer.* 46. 1. *Ezek.* 21. 28. and 25. 1. 2. *Amos* 1. 3,

14. 15. *Zepp.* 2. 8. 9. They pay tribute vnto *Assyria*.

2. *Thron.* 26. 8. *Zeek* one of *Dauids* valiant men was

an *Ammonite*. 2. *Sam.* 13. 37. 1. *Thron.* 11. 39. The

mother of *Zabad* who slew *Isaiah* the king, was an

Ammonitess. 2. *Thron.* 24. 26.

Ammonai, our people, a citie. *Isaiah* 18. 24.

Amnon, faithfull, or true, or an artificer, or nowisher,

or schoolmaster. The name of *Dauids* first borne by

Abinoam. 2. *Sam.* 3. 2. and 1. *Thron.* 3. 1. This man

despoued his sister *Tamar*. 2. *Sam.* 13. 14. for the

which he was afterward slaine by her brother *Abas-*

lom. 2. *Sam.* 13. 32.

Amok, a valley, or depth. The names of men. *Isaiah*

12. 7. 20.

Amon, faithfull, true, &c. as *Ammon*. The sonne of *Ammon*

Manasseh an *Isodolater*, who being king of *Judah*,

was slaine by his owne seruantes. 2. *King.* 21. 18. to 24.

called *Elmodam*. *Luk.* 3. 28. He left bekinde him the

good king *Josiah*. 2. *kin.* 21. 26. & 22. 1. Looke 1. *Thro.*

3. 14. 2. *Thro.* 33. 21. 24. *Jer.* 1. 2. and 25. 3. *Zepp.* 1.

1. *Matth.* 1. 10. Also the gouernour of the citie of *Sas-*

maria, vnto whose custodie *Michajah* the Prophet

was committed. 1. *kin.* 22. 26. 27. 2. *Thron.* 18. 25. 26.

Also a mans name. *Isaiah* 7. 39.

Amories, bitter people, or cruel rebels, or great prattlers, or calumniators. A people. *Isa.* 15. 2. descended of *Emor* the son of *Canaan*. *Ge.* 10. 15. 16. They are slaine by *Chedorlaomer*. *Ge.* 14. 7. They deny the *Israelites* passage through their country, therefore were conquered, & the *Israelites* inhabited their cities. *Isa.* 21. 21, 22, 24, 25. 31, 32. & 32. 39. They kill the *Israelites* *Deu.* 1. 44. God commandeth the *Israelites* to destroy them utterly, & why. *Deu.* 20. 17. 18. They make war with the *Gibonites*, because they had made peace with *Joshua*; but God deliuereth them into *Joshuas* hands. *Josh.* 10. 4. They become tributaries vnto the familie of *Joseph*. *Judg.* 1. 35. God reueth them, &c. to proue the *Israelites* withall. *Judg.* 2. 21. 22. They, &c. became tributaries & bondmen vnto *Salom.* 1. *kin.* 9. 20. 21.

Amos, a burden, or burdened, or burdening, a Prophet.

Amos 1. 1. 2. *Ezra* 1. 39. He was a fig gatherer. *Amos*

7. 14. also the sonne of *Maum*. *Luke* 3. 25.

Amoz, strong, or mightie. The father of *Isaiah* the *Amos*

Prophet. 2. *kins.* 19. 2. and *Isa.* 1. 1.

Amphilops, a citie compassed, or a walled city, a citie

of *Macedonia*, by the which *Paul* traualled. *Ac.* 17. 1.

Amplias, make more. A friend of *S. Pauls*. *Rom.*

16. 8.

Amram, a high people. The father of *Moses*, *Aaron*, *Hamran*

and *Miriam*. *Ezra* 6. 20. & 15. 20. and 1. *Chro.* 6. 3. and

23. 13. of him came the familie of the *Amramites*.

Num. 3. 27. 1. *Thron.* 26. 23.

Amranan, ass, or clay, or wine. The sonne of *Dishon*. *Hamran*

1. *Chro.* 1. 41. called *Hamran*. *Gen.* 36. 26.

Amraphel, speaking destruction, or ruine, or speaking a

secret, or judgement. King of *Shinar*. *Gen.* 14. 1.

Amzi, strong, or mightie. The sonne of *Bani*. 1. *Chro.* *Amasai*

6. 46.

Anab, a grape, or out of the Syrian speech, a knot.

A citie in the mountains. *Isaiah* 11. 20. and 15. 50.

Anah, answering, or singing, or affecting, or poore. The *Ana*

father of *Abotibamah* one of the wives of *Eliab*. *Gen.*

36. 2. 14. 20. and 1. *Chro.* 1. 38.

Anaharath, drines, or burning, or torments, or neigbing,

or hoarseness, &c. after the Syrian speech, strange, or

insuffocation. A citie of the tribe of *Isachar*. *Isaiah* 19. 19.

Aniah, *Isaiah* 10. 22.

Anak, a Giant. *Num.* 13. 23. 29. of whom came the

Anakims or *Giantes*. *Deut.* 1. 28. whom *Joshua* de-

stroyed. *Josh.* 11. 21. Caleb expelled the three sonnes

of *Anak* from *Hebron*. *Judges* 1. 20.

Ananim, a fountain, or the eye of waters, or an answer, or affliction, or a fount of waters. The sonne of

Abizraim. *Gen.* 10. 13.

Anammelech, an answerer, or the kings sonne, or the

affliction, or power of the king, or of his counsailler.

The God of *Sepharkaim*. 2. *kins.* 17. 31.

Anan, a cloude, or a prophetic, or diuination. The

name of a man. *Isaiah* 10. 26. and 1. *Ezra* 5. 30.

Anania, a cloude, or a prophetic, or diuination. A mans

name. 1. *Thro.* 3. 24. *Ezra* 10. 30.

Ananias.

Admatha

Iambri

Ammiud

Ammiud

Aminadab

Amicitai

Amma

Amniur

Amithadai

Amithadai

Amnon

Ammonites

Hemona

Amnon

Ananias

Anania
Ananias

Ananiah, the cloud of the Lord, of the deliverance of the Lord. A cite wherein the Beniaminites dwelt after the captivitie. *Dehe. 11. 32.* Also one of *Uzziahs* captaines. *2. Chro. 26. 11.*

Also the name of him that with the consent of his wife *Sapphira*, sold land to the use of the Church and afterward reserved part thereof to his owne use: who with his wife was punished with sudden death for lying to the holy Ghost. *Acts 5. 1, 3, to 12.*

Also the name of him that baptized Saint Paul at *Damascus*. *Acts 9. 10, to 19.*

Also the name of the high Priest, who caused Paul to be smitten upon the mouth for speaking his conscience. *Acts 23. 1, 2 and 4.*

Also the name of the father of *Elcia*. *Judith 8. 1.*

Also the names of men, mentioned. *Dehe. 3. 23 and Dan. 3. 16.*

Anath, an answer, of a song, of affliction, of poverty. *Judg. 3. 31.*

Anathema, Maranatha. *1. Cor. 16. 22.*

Anathoth, answer, of songs. A cite wherein *Jeremie* was borne. *Jer. 1. 1. & 29. 27.* looke *Josh. 21. and Isa. 10. 30.* The citizens whereof, because they would not be reprooved, God threatened. *Jer. 11. 21, 22, 23.* In this cite *Abiathar* the Priest was borne. *1. King. 2. 26.* Also the name of the sonne of *Zechar. 1. Chro. 7. 8.* Of him came the *Anethothites*. *1. Chp. 27. 12.* looke *Anrothite*.

Andreas

Andrew, very strong, of manly. The name of *Peters* brother, who became first *Johns* disciple. *Job. 1. 35.* & afterward the disciple of *Christ*. *John 1. 37, 40.* Hee brought *Peter* first unto *Christ*. *Job. 1. 41, 42.* He and *Peter* were called from fishing unto the office of preaching. *Math. 4. 18, 19. Mark. 1. 16, 17. Luk. 5. 10, 11.* He is made an Apostle with the other eleven. *Luk. 6. 13, 14. Mark. 3. 13, 14. & 8. 14. & 10. 1, 2.* unto whom *Christ* giveth power to preach, and doe miracles, &c. *Mat. 10. 1. & 28. 6. 7. Luk. 9. 1, 2.*

Andronicus, a wicked man. Hee slew *Onias* the high Priest contrary to his oath. *2. Mac. 4. 31, 34, 35.* for which fact he was put to death at the commandment of *Antiochus*. *2. Mac. 4. 36, 37, 38.* Also a worthy man to whom *Paul* wrote salutations. *Rom. 16. 7.*

Anem, an answer, of song of them, of their affliction, of poverty, or after the Syrian, a sheepe of theirs. A cite. *1. Chro. 6. 73.*

Aner, an answer, of song of the candle or light, of afflicting the light. The brother of *Manasse* & *Echol*. *Ge. 14. 1, 3.* also a city in the tribe of *Manasse*. *1. Ch. 6. 70.*

Anian

Aniam, a people, of the ship of people, of the sorowe, of strength of the people. *1. Chro. 7. 19.*

Anim

Anin, answerer, singings, of afflicted, of poore. A cite. *Josh. 15. 50.*

Anna, idem as *Hannah*. The daughter of *Phanuel*. *Luk. 2. 36, 37, 38.*

Annas, idem as *Anah*. an high Priest, who sent *Christ* bound unto *Caiaphas* his father in law. *Luke 3. 2. John 18. 13.* Act. 4. 6.

Antichristus

Antichrist, for *Christ*, or against *Christ*. He is a *Ipar*, & denieth that *Iesus* is *Christ*. *1. Joh. 2. 22.* to be come in the flesh. *1. Joh. 4. 3.* therefore he is a deceiver and false prophet, and so are all such as they be. *2. Joh. 7. and 1. Joh. 2. 26.* & 4. 1. Of his beginning, looke *Dan. 7. 8.* *Antiochus* *Epiphanes* the king of *Syria*, bare a figure of him. *Dan. 11. 31.* of the power, qualities, miracles and kingdom of *Antichrist*, and his ministers, looke *Isa. 10. 1. & Ezek. 38. 2. & 39. 1. & Dan. 8. 9. & 9. 27.* *Act. 24. 24.* *Mat. 13. 27.* *Luke 21. 8.* *Joh. 5. 43.* *Act. 20. 29, 30, 31.* *1. Tim. 4. 1, 2, 3.* *2. Tim. 3. 1, 2, 3, 4.* *10. 2.* *Pet. 2. 1, 2, 3.* *& 3. 3, 4.* *Reu. 13. 1, 8.* *& 14. 8.*

There were many *Antichrists* in the time of Saint

John, and *S. Jude*, (as Gods elect) mingled among the true christians. *1. Joh. 2. 18, 19.* *Jude 4.* Hee is called the man of sinne. *2. Thes. 2. 3, 4.* Hee sit as God in the Temple of God. *2. Thes. 2. 4, 9.* He is a foolish shepheard. *Eccl. 1. 1. 5, 6.* Hee shall be destroyed with the breath of Gods spirit, & preaching of the Gospel. *Isa. 11. 4. 1. Thes. 2. 8.* *Reu. 17. 8, 14.* and *18. 1.* and *19. 19, 20.* and *20. 9, 10.*

Antilibanus, for, or against *Libanus*. a high hill on the north side of *Judea* against *Libanus*. *Judith 1. 7.*

Antiochia, for a chariot or wagon, or a thing in head *Antioche*

of a chariot or wagon, or against a Chariot or wagon. There be two famous cities of this name: one in *Syria*, called *Hamah*. *Eccl. 9. 2.* wherein the name of *Christians* first began. *Actes 11. 22, 26.* in the which *Barnabas* & *Paul* were ordained preachers. *Act. 13. 2, 3.* The other in the province of *Bitidia*, where *Paul* and *Barnabas* preached. *Actes 13. 14.* *Galat. 2. 11.*

Antiochis, idem as *Antiochia*. The concubine of *Antiochus* the noble. *2. Mac. 4. 30.*

Antiochus idem as *Antiochia*. a tyrant surnamed the *Antiochus* noble, the son of *Antiochus* the great. He is called the wicked roote. *1. Mac. 1. 11.* he subdueth both *Egypt* & *Judea*. *1. Mac. 1. 8, 19.* He spoileth the Temple and wasteth the cite of *Jerusalem*. *1. Mac. 1. 23, 33.* and *2. Mac. 5. 15.* He erecteth an idol upon the altar of the Lord. *1. Mac. 1. 57.* read more. *Dan. 1. 9, to 15.* Purposing to ransacke the cities of *Timais* and *Persepolis*, he is repulld by the citizens. *1. Mac. 6. 1, 3, 4.* and *2. Mac. 9. 1, 2.* he is stricken with an incurable disease. *2. Mac. 9. 5, to 12.* *1. Mac. 6. 8, 9.* he repenteth faintly. *1. Mac. 6. 11, 13.* *2. Mac. 9. 12.* He prayeth unto God who would not have mercie upon him. *2. Mac. 9. 13.* but suffered him to die miserably, & in a strange land. *1. Mac. 6. 13, 16.* *2. Mac. 2. 9, 18, 28.* & *10. 9.*

Also the aforesayd *Antiochus* his sonne surnamed *Antiochus* *Eupator*, who was made king after him. *1. Mac. 6. 17.* This man entrencheth *Judea* with a great armie. *1. Mac. 6. 30, 38.* he brake his oath with *Israel*. *1. Mac. 6. 62.* of his doings, read *2. Mac. 10. 10.* & *11. 1.* and *12. 1.* and *13. 1.* He was slaine by *Demetrius* appointment. *1. Mac. 7. 33, 34.* and *2. Mac. 4. 2.*

Also the name of *Alexanders* sonne surnamed *Ze* *Antiochus* *Sedetes*, whom *Epiphan* preferred to his kingdom. *1. Mac. 11. 39, 54.* & afterward slew him traitorously. *1. Mac. 13. 31.* & crowned himself king of *Asia*. *1. Mac. 13. 32.*

Also the name of *Demetrius* *Philaos* his sonne *Antiochus* surnamed *Pius*: who loomed in friendship with *S. Pius* mon brother to *Judas* *Maccabeus*, & pursued *Tryphon*. *1. Mac. 15. 1, 2, 11.*

Antipas, for all, or against all. A faithful *Barth. Reu. 2. 13.* It was also the surname of *Herode*. looke *Herod*.

Antipater, for the father, or against the father. One of the *Amillabados* which *Jonathan* sent to *Rome*. *1. Mac. 12. 16.*

Antipatris, idem as *Antipater*. A cite in the land of promise, which *Herode* the great called after *Antipater* his fathers name, whither *S. Paul* was led captive. *Actes 23. 13.*

Antiothiah, answer, of songs of the Lorde, of afflictions, of needs of the Lorde. The sonne of *Sabbak*. *1. Chp. 8. 24, 25.*

Antiothite, an answer, of song, of afflictions, of poverty, one of *Antioth*. *1. Chp. 1. 28.* looke more *Antioth*.

Anub, a grape, or after the Syrian speech, a knot. *Anob*

The sonne of *Coz*. *1. Chp. 4. 8.*

Apadno, the warb of indigement, of the taberna- *Apheeno*

cles of his palace. *Dan. 11. 45.*

Apamea, expelling, of driving, of chasing away. The concubine of king *Darius*. *1. Esd. 4. 29.*

Apelles

Hapharaim

Apharfei

Apharfa-

thachei

Aparfachei

Aphce

Aphik

Apheca.

Aphia

Ophrah

Apollos

Apollo

Apphaim

Araba

Arā

Appelles, *idem* as Apamea, a man whom Paul com-
mended. Rom. 16. 10.

Apharaim, *digging, searching, or confounding the sea.*
A cite. Josh. 19. 9.

Apharfa, *dividing, or tearing in pieces.* Ezra. 4. 9.

Apharfaiche, *deuising, or tearing asunder peacocks.*
Ezra. 4. 9.

Aphesechaie, *idem.* Ezra. 5. 6. & 6. 6.

Aphck, *strength, vigor, or in the Syrian speech, going*
forth. A cite. Josh. 12. 18. & 13. 4. & 19. 30. 31. & 1. Sa.
4. 1. and 29. 1. There Ben-hadad king of Syria, was
vanquished. 1. Kin. 20. 26, 29, 30. called Aphik. Judg.
1. 31.

Aphkah, *idem* as Aphck. Josh. 15. 53.

Aphiah, *speaking, or blowing.* 1. Sam. 9. 1.

Aphrah, *dust.* A cite. Josh. 18. 23. Micah. 1. 10.

Aphrica, in Hebrew *Pur*, which may be interpreted
gross, or fat. Nahum. 3. 9.

Aphrica, in Hebrew *Pur*, which may be interpreted,
ruine, or fall, or a beane. Isa. 66. 19.

Apollo, *sleeping, or a destroyer, or destroying.* A Iewe
boone in Alexandria, who being both eloquent & mig-
htie in the Scriptures, disdained not to bee further in-
structed in the way of the Lord, by a poore craftsman,
named Aquila & Priscilla his wife. Act. 18. 24. *reade
1. Cor. 1. 12. & 3. 4. & 5. 6.

Apollonia, *perdition, or destruction.* A cite in Paces
donia, by which Paul passed. Act. 17. 1.

Apollonius, *sleeping, or destroying.* The gouernour of
Syria, whom Judas Maccabeus slew. 1. Mac. 3. 10,
11. & 10. 69. & 2. Mac. 3. 5. Also he sonne of Benethes
us. 2. Mac. 4. 21. Also he sonne of Geneus. 2. Mac. 12. 2.

Apollyon, *looke* Abaddon.

Apostles, *looke* the second Table.

Appaim, *a countenance, or face, or furore: or the no-*
streth, or bakers. 1. Thro. 2. 30.

Apphia, *bringing forth, or increasing.* A deare sister,
whom Paul salueth. Iphilem. 2.

Appius, A market place where certaine brethren
met Paul, at the first coming to Rome. Acts. 28. 15.

Aquila, *an Eagle.* The name of Pauls host. 1. Cor.
16. 19. Rom. 26. 3. Act. 18. 23, 26.

Ara, *rearing up, or watches.* A cite. Num. 21. 15,
28. Deut. 2. 9, 28. Isa. 15. 1.

Ara, *curling, or seeng.* A mans name. 1. Thro. 7. 38.

Arab, *multiplying, or sowing sedition, or a window, or*
Locust. A cite. Josh. 15. 52.

Arabia, *eueneng, or euen, or sweetnesse, or a crowne, or*
desert. A countrey in Asia the greater betweene Iu-
dea and Egypt, wherein dwell the Moabites, Ammo-
nites, Idumeans, and many others. Ezek. 27. 21. & 2.
Thro. 21. 16. & 22. 1. & 26. 7.

Also the name of a countrey called happie Arabia,
wherof and of the inhabitants, called Sabeans, men-
tion is made. 2. Thron. 9. 14. Job 1. 15. Psalm 72. 10
where Paul preached. Gal. 1. 17.

The destruction of the Arabians, (that is to say, the
Moabites and Ammonites, who at this day are called
Saracens) is foretold. Isa. 21. 13. looke more in Sheba.

Arad, *a wild asse, or a dragon,* in the Syrian speech,
A cite of Amozites appertaining to the tribe of Ju-
dah, wherein the children of Hobab Moyses father in
lawe dwelt. Num. 21. 2. Josh. 12. 14. Judg. 1. 16. Also
a mans name. 1. Thron. 8. 15.

Arab, *a way, or a travailour.* Ezra 2. 5.

Aram, *highnesse, or sublimitie, or deceuing, their curse.*
The sonne of Shem. Gene. 10. 22. of whom came the
Aramies or Syrians. 2. Sam. 8. 5. Gene. 22. 21. 1.
Thro. 2. 23. looke Syria and Syrians.

Also the sonne of Shamari. 1. Thro. 7. 34. Also he sonne
of Esdras. Mat. 1. 3. Luk. 3. 33. called Ram. Ruth. 4. 19.

Aram Naharaim. A place. Gen. 24. 10.

Aran, *an arke, or their malediction.* Genes. 36. 28. 1.
Thron. 1. 42.

Ararat, *a malediction of trembling, or after the Wes-*
tyren and Syrian, a malediction, or light of a runner, A
mount in Armenia. Gen. 8. 4.

Araunah, *an arke, or song, or reioicing, or our light, or*
a curse new. A mans name, who sold David his thresh-
ing floore, to build an altar in, to offer sacrifice vpon, to
appeale gods wrath, as he commanded. 2. Sa. 24. 18. *

Arba, *sure.* The name of a city called otherwise Wes-
tyron. Jos. 14. 15. De. 2. 3. & 35. 27. looke Kiriath arba.

Archangel, *principal, or excellent among the Angels.*
2. Thro. 4. 36. Jude 9. At the voice of the Archangel, and
with the trumpet of God, the dead shall rise againe. 2.
Thess. 4. 16.

Archelaus, *a prince of the people.* The sonne of Wes-
tyron. Mat. 2. 22.

Archiataroth, *the longitude of crownes or circles.* Jos
thua 16. 2.

Archippus, *a prince, or gouernour of horses.* A mans
name. Coloss. 3. 17. fellow souldier with Paul. Iphile-
mon 2.

Ard, *ruling, or descending.* The sonne of Benjamin. Ared
Gen. 46. 21. of whom came the Ardies. Num. 26. 40.

Ardon, *ruling, or descending, or the iudgement of ma-*
lediction. Caleb his sonne. 1. Thro. 3. 18.

Areli, *the Altar, or light of God, or the sight of God.* Ariel
The sonne of Gad. Gen. 46. 16. of whom came the Are-
lites. Num. 26. 17.

Areopagita, *Act. 17. 34.* looke Denis.

Aretas, *vertuous.* 2. Mac. 5. 8. and 2. Cor. 11. 32. Areta
Aretha

Ariel, *the Altar or lyon of God, or the light of God.*
looke Isai. 29. 1. in the margent. Also the name of a
man. Ezra 8. 16.

Arimatea, *a lyon dead vnto God, or the light of the*
Lords death. A cite in the tribe of Ephraim. Mat. 27.
57. Mar. 15. 43. Luke 23. 51. Joh. 19. 38. which is cal-
led Dumah. Job. 15. 52. and Arumah. Judg. 9. 41. and
Rumah. 2. Kin. 23. 36. which cite Eusebius affirmeth
is otherwise called Remphris.

Arioch, *long, or aricie, or thy drunkennesse and the*
lion. Gen. 14. 1. and Dan. 2. 14.

Aristarchus, *a right good prince, or the best prince.* A
companion and prisoner of Pauls. Actes. 19. 29. and
27. 2. and Colos. 4. 10.

Aristobulus, *a very good, or the best counsellour.* The
master of Ptolome. 2. Mac. 1. 10. Also reade Rom. 16.
10. Acts. 12. 1. in the margent.

Armagedon, *the hil of the Gospell, or Gospelling, or the*
hill of apples, or fruits, meaning the elect. The name of
a place. Reuel. 16. 16.

Armon, *reioicing, or leaping for ioy, or their arke, or*
the light of the Sunne: or the light, or curse permanent,
or eternal. A flood or river. Num. 21. 14. Deut. 2. 24.
Josh. 12. 12. and 13. 9. Judg. 11. 13. Also a cite. Jos.
21. 13. Num. 21. 13.

Arod, *idem.* as Ard. The sonne of Gad. Gene. 46. 14. Arodi
of whom came the Arodies. Num. 26. 17.

Aroer, *the watch of watches, or raising up of watches.*
A city. Num. 32. 34. De. 2. 36. Jos. 12. 2. & 13. 9, 16, 25.
Jud. 11. 26. 1. Sam. 30. 28. 2. Sa. 24. 5. & 2. Kin. 10. 33.
Isa. 17. 2. The citizens called Aroeties. 1. Thro. 11. 44.

Archachlad, *healing.* The sonne of Shem. Gene. 10. Arphaxad
22. Luk. 3. 36. his stocke. Gene. 11. 12. *Also a king
whom Nabuchodonosor banquished. Iudith. 1. 1.

Arpad, *the light of redemption.* An Island in Phoe-
nicia, neere Damascus. 2. Kin. 18. 34. and 12. 13. Isa.
10. 9. Iere. 49. 23.

Arfaces, *lifting up the shilde, or the lifting up of the*
shield. 1. Mac. 14. 3. and 15. 22.

Arathashee

Aurena

Arbah

Ared

Ariel

Arielites

Areta

Aretha

Arodi

Arphaxad

Arphad

- Artaxerxes**
Artahabast the general name of the kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 47. and 7. 1. Neh. 2. 1. & 5. 14 & 13. 6. looke Ahahuerodh.
- Arteman**
Artemas, w^ole, o^r sound, o^r sightly, o^r without fault. Tit. 3. 22.
Arimah, idem. as Rumas, looke Arimatea.
Ara, a Physician, o^r healer of sicknesses, the king of Judah who succeeded his father Abim. 1. king. 15. 8. and 2. Chron. 14. 1. & 1. Chron. 3. 10. He destroyed the high places, and exhorted the people to seeke the Lord.
 2. Chron. 14. 3. 4. For feare of Baasha king of Israel, he entred in covenant with Ben-hadad king of Syria.
 1. king. 15. 17. to 22. and 2. Chron. 16. 1. to 7. and was reppoued therfore, and for trusting rather in the helpe of men, then in the aide of God. 2. Chron. 16. 7. He obtained victorie against the Ethiopians. 2. Chron. 14. 9. & 16. 8. His wife and faithful praper. 2. Chron. 14. 11. He deposed his mother from her regencie, & wher 2. Chr. 15. 16. 1. kin. 15. 13. In his age he was sicke of the goutte. 1. kin. 15. 23. & 2. Chron. 16. 12. He dieth & his sonne Iehoshaphat succeeded him. 1. king. 15. 24. & 2. Chr. 16. 13. & 17. 1. Also a mans name. 1. Chr. 9. 16.
- Aracl**
Aracl, God hath wrought. Joabs brother, who pursuing Abner, trussing to his lightnesse of foote, was by him slaine. 2. Sam. 2. 19. to 24. He is buried in the sepulchre of his father. 2. Sam. 2. 32. Also other mens names. Ezra 10. 15. Tobit. 1. 1.
- Araclah**
Araclah, the Lord hath wrought. Certain mens names. 1. Chron. 4. 36. & 6. 30. and 9. 5. & 15. 6. 2. king. 22. 12.
Alaph, gathering. A renowned chaunter of Davids, brother of Heman, looke 1. Chron. 6. 39 & 15. 19. & 16. 5. and 25. 1. Also other mens names. 1. Chron. 9. 15. 2. kin. 18. 18. 1. Chron. 26. 1.
- Aracl**
Aracl, the beaustie of God, 1. Chr. 4. 16. A great citie. **Araclah**, a peri, o^r thing vsurmounte. The daughter of of Bori-pherah, and wife of Joseph. Gen. 41. 45.
- Hafabia**
Hafabias
Hafhabiah
Hafabiah, numeratio, o^r estimation, o^r the cogitation, o^r workmanship of the Lord, o^r speede, o^r silence in the Lord, The sonne of Amaziab. 1. Chron. 6. 45. a chiefe man of the Leuites. 1. Chron. 25. 3. 2. Chron. 35. 9.
- Afan**
Afan, a fume, o^r smoke. A citie. Iosh. 15. 42. & 19. 7. and 1. Chron. 4. 32. and 6. 59.
- Afarela**
Afarel
Afarel, the blessednesse of God. 1. Chron. 25. 2.
Ahbel, an olds fire. The sonne of Beniamin. Gene. 46. 21. 1. Chron. 8. 1. called Jediael. 1. Chron. 7. 6. of him came the Ashbelites. Ruth. 2. 6. 8.
- Afenez**
Athkenaz
Athkenaz, fire as it were distilling, o^r as it were sprinkling. The sonne of Homer. Gen. 10. 3. also a countrey. Iere. 5. 1. 27.
- Azorus**
Aldod
Aldod, idem. as Athedoth following. Ios. 11. 22. & 15. 46. The inhabitants called Athdodites. Ios. 13. 3. and Athdodims. Neh. 4. 7. and 13. 23. looke Azorus.
- Afedoth**
Afedoth, a rubbing of a countrey, o^r the fire of the beloned, o^r the fire of the fathers brother. A place. Ios. 13. 20. and 10. 46. and 12. 8. looke Azorus.
- Afer**
Afer, blessednesse, o^r felicitie. The sonne of Jaakob by Zilpah. Ge. 30. 10. 13. of whose posteritie and heritage looke Gene. 46. 17. 18. & 1. Chron. 7. 30. Ios. 19. 24. to 32. His blessing. Deut. 33. 24. 25. Gene. 49. 20. Hee did not cast out the inhabitants of Accaron. Izs. don. Iudg. 1. 31. 32.
- Aferoth**
Aferoth, trees, o^r woods. An idole whome the Israels lites served, and therefore were punished. Iudg. 3. 7. 8.
- Afiel**
Afiel, the worke of God. 1. Chron. 4. 35.
- Afiima**
Afiima, the fire of the sea, o^r the offence. An idole. 2. king. 17. 30.
- Akelon**
Akelon
Akelon, the fire of infamie, o^r a weighing thing, o^r ballance, A great citie which Judah took. Iudg. 1. 18. and Sampson slew therein thirtie men. Iudg. 14. 19. Ios. 12. 3. Iere. 25. 20. Amos. 1. 8. Iep. 2. 4. Jerh.
9. 5. Iudith 2. 28. and 1. Mac. 10. 86.
Ainath, mutation, fire wor. A citie. Ios. 15. 33.
Ainath, idem. as Aareel. A citie. Ios. 15. 43.
Ainath, idem. as Aareel. The sonne of Banathel.
 1. Chron. 7. 14. of whom came the Aichelites. Iudg. 26. 6.
 31. he is called Aichel. Ios. 17. 2. & 1. Chron. 5. 24.
Aitharoh, flockes, o^r riches. A citie of Moab. Deut. Aitharoh 1. 4. Ios. 9. 10. & 12. 4. & 13. 12. The giants whom Thebo-laomer slew, inhabited this citie and the borders thereof. Gen. 14. 5. which was giuen to the Leuites. 1. Chron. 6. 71. The inhabitants called Aitharathites. 1. Chron. 11. 44. Also an idole of the Philistines whom the Israelites honoured. 1. Sam. 7. 35. Iudg. 2. 13. and so did Salomon. 1. king. 11. 5. & 2. king. 23. 13.
Aitharoh-karnaim, Aitharoh, flockes, o^r riches, Karnaim, burnes, meaning thereby the people of the citie of Aitharoh. Gene. 14. 5.
Aitharoh, the fire of diminution, o^r consumption, o^r Isthema the fire of perfection, o^r simplicitie. a citie in the tribe of Judah. Ios. 15. 50.
Aitharoh, doing, o^r making vestiments. 1. Chron. 7. 33.
Aithur, o^r Aithur, blessed, o^r traueisng, o^r beholding. The sonne of Schem. Gene. 10. 21. Hee came from the land of Shinar. Gen. 10. 11.
 Also a countrey. Ios. 7. 17. 18. 20. The people called Assyrians. Ios. 8. 47. The land is fertile. 2. king. 18. 32. Abaz being faithlesse seeketh ayde at the king of Aithur. 2. king. 16. 7. The king of Aithur taketh Sancharia. 2. king. 17. 6. Hezekiah peeldeth two Sancherib king of Aithur. 2. king. 18. 13. 14. * The Lord punisheth the Assyrians, as they did the Jewes, to the end they might learne that they were able to doe nothing of themselves. Ios. 10. 12. 13. * The destruction of the Assyrians is foretold. Ios. 17. 12. and 20. 31. and Ias. hum. 1. 2. *
- Aia**, ful of mire, o^r dirtie, o^r ful of slame, o^r muddie. A countrey called the lesser Asia, conteyning Iudgyia, Pamphilia, Cilicia, Lycania, Galatia, &c. It is thought now to bee vnder the subiection of the Turke. Act. 2. 9. Into it Paul was forbidden to goe & preach, by the holy Ghost. Acts. 16. 6. Paul abode in Asia for a time, and there preached the Gospel. Act. 19. 9. 10. 22. Paul reciteth what he had suffered in Asia. 2. Cor. 1. 8. 9
Aiel, looke Aichel.
- Askelon**, looke Athkelon.
- Almauech**, a frag death, o^r bucke Goate, o^r the strenght of death. 1. Chron. 12. 3. called Azmauech. 2. Sam. 2. 31. looke 1. Chron. 8. 36. & 9. 42. & 11. 33. Ezra 2. 24.
Almodeus, a destroyer, o^r abounding in sinne, o^r measuring the fire. An euil spirit. Tob. 3. 8.
Alhurim, waite layers, o^r blessed, o^r slowe goers, o^r beholders, o^r lookers on. Gen. 25. 3.
Afir, bound, o^r imprisoned, o^r in the Syrian speech, Afer prohibited. The sonne of Moab. Jer. 6. 24. & 1. Chr. 6. 22.
Afios, an appropriating, o^r comming neere unto. A Afion citie. Act. 20. 13.
Aflueros, looke Abafueros, and Tobit. 14. 15.
Aflyages, a leader, o^r gouernour of the ciue, o^r the Duke. The name of the king of Persia. Dan. 9. 1.
Afluppin, the counsel of a diuer. 1. Chron. 26. 15.
Alyneritus, incomparable. Rom. 16. 14.
Aitarach, o^r Aitara a crowne. 1. Chron. 2. 26.
Aitroch, crownes, o^r a quill to make one drinke, o^r to sit one withall, o^r after the Hebrew to Syrian speache, the counsel of making one drinke, o^r ful. num. 32. 3. 34. 35
 Act. the left hand, o^r hnt. Ezra 2. 16. 42.
Aituch, thy house, o^r thy time. A citie. 1. Sam. 30. 30.
Aitiah, the house, o^r time of the Lord. Ierh. 1. 14.
Aithalia, the house, o^r time for the Lord. The daughter of Amri king of Israel, and mother to Abaziah the king of Judah. 2. king. 8. 26. Destroying all the flockes topall

royal which mee coude come by, he ruled the lande of Iudah, and last of all was Aine her felse. 3. king. 11. 1, 2, * and 2. Chron. 12. 10. * and 2. 1. *

Achalai Achalai, *my house, of my time, of time unto me.* A mans name. Ezra 10. 28.

Achai Achai, *idem.* The name of certaine men, 1. Chron. 3 35, and 12. 11.

Ethei Aetalia, *encreasing, of nourishing.* A citie in Pamphilia, builded by Polomeus Philadelphus, by which Paul and Barnabas iourneyed. Act. 14. 25.

Ethi Aetulus, *encreased, of nourished.* 1. Mac. 15. 22.

Achal Aetali, *house, time, of reader.* 2. Chron. 11. 20.

Athens without encrease, of of Minerva, of Minerva. A famous citie in Achaia, whither Paul was conducted. Act. 17. 15. Where he seeing the people addicted to idolatrie, &c. disputed, & preached. Actes 17. 26. * The citizens called Athenians. Act. 17. 21.

Athenobius the love of Minerva. The Ambassadour which Antiochus sent unto Simon: of his message and answer, looke 1. Mac. 15. 28, to 37.

Atheists people without God. So called because they be such as thinke there is no God: of their disposition and qualities, looke Ephe. 2. 12 & 2. Pet. 3. 3. & in the word Epicles in the second Table. & Titl. 2. 10. 23.

Atroch Addar. Atroch, *idem* as Ataroeh, & Addar is interpreted, the cloke, of power, of greatness. Ioshy. 16. 5.

Aua 2. Aua, *inquis.* a citie. 2. king. 17. 24. called Aua. 2. king. 18. 34. and 19. 13. Ila. 37. 13.

Auen inquis. in Hebrew On, which is interpreted *serene, of sadnes, of strength.* in Greeke Helopolis, which is interpreted, the citie of the sunne. A citie of Egypt, otherwise called Theba. Reade Ezek. 30. 17. Also an idole. Ioshy. 10. 8.

Augulus properly signifieth *lucke.* also it may signifie consecrated, sanctified, noble, mightie, royall, reverent, worshipful, of great magnificence. Which name is onely used not for the first (so called for his good success) but also for a surname unto all the Romane emperors, Actes 25. 21. In the 42. yeere of Augulus saigne, Christ our saviour was borne. Luke 2. 1, 6, 7.

Auim wicked men, of perverse. A citie. Ioshy. 2. 23. whose citizens were called Auims. Deut. 2. 23. whose god was Ribbaz. 2. king. 17. 31.

Auich wicked, of perverse, of naughty, of overthwart. A citie. Gen. 36. 35. Auias a people. Ioshy. 13. 3.

Aza strength, of a Goate. Ezra 2. 47.

Azaniah hearkning the Lorde, of the weapons of the Lord. Ioshy. 10. 9.

Azael the helpe of God. 1. Chron. 12. 6. Ezra 10. 41. Ioshy. 17. 2. and 1. Chron. 5. 24.

Azariah helpe of the Lord. The sonne of Amaziah king of Iudah. 2. king. 1. 4. 21. who is called Aziziah. 2. Chron. 26. 1. her for blurring the Iudisches office was stricken with the leppe and to died. 2. king. 15. 5. and 2. Chron. 26. 16. to 22. he is called Ozias. Matth. 1. 8. Also he is called Marthai. Luke 3. 29.

Also a Prophet, by whose exhortation Asa sought to reforme religion. 2. Chron. 15. 1. * Also the high Priest, which with others withstood king Oziziah. 2. Chron. 26. 17. & 8. Also the name of Ephans sonne. 1. Chr. 2. 8. also a companion of Daniels. Dan. 2. 17. also the name of ether. 1. king. 4. 2, 5, 3. 1. Chr. 6. 9, 19, 13 & 2. Chr. 28. 28. and 31. 13. Ezra 7. 1. 3. Ioshy. 3. 23 & 7. 7 & 12. 33.

Azaricam helpe, rising up, of renewing, of voyde strength. A mans name. Ioshy. 11. 14.

Azaricam helpe, rising up, of renewing, of voyde strength. A mans name. Ioshy. 11. 14.

Azaz a strong one, 1. Chron. 5. 8.

Azaziah the strength of the Lord. 1. Chron. 15. 21. and 27. 29.

Azagad a strong host, of strength of felicitie. Ezra 2. 12. and 8. 22. Ioshy. 10. 15.

Aziza strength, of strength. Ezra 10. 27.

Azmaueh looke Almaueh.

Azmon bone of a bone, of our strength. A city. Num. Asenona 34. 4. Ioshy. 15. 4.

Aznoth-labor the eares of election, of of puritie, of Azanoth after the Hebrew or Syriac speech, the eares of contention, of breaking. a citie. Ioshy. 19. 34.

Azor a helper, of entrie, of court, after the Syriac, conuerced a place. 1. Mac. 12. 67. Also the sonne of Eliacin. Matth. 1. 13.

Azotus in Hebrew Ashdod. A famous citie in the Ashdod land of Palestine, between Ashkelon & Joppa, wherein Giants dwell, which citie Ioshyua wanne. Ioshy. 11. 22.

It was one of the five principal cities mentioned. 1. Sam. 6. 17. reade Ierem. 25. 20. Amos 1. 8. Ieph. 2. 4. Jer. 9. 6. Ila. 20. 1. & 2. Chron. 26. 6. In this city also, Philip preached Christ. Act. 8. 40. looke Ashdod.

Azariah the helpe of the Lord. 2. Chron. 29. 12.

Azel the helpe of God. 1. Chron. 12. 6. and 27. 22. Azareel looke Ashriel. Ezra 10. 41. Ioshy. 11. 13. Ierem. 36. 26.

Azrikam *idem* as Azarikam. 1. Chron. 3. 23. & 8. 26.

Azubah forsaken. 1. king. 22. 42. 1. Chron. 2. 18.

Azur helper, of helper. Ierem. 28. 1. Ezek. 11. 1.

Azzah strong, of a bucke gear. Gen. 10. 19. Ioshy. 10. Gaza 41. 1. king. 4. 24. Iudg. 1. 18. and 16. 1, 2. 1. Chron. 7. 28. Jer. 25. 20.

Azzan thair strength. Num. 34. 26.

Azzur *idem* as Azur. Ioshy. 10. 17.

B.

Baal Bealim, the idole, of idoles, of Lorde, of Lorde, of Beel governing, of possessing. The idole of the Sidonians, Baalim, of a general name to all idoles, because they were as the Lords and owners of all their worshippers. Num. 21. 41. Iudg. 2. 11, 13. and 3. 7. and 6. 25. and 8. 33. 1. Chron. 4. 33. Ierem. 3. 8. 1. kin. 16. 32. and 18. 19. * 2. kin. 10. 18. to 29. and 11. 18. and 17. 26. & 23. 4. 20. 2. Chron. 23. 17. also the name of certaine men. 1. Chron. 5. 5. and 8. 30. and 9. 36.

Baalah ruling him, of his idole, of subiected, of possessed. Baal sed. A citie and mount in the tribe of Iudah. 1. Sam. 15. Baalath 9. 11. Also a citie in the tribe of Dan. Ioshy. 19. 44. called Baalath. 1. kings 9. 18.

Baalath Beer. subiected pit. Ioshy. 19. 8.

Baalberith the idole of a covenant, of governing, of possessing the covenant. Iudg. 8. 33. and 9. 4.

Baal-gad the idole of fortune, of felicity. a city under mount Hermon. Ioshy. 11. 17. called Bahalgad. Ioshy. 13. 5.

Baal-hamon Cant. 8. 11.

Baal-hanan Gen. 36. 38. and 1. Chron. 2. 49.

Baal-hazor a possessor of grace, of of a gift. 2. Sam. 13. 23.

Baal-hermon a possessor of destruction, of of a thing cursed, of dedicated, of consecrated, viz. unto God. A hill. Iudg. 3. 3.

Baali my idole, of master, of Lorde our mee, of governing, of possessing me. Ioshy. 2. 6.

Baal-iada an open or manifest idole, of a master governing, of possessor of knowledge. The sonne of David. 1. Chron. 14. 7.

Baalim looke Baal. The name of certaine Idoles. 1. Sam. 7. 4. 2. Chron. 28. 2. Ierem. 2. 23.

Baalis *idem* as Baalim. King of the Ammonites. Jer. 40. 14.

Baal-meon the Lorde, of master of the house, of governing, of possessing the house, of the idole of sin, of governing of sin. a citie. Iudg. 32. 38. 2. Chron. 5. 8. Ezek. 25. 9.

Baal-peor the idole, of Lord of Peor. An idole. Num. 23. 7. whom who so followed was destroyed. Deut. 4. 3. Ioshy. 22. 17. Reade Ioshy. 10. 10. This idole was called of the Gentiles, Baniqus.

Baal-perazim the idole of division, of governing, of possessing sin.

Beel-meon the Lorde, of master of the house, of governing, of possessing the house, of the idole of sin, of governing of sin. a citie. Iudg. 32. 38. 2. Chron. 5. 8. Ezek. 25. 9.

Beel-phogor the idole, of Lord of Peor. An idole. Num. 23. 7. whom who so followed was destroyed. Deut. 4. 3. Ioshy. 22. 17. Reade Ioshy. 10. 10. This idole was called of the Gentiles, Baniqus.

Baal-phara-sim the idole of division, of governing, of possessing sin.

Achalai

Ethei

Ethi

Achai

Auah

Aia

On

Helopolis

Vzza

Azanias

Azaziel

Azariel

Azarias

Azarias

Azarias

Azaricam

Azaricam

Azazias

Azaziah

Azagad

Azagad

Azagad

Azagad

Bahal-ha-

man

Balanai

Baal-haiot

Beel-meon

Beel-phogor

Baal-phara-

sim

Baal-phara-

possessing

sin

possessing divisions, &c. A place: whyle was so called.

2. Sam. 5. 20. 1. Chron. 14. 11.

Baal-falila Baal-balisha, *the threefold, or principal idol.* 2.

king. 4. 42.

Baal-thamar Baal-ramar: *the idol of the palme tree.* A billage.

Judg. 20. 33.

Beel-zebub Baal-zebub: *the idol, or possessor of flies, or the master*

of flies. An idol unto whom Ahab being sicke had

recourse. 2. king. 1. 2, 3. The Jewes saide that Iesus

Christ wrought his miracles through Beel-zebub,

Mat. 9. 34. Mar. 3. 22. Luke 11. 15. Mat. 10. 25

Beel-sephon Baal-sephon: *the south, or hidden idol.* A citie. Ezech.

14. 2. Ier. 33. 7.

Baanah Baanah, *in affliction, or answering.* One of Ish-bor

sther's captains. 2. Sam. 4. 2. who with Rechab his

other captain, traitorously slew the master, & were

therefore slaine at Dauid's commandment. 2. Sam.

4. 5. * Also the father of Isebel one of Dauid's wo

ties. 2. Sam. 23. 29. Also the sonne of Abiath, one of

Salomons vii. chiefe officers. 1. king. 4. 12.

Baara, a slave, or purging. 1. Chron. 8. 8.

Baalclah, *in making, or pressing together.* 1. Chron. 6. 40.

Baasha, *idem.* A king of Israel who slew Nadab,

and reigned in his stead. 1. kings 15. 28. He destroy

eth the house of Ieroboam, according to Gods com

mandement. 1. kings 15. 29. The Prophet Iehu de

nounceth Gods iudgements against him & his house.

1. king. 16. 23, 34. He maketh warre with A king of

Judah all his dayes. 1. king. 15. 16. He dieth, and

his sonne succeedeth. 1. king. 16. 6.

Babylon Babel, *or Babylon, confusion, or mingling, or transla*

tion. The name of a citie. Gen. 10. 10. so named of the

confusion of tongues. Gen. 11. 4, 9. This citie situated

in Chaldea in the field Shinar, North from the land

of Judea, was the principal citie of the kingdome of

the Chaldeans, whereof Nimrod the tyrant first blus

phemed the government. Gen. 10. 8, 9, 10. Unto this citie

the Israelites were caried captives: and so remained

for the space of 70. yeeres, according as it was prophe

cied of, Leuit. 26. 25. Deut. 4. 26, 27, 28. & 28. 25, 36. &

2. king. 20. 17. 1. king. 14. 2. & 25. 1, 2. & 2. Chron.

36. 6. to 22. Mat. 1. 17. Isa. 55. 6, 25. & 57. 8. Ierem.

14. 1. & 16. 13. & 20. 45, 56. & 25. 11. Ezech. 7. 1. * and

12. 1. & 22. 1. * Mic. 4. 10. Habak. 1. 6. to 1. Baruch

6. 1. * The cause of their captivitie. 2. kings 17. 6.

Iere. 32. 29, 30, 37. Deliverance out of this captivitie,

promised and prophesied of, Leuit. 26. 40. * Deut. 4.

29, 40. & 30. 1, 10, 11. 1. kings 8. 34, 47, 48. to 54. and

9. 3. 2. Chron. 6. 36, to 40. & 7. 14, 15, 16. Isa. 14. 2. and

40. 1, 2. & 43. 3, 6. & 48. 30. Ier. 12. 14, 15. & 16. 15. and

24. 5. & 15. 12. & 26. 13. & 19. 10. & 30. 3. & 31. 23, 24, 25

31. & 14. 15, 37. and 48. 27, 28. Ezech. 11. 17. to 22.

Dan. 9. 25. Baruch 6. 2. and also fulfilled. 2. Chron.

36. 23. Ezra. 1. 1. * and 2. 1. * and 1. Esdr. 2. 1, to 16.

the God of the Babylonians was Succoth-Benoth. 2.

kings 17. 30.

All nations have drunken of the wine of the wrath

of the fornications of Babylon. Revel. 18. 3. It is be

come the habitation of devils, and the hold of all foule

spirits. Revel. 18. 2. Her merchants were the great men

of the earth, and all nations were deceived with her

enchancements. Revel. 18. 23. After destruction is pro

phesied against her, and her favourers. Psalm. 137.

8, 9. Isa. 13. 1. * and 14. 22. and 21. 1, to 13. and 25. 10.

and 47. 1. Iere. 25. 12. * & 50. 1, 2. * & 51. 1. * Haba.

2. 14. Revel. 14. 8. & 16. 10, 19. 17. 1, 2. * & 18. 2, 10, 21.

The Prophet & Apostles reioice at her destruction.

Revel. 18. 20. St. Peter wrote his Epistle from Baby

lon. 1. Peter. 5. 13. Babylon put for Damascus. Act. 7. 43.

Bacchides, a drunkard, or one that holdeeth of Bacchus.

A captain of king Demetrius army. 1. Macc. 7. 8.

who both traitorously slew the Jewes that trusted in

him. 1. Macc. 7. 10, to 21. and also Judas Maccabeus.

1. Macc. 9. 18. And yet afterward was reconciled by

Simon. 1. Macc. 9. 67, 68.

Bacchenor, a drunken, or wine bibbing man. 2. Macc. 11.

12, 35.

Badaiah, the Lord alone. Ezra. 10. 35.

Bagoas, the ward, or most secret, or aduanced, or Vagoas

listed up, or bodily, or one that hath a body. Cleopheres

chamberlaine, who was sent to Iudith, to perswade

her to lie with his master. Iudith. 12. 11, 12, 13. and

13. 1, 2.

Balaam, the augur, or ancient of the people, or Bileam

without the people, or the deceiver, or destruction of

them. The name of a Prophet, the son of Beor, whom

Balak king of Moab hired to curse the people of God.

Num. 22. 5, 6. * God forbade him both the going with

Balak's messengers, and the cursing of his people.

Num. 22. 12. * Balaam could not curse Gods people,

against his will. Num. 22. 18. & therefore blessed them.

Num. 23. 7, to 13. Josh. 24. 9, 10. Prophecying of the

great prosperitie that shoulde come to the Israelites.

Num. 24. 5. to 10. He foretelleth the coming of Christ.

Num. 24. 17. he is slain among the Midianites. Num.

31. 8. He loded the wages of unrighteousnesse, and

therefore was rebuked of the dumme asse. 2. Peter. 2.

15, 16. Jude. 11. He taught Balak to lay a stumbling

blocke before the children of Israel. Revel. 2. 14.

Baladan, without rule, or iudgement, or ancient in

iudgement. 2. king. 20. 12.

Balak, churning, or destroying. Num. 22. 2, 5. & 24. 10.

Baldad, *old, or without love, or an old merron.* A

friend of Iobs, who came to comfort him in his miserie.

Iob. 2. 11. He laboureth to bring Iob to repent, and to

confesse his sinnes: & that by two arguments. Iob. 8. 2.

* He reproacheth Iob, for that he would not heare good

counsaile rectify the pains of the wicked. Iob. 18. 2. *

Baptist. This name was attributed unto John the

sonne of Zacharie, for that hee first began to baptize.

Luke 3. 1, 6. Mat. 3. 1, 11. Ioh. 1. 6.

Barabas, the sonne of confusion, or reproch, or the sonne

of the father, or waster. A murderer, whom the Jewes

desired to bee loosed (at the perswasion of the chiefes

priests) that Christ might be crucified. Mat. 27. 20,

21, 22, to 27. Marke 15. 7, to 19. Luke 23. 18, to 26.

Iohn 18. 39, 40.

Barachel, blessing, or speaking well of God, or bowing

the knee to God. Job 32. 2.

Barachiah, blessing, or speaking well of the Lords, or

bowing the knee unto the Lord. Jer. 1. 1, 10. & 26. 10.

Barabian, tobat. 1. Chron. 14. 11. and of the Barba

rians kindnesse. Acts 12. 2. * Iudas the brother of Iesus

Bar-iesus, the sonne of Iesus. A false prophet, and sor

cerer, who refusing Paul, was stricken blinde. Act.

13. 6, to 12.

Bar-iona, the sonne of a dove, or the sonne of Iona.

The addition of Peters name by Christ himselfe.

Mat. 16. 17, 18. & 19. & 26. 13.

Barak, lightning. The son of Abinoam, whom Debo

rah, by Gods commandement sent against Sisera.

Judg. 4. 6. Barak and Deborah deliuer the people out

of the subjection of Iabin. Judg. 4. 14. 15. * Barak and

Deborah praise God for the victorie. Judg. 5. 11. *

Barnabas, the sonne of consolation, or of the prophet.

He sold his land, and laid the monney thereof downe at

the Apostles feet. Act. 4. 36, 37. He brought Paul un

to the Apostles. Act. 9. 27. He is sent into Antioch. Act.

11. 22. & returneth againe to Ierusalem. Act. 12. 25. he

& Paul were separated, to preach the Gospel. Act.

32. he and Paul rent their clothes. Act. 14. 14. and

were so stricken, that the one departed from the other.

Act. 15.

Balac

Bildad

Barachias

Berechiah

Barichu

Bar-iesu

Bar-iones

Bar-iona

Barac

Barak

Barak

Barak

Barak

Barak

Barak

Barak

Barak

Barak

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Barak

Barak

| | | |
|------------|---|---|
| | Acted 15. 39. He was seduced by the dissimulation of Peter. Gal. 2. 13. | whereof of reade Isa. 46. 1. Dan. 14. 3. to 23. |
| | Bartheus. Jerome saith should bee written Barfemus, which in the Syriac tongue is interpreted, <i>blind some, or the sonne of blindnesse</i> . Of whome reade Mathe 10. 46.* | Bela, <i>destroying</i> . A citie called also Zoar. Gen. 14. 2, Bala |
| | Baruch, <i>blessed, or bending the knee</i> . Jeremies scribe. Jerem. 36. 12. writeth a booke, which was read, and burned. Jer. 36. 4. to 27. he writeth another. Jer. 36. 27, 28.* and 45. 1. Baruch 1. 1. to 6. | Also Benjaminus sonne. Gen. 46. 21. Num. 26. 38. Belah |
| Barzellai | Barzellai, <i>as hard as yron</i> . A noble and rich man, who relieved David in distresse, and yet would take nothing in recompense. 2. Sam. 19. 32. He accompanied the King unto Jordan, craving nothing but that his sonne Chimham might goe with him, and be well treated. 2. Sam. 19. 31, 33, to 40. David chargeth Salomon, that hee should shewe kindnesse unto the sonnes of Barzellai, and whp. 1. King. 2. 7. The sonnes of Barzellai, because they could not shewe their genealogies, were put from the Priesthood. Ezra 2. 61, 62. and Neh. 7. 63, 64. | Belial, <i>perverse, or wicked, or the devil</i> . Judg. 19. 22. and 1. Sam. 1. 12. 2. 10. 27. 1. Sam. 1. 15. What cords hath Christ with Belial? 2. Cor. 6. 15. |
| Bathemath | Bathemath, <i>things aromatical, or confusion of death, or in dejection</i> . Gen. 20. 34. and 1. Kin. 4. 15. | Belshazzar, <i>without treasure, or a searcher of treasure</i> . Belshazzar |
| Bafemath | Bahan, <i>in the reeds, or in towes, or in scope, in sumbring confusion, or slander</i> . A country where Ag reigned. Deu. 1. 4. a land of Giances. Deu. 3. 10, 11, 12, 13. | A king of Babylon. Dan. 5. 1. Who for abusing the vessels of the Temple, & extolling dumme idoles, seeth a hand writing upon the wall. Dan. 5. 2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome unto Darius. Dan. 5. 6.* |
| Bafan | Bath, <i>A kinne of measure</i> . Ezek. 45. 10. | Ben, <i>sonne, or building, or understanding</i> . 1. Chr. 15. 8. |
| Bazan | Bathsheba, <i>the seventh daughter, or the daughter of an orche</i> . The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11. 3. with whome David committed adultery. 2. Sam. 11. 4. he caused Uriah to be slaine, and afterward married her. 2. Sam. 11. 15, 27. the childe which Bathsheba bare unto David, slained, and died. 2. Sam. 12. 15, to 23. and afterward she bare Salomon. 2. Sam. 12. 24. Mathe 1. 6. Shee is called Bathshua the daughter of Amiel. 1. Chr. 3. 5. | Benaiath, <i>the Lords building</i> . The name of men mentioned 2. Thro. 4. 36. & 15. 18. Also the sonne of Jehoiadab. 2. Sam. 20. 23. who at Salomons commandment slew Joab, having holde on the bognes of the altar. 1. Kin. 2. 22, 28, to 36. He was over the Cherethites, &c. 1. Chron. 18. 17. and is numbred among Davids three worthies. 2. Sam. 23. 20, 21, 22, 23. He is called Beniahuh. 2. Sam. 8. 18. |
| Bethsabe | Bethshua, <i>the daughter of saluation</i> . Look Bath-sheba. | Ben ammi. Gen. 19. 38. |
| Beth-sheba | Bealial, <i>the God of an idle, the Lord calling himself downe before it, or possessing it, or in an assembly, or in the Church</i> . 1. Thro. 12. 5. | Ben-hadad, <i>the sunne of noyse, or crye</i> . The sonne of Tababim. 1. king. 15. 18. Who fought with Asa king of Iudah & besieged the cities of Israel. 1. king. 15. 20. He besieged Samaria. 1. kin. 20. 1. He being drunken and blaspheming God, was put to flight by Ahab, & to Samaria was delivred. 1. king. 20. 16, to 31. He obtained pardon at Ahabs handes: wherefore God was displeased with Ahab, & foreshewed his destruction. 1. kin. 20. 31.* Ben-hadad besieged Samaria. 2. king. 6. 24. his hoste is miraculously put to flight. 2. king. 7. 6, 7. he is sicke & sendeth Hazael to Elisha with a present to knowe if hee should recover. 2. king. 8. 7, 8. Hee dieth, & Hazael reigneth in his stead. 2. king. 8. 14, 15. |
| Bethshai | Bealoth, <i>cast under, or possessed</i> . Ios. 15. 24. | Ben-hadad, <i>the sonne of Hazael</i> . King of Aram, sleweth Israel all Jehoahaz daies, & whp. 2. king. 13. 3. |
| Baalta | Bebai, <i>voide, or emptye</i> . Ezra 8. 25. | Ben-hail, <i>the sonne of strength, or of an arme, or the sonne of riches, or griefe</i> . 2. Thro. 17. 1. |
| Bealia | Becher, <i>the first borne, or first fruits</i> . The name of Beniamins sonne. Gen. 46. 21. & 1. Thro. 7. 6. Also the sonne of Ephraim. Num. 26. 35. | Ben-hanan, <i>the sonne of grace, or godlinesse, or the sonne of separation</i> . 1. Thro. 4. 20. |
| Baleth | Bechor, <i>the first borne, or first fruits</i> . The name of Beniamins sonne. Gen. 46. 21. & 1. Thro. 7. 6. Also the sonne of Ephraim. Num. 26. 35. | Ben-hinnom, <i>the sonne of Hinnom</i> . A valley. 2. Thro. 28. 3. |
| Bechor | Bedan, <i>a doorebarre, or alone</i> . 1. Sam. 12. 11. and 1. Thro. 7. 17. | Bene-berak, <i>the sonnes of lightning</i> . Ios. 19. 45. |
| Badan | Bediah, <i>the only Lord, or doorebarre of the Lord</i> . The sonne of Bani. Ezra 10. 35. | Bene-iaakan, <i>the sonnes of sorowe, or labour, or builder up of sorow, or labour</i> . Num. 33. 31. |
| Badaia | Beeliad, <i>an open idle, or master of knowledge</i> . 1. Chr. 14. 7. | Benjamin, <i>the sonne of my right hand</i> . Iacob's youngest sonne, called Ben-oni, that is, <i>the sonne of sorowe</i> . Gen. 35. 18. Iacob loveth him dearly. Gen. 44. 22, 29, 30.* His meale was fine times so much as any of his brethrens. Gen. 43. 34. looke Gen. 45. 22. Hee is blessed of Iacob. Gen. 49. 27. Moses also blessed his tribe. Deu. 33. 12. Of his children, reade Gen. 46. 21, and 1. Thro. 7. 6. and 8. 1. Of their lot. Ios. 18. 11.* |
| Baal-iaza | Beer, <i>a well, or declaring</i> . Num. 21. 16. | The Beniamites refusing to delivier those wicked persons that had abused the Levites wife, Judg. 19. 25, 26, 27. & defendinge it till their eail, were all destroyed save 600 men. Jud. 20. 11, 12, 13, 14.* The Israelites bewaile the want of tribute. Judg. 21. 2, 3. Saul was of this tribe. 1. Sa. 9. 1, 2.* And Paul. Ro. 11. 1. |
| Bera | Beerah, <i>idem</i> . 1. Thro. 7. 37. | Beniam, <i>our sonnes, or our builders</i> . Neh. 10. 13. |
| Beera | Beer Elin, <i>the well of Elin</i> . Isa. 15. 8. | Beno, <i>bu sonne, or building</i> . 1. Thro. 24. 26. |
| Beroth | Beer, <i>a well explaining, or declaring</i> . The father of Hoses. Hos. 1. 1. Also the father of Judeth Elans wife. Gen. 26. 34. | Ben-oni, <i>looke before in Benjamin</i> . |
| Be-sabee | Beer-lhai-roi. Gen. 16. 14. | Benozeth, <i>the sonne of separation, or the sonne of that fare</i> . 1. Thro. 4. 20. |
| | Beeroth, <i>welles, explaining, or declaring</i> . A citie. Ios. 9. 17. Deu. 10. 6. and 2. Sam. 4. 2. 3. Ios. 18. 25. | Beon, <i>in of fiction, or in answering</i> . Num. 32. 3. |
| | Beer-sheba, <i>a well, or a dennes, or a citie</i> . looke Gen. 21. 14, 31. & 26. 33. & 28. 10. Ios. 15. 28. & 19. 2. and 1. Sam. 3. 20. & 8. 2. & 2. Sam. 4. 2. 7. & 1. kin. 19. 3. & 2. king. 23. 8. & 1. Thro. 4. 28. Neh. 11. 30. Amos 5. 5. | Beor, <i>a flame, or made</i> . Num. 22. 5. |
| | Behemoth, <i>This worde signifieth the multitude of earthly beastes, but chiefly one among the rest</i> . Job 40. 10.* & 2. Thro. 49. It is taken for power of Satan. | Bera, <i>a well, or explaining, or declaring</i> . Gen. 14. 2. |
| | Bel-olde, <i>ancient, or noshing</i> . The name of an idle, | Emacbah, <i>blessing, or bending of the knees</i> . 1. Chron. 12. 3. |
| | | Bara |
| | | Baracha |
| | | Baracha |
| | | Baraia |
| | | Barachiah |

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| | Berachiah, <i>speaking well of the Lord.</i> 1. <i>Zechar.</i> 1. 1. | Beth-hanan, <i>the house of grace, or mercie.</i> 1. <i>Ruth.</i> 4. 9. | |
| | Beraiah, <i>the chusing of the Lord.</i> 1. <i>Chro.</i> 8. 2. 1. | Beth-haran, <i>the house of a hill.</i> <i>Amos.</i> 3. 2. 36. | |
| | Berak, <i>lightning, looke Barak.</i> | Beth-hashitah, <i>the house of going out of the way, or</i> Beth-seca | |
| Bared | Berea his will, <i>of his daughter.</i> 1. <i>Mat.</i> 9. 4. | <i>the house of thornes.</i> <i>Judg.</i> 7. 22. | |
| | Bered, <i>halel.</i> 1. <i>Chro.</i> 7. 20. | Beth-hogla, <i>or Beth-hoglah.</i> <i>Ioshy.</i> 18. 19. | Beth-haglab |
| | Beri, my sonne, <i>or pure, or chosen, or my corne.</i> 1. <i>Chro.</i> | Beth-horan, <i>the house of anger, or house of libertie.</i> | |
| Baria | 7. 36. | <i>Ioshy.</i> 10. 10 and 16. 3. 5. | |
| | Beriah, <i>in fellowship, or in union.</i> 1. <i>Chp.</i> 23. 10. <i>Psalm.</i> | Beth-lechem, <i>the house of bread, or house of warre. A</i> | |
| | 26. 44. 45. | <i>citie in the tribe of Zebulun.</i> <i>Ioshy.</i> 19. 1. 5. Also a citie | |
| | Berim, <i>chosen men.</i> 2. <i>Sam.</i> 10. 14. | <i>in the tribe of Judah, called Ephzab, neree unto</i> | |
| | Bernice, <i>a sarge victorie, or the weights of the victorie.</i> | <i>which Rahel was buried.</i> <i>Genel.</i> 35. 19. and unto the | |
| Merodach | The wife of king Agrippa. <i>Act.</i> 25. 13. | <i>which Ioseph travelled with Marie the Virgine:</i> | |
| | Berodach, <i>the sonne of Leath.</i> The right name of Ba- | <i>where he was deliuered of Iesus Christ.</i> <i>Luke.</i> 24. 6. | |
| | labans sonne, who is called Berodach Baladan. 2. | <i>7. Whither also the wise men went and honoured him.</i> | |
| | <i>King.</i> 30. 12. and Berodach Baladan. <i>Isa.</i> 39. 1. | <i>Mat.</i> 2. 1. 10. 13. | |
| Berotha | Berobah, <i>of a well, or puritie, or a Cypress tree. One</i> | Beth-lebach, <i>the house of honesties.</i> <i>Ioshy.</i> 19. 6. | |
| | <i>of the towne that boundeth the land of Israel.</i> <i>Ezek.</i> | Beth-ichimoth, <i>the house of desolation, or the house of</i> | Bethsimoth |
| | 47. 16. | <i>laying up in store.</i> <i>Psalm.</i> 33. 49. <i>Ioshy.</i> 12. 3. | |
| Beroth | Berothai, <i>Welles, or a Cypress tree.</i> 2. <i>Sam.</i> 8. 8. The | Beth-marcaboth, <i>the house of bisterne wiped out.</i> | Beth-mar- |
| | <i>citizens called Berothites.</i> 1. <i>Chro.</i> 11. 39. | <i>Ioshy.</i> 19. 5. and 1. <i>Chro.</i> 4. 1. | chaboth |
| Besce | Besai, <i>a despying, or eggs, or full of myre, or dirtie.</i> | Beth-meo, <i>the house of the dwelling place.</i> <i>He.</i> 48. 23. | Beth-maon |
| | <i>Ezra.</i> 12. 49. <i>Isa.</i> 7. 52. | Beth-nimra, <i>the house of rebellion.</i> <i>Psalm.</i> 33. 36. | Beth-nemra |
| Besodia | Besodia, <i>the counsell of the Lord.</i> <i>Isa.</i> 3. 6. | Beth-palest, <i>the house of expulsiō.</i> <i>Ioshy.</i> 15. 27. and | Beth-phelet |
| | Besor, <i>showing gladness, or incarnation.</i> 1. <i>Samuel</i> | <i>Isa.</i> 11. 26. | Beth-phael |
| | 30. 10. | Beth-pazzez, <i>the house of diuiding asunder.</i> <i>Ioshy.</i> | Beth-pho- |
| | Betah, <i>trust, or confidence.</i> 2. <i>Sam.</i> 8. 8. | 19. 21. | gor |
| Bere | Beren, <i>the bellie.</i> <i>Ioshy.</i> 19. 25. | Beth-peor, <i>the house of the opening of the earth.</i> <i>Deu.</i> | |
| | Bethabara, <i>a house passed over, or house of anger, or (in</i> | 3. 29. and 34. 6. | |
| Beth-anath | <i>the Syrian) of wheate.</i> <i>Iob.</i> 1. 28. | Beth-phage, <i>the house of the mouth of the valleyes.</i> | |
| | Beth-anah, <i>the house of affliction. A citie.</i> <i>Ioshy.</i> 19. | <i>Matth.</i> 21. 1. | |
| | 38. called Beth-anath. <i>Judg.</i> 1. 33. | Beth-rapha, <i>the house of healeth.</i> 1. <i>Chro.</i> 4. 12. | |
| | Beth-anorth, <i>idem.</i> <i>Ioshy.</i> 15. 59. | Beth-rehob, <i>a citie.</i> <i>Judg.</i> 18. 28. | |
| | Bethania, <i>the house of obedience, or of affliction, or a</i> | Bethsaida, <i>the house of fruites. A citie which Christ</i> | Bethsaidah |
| | <i>house of a song, or of the grace of the Lords. The towne</i> | <i>reprooued for their inuiditie.</i> <i>Mat.</i> 11. 21. | Beth-saida |
| | <i>of Martha & Marie.</i> <i>Iob.</i> 11. 1. whither Christ went | Beth-shan, <i>the house of warre, or the house of alsering.</i> | Beth-shan |
| Beth-araba | <i>logged.</i> <i>Mat.</i> 21. 17. <i>Iob.</i> 11. 1. & 12. 1. <i>Luke.</i> 19. 19. | 1. <i>Sam.</i> 11. 10. <i>Ioshy.</i> 7. 11. | Beth-shean |
| | Beth-arabah, <i>the house of sweet smell.</i> <i>Ioshy.</i> 15. 6. 61. | Beth-theba, <i>looke Balthaba.</i> | Beth-sheba |
| | and 18. 22. | Beth-themeth, <i>the house of bondage, or misery.</i> <i>Ios.</i> | Beth-sames |
| | Beth-aram, <i>the house of height.</i> <i>Ioshy.</i> 13. 27. | 15. 10. & 19. 22. <i>Ier.</i> 43. 1. 3. the citizens of Beth-the- | |
| | Beth-abel, <i>hol.</i> 10. 14. | <i>melech, seeing the arke, reioyced, & offered sacrifices unto</i> | |
| | Beth-aue, <i>the house of vanitie and griefe.</i> <i>Ioshy.</i> 18. 1. | <i>the Lord.</i> 1. <i>Isa.</i> 6. 23. * Of the Bethshemies, for loo- | |
| | and 1. <i>Sam.</i> 13. 5. | <i>king into y Arke, were slaine 50070 men.</i> 1. <i>Isa.</i> 6. 19. | |
| Beth-am- | Beth-azmauech, <i>the house of death's strength.</i> <i>Isa.</i> 7. | Beth-tur, <i>the house of strength.</i> 2. <i>Mat.</i> 11. 5. | Beth-tha- |
| moth | 28. | Beth-tappuah, <i>a citie.</i> <i>Ioshy.</i> 15. 53. | phua |
| | Beth-baal-meon, <i>an idole of the dwelling place, or the</i> | Bethuel, <i>the measure of God. The father of Rebekah.</i> | Bethuel |
| | <i>Lord by sinne.</i> <i>Ioshy.</i> 13. 17. | <i>Gen.</i> 12. 23. Also a citie. 1. <i>Chro.</i> 4. 30. | |
| Beth-bora | Beth-barah, <i>the house of his sonne, or the chosen house.</i> | Bethul, <i>a virgine.</i> <i>Ioshy.</i> 19. 4. | |
| | <i>Judg.</i> 7. 24. | Bethulia, <i>the virgine of the Lord. A citie.</i> <i>Judeth.</i> 4. 6. | Bethulie |
| Bethberai | Beth-birei, <i>the house of my maker.</i> 1. <i>Chro.</i> 4. 34. | <i>which Diocetnes laide siege unto.</i> <i>Judeth.</i> 7. 3. The ci- | |
| Bethcar | Beth-car, <i>the house of knowledge.</i> 1. <i>Sam.</i> 7. 11. | <i>tizens being almost starued for thirst, purpose to yeld</i> | |
| | Beth-dagon, <i>the house of wheate, or the house of a sca-</i> | <i>to Diocetnes, if helpe come not within five dayes.</i> <i>Ju-</i> | |
| | <i>ledfish.</i> <i>Ioshy.</i> 15. 41. and 19. 27. | <i>deth.</i> 7. 22. * | |
| | Beth-edem, <i>the house of pleasure.</i> <i>Amos.</i> 1. 5. | Beth-zur, <i>the house of a rocke.</i> <i>Ioshy.</i> 15. 58. | |
| | Beth-el, <i>the house of God. The place where Iacob</i> | Betonim, <i>bellies.</i> <i>Ioshy.</i> 13. 26. | |
| | <i>stept where he went to his uncle Laban, before time cal-</i> | Beulah, <i>inhabited.</i> <i>Isa.</i> 62. 4. | |
| | <i>led Luz.</i> <i>Gen.</i> 28. 19. whither hee afterward went to | Bezai, <i>egges.</i> <i>Ezra.</i> 2. 17. | Besai |
| | <i>dwell by Gods commaundement.</i> <i>Gene.</i> 35. 1. to 9. It | Bezaleel, <i>in the shadow of God. The sonne of Atri.</i> | Bezaleel |
| | <i>is taken and inhabited by the boule of Ioseph.</i> <i>Judg.</i> | 1. <i>Chro.</i> 2. 10. Hee and Aboliab were to endued with | |
| | 1. 22. to 27. There the Iewes honour God. 1. <i>Samu-</i> | <i>Gods spiritie, as they made all that appertained unto</i> | |
| | 10. 3. The Israelites purposing to fight against the | <i>the tabernacle.</i> <i>Ec.</i> 10. 31. 2. to 12. and 35. 30. * Also a | |
| | <i>Philistines, do atke the counsell of God at Beth-el.</i> <i>Jud.</i> | <i>mans name.</i> <i>Ezra.</i> 10. 33. | |
| | 20. 18. reade <i>Ios.</i> 8. 12. & 18. 13. 1. king. 11. 29. * 32. 33. | Bezek, <i>lightning. A citie taken by Iudah, who slew</i> | Bezes |
| Bethemec | Beth-emek, <i>the house of depense.</i> <i>Ioshy.</i> 19. 27. | <i>10000 men therein, tooke their king, and cut off his</i> | |
| | Bethesda, <i>the house of effusion. So called because</i> | <i>thumbs and great toes.</i> <i>Judg.</i> 1. 4. to 9. | |
| | <i>thither raine waters did assemble from diuers pla-</i> | Bezer, <i>munition, or vine branches. A citie, whereof</i> | |
| | <i>ces.</i> <i>Iohn.</i> 5. 2. | <i>looke Deut.</i> 5. 43. <i>Ioshy.</i> 20. 8. | |
| | Beth-ezel, <i>my neighbours house.</i> <i>Micah.</i> 1. 11. | Bichui, <i>the first borne, or first fruites.</i> 2. <i>Sam.</i> 20. 1. | Bechri |
| | Bether, <i>dwis, or in searching, or beholding.</i> <i>Mat.</i> 2. 17. | Bidkar, <i>coldnesd above.</i> 2. <i>King.</i> 9. 25. | Badacer |
| | Beth-gadar, <i>a house for a moue.</i> 1. <i>Chro.</i> 2. 51. | Biguai, <i>in my body.</i> <i>Ezra.</i> 2. 3. 14. and 1. 14. | Begui |
| | Beth-gamul, <i>the house of a camell.</i> <i>Ier.</i> 48. 23. | Bigthan, <i>giving more. One of King Abassuerus</i> | Bigtana |
| Beth-acha- | Beth-hacarem, <i>the house of the vineyard.</i> <i>Ier.</i> 3. 14. | <i>servants, who with Teresh would traitorously slay Bagathun</i> | their |
| ram | | | |

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| | cheir master, but <i>Hozbecai</i> prevented it, and they were hanged. <i>Exod.</i> 2. 21, 22, and 6. 3. | heritage, what it was. <i>Iosh.</i> 15. 13. and 1. <i>chpo.</i> 6. 56. He expelled them from Hebron the three tonnes of Anak. <i>Iudg.</i> 1. 20. He is commended. <i>Ecclus.</i> 46. 9, 10. | |
| Baldad | <i>Biketh-aueh, the field of an idle.</i> <i>Amos</i> 1. 5. | Caleb was also the name of Jerahmeel's brother, called Chelubai. 1. <i>chpo.</i> 2. 9, 18, 19. Also the name of a town. 1. <i>chpo.</i> 2. 24. | |
| Belga | Bildad, old leue, or without leue, looke Baldad. | Colneh, <i>al we.</i> <i>Exod.</i> 10. 10. <i>Amos</i> 6. 2. | Chalanne |
| Bala | Bileam, looke Balaam. | Canneh, <i>a wall.</i> <i>Exek.</i> 27. 25. | Chenne |
| | Bilgah, ancient countenance. 1. <i>Chpo.</i> 24. 14. | Calno, <i>al together himselfe.</i> <i>Ala.</i> 10. 9. | Calano |
| | Bilhah, olde, or fading, Rahel's handmaid. <i>Gene.</i> 29. 29. | Caluarie, <i>Luke</i> 23. 33. | |
| Balaan | 29. Her the gaue unto Iacob to wife, who conceived and bare two tonnes. <i>Gen.</i> 30. 3. 4. 5. 7. | Cana, <i>valde, or emulation.</i> A cite of Galilee. <i>Iosh.</i> 4. 46. where Iesus wrought his first miracle at a marriage. <i>Iosh.</i> 2. 1, 10, 12. Simon was a Canaanite, that is, zealous. <i>Luke</i> 6. 15. | Chanaan |
| Belan | Bilhan, olde, or troubled. <i>Gen.</i> 35. 27. | Canaan, a merchant, the sonne of Ham. <i>Gene.</i> 10. 6. of whom the country of Canaan toke name. <i>Gen.</i> 11. 31. and 12. 5. & 13. 12. The border of the Canaanites. <i>Ge.</i> 10. 19. Canaan is cursed for his fathers fault. <i>Ge.</i> 9. 22, 25, 26, 27. The Canaanites were wicked people. <i>Gen.</i> 12. 6. and 13. 7. for they descended of a cursed father. <i>Gen.</i> 10. 15, 16, 17, 18. The land of Canaan was misde to Abraham and his seed. <i>Ge.</i> 12. 7. and 13. 15. and 15. 7. and 17. 8. Moles sendeth spies to viewe it according to Gods commandement. <i>Iosh.</i> 13. 3, to 22. The Canaanites slew the Israelites. <i>Rom.</i> 14. 45. The Canaanites, that dwelt at Sephar, were destroyed by the tribe of Judah and Simeon. <i>Iudg.</i> 1. 17. Why? God destroyed them not at once, but by little and little. <i>Exod.</i> 23. 29, 30. God suffereth the Canaanites, Amos rites, &c. to sojourn among the Israelites, to try whether they would obey him, and wholly depend on him or no. <i>Iudg.</i> 3. 1, to 7. God commandeth the Israelites to slay them, lest they should be a meane of their ruine. <i>Rom.</i> 3. 31. * <i>Deut.</i> 20. 16, 17, 18. The Angel of God reproueth the Israelites for loving with them, whom God willed to be destroyed. <i>Iudg.</i> 2. 1, to 6. They dwelt among the Ephraimites. <i>Iosh.</i> 16. 10. Pharaoh burneth the cite of Geger, & slew the Canaanites that were therein. 1. <i>king.</i> 9. 16. They fainteth at Israels coming into their country, hearing what maruelles God had done for them. <i>Ioshua</i> 5. 7. The land of Canaan flowed with milke and honie. <i>Exod.</i> 3. 8. and was the habitation of God. <i>Exo.</i> 15. 17. it was shewed Moles. <i>De.</i> 34. 4. Salomon made the Canaanites and all that were not destroyed by the Israelites, tributaries to him. 1. <i>kin.</i> 9. 20, 21, 2. <i>chpo.</i> 8. 7, 8. so did the Israelites also. <i>Iosh.</i> 17. 12, 13. The land of Canaan promised to Iphak. <i>Gen.</i> 26. 3. | Kanaan |
| Chamaal | Bimhal, 1. <i>Chpo.</i> 7. 3. the sonne of Iaphlet. | | Kenaan |
| Kimbal | Binea, the sonne of the Lord, or in mourning. The sonne of <i>Boza</i> , 1. <i>Chpo.</i> 9. 4. called Bineab. 1. <i>Chpo.</i> 8. 37. | | |
| Benca | Binnui, building. <i>Exa.</i> 8. 33. | | |
| Banaia | Binnui building in my house, or in fairenes. <i>Exa.</i> 10. 10. | | |
| Baraias | Birsha, in ewe. <i>Gen.</i> 14. 2. | | |
| Bennof | Birhiah, the daughter of the Lord. 1. <i>Chpo.</i> 4. 18. | | |
| Binaui | Bithron, the house of libertie. 2. <i>Sam.</i> 2. 29. | | |
| Bersa | Biziothiah, despoile, <i>Iosh.</i> 15. 28. | | |
| Bethia | Biztha, idem. | | |
| Beth-horon | <i>Q Boaz, in strength.</i> 1. <i>king.</i> 7. 21. | | |
| Baziothia | Boanerges, the tonnes of thunder. <i>Mat.</i> 3. 17. | | |
| Bazatha | Bocheru, first borne. 1. <i>Chpo.</i> 3. 38. | | |
| Boas | Bochim, the place of weeping. <i>Iudg.</i> 2. 1. | | |
| Bochru | Bohan, in them. <i>Iosh.</i> 15. 6. | | |
| Boen | Booz, in strength. The father of Obed. <i>Ruth</i> 4. 21. | | |
| Boos | and 1. <i>Chpo.</i> 2. 12. <i>Matth.</i> 1. 5. <i>Luke</i> 3. 32. | | |
| Boaz | Bozor, taking away. 2. <i>Pet.</i> 2. 15. | | |
| | Bozez, dirr. 1. <i>Sam.</i> 14. 4. | | |
| Bofes | Bozkath, in puerie. <i>Iosh.</i> 15. 39. | | |
| Bachath | Boznai, <i>Exa.</i> 6. 6. | | |
| | Bozra, or Bosrah, in scribulation. A chiefe cite of <i>Edom</i> . <i>Gen.</i> 36. 33. 1. <i>Chpo.</i> 1. 44. <i>Iere.</i> 49. 13. | | |
| Bofrah | <i>Q Bukki, voyde.</i> <i>Rom.</i> 34. 22. <i>Exa.</i> 7. 4. & 1. <i>Chpo.</i> 6. 5. | | |
| Bocci | Bukkiab, the dissipation of the Lord. 1. <i>Chpo.</i> 2. 5. 4. | | |
| Boccian | Bul, ancientnesse. 1. <i>king.</i> 6. 38. | | |
| | Bunah, building, or understanding. 1. <i>Chpo.</i> 2. 3. 5. | | |
| Buna | Bunni, building me. <i>Mele.</i> 9. 4. | | |
| Bonni | Bur, despising. <i>Gen.</i> 22. 21. & 1. <i>Chpo.</i> 5. 14. <i>Ier.</i> 25. 24. | | |
| | Buri, idem. <i>Exek.</i> 1. 3. | | |
| | Buxites, idem. <i>Iob.</i> 32. 1. | | |
| | C. | | |
| Cheebon | <i>Q Cabbon, as though understanding.</i> <i>Iosh.</i> 15. 40. | | |
| | Cabul, a footeman. <i>Iosh.</i> 19. 27. | | |
| Cades | Cadeth, holinesse. <i>Gen.</i> 20. 1. looke Kadesh. | | |
| Chiphas | Caiaphas, a searcher. The high priest who was topped with Annas in that office, contrary to Gods law. <i>Luke</i> 3. 2. He prophesieth. <i>Iohn</i> 11. 49, 50, 51, 52. Annas seneth Christ bound vnto him. <i>Iohn</i> 18. 13, 14. <i>Mat.</i> 17. 57. <i>Mat.</i> 13. 4. <i>Luke</i> 22. 54. Christ being by him charged to tel what he was, comforted himselfe to that Christ that was looked for. <i>Mat.</i> 26. 63, 64. Caiaphas forbiddeth the Apostles to preach. <i>Acts</i> 4. 6, 17, 18. | | |
| | Cain, possession. <i>Heb.</i> 12. 4. looke Kain. | | |
| | Cainan, possessor, or buyer. The son of Arpharad. <i>Luk.</i> 3. 36. Also the sonne of Enos. <i>Luk.</i> 3. 37. looke Kenan. | | |
| Chale | Calah, oportunitie. <i>Gen.</i> 10. 11. | | |
| Chaldeans | Caldees, mingling, or as devils. A people. <i>Gen.</i> 11. 28. | | |
| Caldeans | 31. 2. <i>king.</i> 25. 5. The country whereof is called Caldea, looke Chaldees. | | |
| Chalcal | Calcol, nowishing, or consuming all things. 1. <i>Chpo.</i> 6. 5. Caleb, as a Heave, or a Dogge. The name of a man. <i>Rom.</i> 13. 7. He & Ioshua commended the lande of promise vnto the Israelites, wherefore they had almost bin stoned. <i>Rom.</i> 1. 4. 7. 10. The land of Canaan is promise to him & his seed. <i>Rom.</i> 14. 24. <i>Deut.</i> 36. He encourage the Israelites to go into the land of Canaan. <i>Mo.</i> 1. 3. 1. He sheweth his strength and age, and desireth the heritage due vnto him. <i>Iosh.</i> 14. 6. * His | | |
| | heritage, what it was. <i>Iosh.</i> 15. 13. and 1. <i>chpo.</i> 6. 56. He expelled them from Hebron the three tonnes of Anak. <i>Iudg.</i> 1. 20. He is commended. <i>Ecclus.</i> 46. 9, 10. | | |
| | Caleb was also the name of Jerahmeel's brother, called Chelubai. 1. <i>chpo.</i> 2. 9, 18, 19. Also the name of a town. 1. <i>chpo.</i> 2. 24. | | |
| | Colneh, <i>al we.</i> <i>Exod.</i> 10. 10. <i>Amos</i> 6. 2. | | |
| | Canneh, <i>a wall.</i> <i>Exek.</i> 27. 25. | | |
| | Calno, <i>al together himselfe.</i> <i>Ala.</i> 10. 9. | | |
| | Caluarie, <i>Luke</i> 23. 33. | | |
| | Cana, <i>valde, or emulation.</i> A cite of Galilee. <i>Iosh.</i> 4. 46. where Iesus wrought his first miracle at a marriage. <i>Iosh.</i> 2. 1, 10, 12. Simon was a Canaanite, that is, zealous. <i>Luke</i> 6. 15. | | |
| | Canaan, a merchant, the sonne of Ham. <i>Gene.</i> 10. 6. of whom the country of Canaan toke name. <i>Gen.</i> 11. 31. and 12. 5. & 13. 12. The border of the Canaanites. <i>Ge.</i> 10. 19. Canaan is cursed for his fathers fault. <i>Ge.</i> 9. 22, 25, 26, 27. The Canaanites were wicked people. <i>Gen.</i> 12. 6. and 13. 7. for they descended of a cursed father. <i>Gen.</i> 10. 15, 16, 17, 18. The land of Canaan was misde to Abraham and his seed. <i>Ge.</i> 12. 7. and 13. 15. and 15. 7. and 17. 8. Moles sendeth spies to viewe it according to Gods commandement. <i>Iosh.</i> 13. 3, to 22. The Canaanites slew the Israelites. <i>Rom.</i> 14. 45. The Canaanites, that dwelt at Sephar, were destroyed by the tribe of Judah and Simeon. <i>Iudg.</i> 1. 17. Why? God destroyed them not at once, but by little and little. <i>Exod.</i> 23. 29, 30. God suffereth the Canaanites, Amos rites, &c. to sojourn among the Israelites, to try whether they would obey him, and wholly depend on him or no. <i>Iudg.</i> 3. 1, to 7. God commandeth the Israelites to slay them, lest they should be a meane of their ruine. <i>Rom.</i> 3. 31. * <i>Deut.</i> 20. 16, 17, 18. The Angel of God reproueth the Israelites for loving with them, whom God willed to be destroyed. <i>Iudg.</i> 2. 1, to 6. They dwelt among the Ephraimites. <i>Iosh.</i> 16. 10. Pharaoh burneth the cite of Geger, & slew the Canaanites that were therein. 1. <i>king.</i> 9. 16. They fainteth at Israels coming into their country, hearing what maruelles God had done for them. <i>Ioshua</i> 5. 7. The land of Canaan flowed with milke and honie. <i>Exod.</i> 3. 8. and was the habitation of God. <i>Exo.</i> 15. 17. it was shewed Moles. <i>De.</i> 34. 4. Salomon made the Canaanites and all that were not destroyed by the Israelites, tributaries to him. 1. <i>kin.</i> 9. 20, 21, 2. <i>chpo.</i> 8. 7, 8. so did the Israelites also. <i>Iosh.</i> 17. 12, 13. The land of Canaan promised to Iphak. <i>Gen.</i> 26. 3. | | |
| | The woman Canaanite, who followed Christ, by faith obtained the recovery of her daughter. <i>Matth.</i> 15. 22, to 29. <i>Matth.</i> 7. 25, 10. 31. | | |
| | Candaces, having for guenesse. The Quene of the Ethiopians. <i>Acts</i> 8. 17. | | |
| | Capernum, the field of repentance. A city. <i>Matth.</i> 4. 13 and 8. 5. <i>Iohn</i> 6. 24, 59. whole citizens Christ reproueth for their incredulitie. <i>Matth.</i> 11. 23, 24. <i>Luk.</i> 10. 15. It is called Christs cite. <i>Matth.</i> 9. 1. | | |
| | Caphtor, an apple, or violet. A country called Cappadocia. <i>Acts</i> 2. 9. The inhabitants Caphtorians, or Cappadocians. <i>Ier.</i> 47. 4. <i>Gen.</i> 10. 14. They destroyed the Aims, and dwelt in Hazetim in their steade. <i>Deut.</i> 2. 23. | | |
| | Carcas, the covering of the lambo. <i>Exer.</i> 1. 10. | | |
| | Carchemish, a lambe, or taken away. 2. <i>Chpo.</i> 25. 20. | | |
| | Carmel, knowledge of circumcision. A cite. <i>Iosh.</i> 15. 55. The citizens called Carmelites. 1. <i>chpo.</i> 11. 37. | | |
| | Carmi, my vine, or knowledge of waters. <i>Rom.</i> 26. 6. | | |
| | Carnaim, hornes. 1. <i>Mat.</i> 5. 43. looke Karnaim. | | |
| | Carthana, a lambe sleeping. <i>Exer.</i> 1. 14. | | |
| | Callubim, hope of life, or as pardoned. One of the sons of Mizraim, of whom came the Philistines. <i>Gen.</i> | | |

10. 14. 1. *Chio*. 1. 12.

Caliphia
Chaphia
Calephiah, desire. A place where the lawe was read and taught unto the people. *Ezra* 8. 17.
Calto, a beaver. *Looke Actes* 28. 11.
Cedron, mad, blacke, or sad. A brooke, *John* 18. 1. called *Ridion*. 1. *Kings* 15. 13.
Ceilan, dissolving ston. 1. *Colo.* 2. 15.
Cenebria, miller, or pulse. *Actes* 18. 18. *Rom.* 16. 1.
Cenebrius, possessing of grieves. 1. *Mat.* 15. 38.
Centurion, a captaine over an hundred. Of whome *reade Exod.* 18. 21. * *Deut.* 1. 13. to 19. *Act.* 21. 32. and 22. 25. 26. and 23. 17. 23. *Christ* healeth the Centurions servant for his faiths sake. *Mat.* 8. 5. to 14. *Luke* 7. 2. to 11. The Centurion and those that were with him watching *Iesus*, &c. confessed him to be the sonne of God. *Matth.* 27. 54. *Paul* was committed unto a Centurion. *Actes* 24. 24.
Cephas, a stone. the surname of *Simon*, given him by *Christ*. *John* 8. 42. 3. 1. *Cor.* 1. 12. 9. 5. *Galat.* 2. 9.
Cephirah. a little lioness. *Ezra* 2. 25. *Iosiah*. 9. 13.
Cesar. is derived of *Casio*, which signifieth a gash, or a cut. (Iulus being supposed to be cut out of his mothers womb, was so named) or of *Casius*, for that he had grey eyes: but afterward it was retained as a famous surname unto all Emperors of Rome, as to *Augustus*. *Lu.* 2. 1. to *Tiberius*. *Luk.* 3. 1. *Mat.* 22. 17. to *Claudius*. *Act.* 11. 28. 25. 12. and to *Peter*. *Phil.* 4. 22. &c.
Cesarea. a bush of haire. A citie surnamed *Siracanis*. *Actes* 9. 30. 10. 1. and 21. 8. and 12. 19. Also another surnamed *Phippi*. *Mat.* 16. 13. *Mat.* 8. 27. Because *Philip* the Tetrarch builded it. Also another *Cesarea* is the head citie of *Cappadocia*. *Actes* 18. 22. In Hebrew it is written *Dor*, *looke Dor*.
Calcol.
Chalcol, nourishing. 1. king. 4. 3. 1. *looke Calcol*.
Chaldees, looke Caldees * people. Their countrey is called *Chaldea*, or *Chaldea*, is interpreted, as *divels*, or as *robbers*, or *spoylers*. It lieth upon the East side of *Judea* betwene *Babylon* & *Arabia*. *Iere.* 50. 10. and 51. 4. In Hebrew it is called *Caldim*. *Gen.* 11. 28.
Chamois. *Deut.* 14. 5.
Charan.
Charam.
Chobar.
Chodorla-homor.
Cheeth.
Charan, a singing, or calling out. A citie. *Actes* 7. 2. called *Haran*. *Gen.* 11. 31. *looke Haran*.
Chebar, streyeth, or power. *Eze.* 1. 1.
Chedor-laomer, as generation of bondage. *Gen.* 14. 1.
Cheereth. *Ezra* 4. 13. 11. 17.
Chelal, as night. *Ezra* 10. 30.
Chelub, a basker. 1. *Chro.* 27. 26. and 4. 11.
Chelubai, be altogether against me. 1. *Chro.* 2. 9.
Chelluh, all. *Ezra* 10. 35.
Chemarims. The name of *Baals* Priests. *looke* 2. *kings* 23. 5. *Iole*. 10. 5.
Chemosh, as stroking, or as taking away. *Rumb.* 21. 29. and 1. *king.* 11. 7. and 2. *kings* 23. 13.
Chenaanah. a marchantesse, or broken in pieces. 1. *king.* 23. 11. 1. *Chron.* 7. 10.
Chenani. my pillar, or foundario, or a basting. *Mat.* 9. 4.
Chenaniah. my pillar, or foundation of the Lord. 1. *Chro.* 15. 22.
Chaphara.
Chephar, a little lioness. *Iosy.* 18. 24.
Chephira, idem. *looke Cephirah*.
Cheran, anger. *Gen.* 36. 26.
Cherechims, souldiers. *Looke Eze.* 25. 16. called *Cherechites*. 2. *Sam.* 8. 18. and 15. 18. and 20. 23.
Chereth, slaying. 1. king. 17. 3.
Cherub, as a master, or as a child, or as fighting. *Ezra* 3. 59. 2. *Sam.* 22. 11.
Cherubims, as masters, or as fighters, or as children. *Gene.* 3. 24. *Eze.* 1. 5. and 101. *
Cheslon.
Chesed. as a dewill. *Gene.* 22. 22.
Chel.
Chelal, foolishness. *Iosy.* 15. 30.

Chesulloth. fearfulness. *Iosy.* 19. 18.
Cherib. *Gene.* 38. 5.
Chidon. a dart. 1. *Chron.* 13. 9.
Chileab. all, or the restrainers of the father. 2. *Sam.* 3. 3.
Chilion. wasted, perfect, or all like a dove. *Ruth.* 1. 2.
Chilmad. as teaching. *Eze.* 27. 23.
Chimham. as they, or like to them. The name both of a man, and the citie where he dwelt. 2. *Sam.* 19. 28.
Chineam. *Iere.* 41. 17.
Chinnereth. a harpe. *Rum.* 34. 11.
Chios. open. *Actes* 20. 25.
Chisleu. hope, or hu f are. 1. *moneth.* *Mathe.* 1. 1.
Chilson. *looke Ciflon*.
Chisloth-rabon. fears, or trust of election, or puritie. *Cheseleth*
A citie. *Iosy.* 19. 12.
Chittim. wafers, or consumers, or a crowne, or golde. A
countrey. *Isa.* 23. 1. and *Eze.* 27. 6. *Rum.* 24. 24. *Dan.* *Kittim*
 11. 3. It is called *Cheritum*. 1. *Yaccab.* 1. 1. of *Kittim*.
Looke Gene. 10. 4.
Chor-alhan. a river, sioke. 1. *Sam.* 30. 30.
Chorazin. this secretes, or here is a myslerie. A citie
 which *Christ* reprooveth for their incredulitie. *Matth.* *Chorazin*
 11. 21. *Luke* 10. 13.
Chozeba. men liars, or men that be liars. 1. *Chro.* 4. 22.
Christ. anointed. The surname of *Messias*. *Mat.* 1.
 16. *looke Christ* in the second Table.
Chum. making ready. 1. *Chron.* 18. 8.
Chush. blacke, or Ethiopia. *looke Cush*.
Cushan-rishathaim. *looke Cusan-ralathaim*, and *Chusanna-*
iathaim.
Judg. 3. 8.
Chuthi. blacke, or an Ethiopian. *Jerem.* 36. 14. and
Chuthie. idem. *Jerem.* 38. 7. *looke Acthiopia*.
Chuz. saying, or prophesying. *Luke* 8. 3.
Chilcia. couching. A countrey. *Judeth.* 1. 21. 25. *Gen.*
 11. 21.
Cinnereth. as a candle. *Iosy.* 19. 35.
Cis. hard. *Actes* 13. 21. *looke Kish*.
Ciflon. hope, or confidence, or trust, or covering of an
 house. A prince of the tribe of *Benjamin*. *Rum.* 34. 21.
Chafelon.
Clauda. a broken voyce, or weeping voyce. *Act.* 27. 16.
Ciflon.
Claudia. idem. 2. *Tim.* 4. 21.
Claudius. idem *Claudius Cesar* the emperour. *Actes*
 11. 28.
Claudius Lysias. the upper captain of *Ierusalem*,
 sendeth *Paul* to *Felix*. *Actes* 23. 26. *
Clemens. gentle, or mecke. *Phil.* 4. 3.
Cleophas. all glory. *Luke* 24. 13.
Cleopatra. the glory of the countrey. Daughter to
Ptolome, who was giue to wife to *Alexander*. 1. *Mac.*
 10. 57. 5. 8. and after taken from him, & giuen to *Deme-*
trius. 1. *Mac.* 11. 2. *Cleopatra* *Dositheus*. *Est.* 11. 12.
Cloe. a vertuous woman. 1. *Co.* 1. 11.
Cocolyria. crooked Syria, or lowe Syria. A countrey. *Cocolyria*
 1. *Est.* 2. 17. 1. *Mat.* 10. 69. 2. *Mat.* 3. 5.
Col-hozeh. every proper, or seeing all. The father
 of *Shallum*. *Mathe.* 3. 15. and 11. 5. Also the father of
Baruch. *Mathe.* 11. 5.
Colonia. *Act.* 16. 12. In the margent, was bid to be
 the name of a citie newly conquered, whither were
 sent to dwell, certaine number of people taken out of
 the same great citie, who used alwayes the lawes and
 customes of the citie whence they came.
Colosse. punishment, and Colossians, punished. A
 citie and citizens. *looke Coloss.* 1. 2.
Conaniah. the strength or habilitie of the Lord. The
 name of a Levite. 2. *Chro.* 31. 12. 13.
Coniah. idem. *Iere.* 22. 24. *looke Ieconiah*.
Coos. toppe. *Actes* 21. 1.
Cor. a measure. *Eze.* 45. 14. *Looke Homer*: for *Cor*
 and *Homer* are one kinde of measure.
Corban. a gift, or oblacion. *Mathe.* 7. 11.
Core,

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| Carce | Core, balde, Jude herse 11. looke Korah.
Corea, balde, of colder. 1. E. b. 5. 32.
Corinthus, fulness, of an ornament, and Corinthians,
filled, a citie and citizens Acts 18. 1, 8. and 1. Cor. 1.
2. and 2. Cor. 1. 11.
Corim, A measure, 1. Kings 4. 22. and 5. 11. It is
eighteen gallons of our measure, of there about.
Cornelius, of a borne. A vertuous captain of Ces
sarea, Act. 10. 1. and 11. 1, 10 to 19.
Cos, Co, Coo, idem as Coos. 1. Act. 15. 3.
Colam, diuining. Luk. 3. 28. looke Iosiah.
Coz, a thorne, of summer. 1. Ch. 4. 8.
Cobbi, a lyar. 1. Sam. 25. 1.
Crates, an harrowe, of hurdle. 2. Mac. 4. 29.
Creteus, growing, of increasng. 2. Tim. 4. 10.
Creta, given to the flesh. A countrey now called Can
die. 1. Mac. 10. 67. Tit. 1. 5. The people called Cretees
Act. 2. 11. and Creteans, who were alwayes lears, euill
beasts, and slow bellies. Titus 1. 12.
Crispus, curled, of crisped. A chiefe ruler of the Syna
gogue of the Iewes, who with all his household, belee
ued in Christ, & were baptized. Act. 18. 8. & 1. Cor. 1. 14.
Cub, blasting out. W. Cub is ment Arabia. Ez. 30. 5.
Cush, Cush, blacke, of blackenesse, of heate, of an E
thiopian. Habak. 3. 7. and 2. Sam. 1. 8. 21. looke Chulhi.
Cushan-rishathaim, of Cushan-rishathaim. blacke
nesse of iniquities. The king of Aram-nabaram. Iudg.
3. 8. to 12.
Cush, blackenesse, of heate. A countrey called now
Ethiopia, looke Aethiopia, so named of Cush the sonne
of Ham. Genes. 10. 6. It is enuironed with the river
Sihon. Gen. 2. 13.
Cutha
Cuthah and Chur, burning. 2. King. 17. 24, 30.
Cyrus, as a wretch, of as an heire, of the wombe. The
king of Persia, who ouercoming the Babylonians, be
came monarch of the whole world. Dan. 5. 30, 31. as it
was prophesied. Isa. 46. 1. He licenceth Zerubbabel
with as many Israelites as would, to go into Iudea,
to reedifie the temple. 2. Ch. 36. 22, 23. Ez. 1. 1, to 6.
according as was prophesied. Isa. 44. 12. * & 44. 28. &
45. 1, to 9. Wee restoreth all the besied which Nebu
chadnezzar had caried away before. Ez. 1. 6. * & 6.
5. Dan. 1. 2. & 2. kin. 24. 13. & 25. 14, 15. & 2. Ch. 36. 7.
Cyrene, a uel, of beame of an house, of coldnes, of a rui
ning against one, of meeting. A citie in Africa. 1. Mac.
15. 23. Mat. 27. 3. Act. 2. 10. & 13. 1. Called Kir. 2. kin.
16. 9. The people called Cyrenians. Act. 6. 9 & 11, 20.
Cyrinus
Cyrinus ruling. The name of the gouernour of Sy
ria. Luke 2. 2.
Cyprus, faire, of fairenesse. An yle. 1. Mac. 15. 23.
Act. 11. 19, 20. & 27. 4. & 4. 36. whose people are called
Cyprians. 2. Mac. 4. 29.
D
Debbaseth
Dabaseth, obiecting insanie, of a lying slander.
Ios. 19. 11.
Dabereeth
Daberath the word, of the thing, of a Bee, of subiectio,
of after the Syrian speeche, a woman leader, of cap
taine. Ios. 19. 12. and 1. Ch. 6. 72.
Dabereh, idem. Ios. 21. 28.
Dagon, wheate, of a fish. An idole of the Philistims,
Iudg. 16. 23. 1. Sam. 5. 2. 1. Mac. 10. 83.
Dalaiah, the poore of the Lorde, of a drawing out, of
emptying, of bough, of branch of the Lorde, of leane, of
barren. A mans name. 1. Ch. 3. 24.
Dalilah, powerie, of bucker, of consumer, of loine. A
woman whom Samson loued, who betrayed him to the
Philistims. Iudg. 16. 4. to 21.
Dalmanutha, a prepared bucket, of leanes, of a bough
prepared, of numbred. A countrey. Mar. 8. 10.
Dalmacia, a frustratorie lampe, of lightning of vari
ous. A countrey whither Titus traualled to preach the
Gospel. 2. Tim. 4. 10.
Dalphon, the house of cames, of regarding the poore. Delphon
Ester 9. 7.
Damaris, a little wife. A woman who beleeued in
Christ, at the preaching of Paul. Acts 17. 34.
Damaicus, a cup of blood, of blood of a sacke, of the
blood of burning, of of a prison. A famous cite of Iude
nia, sometime the head cite of Syria. Of this cite Dammelech
the whole countrey there about bare the name, and it
lieth betwene the hilles of Libanus & Antilibanus,
North from Iudea. reade Ez. 47. 16, 17. & 41. 8. and
2. Sam. 8. 5. 2. king. 8. 7, 9. & 1. king. 11. 24. & Gen. 15.
2. & 1. Ch. 17. 5. Cant. 7. 4. Ez. 27. 18. It was wonne
by Tiglath Pileser. 2. kin. 16. 9. Against it is prophes
ied. Isa. 7. 8. & 8. 9. & 17. 1. Jer. 49. 23. Amos 1. 3, 4, 5.
Paul preached in it. Acts 9. 19, 20. & escapeth death,
and hol. Act. 9. 25. and 2. Cor. 11. 32, 33.
Dammim, bloodie, of dead men, of in the Syrian Dommim
tongue, of money. 1. Sam. 17. 1.
Dan, iudging, of iudgement. A place. Gene. 14. 14.
Also the sonne of Iaakob by Bilhah. Gen. 30. 6. Also
a citie, wherein a remnant of the tribe of Dan dwel
led, which before was called Laish. Iudg. 18. 28, 29.
Ios. 19. 40. of Leshem. Ios. 19. 47. 48. This citie bound
ed the lande of Iisrahel upon the South. Deut. 34. 1.
and 1. Sam. 3. 20. Ezek. 27. 9. where Ieroboam erect
ted a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.
Dan is blessed of his father. Genes. 49. 16, 17. His
tribe is blessed by Moses. De. 33. 22. Their possession.
Ios. 19. 40, to 49. The Amorites gaue the children of
Dan into the mountaines. Iud. 1. 34. Of his children &
genealogie, looke Ez. 4. 6, 23. Ios. 1. 12 & 1. Ch. 12. 35.
Dannah, idem as Dan. Ios. 15. 49.
Daniel, iudgement of God. The sonne of Dauid by
Abigail. 1. Ch. 3. 1.
Daniel the name of a Prophet. Dan. 1. 6. He would
not defile himselfe with the kings meate. Dan. 2. 8. He
declareth Nebuchadnezzar his dreame. Dan. 2. 1. *
He is aduanced by the king unto great dignitie. Dan.
2. 48. He declareth unto Nebuchadnezzar the dreame
of the tree. Dan. 4. 2. * Hee foretelleth Belshazzar
that hee should be deppriued of his kingdom. Dan. 5.
17. * He was made the third ruler of the realme. Dan.
5. 29. Hee was preferred by Darius about the three
principal rulers, and why. Dan. 6. 3. The gouernours
of Darius accuse him to the King, for infringing the
decree made by his and their consents. Dan. 6. 12, 13.
He is cast into the Lyons den. Dan. 6. 16. & 14. 29,
to 31. His accusers are cast in and deuoured. Dan. 6.
28. & 14. 42. The vision of the foure beasts signifying
the foure Monarchies, is declared unto him. Dan. 7.
1, 17. * The Angell Gabriel giueth him intelligence
of the 70. weekes. Dan. 6. 23, 24. He was fed by a bas
cuc. Dan. 1. 13, to 43. Hee deliuereth Susanna from
the two wicked Iudges. Dan. 13. 45. * He despoyleth
Bel and his temple, and slewe the Dragon. Dan. 13.
1, to 28.
Daphne, a Bay tree. 2. Mac. 4. 33.
Dara, generation, the habitation of a shepheard, of of
fellowship, of of imiquite : of in the Syrian speeche, an
arme. 1. Ch. 2. 6.
Darda, the dwelling place of knowledge, of the gene
ration of knowledge. It seemeth to be the same which
before is called Dara. 1. King. 1. 4, 31.
Darius, Requiring, of inquiring. The King of the
Medes, who with Cyrus his sonne in law, ouercame
Belshazzar. Dan. 5. 31.
Darkon, of generation, of the possession, of buying of a Darcon
dwelling place: of in the Syrian tongue, a dragon. Ez.
ra 2. 56.
Dathan, custome, of lawe. One who with Korah and
Abiram. |
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Abiram, rebelled against Moses and Aaron, and were swallowed up quick of the earth. Num. 16. 1, 3, 31, 32.

David, beloved. The sonne of Iſſai. Ruth 4. 22. and 1. Chro. 3. 12, 15. Matt. 1. 5, 6. Luk. 3. 31, 32. 1. Samu. 17. 18. God conſtitueth him King over Iſrael. 1. Sa. 13. 14. What manner of man he was. 1. Sa. 16. 12. He is anointed king by Samuel. 1. Sam. 16. 13. & yet afterward ſed his fathers ſheepe. 1. Sa. 17. 15. Iſſai ſendeth him to Saul with a preſent. 1. Sa. 16. 19, 20. He was greatly beloved of Saul. 1. Sam. 16. 21. He is ſent by his father with ſheepe into the Iſraelites campe. 1. Sa. 17. 17, 18. Having experience of Gods ayde againſt the Lion & Beare, by ſaith he doubteth not, but he ſhould conquer the great giant Goliath. 1. Sam. 17. 31, to 38. Of his faith, and Sauls want of faith. 1. Sam. 17. 32, 33, 39, 40. His armour, what it was. 1. Sa. 17. 45. He do all things that God ſhould be glorified as well among Heathen, as Iſraelites. 1. Sam. 17. 47. He ſlaeth the Philſtine. 1. Sam. 17. 49, 50. He brought 200. foreskinnes of the Philſtines unto Saul, and married Michal. 1. Samu. 18. 27. God was with David, and therefore Saul feared him. 1. Samu. 18. 28, 29. David and Jonathan make a covenant together. 1. Sam. 18. 3. Saul commanded that David ſhould be ſlaine. 1. Samu. 19. 1. As hee was playing on the harpe before Saul, Saul purpoſed to have killed him. 1. Samu. 19. 9, 10. His name was much ſet by among Sauls ſervants. 1. Samu. 18. 30. Hee ſlew the Philſtines with a great laughter. 1. Sam. 19. 8. Flying from the preſence of Saul, hee went to Samuel. 1. Samu. 19. 18. Hee is purſued by Saul and his meſſengers, who propheſying forgate wherefore they were come, and ſo he eſcaped. 1. Sam. 19. 20. & 20. 1. He deceiveth Saul. 1. Samu. 20. 5, 6. Being troubled in ſpirit, hee made his complaint to Jonathan. 1. Samu. 20. 2. He reneweth his covenant with Jonathan. 1. Samu. 20. 23. Hee hideth himſelfe from Saul. 1. Samu. 20. 24. Flying from Saul, hee came to Achimelech the Prieſt. 1. Sam. 21. 1. Hee eateth of the ſhebread. 1. Sam. 21. 6. By Davids example, who by hunger was conſtrained to eat of the ſhebread, Chriſt crucified his diſciples, who by like neceſſities were ſuſtained to gather eares of corne upon the Sabbath. Mat. 12. 1, 10. Marke 2. 23, to 27. Luke 6. 1, to 6.

David being afraid of Achish counterſaitheth madneſſe. 1. Sam. 21. 12, 13. All that were in debt, & were in miſde came to David, and hee was their captaine. 1. Sam. 22. 2. Doeg reveiled him unto Saul. 1. Sam. 22. 9. David ſaith Keilah by the counſell of the Lord, and afterward departed into the wildernes of Ziph. 1. Sa. 23. 1, to 16. He dwelleth in the holds at Enged, thither Saul purſued him. 1. Samu. 24. 1, 2, 3. He ſpareth Saul, and cut off the lappe of his garment. 1. Sam. 24. 4, to 9. Hee declareth to Saul his innocency. 1. Sam. 24. 12. He ſweareth to Saul, that hee will not deſtroy his ſeed. 1. Sam. 24. 22, 23. He ſendeth to Nabal for ſheepe, which was denied him. 1. Sa. 25. 4, to 12. David mindeth to bee revenged of Nabal, is pacified by the wiſedome of Nabals wife. 1. Sa. 25. 23, to 36. Hee giueth God thanks for Nabals death, & marrieth his wife. 1. Samu. 25. 39, to 43. He ſpareth Saul againe, and takerh away his ſpeare and a pot of water ſtanding at his head. 1. Sa. 26. 7. Fearing to periſh, hee fleeth to Achish king of Gath. 1. Sa. 27. 1, to 5. Of how hee obtaineth the citie Iſlag to dwell in. 1. Sa. 27. 5, 6. Hee is made the keeper of Achishs perſon. 1. Samu. 28. 1, 2. Dwelling among the Philſtines, hee ſlew many of them, and perſwaded Achish they were Iewes which hee deſtroyed. 1. Samu. 28. 8. Going with Achish to fight againſt Saul, hee is ſent backe a-

gain, and toby. 1. Sam. 29. 2. * His two wines taken priſoners. 1. Sam. 30. 5. He comforteth himſelfe, aſkerh counſell of the Lord, overtakerh the Amalekites, and recovereth his two wines. 1. Samu. 30. 6, to 10. Hee mourneth for Saul and Jonathans death. 2. Samu. 1. 12. He cauſeth the meſſenger to be ſlaine, who daunted to haue ſlaine Saul. 2. Sam. 1. 15.

David by the counſell of the Lord, returned to his countrey after Sauls death. 2. Samu. 2. 1, 2, 3. He is anointed king over Iudah. 2. Sam. 1. 4. The children borne to him in Hebron. 2. Sam. 3. 3, to 6. and 1. Chro. 3. 1, to 5. Hee recovered his wife Michal by Abners meanes. 2. Samu. 3. 12, to 17. Hee lamenteth Abners death. 2. Samu. 3. 33. * Hee curſeth Iſhab for ſlaping Abner. 2. Sam. 3. 28, 29. Hee is anointed king over Iſrael. 2. Sam. 5. 3. Hee taketh the fort of Zion, which is called the citie of David. 2. Sam. 5. 7. His children borne in Jeruſalem. 2. Sam. 5. 14, to 17. and 1. Chro. 3. 5, to 10. Hee diſcomfeth the Philſtines. 2. Sam. 5. 17. * Hee playeth before the Arke of the Lord upon inſtruments. 2. Samu. 6. 5, and for dauncing there, Michal deſpiſeth him. 2. Sam. 6. 16, 21. * Hee bleſſeth his familie. 2. Sam. 6. 20. Hee reſteth the people after the Arke was placed. 2. Samu. 6. 17, 18, 19. Hee propheſyeth God for his promiſe, touching his poſteritie. 2. Sam. 7. 18. * & 1. Chro. 17. 16. * Hee vanquiſheth the Philſtines. 2. Sam. 8. 1, 2, & 1. Chro. 11. 1, 2. He maketh Syria tributarie. 2. Sam. 8. 6. Hee dedicateth the veſſels gotten of the Gentiſes. 2. Sam. 8. 10, 11. Hee reſtoreth Sauls poſſeſſions unto Hephibosheth. 2. Sam. 9. 7. * Hee ſendeth his ſervants unto Hanun to comfort him. 2. Samu. 10. 2. & 1. Chro. 19. 2. who evil entreareth them. 2. Sam. 10. 3, 4. and 1. Chro. 19. 3, 4.

David committed adulterie with Bathſheba Arians wife, & cauſeth him to be murdered. 2. Sam. 11. 2, to 26. Hee marrieth Bathſheba. 2. Samu. 11. 27. Nathan by a parable reveieth the fact. 2. Sa. 12. 1, to 13. Hee acknowledgeth his ſinne, & is forgiven, and ſuffered patiently Gods correction. 2. Sam. 12. 13, to 24. Hearing of Ammons death, hee tare his garments, and lay on the ground. 2. Sa. 13. 30, 31. Hee mortifieth himſelfe by ſleeing barefooted from Abſalom. 2. Sam. 15. 30. Hee giueth Hephibosheths goods to Ziba his ſervant. 2. Sam. 16. 4. Hee revengeth not the outrage done to him by Shimei. 2. Sam. 16. 10, 11, 12. Underſtanding of Achitophels counſell to Abſalom, hee fleeth. 2. Sa. 17. 21, 22. He & his people almoſt famiſhed, are by Gods providence relieved. 2. Sam. 17. 27, 28, 29. Hee commandeth not to ſlay Abſalom, but kindly to entreate him. 2. Sam. 18. 5. But hearing of his death, hee lamenteth. 2. Sa. 18. 33. At Iſhabs perſuaſion, hee diſembleth his ſorrow, & joyfully receiveth his armie. 2. Sa. 19. 8. His concubines, which Abſalom had deſlowered, hee put in ward, but lay not with them. 2. Sa. 20. 3.

Dauids four battailes againſt the Philſtines. 2. Sam. 21. 15. * & 1. Chro. 30. 4. * Hee cauſeth the bones of Saul and Jonathan to be buried. 2. Sa. 21. 12, to 15. His ſong for his deliverance from his enemies. 2. Sam. 2. 2. * His trophies. 2. Sam. 23. 8. * 1. Chro. 11. 10. * His ſaſt words. 2. Sam. 23. 1, to 8. The ſpirit of the Lord ſpake by him. 2. Sam. 23. 2. He is moved by God to number his people, that he might puniſh them for their finnes. 2. Samu. 24. 1. and 1. Chro. 21. 1, 2. Three puniſhments are offered to him for this offence. 2. Sam. 24. 13. and 1. Chro. 21. 12. Seeing his people deſtroyed for his ſinne, hee prayeth the Lord to ſpare them and puniſh him and his fathers houſe. 2. Sam. 14. 17. and 1. Chro. 21. 17.

Who went with David when he fled from Saul. 1. Chro. 12. 1, to 14. Hee appointeth miniſters to ſerve before the Lord. 1. Ch. 16. 4. Hee prepareth for the building of

of the temple, and appoynteth Salomon to builde the same. 1. Ch. 22. 3. to 37. He ordaineth Salomon king. 1. Ch. 23. 1. He numbeth the Levites, and assigneth their offices. 1. Ch. 23. 3. * To the sonnes of Aaron theirs. 1. Ch. 24. 3. * He ordaineth fingers with their places, and porters with their courses. 1. Ch. 25. 1. * and 26. 1. * And princes to serve the king. 1. Ch. 27. 1. * Because he was forbidden to builde the Temple, hee exhorteth Salomon to persfuitue it. 1. Ch. 28. 2. to 11. He giueth Salomon the pattern how the temple and appertinances should be made. 1. Ch. 28. 11. * What David and his princes offered toward the building. 1. Ch. 29. 1. to 9. Abihag, a faire pong maide, cherished David in old age. 1. king. 1. 1. to 5. Drawing neere unto death, hee giueth Salomon his charge. 1. king. 2. 1. to 10. Davids death, and time of his reigne. 2. kin. 2. 10. 11. and 1. Ch. 29. 26. *

The praise of David. Ecc. 4. 7. 2. to 12. His kings dome abideth for ever. 1. king. 8. 13. Hee followed the Lord with all his heart. 1. king. 1. 4. 8. saue onely in the matter of Uriah. 1. king. 1. 5. 5. God would not take at the kingdom from Salomon nor his sonne for Davids sake. 1. king. 11. 34. 35. David refused the resurrection of Christ. Act. 2. 25. to 32. Christ greater then David. Mat. 22. 43. to 46. Mat. 22. 35. 36. 37. Luke 20. 41. to 45. David is called a Prophet. Mat. 27. 35. and Gods servant. Luk. 1. 69. Act. 4. 25. Hee bare the figure of Christ. Mat. 27. 35. 36. Marke 12. 36. John 2. 17. and 15. 25. Heb. 2. 12.

Dabir

¶ Dabir an orator, or word. A citie called Kiriat-lannah. Josh. 15. 45. and Kiriat-sepher. Josh. 15. 15. taken by Joshua. Josh. 10. 38. to 40. Also the king of Egion. Josh. 10. 3.

Deborah

Deborah, a word, or a bee. The name of Rebekahs nurse. Gene. 24. 59. her death. Gene. 35. 8. Also a prophetesse, who iudged Israel. Iudg. 4. 4. and sent Barak against Sisera. Iudg. 4. 6. * Her song. Iudg. 5. 1. * Decapolis. of tenne cities. A countrey. Mat. 5. 25. and Marke 5. 20. and 7. 31.

Decan. the belued of sheeps. The sonne of Raamah. Gen. 10. 7.

Decanim. idem. Isa. 21. 13.

Dehaue. of generation. Ezra 4. 9.

Dekar. force. 1. king. 1. 4. 9.

Delaiah. the poore of the Lord. 1. Ch. 3. 24.

Deliah. idem. 1. Ch. 24. 18.

Delilah. looke Dalilah.

Delphon. regarding poweritie. Ester. 9. 7.

Delus. declaring. A countrey. 1. Mac. 15. 23.

Demas. the common sort, or sinning the people. Col. 4. 14. and 2. Tim. 4. 10. Phil. 2. 4.

Demetrius. belonging to Ceres. Sonne of Seleucus. 1. Mac. 7. 1. Hee slayeth Antiochus, and enioyeth his kingdom. 1. Mac. 7. 4. Hee sendeth Bacchides and Alcimus to afflict the Jewes. 2. Mac. 7. 8. 9. Hee sendeth Nicanor to destroy the Jewes. 2. Mac. 14. 12. 13. He would make league with Jonathan: but he refused, and Iohneth with Alexander, who slayeth Demetrius. 1. Mac. 10. 3. to 57.

Demetrius. sonne of the said Demetrius, succeedeth Seleucus. 1. Mac. 10. 67. and covenanteth with Jonathan to set Iudea free. 1. Mac. 11. 19. to 38. but being besieged by Jonathan, hee brake covenant. 1. Mac. 11. 53. and was overcome by Antiochus. 1. Mac. 14. 3. Also Demetrius a fluer smith, a wicked man. Act. 19. 24. *

Demetrius. A man of good report. 3. John 12.

Demogaphen. slaying the people. 2. Mac. 12. 2.

Denis. from heaven, or by divine inspiration, or priested, or moved forward. A man furnished Arespaita, who beleueed in Christ at the preaching of Paul.

Dionysius

Actes 17. 34.

Derbe. enclosed in a citie. Act. 14. 6.

Deu. cl. know God. Num. 1. 14.

Deuteronomie, a second law. The first booke of Moses, which the king is commanded to read, and why. Deut. 17. 18. * It is declared unto the people. Deut. 1. 5. Moses wrote it & deliuered it unto the Priests and Elders, and why. Deut. 31. 9. to 14. He caused it to be laide in the side of the Arke, and why. Deut. 31. 26. 27. God commaundeth Joshua to reade and meditate in Deuteronomie, day and night, and why. Josh. 1. 8. Joshua causeth it to be both written upon stones, and to be read unto the people. Josh. 8. 30. 31. 32. 33. 34. 35. The booke of Deuteronomie, is found in the Temple. 2. king. 22. 8. 2. Ch. 34. 14. 15. Josiah causeth it to be read unto all the people. 2. kin. 23. 2. and 2. Ch. 34. 30.

Diana, a latine word of Dies, the day, for that it giueth light like the day, and therefore the Moone is so called. An idole: the goddesse whome the Ephellians extolled with this commendation, great is Diane of the Ephellians. Act. 19. 28.

Diklah. his diminishing. Gene. 10. 27.

Dibon. abundance of knowledge, or an abounding sonne. Num. 21. 30. and Isa. 15. 2.

Dibon-gad. the abundance of a happie sonne, or the abundance of understanding, or of the building of happiness. Num. 33. 45.

Diblain, a cluster of figs, or paste of drie figs, the feast of Somer. Hos. 1. 3.

Diblah. idem. Ezek. 6. 14.

Diblah-haim, idem. A citie. Jer. 48. 12.

Dibri. an Orator, or my word. Levit. 24. 12.

Didymus, a twaine. John 11. 16.

Dileam. poore, or a squire of the poore. Josh. 15. 38.

Dimon. where it is ued. Isa. 15. 9.

Dimonah, a dung-hill. A citie. Josh. 15. 22.

Dinah. iudgement. The daughter of Iacob by Leu. 24. 16.

Dish. Gen. 30. 21. He is sanctified. Gen. 34. 1. 2.

Dinaic. iudges. 1. Ch. 4. 9.

Dinhabah. his iudgement in these things. A citie in Denaba

Edom. Gen. 36. 32.

Dionysius, looke Denis.

Dioecorinchus. a heavenly ornament. The name of a moueth. 2. Mac. 11. 21.

Diotrephes. nourished of Iupiter. 3. John 9.

Dishan. a threshing one of the children of Seir, and

Dishon saines, or ashes, another of his children. Gene. 36. 21.

Di-zahab. where much gold is. Deut. 1. 1.

¶ Doda. beloued. 1. Ch. 20. 27. 4.

Dodanah. lue. 2. Ch. 20. 37.

Dodanim. beloued. Gen. 10. 4.

Dodo. his wife. 1. Ch. 11. 12.

Doeg. carefull. Sauls chiefe hearthman. 1. Sam. 21. 7. who to rutter fauour with his master, receiueeth where hee hath seene David. 1. Sam. 22. 9. and afterwards slew the Priests of the Lord at the commaundement of Saul, when note of his other seruants would. 1. Sam. 22. 17. 18. 19.

Dophkah. a knocking. Num. 33. 12.

Dor. generation. Josh. 11. 2. Iudg. 1. 27. looke Capadocia.

Dorcas. a Doe, or Roebucke, &c. A woman. Act. 9. 36.

Dorda. generation of kyn ledge. 1. king. 4. 31.

Dosicheus. gining to God. 2. Mac. 12. 19.

Dothan. the law, or custome. Gen. 37. 17.

¶ Drachma. and Drachmes, a certaine coine. 2. Mac. 10. 10. and Luke 15. 8.

Drusilla sprinkled over with dew. Act. 24. 25.

¶ Dumah. shales, or likeness. Gen. 25. 14.

Dura. generation, or habitation. Dan. 3. 1.

sent to the Lord. 1. Samuel 1. 23. * The sinne of Elis sonnes caused the people to abhorre the Lordes offering. Sam. 2. 17. He is theateard, because he beareth with their wickednesse. 1. Sam. 2. 27. * He reprooeth their wickednesse, but punisheth them not. 1. Sa. 2. 23, 24, 25. Hearing of the punishment ordained for him, he humblyeth himselfe to Gods good pleasure. 1. Sam. 3. 18. His children are staine. 1. Sam. 4. 11. and he being 98. yeeres olde, hearing they were dead, and the arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1. Sam. 4. 13, to 20.

Also the name of Iosephs father in lawe: for Eli, otherwise called Joachim, was father to y^e virgine Marie, whome Ioseph married. Luke 3. 23. Matt. 1. 16. Eliab. God my father, or my God the father. Sonne of Dabul, the sonne of Reuben. Num. 26. 8. also y^e sonne of Delon. Num. 1. 9. also Davids eldest brother. 1. Sam. 16. 6. and 17. 28.

Eliacim. God ariseth, or the resurrection of God. Certaine mens names. Matt. 1. 13. Luke 3. 30.

Eliada. the knowledge of God. 1. Chro. 3. 8.

Eliadah. idem. Father of Rezon. 1. kings 11. 23.

Elijah. God the Lord. 1. Chro. 8. 27.

Eliakim. the resurrection of God, or God ariseth. Whistahs sonne. 2. king. 18. 18. Isa. 22. 20. also Eliashs sonne whome Pharaoh Nechoh made king in his fathers steade. 2. kings 23. 34. and called him Jehoiakim. 2. Chro. 36. 4.

Eliam. the people of God. The sonne of Abithophel. 2. Sam. 23. 34.

Elias. looke Eliab.

Eliasaph. the Lord increaseth. A captaine of the Gassites. Num. 1. 14.

Eliashib. the Lord returneth. 1. Chro. 3. 24. and 24. 12.

Eliatha. my God cometh, or thou art my God. 1. Chro. 25. 4.

Elidad. the beloved of God. Num. 34. 21.

Eli Eli lama sabachthani. Matt. 27. 46.

Elihoenai. to the Lord mine eyes. 1. Chro. 26. 3.

Eliel. God my God. 1. Chro. 5. 24. and 11. 46.

Elienai. unto him mine eyes. 1. Chro. 8. 20.

Elihaba. my God the father. 2. Sam. 23. 33.

Elezer. the helpe of God. Gen. 15. 2. also the sonne of Hales. Exo. 18. 4. also the sonne of Jozim. Luk. 3. 39.

Elihoenai. the God of mine eyes. Ezra 8. 4.

Elihoresh. the God of youth. 1. kings 4. 3.

Eliu. my God himselfe, or he is my God. One of Jobs friends the sonne of Barachel. Job 32. 2. Who proo- ueth that age maketh not a man wise, but the spirit of God. Job 32. 7. See commendeth the iustice of God. Job 34. 10. and 36. 6. also the names of certaine men. 1. Sam. 1. 1. and 1. Chro. 12. 20.

Eliab. God the Lord, or a strong Lord. A Prophet, who foretolde the famine to come among the Israe- lites. 1. kings 17. 1. and 1. Sam. 5. 17. He is fed by the rauen. 1. kin. 17. 6. sent unto the widowe of Zarepath, where he raised her sonne to life. 1. king. 17. 9. * Luke 4. 26. Sent by God unto Abab, whome he hololy re- prooeth, and after both mocketh Baals priestes, and flapereth them. 1. king. 18. 1. to 41. Of his zeale for the Lord. 1. king. 19. 10. By prayer he obtained raine. 1. kin. 18. 42. * 1. Sam. 5. 18. He is persecuted by Jezebel. 1. kin. 19. 2. Fleeing from her, being almost famished, he desireth to die, but is nourished by an Angel. 1. kin. 19. 4. 5. In the strength of which meate, he traualleth 40. dayes and 40. nightes. 1. kings 19. 8. Having scene the horrible tempest, and spoken with God, hee tooke such courage, that he was no more afraid of Jeze- bel. 1. king. 19. 11. to 15. He is commaunded to anoint Hazael, Jehu, and Elisha. 1. kings 19. 5. * Hee re- prooeth Abab and foretellet his and Jezebels death. 1. kings 21. 19, to 25. Hee reprooeth Ahabiah,

and whp. 1. kings 1. 16. At his prayer fire come from heauen, and destroyed two captaines with their men. 2. king. 1. 10, 11, 12. He was an haire man, and girded with a girdle of leafer. 1. king. 2. 8. He divideth the water of Jordan. 2. kings 2. 8. He is taken up in- to heauen by a whirlewinde. 2. kin. 2. 11. * Christ inter- ptereth that Eliab, promised in Malachie, was John Baptist. Matt. 11. 10, 14, and 17. 12. Mahe 9. 13. Luk. 1. 17. He was seene at the transfiguration of Christ. Matt. 17. 3. Marke 9. 4. Luke 9. 28. Hee is prapled. Eccles. 48. 1, to 13.

Elika. the Pelicane of God. 2. Sam. 23. 25.

Elini. Rammes. Exod. 15. 27. Num. 33. 9.

Elimais. sudden fraye. A elie. 1. Mac. 6. 1. Tob. 2. 10.

Elimelech. my God the king, or the counsell of God.

The husb and of Naomi. Ruth 1. 2.

Elioenai. to him mine eyes. 1. Chro. 3. 23.

Elioiuai. unto the Lord mine eyes. 1. Chro. 4. 36.

Eliphal. a miracle of God. 1. Chro. 11. 35.

Eliphalet. the God of deliurance. One of Davids

sonnes. 1. Chro. 3. 8. and 14. 5. and 2. Sam. 5. 16. Also

the sonne of Ahabai. 2. Sam. 23. 34.

Eliphaz. the endeuour of God. One of Jobs friends.

Job 2. 11. * Who reprooeth him of impatience.

4. 5. by reason of Jobs afflictions hee would proue

him to be faithlesse. Job 4. 7. Another argument of E-

liphaz taken of the righteousness of God. Job 4. 17.

He persister to proue Job wicked, in that the godly

are spared, and the wicked punished. Job 5. 1, 2. * and

to reprooeth him of arrogancie. Job 15. 2. *

Also Eliaus sonne by Adab. Gen. 36. 4.

Eliphelech. the God of iudgement. 1. Chro. 15. 18, 21. Eliphale

Eliabier. looke Eliheba.

Eliha. my God sauerh, or the healeth of God. The sonne

of Shaphat, whome Eliab anointed Prophet in his

roome. 1. kin. 19. 16. Eliha sacrificeth a couple of or-

en, giuerh thanks to God, and immediately followeth

his vocation. 1. kin. 19. 21. He was called to be a pro-

phet from y^e plough taile. 1. kin. 19. 19, 20. He craueth

of Eliha to haue his spirit double vpon him. 2. king.

2. 9. The children of the Prophets, seeing him reple-

nished with Gods spirit, fell to the ground before him.

2. kin. 2. 15. He divideth the water of Jordane by his

sloke. 2. king. 2. 14. The children that morke him, are

denoured of two beastes. 2. kin. 2. 23, 24. Hee casteth

salt into the poisoned waters and healeth them. 2.

kin. 2. 21. Hee propheseth whilest the minstrel plays

ed. 2. kin. 3. 15. He obtaineth waters at Gods handes

for the armie of Israel. 2. kin. 3. 17. Being relieved

by a rich woman, hee obtaineth a child for her in com-

pense thereof. 2. king. 4. 8, to 18. And by his prayer

raiseth him againe from death. 2. kings 4. 11, to 38.

Castiug meale into a pot of portage, he made the same

fit nourishment for the children of the prophets, which

before they thought had bin poisoned. 2. kin. 4. 38, to 42.

God by Eliha healeth Naaman of leprosie. 2. king.

5. 1, to 15. Luke 4. 27. Of whom he would take no re-

wards, because hee would not sell the gift of God. 2.

kin. 5. 15, to 20. In the time of death with 20. loanes

he fed an hunored men. 2. king. 4. 42, 43, 44. He caus-

eth y^e son to swimme. 2. king. 6. 6. Hee foretellet the

king of Israel, of the coming and intent of the Ara-

mites. 2. kings 6. 8. 9. The King of Aram, offended

with his being persecuted by Eliha, sent an armie to

take him, which armie by the prayer of Eliha, were so

blinded, that they were led into Samaria. 2. king. 6.

10, to 21. Eliha sitting in his house, he weeth what E-

hozam purposed against him. 2. king. 6. 32.

For the loue of Eliha, the King causeth to be resto-

red vnto the Shunamite all her goods. 2. kin. 8. 6. Ee-

hazie rearseth to the king the miracles which Eliha

Elica

Elimas

Elimode

Eli-melech

Elimelech

Elihoenai

Eliphelet

Eliphelet

Eliphae

Eliphaz

Elizeus

Elisua

Elieua

Elieua

Elizius

Elizius

Elizius

Elizius

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- had brought. 2. kin. 8. 4. 5. He foretelleth plentie of vi-
cilities unto þ Samaritanes. 2. kin. 7. 1. He foretelleth
the Shunammite of 7. yeres famine to come. 2. kin. 8: 1
Ben-hadad sendeth vnto Elisha for the recovering
of his health. 2. king. 8. 7. 8. Elisha weeping foretelteth
Hazeal the euill that hee should doe to Israel. 2.
king. 8. 10. 11. 12. 13. Being sicke, he foretelleth king
Joash, how many victories he should haue against the
Amritites. 2. kin. 13. 14. to 20. He diech. 2. kin. 13. 22. A
dead boy being call into his sepulchre, and touching
his bones, riseth to life. 2. Kings 13. 21. He is prapled.
Ecclus. 48. 12.
- Eliah**
Eliaha. *the God, or the Lawe of God. Sonne of Jas-
nar. Gene. 10. 4. Also certaine Iſſes, called by that
name. Ezek. 27. 7.*
- Elifama**
Elifaphat. *the God of bearing. Num. 1. 10. 2. Sa. 5. 16.
Elifaphat. my God iudgeth. 2. Chro. 23. 1.*
- Elisabeth**
Elisba. *the orne of God, or the saines of God. Ammis-
nadabs daughter, and Aarons wife. Exod. 6. 23. Also
Sacharias wife, who being long barren, at length
bare John Baptist. Luke 1. 5. 7. 3. **
- Elisba**
Elisba. *God keeping safe. Dauides sonne. 2. Sa. 5. 15.
Elud. God of praye. Eleazarus father. 1. Par. 1. 14.
Elizur. the strength of God. Num. 1. 5.
Elkanah. the zeale of God. The ſone of Toſaph. Exo. 6.
24. Also the name of Samuels father. 1. Sam. 1. 1. 19
Elkechite. late, or in the evening, or the hardines, or ri-
gor of God. an inhabitant of Elkosh, a village of Gal-
ilee in þ tribe of Simoon. Because Iſrahim þ Prophet
was borne there, he is called an Elkechite. Iſa. 1. 1.
Elkazar. departing, or resulting from God, or rebellious
to God. A countrey in Asia called Pontus. Gen. 14. 1.
Actes 2. 9.*
- Almodad**
Elmodad. *the measure of God, or God meashureth. The
ſonne of Joktan. Gen. 10. 6. and 1. Chro. 1. 20.*
- Elnaem**
Elnaam. *Gods ſaireneſſe. 1. Chro. 1. 46.
Elathan. God hath giuen, or Gods gift. 2. Kin. 24. 8.
Iete. 26. 23.*
- Eloi**
Eloi lama Sabachthani. Marke 15. 34.
- Elon**
Elon. *strong. Gen. 26. 34. Of him came the Elonites.
Num. 26. 29. Also a iudge. Iudg. 12. 11. 12. Also one
of Salomons twelue officers. 1. Kings 4. 9.*
- Ailath**
Elath. *olmes. A citie. 2. Chro. 8. 17. and 26. 1.
Elpalat. looke Elphaleth.*
- Elpaal**
Elphaal. *Gods worke. 1. Chro. 8. 17. 12.*
- Eltekeh**
Eltekeh. *the caſt of God. A citie in the tribe of Dan.
Joſh. 19. 14. and 21. 23.*
- Eltecon**
Eltekon. *Gods correction. A citie. Joſh. 15. 59.*
- Eltholad**
Eltholad. *the generation of God. A citie pertaining to
the tribe of Iuda. Joſh. 15. 30. and 19. 4.*
- Eluzai**
Eluzai. *Gods my ſtrength, or the ſtrength of Gods. One
of Dauides worthies. 1. Chro. 12. 5.
Elymas. a corrupter, or forcerer. A Magician, who re-
ſiſted Pauls preaching, and therefore became blinde.
Actes 13. 8. to 12.*
- Elzabad**
Elzabad. *Gods dowrie. 1. Chro. 12. 12. and 26. 7.*
- Elizaphan**
Elzaphan. *God of the Northeſt winde. Exod. 6. 12.
Leuit. 10. 24.*
- Emalcue**
Emalcue. *God the king, or the kingdome of God, or
meſſenger of God. He brought vp Antiochus the ſonne
of Alexander. 1. Mac. 11. 39.*
- Emek**
Emek. *the valley. Joſh. 13. 19.*
- Emims**
Emims. *feares, or fearefull, or the Ile of waters. The
name of a people. Gen. 14. 5.*
- Emmanuel**
Emmanuel. *looke Immanuel.*
- Emmanus**
Emmanus. *feares, ſalucioſel, or abſect people. A village.
1. Mac. 3. 40. 37. Luke 24. 13.*
- Emoi**
Emoi. *an aſſe. Actes 7. 16. looke Hamor.*
- Emori**
Emori. *arabell. Sonne of Canaan. Gen. 10. 16.*
- Enaim**
Enaim. *a ſountaine, or place where were two wayes,
or an open place. In this place late Camar whom Iu-
dah ſap wiſhaſ. Gen. 38. 21.
Enam. a ſountaine, or well, or the eyes of them. A citie. Enaim
tie. Joſh. 15. 34.
Enan. a cloude. A citie. Ezek. 47. 17.
Endor. a wel, or the eye of a generation, or habitation. En-dor
A citie. Joſh. 17. 11. 1. Iſa. 83. 10. 1. Kings 28. 7.
Encas. looke Aneas.
En-eſſaim. a well, or the eye of calues. Ezek. 47. 10. En-agallim
En-gannim. the wel of gardens, or the eye of proſpect. Enganim
on. Joſh. 15. 34. and 19. 21.
En-gedi. the wel or cie of a hidde, or of ſelicitie. A ci- En-gaddi
tie nere to the red ſea toward the Weſt. 1. Sam. 24. 2. En-gadi
Ezek. 47. 10. Cant. 1. 13. Iohn 15. 62. called alſo Pa-
zeon-tamar. Gen. 14. 7. or Hazon Camar. 2. Chron.
20. 2.
En-haddah. a merry or quicke ſight, or the wel of glad- Anhadok
nes, or after the Syrian, or Hebrew, the one wel or eye,
or the newe wel or eye. A citie. Joſh. 19. 21.
En-hakkore. the ſountaine of him that prayed, or the
well of the caller on. Iudges 15. 19.
Enhared. the well of great feare. Iudg. 7. 1. A place, En-harad
called alſo Haradab. Num. 33. 24. 25.
En-hazor. a wel, or eye of an entrie, or the hay or graſſe
of the well. A citie in the tribe of Naphtali. Joſh. 19. 37.
En-miſpat. the well of iudgement. Gen. 14. 7. En-miſpat
Enoch. looke Henoch.
Enon. a cloude, or his wel, or eye. A village. Joſh. 3. 23. Enon
Enoch, man, or deſperation. The ſonne of Sbeith.
Gen. 2. 46. and Luke 3. 38.
Enoth. liued 905. yerres. Gen. 5. 11. Enos
En-rimmon. the wel of height, or the wel like a pome- Henos
granate. A citie. Deſe. 11. 29.
En-rogel. the wel or ſountaine of ſearching out. Joſh.
15. 7. and 18. 16. and 1. Kings 1. 9.
En-themeth. the wel or ſountaine of the ſun. Joſh. 15. 7
En-tappuah. the well or ſountains of an apple or in- Entaphual
ſtation. A citie. Joſh. 17. 7.*
- Epaphraſ**
Epaphraſ. *ſomine. A man by whom the Coloſſians
receiued the Goſpel. Col. 1. 7. His care & zeale for the
Coloſſians and others commended. Col. 4. 12. 13.
Epaphroditus ſiue, or pleaſant. Of him and his com-
mendation, Philip. 2. 35. **
- Epaphroditus**
Epaphroditus. *laudable, or worthy praiſe. One that firſt
embraced the Goſpel in Aſia. Rom. 16. 5.*
- Epaph**
Epaph. *wearie, a meaſure. Exo. 16. 36. Ezek 45. 10. Epah
11. alſo certaine mens names. Ge. 25. 4. and 1. Chro. Ephi
2. 46. 47. alſo a countrey. Iſa. 60. 6.*
- Epher**
Epher. *dust, or leade. 1. Chro. 5. 24.*
- Ephesus**
Ephesus. *deſireable. a chiefe citie of Aſia the leſſer. The
citizens called Ephesiaſ. Here Paul planted the
Goſpel. Actes 18. 19. 20. 21. and 19. 26. and 1. Cor. 16.
8. 9. Reuel. 1. 11. and 2. 1. Their great goddeſſe was
Diua. Actes 19. 35.*
- Ephal**
Ephal. *adging, or praying. 1. Chro. 2. 37. Aphal
Ophal.*
- Ephphatha**
Ephphatha. *be opened. Mat. 7. 34.*
- Ephod**
Ephod. *an ornament. A garment of linen. looke Exo.
25. 7. Iudg. 8. 27. and 17. 5. 1. Sam. 2. 18. and 21. 9. &
22. 18. 2. Sam. 6. 14. Vol. 3. 4. 1. Chro. 15. 27. alſo a
mans name. Num. 34. 23.*
- Ephraim**
Ephraim. *fruitful, or increaſing. The ſecond ſonne of
Ioseph. Gen. 41. 52. of him came the Ephraimites.
Num. 26. 28. Their lot of inheritance. Joſh. 16. 1. to 5.
Iacob appointeth Ephraim & Manasseh to be colu-
ned for his childre. Gen. 48. 5. & wher. 1. Chro. 5. 1. Ephraim
þ younger preferred before Manasseh the elder. Ge. 48.
14. Iacob propheth of þ kingdome of Ephraim. Ge.
49. 22. to 27. & looeth Ioseph. Deut. 33. 13. to 18. Ep-
hraims genealogie. 1. Chro. 7. 20. to 30. Ephraim & Ma-
naſſeh craue greater inheritance of Ioseph, and wher.
Joſh. 17. 14. Ephraim riſeth vp againſt Ephad, & are
diſcomfited.*

discomfited. *Judg. 12. 1. to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Judg. 1. 29. Ephraim riseth up against Gideon, because hee called them not with him, when he went against the Midianites: who he appealeth, affirming that they had done more then he in slaying Dreb and Zeeb. Jud. 8. 1, 2, 3. By Ephraim is understood the tenne tribes. *Isai 7. 2. to 10. and 9. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Ephrath
Ephrathah
Ephrata
Ephrata
Ephrata

Ephrath. *abundance, of fertility. The wife of Caleb. 1. Chro. 2. 19. 50. Also the father of Hur. 1. Chro. 4. 4. Of him the cite of Beth-lehem was so called. Gen. 35. 19. *Pica. 5. 2. 1. Chp. 2. 24. Pl. 13. 2. 6. Where Elkanah dwelt. 1. Sa. 1. 1. & Dauid's father. 1. Sam. 17. 12. Ephron. dust. A cite destroyed by Judas. 1. Mac. 5. 46. to 52. looke *Josh. 15. 9. 2. Chro. 13. 19. 2. Mac. 12. 27. Also the sonne of Zear, who sold Abiram the seldie and cause of Machpelah. Gen. 23. 6. to 19.***

Nephthar
Nephi

Ephthar. *shining, but Nephe, of Nephthier, is purification, or cleansing. A place. 2. Mac. 1. 36. Epicures. *ayders, or helpers. A sect. Acts 17. 18. looke more in the second Table.**

Her

Her. *a watchman. The first home some of Judah. Gen. 38. 3. He married Tamar. Gen. 38. 6. For his wickednesse the Lord slew him. Gen. 38. 7.*

Herau

Herau. *a follower. Of him came the Hermites. *Rumb. 26. 36.**

Arach

Heri

Herites

Aharbaddon

Arach. *length, or health. A cite. Gen. 10. 10. Eri. my cite. The sonne of Gad. Gene. 46. 16. of him came the Brices. *Rumb. 26. 16.**

Elaias. looke Elaiah.
Aharbaddon. *binding cheerefulness. Some of Samerit. *Isa. 37. 37. 38. 2. king. 19. 36. 37.**

Elau. *doing, or working. The sonne of Izhak. Gen. 25. 25. Izhak loveth him. & why. Gen. 25. 28. The answer which God made unto Rebekah, touching Elau & Izhak. Gen. 25. 22, 23. Elau is a cunning hunter. Gen. 25. 27. He sellth his birthright for a messe of pottage. Gen. 25. 29. He married two wives, which were a griefe of mind to Izhak & Rebekah. Gen. 26. 34, 35. He is sent for venison. Gen. 27. 3, 4, 5. Izhak getteth Elau blessing. Gen. 27. 6, 10. Elau made servant to Izhak. Gen. 27. 37. Izhak blesteth Elau. Gen. 27. 39, 40. Elau threatneth Izhak. Gen. 27. 41. Elau against his fathers will taketh him wines of the posteritie of Izhak. Gen. 28. 8, 9. He meeteth Izhak with four hundred men. Gen. 33. 1. His anger towards him is appeased. Gen. 33. 4. He receiveth his presents. Gen. 33. 11. & offereth to keepe him company. Gen. 33. 12. Elau returneth to mount Seir. Gen. 33. 16. His wives, riches & genealogie. Gen. 36. 1. and 1. Chp. 1. 35, to 43. Moses forbade the Israelites to warre with the children of Elau, and why. Deut. 2. 4, to 8.*

None of vs ought to be a fornicator, or a prophane person as Elau. Heb. 12. 16.

I have loved Izhak, and have hated Elau. Rom. 9. 13. *Mal. 1. 2, 3.*

Esdraelon

Eirah

Elbaal

Esban

Elchol

Elchol

Elcan

Elek

Ascalon

Askelon

Esdraelon. *the helper of strength. *Juzeth 7. 3. Eirah. looke Ezra. Elbaal. the fire of the ruler. 1. Chro. 8. 33. Esban. fire of the sunne. Gen. 36. 26. Elchol. grapes, or a cluster. The name of a river, or halley in land of Canaan, from whence the branch to one cluster of grapes was brought unto Rebekah. *Isa. 13. 24, to 28. Deut. 1. 24. Also a mans name. Gen. 14. 13. Eschem. held up. A cite. *Josh. 15. 52. Elck. violence, or force. 1. Chp. 8. 39. Askelon. the fire of slander. A cite, looke Askelon.****

the inhabitants called Askelonites. *Josh. 13. 3. Askol. a strong woman. A cite. *Josh. 15. 33. Askulites. strong woman. A people. 1. Chro. 3. 53. Askemoa. a womans name. A cite. *Josh. 21. 14. Elli. hard by me. The father of Idam. *Luke. 3. 25. Ester. secret, or hidden. Mordecais daughters daughter. Ester. 2. 7. She is brought to king Ahasuerus, & is made Queene in stead of Casti. *Est. 2. 17. She leudeth to Mordecai to understand why he mourned. *Est. 4. 5, to 9. Ester intending to speake to the king for her people, praierh & fasteth, and cauleth others to do likewise. *Est. 4. 16. She desireth that the king & Haman would come to the banquet hee had prepared. *Est. 5. 4, to 9. In the midst of the banquet hee intreateth the king for her selfe & her people. *Est. 7. 3. Her prayer for the deliverance of her selfe and her people. *Ester 14. 3. Exam. their b. r. d. A cite. 1. Chro. 4. 32. Echan. strength. A wise man. 1. king. 4. 31. Also the name of other. 1. Chro. 6. 42, 44.**********

Echan. *strong, or valiant. The name of the seventh moneth after the Hebrewes. 1. king. 8. 2.*

Ech-baal. *into an image. King of the Sidonians. 1. king. 16. 31.*

Ethar. *talks. A cite. *Josh. 15. 42.**

Ethiopia. *In Greeke signifies burning, or heat: in Hebrew it is called Chus, or Chus, that is, blacke, or blacknesse. A countrey rising fro the flood Indus next Egypt, betweene the flood Nilus and the Ocean sea: it lyeth in the South under the Summe which is always neere unto it: the people called Ethiopians.*

Terah the Ethiopian warred against Asia, and was discomfited. 2. Chro. 14. 9, 10. * Moses wife was an Ethiopian. *Isa. 12. 1. Philip baptized an Ethiopian. Acts. 8. 27. Ethiopians taken for the blacke Moors. 2. Chro. 12. 3. Of whose destruction, reade *2. Chp. 2. 12. looke more Gen. 2. 13. Ester 1. 1. *Isa. 11. 11. & 18. 1. and 20. 3. & 37. 9. Ezek. 29. 10. & 30. 4, 5, 9. Amos 9. 7. Nahum 3. 9. *2. Chp. 2. 13. *Isa. 68. 31.*****

Echnan. *a gift. 1. Chro. 4. 7.*

Echnei. *strong, or giving, or of an asse. The sonne of Terah. 1. Chro. 6. 41.*

Eubulus. *prudent, wise, or of good counsell. One who saluted Timothy. 2. Tim. 4. 21.*

Eui. *vnust. *Josh. 13. 21.**

Euil-merodach. *fooles passing over bitterness, or the grinding bitterness of a soole, or a soole bitterly beaten, or ground to powder. King of Babel, sonne to Nabuchadnezzar. 2. Kings 25. 27. *Jer. 52. 33. 1.**

Eunice. *good will. A fairfull woman the mother of Timothy. 2. Tim. 1. 5.*

Eunuch. *gelded. looke in the second Table.*

Eupator. *good father. The surname of Antiochus the sonne of the vngodly Antiochus Epiphane. 1. Mac. 6. 17. 2. Mac. 2. 20 and 10, 10, 13. His coming into Judea. 2. Mac. 13. 1.*

Euphrates. *fruitfull. A river called Perath. Gen. 2. 14 and 15. 18. Eccles. 2. 43.*

Eupolemos. *fighting well, or a good warrior. One of Judas Embassadors. 1. Mac. 8. 17.*

Euroclydon. *the North: a wind. Actes 27. 14.*

Eutychnus. *baptist, or fortunate. A young man whose name Paul raised from death to life. Act. 27. 14.*

Euodia. *a good smell. A worthy woman among the Philippians. *Pl. 4. 2.**

Exorcistes. *conuersers of whom looke in the 2. table.*

Ezbon. *hastening to understand. Gene. 46. 16. 1. Esbon. *Chro. 7. 7.**

Ezekias. looke Hiskiah.

Ezekiel. *the strength of God. A Prophet. Ezek. 1. 1. When hee prophesied in whose dayes? where. Ezek. 1. 1. His kindred and office. Ezek. 1. 3. Hee is sent to*

Ascalonite

Askol

Askulites

Askemoa

Esther

Ester

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turne the people from their error. Ezek. 2. 3. He is fed with the word of God, bolstered by his spirit, and sent to the Israelites in captivity. Ezek. 3. 1, 2, 10. The similitude of God appeareth unto him. Ezek. 8. 2. He is brought to Jerusalem in the spirit. Ezek. 8. 3. He heareth the Lord speak, who forgetteth him that the captives should returne to the land of Israel. Ezek. 11. 7. He returneth in spirit from Judea unto Caldea. Ezek. 11. 24. His wines death. Ezek. 24. 18. He seeth the glory of God entering into the Temple, from whence it had before departed. Ezek. 43. 2. He seeth the waters issue forth of the Temple. Ezek. 47. 1, 2. He is praised. Ecclesi. 49. 8, 9.

Efel. *Ezek. a nothing, or of the way.* 1. Sam. 20. 19.
Azaliah. *nearre the Lord.* 2. Chro. 34. 8.
Ezem. *a bone.* 1. Chro. 4. 29.
Ezer. *an helpe.* Gen. 36. 21. Dehe. 3. 19. and 12. 42. and 1. Chro. 4. 4. and 7. 21.
Ezion-gaber. *counsell of man.* Num. 33. 35. and 2. Chro. 8. 17. Deut. 2. 8.
Ezra. *an helpe.* a famous Scribe. Ezra 7. 6. to who Atrahashthe gave commission to returne unto Jerusalem with many Jewes. Est. 7. 1. 11. whose names are rehearsed. Ezra 8. 1. * He separateth the strange wines from Israel. Ezra 9. 1. * and 10. 1. * readeth the law. Dehe. 8. 2. 3. * & 1. Est. 9. 39. * is called Jehoza-bab. 1. Chro. 6. 14. 15.
Ezri. *my helpe.* 1. Chro. 27. 26. Joash was the father of the Ezrites. Iudg. 6. 11.
Ezriel. *the helpe of God.* Jer. 36. 26. & 1. Chro. 5. 24.
Ezrikam. *an helpe arising.* 1. Chro. 3. 23. looke Azrikam.

F.

Felix. *happie, or prosperous.* The Romane deputie for the countrie of Iurie. Actes 23. 24. 26. who with his wife Drusilla heard Paul of the faith of Christ. Act. 24. 3. 23. 25. *
Fellu. *festiuall, or ioyfull.* The surname of Boceius, who succeeded Fellu. Actes 24. 28. reade Actes 25. 1. * and 26. 24. *
Fortunatus. *luckie, or fortunate.* A man whom St. Paul released in. 1. Cor. 16. 17.

G.

Gaal. *an abomination.* The sonne of Ebed, who moved the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg. 9. 26. to 30. He is chased from Shechem, and his armie discomfited by Abimelech. Iudg. 9. 39. 40. 41.

Gaas. *a forme.* A mount. Iosh. 24. 30.
Gaba. *a hill.* A citie. Iosh. 18. 24.
Gabacl. *Tob.* 9. 1. 2. * and 1. 15. and 4. 1. and 50. 8.
Gabai. *the backe.* Dehe. 11. 6.
Gabbatha. Iosh. 19. 13.
Gabbith. Job 28. 18.
Gabriel. *a man of God, or the strength of God.* An angel, who appeared unto Daniel & Zacharie. Dan. 8. 16. * and 9. 21. * Luke 1. 11. 20. 21. and to the virgine Marie, shewing her how she should conceive the sonne of God. Luke 1. 26. to 39.
Gad. *a band, or garison, happie, or readie.* The sonne of Jacob by Zilpah. Gen. 30. 11. He is blessed of his father. Gen. 49. 19. His children. Gen. 46. 16. The inheritance of his tribe. Num. 32. 29. Iosh. 13. 8. 24. His genealogie and habitation. 1. Chp. 5. 11. to 18. Ioshua sendeth backe unto their inheritance those of the tribe of Gad, Reuben, and halfc Manasie, which had conducted their brethren into the land of Canaan. Iosh. 22. 1, 10. 7. which thing they were commanded to doe. Iosh. 1. 12. * Deut. 3. 18. 19. 20.
Gad the tribe of Gad were sealed 12000. Reuel. 7. 5.
Gad is also the name of a Prophet, who warned

David to depart out of the land of Moab, and flee to Judah. 1. Sam. 22. 5. He denounceth unto him Gods wrath for numbring the people. 2. Sam. 24. 1. *
Gaderenes. *walled, or hedged about.* A people. Mar. 5. 1. to 18. Luke 8. 26. to 38. called also Gergesenes. Matt. 8. 28. *
Gaddah. *his kid, or his felicitie.* A citie. Iosh. 15. 27.
Gaddi. *a kid.* Num. 13. 12.
Gaddiel. *the God of felicitie.* Num. 13. 11.
Gaius. *the Lord.* The name of Pauls hoste. Rom. 16. 2. 3. whom he baptized. 1. Cor. 1. 14. He was taken prisoner. Actes 19. 29. his loue toward the Minister of the word commended. 3. John *
Gaius of Derbe accompanieth Paul into Asia. Actes 20. 4.
Galatia. *milking, or of milke.* A countrey. Actes 16. 6. and 18. 23. The people called Galatians, at whose ins constancie Paul did wonder, & specially because they thought circumcision necessary. Gal. 1. 6. Paul calleth them bewitched, for that they were fallen from faith unto the workes of the lawe. Gal. 3. 1. * He preacheth the Gospel unto them by diuers afflictions. Galat. 4. 13. What affliction they beare him. Galat. 4. 13.
Galal. *a role, or a wheele.* 1. Chro. 9. 15.
Galbanum. *a gumme.* Exod. 30. 34.
Galeed. *the heape of witness.* Gen. 31. 47. 48. Looke Galed Gilead.
Galilah. *turning, rowling, or a wheele.* A countrey on the Northside of Judea. Iosh. 20. 7. 2. Kings 15. 29. Iudeth 1. 8. Matt. 4. 15. Iohn 7. 52. These of Galile received Christ after they had seene him worke miracles. Iohn 4. 45. The Apostles goe unto Galile, and there sawe Iesus risen from death. Matt. 18. 26. 27.
Gallim. *heaping up together.* 1. Sa. 25. 44. Isa. 10. 30
Gallio. *mileb.* A deputie of Achaia. Actes 18. 12. 14.
Gamadims. *diarises.* Ezek. 27. 11.
Gamaliel. *Gods reward, or the Camel of God.* Pauls Master, a good doctour of the law. Act. 22. 3. by whose counsell the Apostles were deliuered. Actes 5. 34. *
Gamariah. *a perfection, or consuming of the Lord.* The sonne of Iothiah. Jer. 29. 3. and 36. 25.
Gamliel. *Gods reward.* Num. 1. 10.
Gamul. *a recompense.* 1. Chro. 24. 17.
Gareb. *a scabbe.* The name of a hill. Jer. 31. 39.
Garmires. *bones, or after the Syriac, my cause.* 1. Chro. 4. 19.
Garam. *their bellying.* The sonne of Eliphas. Gen. 36. 11.
Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2. Kings 12. 17. reade Mica. 1. 10. 2. Sam. 12. 30.
Gath-rimmon. *a high winepresse.* A citie in the tribe of Dan. Iosh. 19. 45.
Gaza. *strong, or a gate.* A citie. 1. Sam. 6. 17. Actes Azzah 8. 26. taken by Iudah. Iudges 1. 18.
Gazabar. *a treifurer.* A prince of Iudah. Ezra 1. 8. Sheshbazar. *a dividing, or a sentence.* A citie. 2. Sam. 5. 25. 2ar
Gazez. *shaving, or a passing over.* 1. Chro. 2. 56.
Geba. *a hill.* A citie builded by Asa. 2. Sam. 5. 25. 2. kin. 23. 8. 1. Chon. 8. 6. 2. Chro. 16. 6. Dehe. 11. 31. and 12. 29. Isa. 10. 29. Ezek. 14. 10. Iudeth 3. 10.
Gebal. *the end.* A citie of Syria. Iosh. 13. 7.
Geber. *a man, manly, strong.* 1. or after the Syriac, a house cooke. The sonne of Uri. 1. Kings 4. 19.
Gebim. *grasshoppers.* A citie. Isa. 10. 31.
Gedalia. *the greatnesse of the Lords.* The sonne of Bakhur. Jer. 38. 1. was constituted gouernour ouer the remnant of Jerusalem, after the Jewes were led captiue into Babylon. 2. Kings 25. 22. to 25. Jer. 40. 5. 6. his death. 2. king. 25. 25. Jer. 41. 1, 2. Whose mens names. 1. Chro. 25. 3. Ezra 10. 18. Zeph. 1. 1.
Geddon.

Geddon. Heb. 11. 32. looke Gideon.
 Geder. a wall. A citie in Iudah. Josh. 12. 13.
 Geder. idem. A citie. Joshua 15. 36. The citizens
 whereof were called Gederachites. 1. Chron. 12. 4. &
 Gederites. 1. Chron. 27. 28.
 Gederoth. hedges. A city. Josh. 15. 41. and 2. Chron.
 28. 18.
 Gederathaim. idem. Josh. 15. 36.
 Gedor. idem. A citie. Josh. 15. 58. 1. Chron. 4. 38. & 12.
 7. Also mens names. 1. Chron. 4. 4. 18. and 9. 37.
 Gehazi. the valley of vision. Seruant to Elshaz. 2.
 Kings. 4. 12. whome his master sent with his staffe to
 raise to life his hostelle sonne: which he could not doe.
 1. Kings 4. 29.
 Gehazi forging lies, got gifts of Naaman, whome
 his master had heale of the leproy, which his master,
 because he would not sel the graces of God, had refu-
 sed: for which cause Gehazi and his posteritie is limi-
 ten with the leproy. 2. Kings 5. 22.*
 Gehazi declared vnto the King what miracles Es-
 thah had done. 2. Kings 8. 5.
 Geliloth. Josh. 18. 17.
 Gemall. wares, of a camel. Num. 13. 13.
 Gemariah. looke Gamariah.
 G-emelah. the valley of salt. 2. Sam. 8. 13.
 Geneser. the garden of a prince. 1. Mac. 11. 67.
 Gennesaret. idem. A citie. Matt. 14. 34.
 Genubah. shefe, of garden of the daughter. 1. Kings
 11. 20.
 Gera. a pilgrime, of a stranger. The sonne of Benia-
 min. Gen. 46. 21. 2. Chron. 3. 5. Also the sonne of Eshub,
 Judg. 3. 15. Also the father of Shemei. 2. Sam. 16. 5.
 Gerah. A measure. Num. 3. 47. & 48. 45. 12.
 Gerar. a pilgrime, of a stranger. The chiefe citie of
 the Philistines. Gene. 10. 19. and 20. 1, 2.
 Gergathites. idem. as Gergath. A kinde of people.
 Josh. 3. 10. looke Gergath.
 Gergathites. idem. A people beyond Galile. Mat. 8. 28.
 Gerthom. a stranger there. The sonne of Hoses by
 Zipporah. Exod. 2. 21, 22. circumcised. Exod. 4. 25.
 brought to Hoses into the wilderness. Exod. 18. 2, 3.
 Gerthom. hu banishment. The sonne of Leui. Gene.
 46. 11. Num. 3. 17. of whome came the Gerthonites.
 Num. 3. 21. his office. Num. 4. 1. * his genealogie. 1.
 Chron. 6. 1. * their portion. Josh. 21. 27. to 34.*
 Gerizim. batches. A mount. Judg. 9. 7. whereupon
 the Levites were commanded to blesse the Israelites.
 Deut. 11. 29. and 27. 12.
 Gerthunni. banished men. A people of whom Gehzel
 came. 1. Chron. 26. 21. and 29. 8.
 Geruch. going on pilgrimage. A city called also Eshu-
 ham, and whp. Iere. 41. 17.
 Gethan. drawing neere. The sonne of Iahbad. 1. Chron.
 2. 47.
 Gethem. raine. An Arabian. Hebe. 2. 19.
 Geshur. a walled valley. A countrey, where Talmai
 reigned. 2. Sa. 3. 3. and 13. 37. The people were also
 so called. 1. Chron. 2. 23. And also Geshurites dwelling
 in the middes of Israel. Josh. 13. 14. Deut. 3. 14. Josh.
 12. 5. and 13. 2. 1. Sam. 27. 8.
 Gether. the valley of searching out. Gen. 10. 32.
 Gerb-fername. a plentiful valley. A place. looke Mat.
 26. 36. Mat. 14. 13.
 Geuel. Gods redemption. Num. 13. 16.
 Gezer. looke Gazer. This citie Joshua destroyed,
 both king & people. Josh. 10. 33. burned by Pharaoh,
 afterward redified by Salomon. 1. Kin. 9. 16. 17. looke
 more thereof. Josh. 16. 3. 10. 1. Chron. 20. 4. 1. Mac. 5. 8.
 Gerza. the fleece of them, of shewing those. Eze. 2. 48.
 * Giaba. a fish, of a groue. 2. Sam. 2. 24.
 Gibbar. strong, manly, of a man. Eze. 2. 20.

Gibbethon. a backe, of an high house. A citie. Josh.
 19. 44. called Gibethon. Josh. 21. 23.
 Gibe. a hill, Sonne to Shena. 1. Chron. 2. 49.
 Gibeath. idem. A city. Josh. 15. 57. Judg. 19. 12. & 20.
 9. 1. Sam. 10. 26. and 22. 6. and 23. 19.
 Gibeath. a hill. A citie in Benjamin. Josh. 18. 28.
 The citizens called Gibeathites. 1. Chron. 12. 3. Also
 a place where Eleazar was buried. Josh. 24. 33.
 Gibcon. idem. A citie from Ierusalem 50. miles. Jos.
 9. 17. & 18. 25. & 21. 17. 1. Chron. 8. 29. Neh. 7. 25. Ie. 28. 1.
 The Gibeonites craftily craue peace of Joshua: who
 he ioynd not asking at Gods mouth. Josh. 9. 3. to 16.
 They hew wood, & draw water for the house of God.
 Josh. 9. 23. Gibeon besieged of iue kings. Josh. 10. 5.
 Saul of zeale to Israel and Iudah, brake the coue-
 nant which was made with the Gibeonites by Joshua:
 for which Israel was punished with famine, vntil the
 seuen children of Saul were slaine. 1. Sa. 21. 1. to 10.
 The Gibeonites abuse the Levites wife. Judg. 19. 25.
 The Amorites war with the Gibeonites for the peace
 made with Joshua, & were vanquished. Josh. 10. 6. to 15.
 Giddel. great. Eze. 2. 47.
 Gideon. a breaker, of a destroyer. The sonne of Joash. Gedeon
 Judg. 6. 11. The Angel appeareth vnto him. Judg. 6.
 12. He distrusteth his might that he is not able to de-
 liuer Israel. Judg. 6. 14. He destroyeth Baals altar.
 Judg. 6. 28. He is called Jerubbaal. Judg. 6. 32. Hee
 offereth sacrifice vnto God, which being consumed with
 fire from heauen, hee was assured that he sent him to
 deliuer Israel. Judg. 6. 21. His faith in Gods promise
 confirmed by the experience of a fleece of wool. Judg.
 6. 37. * We with his seruant goeth to the campe of the
 Midianites, where, about midnight, he heard one in-
 terprete a dreame that God would deliuer the army of
 the Midianites into his hand. Judg. 7. 9. to 15.
 Gideon with three hundred men overcometh the
 huge hoste of the Midianites. Judg. 7. 15. * He would
 not gouerne Israel, but said. The Lord should. Judg.
 8. 22, 23. He complaineth vnto God for the affliction
 of Israel. Judges 6. 13.
 Gideon astraide hauing seene the Angels face, is
 comforted of God. Judges 6. 22, 23.
 Gideons courtesies answer to the Eph. admities, look
 Ephraim. He hath 70. sonnes by diuers women. Judg.
 8. 30. all slaine by Abimelech their brother, defended
 of a concubine. Judg. 9. 5. His brother slaine by Zebah &
 Zalmunna. Judg. 8. 18, 19. The people giue him their
 golden earrings. Judg. 4. 24. to 29. He slaieth 5 kings
 of the Midianites, Zeba and Zalmunna. Judg. 8. 21.
 In the time of Gideon, Israel without warre the
 space of fortie yeeres. Judg. 8. 28. Hee is commended,
 Heb. 11. 32. His death. Judg. 8. 32.
 Gideoni. idem. Num. 1. 11. & 1. Chron. 2. 21.
 Gidor. a wall, of hedges. 1. Chron. 8. 31.
 Gihon. a brech, of valley of grace. A riuer. Gen. 2. 13.
 and 2. Chron. 3. 30.
 Gilalai. a wheele, of a mable. Hebe. 22. 36.
 Gilboa. a reuoluing, of searching out. A mount. 1. Sa-
 muel 31. 4. and 31. 1. 1. Chron. 10. 1. 2. Sam. 1. 6.
 Gilead. A countrey, citie, and mount so called. looke
 Galed. Gen. 31. 21. Num. 32. 1. 1. Chron. 6. 80. Deut.
 32. 10. 13. Josh. 13. 21, 25, 31. 1. Sam. 31. 2. 1. Chron. 6. 80.
 Also the name of Hachis lane, of whome came the
 Gileadites. Num. 26. 29. Judges 10. 3.
 Gilgal. a wheele, of a reuolusion. A citie by Iordan,
 where the Israelites pitched twelue stones on end, in
 signe of their passing through Iordan by Phob. Joshua
 4. 19, 20. In this place the Israelites were circumci-
 sed. Josh. 5. 1. to 15. Sauls kingdom renewed in Gil-
 gal. 1. Sam. 11. 14, 15. From Gilgal. Joshua went to
 deliuer the Gibeonites. Josh. 2. 6, 7.

Girgathite.
Gergesites

Gesfur
Gefur
Geshuri
Gessuri
Geshurites
Gessurites

Gazer

Galam

Gebeon
Gabaon

Gedeon
Gedor
Gydon
Gion
Galalai

Galgai

Giloh

| | | | | |
|------------|---|--|--|---|
| Gilo | Gilob. <i>aveiroying</i> , <i>or</i> <i>discouring</i> . A citie. Josh. 1. 15.
5. 2. Sam. 15. 12. The citizens called Gilonites, as
Abihophel. 2. Sam. 1. 5. 12. | God appointed to carry Daniel food. Da. 1. 4. 33. to 40.
Habakkuk in the person of the faithful doeth pite-
ously complain, that the wicked did persecute the
just. Habak. 1. 2.* | Habazzaniab. <i>a hiding of the shield of the Lord</i> . The
father of Jeremiah. Jer. 35. 3. | Habazaniab
Habbania
Abel |
| Ginath | Ginath. <i>a garden</i> . 1. Kings 16. 31. 23. | Habel. <i>vanity</i> , <i>or</i> <i>a gipping</i> . Sonme to Adam. A keeper
of shepe, whose offering was accepted of God: wherefore
his brother Cain envying him, slew him. Gene. 4. 8. | Habiah. <i>idem</i> , as Habarah. Neh. 7. 63. | Habaiah |
| Genthon | Ginnetho. <i>idem</i> . Neh. 12. 4. | Habiel. <i>a righteously</i> . Heb. 1. 4. The first marriage,
whose blood crieth for vengeance. Mat. 23. 35. 11. 1. 51. | Habor. <i>a few owes</i> , <i>or</i> <i>parakeet</i> . A citie. 2. King. 17. 6.
and 18. 11. and 1. Thio. 5. 26. | Habaiah |
| Ginethon | Ginnethon. <i>idem</i> . Neh. 10. 6. | The blood of Christ speaketh better things, then
that of Habel. Heb. 12. 24. | Haalab. <i>waning of the Lords</i> . Father to Nehem-
iah. Neh. 1. 1. and 10. 1. | Hachaliah |
| Gimlo | Gimzo. <i>that buttrish</i> . A citie. 2. Thion. 28. 18. | Hachlah. <i>hope in that</i> , <i>or</i> <i>a hook in that</i> . A hil. 1. Sa.
23. 19. | Hachmoni. <i>a wife man</i> , <i>or</i> <i>the waiting for a gift</i> . 1. Thio.
11. 11. and 27. 32. | Hachaliah
Hacheliah
Hachalia
Hachila |
| Gergasi | Girgashi. <i>drawing neere to pilgrimage</i> . Sonme of Ca-
naan. Gen. 10. 16. Of him came the Girgashites. Gen.
15. 21. looke Girgashites. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadad. <i>idem</i> . looke Adadezer. | Hadacezen |
| Girgafices | Girgafices. <i>an Axe</i> . A people. 1. Sam. 27. 8. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gerzites | Girzites. <i>an Axe</i> . A people. 1. Sam. 27. 8. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gafpha | Gispa. <i>comming hither</i> . Neh. 11. 28. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gethath | Gireah. <i>hepher</i> . <i>digging a winepresse</i> . Josh. 19. 13. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Hepher | Gittaim. <i>a winepress</i> . A citie. 2. Sam. 4. 3. Neh. 11. 33. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Githaim | Gittie. <i>winepresses</i> . The citizens of Gath so called.
1. Thio. 13. 1. and 2. Sam. 21. 19. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gethaim | Gizonite. <i>shewing</i> . 1. Thio. 11. 34. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gethite | Gzidon. <i>or</i> <i>age</i> . An Ile. 1. Mac. 15. 23. By it Paul
sailed going to Rom. Act. 27. 7. called there Gnidum,
Coath. <i>hu touching</i> , <i>or</i> <i>hu roaring</i> . Jer. 31. 39. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gezonite | Gob. <i>Grashoppers</i> . A citie called also Gezer. 2. Sa.
muel 21. 19. 19. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gnidum | Gog. <i>a roose of an horse</i> . Sonme to Shemaiah. 1. Chr.
5. 4. Also a people. Jer. 38. 2.* & 29. 10. to 17. Reuel. 20. 8. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gaah | Golan. <i>a passing over</i> . A citie. Deut. 3. 43. Josh. 20. 8.
Golgotha. Mat. 27. 33. Mar. 15. 21. Joh. 19. 17. cal-
led Caluarie. Luke 23. 33. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Goliath. <i>a castiuitie</i> , <i>or</i> <i>passing over</i> . A giant of whose
name and defiance, looke 1. Sam. 17. 4. to 12. are
writ to him that should kill him. 1. Sam. 17. 25. Da-
uid cutteth off his head, and bringeth it to Jerusalem.
1. Sam. 17. 51. 54. Eccles. 47. 4. He taketh Goliaths
sword of himselfe the pitee. 1. Sam. 21. 9. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Goliath the Gittie is slain by Elhanan. 2. Sam.
21. 29. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Goliath | Gomer. <i>consuming</i> , <i>a consumer</i> , <i>or</i> <i>wanting</i> . The sonne
of Japheth. Gene. 10. 2. Jer. 38. 6. Also a measure.
looke Homer, and Omer. Also the daughter of Diblaim
wife to Hosea the Prophet. Hos. 1. 3. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Gomorah. <i>a rebellious people</i> . One of the five citie
destroyed with brimstone & fire from heauen. Gen. 19.
24. read Ge. 10. 19. & 14. 10. & 15. 8. to 13. looke Sodom. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gomorha | Goren. <i>Atad</i> . <i>A thornie conue floor</i> . A place where
the Israelites lamented Iacob. Gen. 50. 10. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Gorgias. <i>terrible</i> , <i>or</i> <i>swift</i> . 1. Mac. 3. 38. and 4. 1. 18.
and 5. 59. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gessen | Goshen. <i>a drawing neere</i> . A parcel of Egypt, where
Israel was appointed by Pharaoh to dwell. Gene. 45.
10. and 46. 28. 34. & 47. 4. 6. Also a citie in the tribe of
Judah. Josh. 20. 41. and 15. 51. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gofen | Gozan. <i>a fleece of wool</i> , <i>or</i> <i>passing over</i> . A river. 2.
kings 17. 6. 1. Thion. 5. 29. Also a citie. 2. king. 19.
12. Isa. 37. 12. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
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called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Gofan | Grecia. <i>deceitful</i> , <i>or</i> <i>making sad</i> : after the Greeke,
strong in Hebrew. Iawan. A countrey. Isa. 66. 19. Ezra.
27. 13. Acts. 20. 2. The people called Grecians. Acts.
6. 1. looke Greeke in the second Table. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Greece | Gudgodah. <i>the happiness of felicitie</i> . Deut. 10. 7.
Guni. <i>a garden</i> , <i>or</i> <i>covering</i> . Naphtalis sonne. Gen.
46. 24. of him came the Gunites. Num. 26. 48. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Gur. <i>a helps</i> . A citie, neere which, Iehu slew Ahas-
iah king of Iudah. 2. kings 2. 27. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| | Gur-baal. <i>the whip of the gowenour</i> . A place where
the Arabians dwell. 2. Thio. 26. 7. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Hai Ai | H. Hani. <i>a besping up together</i> . A citie. Gen. 12. 8. Josh.
13. 9. Ezra 2. 28. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Hay Ay | Haathari. <i>a runner</i> . A thurs sonne. 1. Thio. 4. 6. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Ahothbari | Habiah. <i>the hiding of the Lord</i> . Ezra 2. 61. | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Habaia | Habakkuk. <i>a wrestler</i> . A Prophet. Hab. 1. 1. whom
mocketh his father being drunken. Ez. 9. 3. He is the
father | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
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raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Habaue | | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
35. 2. 1. Thio. 1. 46. Also Imaels sonne. 1. Thion. 1. 30.
called Hadar. Gen. 25. 15. Also one whom the Lords
raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |
| Abacuc | | Hadadrimmon. <i>the voice of heights</i> . A towne. Jer. 49.
12. 11. | Hadad. <i>idem</i> , <i>or</i> <i>reioycing</i> . A king of Edom. Gene. 36.
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raised by against Salomon. 1. King. 1. 14. to 18. | Hadacezen |

Araa

Hemath

Hamathzob

Hemdan

Amelech

Amadatha

Hamothdor

Hemor

Emor

Haniel

Hamital

Anna

Hanna

Hananael

Ananiel

Haniel

Hanania

Ananias

Hanania

Hanan

Hanon

Aphes

Hararites

Rabbith

Arach

Arce

Arakahim

father of Canaan. *Ge. 9. 18, 22.* His chilozen. *Gen. 10. 6. 9. 1.* *Chp. 1. 8.* He is cursed of his father. *Gen. 9. 25.*

Haman, making an uprose, preparing, or troubling. Sonne to Hammedatha, exalted by king Ahasuerus and honored of all, but *Wozdecai. Est. 3. 1, 2.* For that *Wozdecai* would not doe him reverence, he getteth licence to put all *h* Jewes to death. *Est. 3. 5.* He is hanged vpon the gallows which he had prepared for *Wozdecai. Est. 7. 9, 10.* His ten sonnes hanged. *Est. 9. 14.*

Hamath, anger, hate, or a wall. A citie. *Rumb. 1. 3. 2.* the citizens called Hamathites. *1. Chp. 1. 16.*

Hamath, idem. Sonne to Canaan. *Gen. 10. 18.*

Hamathzobath, the anger, hate, or the wall of an armie. A citie that Salomon overcame. *2. Chp. 8. 3.*

Hamdan, hate of iudgement. *Gen. 36. 26.*

Hamellech, a king, or counsellor. *Iere. 38. 6.*

Hammelatha, troubling the law. Father to Haman.

Est. 3. 1.

Hammoeth, of rest. *1. Chp. 2. 52.*

Hammon, a hate, or the sunne. A citie. *Iosy. 19. 28.*

Hamoth-dor, indignation, or hate of generation. A

citie. *Iosy. 11. 32.*

Hamonah, his multitude, or his uprose. *Ezek. 39. 6.*

Hamon-gog, the multitude of the roote of an house.

Ezek. 39. 11.

Hamor, an affe, or dur. The father of Shechem. *Ge. 33. 19.* Hee for the loue of his sonne, perlwabed his people to be circicised, to ioyne themselves in friendship with Iakob. *Gen. 34. 20, to 25.* He demaunders Dinah of Iakob to be wife to his sonne. *Gen. 34. 8.* he, his sonne, and all the Shechemites slaine by Simion and Leui. *Gen. 34. 25.*

Hanniel, grace, or the mercie of God. *Rum. 34. 23.*

Hamul, godly, or mercifull. *Gen. 46. 12* of him came the Hamulites. *Rumb. 26. 31.*

Hamural, hate of the deue. *2. King. 23. 21 & 24. 18.*

Hanan, full of grace. *1. Chp. 3. 23, 38. and 11. 43.*

Hannah, mercifull, or taking rest, or gracious. The

wife of Elkanah. *1. Sam. 1. 2.* She obtaineth of God a sonne. *1. Sam. 1. 11, 20.* She went not by to Shiloh to worship, until she had waited Samuel. *1. Sam. 1. 22.* She had three sonnes and three daughters after Samuel. *1. Sam. 2. 21.*

Hanamel, the mercie of God. *Jeremiahs* vncles

sonne. *Iere. 32. 7.*

Hananel, Grace from God, or grace of God. The

name of a towne. *Dehe. 3. 1. and 12. 39.*

Hanani, giuing, gracious, mercifull, or godly. The

father of Iehu. *1. king. 16. 17.* Also a mans name. *1.*

Chp. 35. 4.

Hananiah, the grace of the Lord, or the mercie of the

Lord. Certaine mens names. *1. Chp. 3. 19. & 5. 4. & 2.*

Chp. 26. 11. and 8. 24. also a false prophet. *Ier. 28. 1.*

Hanes, banishment of grace. A citie. *Isa. 30. 4.*

Haniel, the gift of God. *1. Chp. 7. 39.*

Hannathon, the gift of grace. A citie. *Iosy. 19. 14.*

Hanocho, dedicated. Sonne to Ruben. *Gen. 46. 9.*

Of him came the Hadochians. *Rum. 26. 5.*

Hanum, mercifull, or giuing. *Debem. 3. 13.*

Hanun, idem. Sonne to Nabash king of the Ammo-

nites, who despitefully returned the messengers of

David, who he sent to comfort him, which afterward

was reuenged. *2. Sam. 10. 2, 3, 4.* *1. Chp. 19. 2, 3, 4, 5.*

Happizzier, taking away, or destroying. *1. Chp. 24. 15.*

Haraa, bill, or a shewing forth. *1. Chp. 5. 26.* The

citizens called Hararites, and Harites. *2. Sam. 2. 11, 1.*

Chp. 11. 34, 35.

Harabbith, usurie. A citie. *Iosy. 19. 20.*

Harah, a way, a wanderer, or smelling sweete. The

sonne of Aila. *1. Chp. 7. 39.*

Harakkahim, the apothecarie, *Debem. 3. 8.*

Haram, high, or lesitie. *1. Chp. 2. 19. Eze. 37. 23.*

Haramah, thrown downe. *Eze. 2. 26.*

Haran, anger, or being angry. Father to Lot. *Gene.*

11. 27. He died in Ur of the Chaldees. *Gen. 11. 28.*

Also a citie where Terah Abrahams father died.

Gen. 11. 31, 32. from whence Abraham departed into

Canaan. *Gen. 12. 4, 5.* where also Laban Rebekahs

brother dwelt, unto whom hee sent Iakob. *Gene. 27.*

43. and 28. 10. And is called Charan. *Acce. 7. 2.* Also

Tebe sonne by Ephah. *1. Chp. 2. 46.*

Harbona, destruction, or by sword now. *Est. 1. 10.*

and 7. 9.

Harod, feare. A well. *Iudg. 7. 1.*

Haraphah, a madcure, or the mouth of a mount. A

Philistin, a father of giants. *1. Chp. 20. 4.* * His four

sonnes slaine by David & his seruants. *2. Sa. 21. 22.*

Haraph winter, or reproche. *1. Chp. 2. 51.*

Hareth, liberie. A fortess. *1. Sam. 22. 5.*

Haram, a stroged, or dedicated to God. A priest, unto

whom the child was sel. *1. Chp. 24. 8.*

Harhas, anger, or the hate of confidence. *1. king. 22.*

24. 2. Chp. 24. 22.

Harhobiah, hate, or anger of the Lords. Father to Harshiah

Uziel. *Debem. 3. 8.*

Harhur, made warme, or the bow of liberie. *Eze. 2. 5.*

Harmpether, the anger of a bull, or anger increasing. *1.*

Chron. 7. 36.

Harotheth, workmanship, or a wood. A citie where

Sifera dwelt. *Iudges 4. 2.*

Harsha, idem. *Eze. 2. 52.*

Harum, high, or throwing downe. *1. Chp. 4. 8.*

Harumaph, destruction. *Dehe. 3. 10.*

Haruphite, slander, or yowb. In the Syrian tongue, Haraphites

harpe. *1. Chp. 12. 5.*

Haruz, careful, the father of Amons mother. *2. kings*

21. 19.

Haradiah, the mercy of the Lords. The sonne of Ze-

rubbabel. *1. Chp. 3. 20.*

Hazar-shual, a wolves house. A citie. *1. Chron. 4. 28.*

Iosy. 15. 28. and 19. 3.

Hafenna, a bramble, or an enemie. *1. Chp. 9. 7.*

Heshabiah, the estimation of the Lord. *1. Chp. 9. 14.*

Heshabniah, the silence of the Lord. *Deh. 3. 7. & 9. 5.*

Hathem, named, or putting to. *1. Chp. 11. 34.*

Hathmonah, the hasting of a gift. *Rum. 33. 29, 30.*

Hathub, esteemed, or numbered. *1. Chp. 9. 14.*

Hathubah, estimation, or thought. *1. Chp. 3. 20.*

Hathum, silence, or their hasting. *Eze. 2. 19.*

Hathupha, spent, or made bare. *Eze. 2. 42. Dehe. 7.*

46.

Hafrah, wanting. *2. Chp. 34. 22.*

Hatach, smiting. *Est. 4. 5.*

Hathach, feare. *1. Chp. 4. 13.*

Hatiphar, robbery. *Eze. 2. 44.*

Hatica, a banding of sinne. *Eze. 2. 42. Dehe. 2. 45.*

Haticcon, middle, betweene the middle, or preparation,

Ezek. 47. 16.

Hatit, an howling for sinne. *Eze. 2. 57.*

Hattuth, for fasting sinne. *Eze. 8. 2. 1. Chp. 3. 22.*

Hauah, living, or giuing life. The wife of Ada. *Ge-*

nesis 3. 20. and 4. 1. looke Heuah.

Hauilah, giuesing, speaking to him. A countrey. *Gen.*

2. 11. Also the sonne of Cush, the sonne of Ham. *Gene.*

10. 7.

Hauran, a hole, liberie, or whitenesse. A citie of Da-

Haran

Harama

Aaram

Haram

Harbonah

Harad

Rephaim

Raphaim

Harfa

Harfa

Harus

Haradiah

Azadiah

Haradiah

Hazar-shal

Hafna

Aafabia

Hafabnia

Haflem

Hafmona

Hafub

Hafubah

Hafum

Hafupha

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

Hafu

- Should recover his sicknesse. 2. King. 8. 9. Elisha fore-
 sheweth him what evil he should doe to Israel. 2. King.
 8. 12. He strangled Ben-hadad his master. 2. Kings
 8. 15. He discumeth the Israelites. 2. kin. 10. 32. Re-
 ceiving of Jehoshaphat king of Judah a great summe of
 money, he departed from Jerusalem. 2. kings 12. 18.
 He taketh Gath. 2. Kings 12. 17. He afflicteth the Is-
 raelites. 2. Kings 13. 3. He dieth. 2. King. 13. 24.
- Hazaiah**
 Hazaiah. looke Hazarah.
 Hazer. imprisoned, or bound. A citie. Joshua 15. 27.
 Ezech. 47. 16.
- Hazar-adar**
 Hazer-adar. an imprisoned generation. or fairenesse.
 Rumb. 34. 4.
- Hazariah**
 Hazarah. seeing the Lords. Debe. 11. 5.
- Hazar-Euan**
 Hazer-enan. an imprisoned. or bonde southsaying.
 Rumb. 34. 9.
- Hazar-maueh**. Gene. 10. 26.
 Hazer-hual. looke Haez-hual.
- Habar-fulah**
 Hazer-fulah. the porch, or entrie of an house. A citie.
 Josh. 19. 5. called Hazer-fulim. 1. Chron. 4. 31.
- Hazelpbuni**
 Hazelpbuni. the shadowe of the countenance. The
 daughter of Efram. 1. Chron. 4. 35.
- Hazarim**
 Hazerim porch. Deut. 2. 23.
 Hazeroth. palaces. Rumb. 11. 35.
- Hazezon-**
thamar
 Hazezon-tamar. drawing neere bitterness. A place
 where the Amozites dwelled. Genes. 14. 7. called Ha-
 zon-tamar. 2. chro. 20. 2.
- Hafalon-**
thamar
 Hazi. idem as Hazael. 1. chro. 23. 9.
- Haziel**
 Hazo. seeing, or prophcing. Gene. 22. 22.
- Asan**
 Hazor. haye. Josh. 11. 1. and 15. 23. 25. and 19. 36.
 Debe. 11. 33.
- Hazor**
 Heber. a companion, or partaker. Sonne to He-
 riah. Gene. 46. 17. Of him came the Heberites. Num.
 29. 45.
- Hegai**
 Hebron. fellowship. a double caue in the lande of
 Canaan, wherein Sarah was buried, which caue A-
 braham bought to bury in. Gen. 13. 18. and 23. 2. 19.
 reade more Gene. 35. 27. Joshua. 10. 36. 37. and 14. 15.
 Also a citie. Judg. 1. 10. Josh. 15. 14.
- Hegel**
 Hege. seeing, or speech. Ester 2. 3.
- Helan**
 Helan. the armie of the mother. 2. Sam. 10. 16.
- Helbah**
 Helbah. milke fat, or griefe in that. Judg. 1. 31.
- Helbon**
 Helbon. idem. Josh. 17. 18.
- Helcath**
 Helcath. a portion, or a diuiding. Josh. 19. 25.
- Helchias**
 Helchias. the portion, or gentlenesse of the Lords. Su-
 lannas father. Dan. 13. 29. Also the name of a man.
 1. Efo. 8. 1.
- Helchiah**
 Helda. the world, or rustinesse. Bens names. 1. Chz.
 27. 15. Zech. 6. 10.
- Heled**
 Heleb. idem. 2. Sam. 23. 29. and 1. Chz. 11. 30.
 Helek. a part, or portion. Josh. 17. 2.
- Helem**
 Helem. dreaming, or heaving. 1. Chz. 7. 35.
- Helech**
 Helech. a changing, or passing over. Josh. 19. 33.
- Helez**
 Helez. armed, or for free. Bens names. 2. Sam. 23.
 26. 1. Chz. 2. 39.
- Helias**
 Helias. looke Eliah.
- Heliodorus**
 Heliodorus. the gift of the sunne. Treasurer to Ses-
 leucus. 2. Macc. 3. 7.
- Helcath**
 Helcath. part, or portion. A citie. Josh. 21. 31.
- Helkia**
 Helkai. idem. Josh. 21. 5.
- Elkia**
 Helcath-hazurim. the field of strong men. 2. Sam. 16.
 Helkiah. the gentlenesse, or portion of the Lord. Elias
 fathers. 2. king. 18. 18.
- Hilkiah**
 Helon. a winflow, or griefe. The father of Eliab.
 Num. 1. 9. and 2. 7.
- Hemam**
 Hemam. their trouble, or a tumult. Lotans sonne.
 Gene. 36. 22. Homam. 1. Chz. 1. 39.
- Heman**
 Heman. much, or making an whore. A wife man. 1.
 king. 4. 31. 1. Chz. 2. 6. Also an excellent singer whom
 Dauid appointed ouer the singers that pertained to
 the house of God. 1. Chz. 6. 33. and 25. 1.
- Hemartie**
 Hemartie. An Amethyst stone. Exod. 28. 19.
- Hemdan**
 Hemdan. desire, or heate of iudgements. Gene. 36. 26.
- Hena**
 Hena. a troubling. A citie. Isa. 37. 13.
- Henaad**
 Henaad. grace of the beloved. Job. 31. 8. 24. 8. 10. 9.
- Henoeh**
 Henoeh. taught, or dedicate. Sains sonne, of whom
 the citie Henoeh was so called. Gen. 4. 17. Also the fa-
 ther of Methuselah. Gen. 5. 21. who walked with God
 after he begate Methuselah 300. yeeres. Gene. 5. 21.
 Reade Eccles. 44. 16. 49. 14. and Hebr. 1. 5. Jude.
 14. Also. 4. 10. 11.
- Hepher**
 Hepher. a digger, or deluer. 1. Chz. 4. 6. Also the father
 of Zelophebad. Num. 26. 33. and 27. 1. Of him came
 the Hephherites. Num. 26. 32.
- Hephizbali**
 Hephizbali. my pleasure, or deloyht in her. By this
 name Christs Church, gathered of Iewes and Gen-
 tiles is called. Isa. 62. 4. Also Hannahs mother. 2.
 king. 2. 11.
- Hercules**
 Hercules. Iunos glorie. The money that should haue
 bene offered to Hercules, was given to the making of
 galles. 2. Macc. 4. 19. 20.
- Heres**
 Heres. the sonne, of an earthen pot. The name of a
 mount in Asialon, where the Amozites dwelt, until the
 familie of Joseph made them tributaries. Jud. 1. 35.
- Hershi**
 Hershi. a Carpenter. 1. Chz. 9. 15.
- Hermas**
 Hermas. Mercurie, or game. One whom Paul gree-
 ted. Rom. 16. 14.
- Hermogenes**
 Hermogenes. begotten by Mercurie. A man who so-
 looke Paul. 2. Tim. 1. 15.
- Hermon**
 Hermon. dedicated to God. A mountaine. Deut. 3. 9. Harmon
 Josh. 12. 5. and 13. 5.
- Hermonim**
 Hermonim. idem. Psal. 42. 6.
- Herode**
 Herode. the mount of pride. Surnamed a Scalonite,
 or Herode the great. Hee caused the innocents to be
 slaine. Matth. 2. 1. 16. From whose persecution Christ
 fled into Egypt. Matth. 2. 13. 14. 15. Also this Herodes
 sonne was surnamed Antipas, who was Tetrarche of
 Galile. Luke 3. 1. His opinion of Christ. Mat. 14. 1. 2.
 Marke 6. 14. Luke 9. 7. He celebrateth his birthdape.
 Mat. 6. 21. He beheadeth John Baptist. Mat. 14. 10.
 Mark. 6. 16. He maketh friendship with Pilate. Luke
 23. 12. He reuerenceth John. Mat. 6. 20. Christes ans-
 were to them that tolde him, Herode would kill him.
 Luk. 13. 31. 32. 33. Christ called him a for. Luke 13.
 32. Herod the sonne of war moueth Christ. Luk. 23. 11.
- Alto the sonne of Aristobulus**
 surnamed Agrippa,
 who slew James, and put Peter in prison. Acts. 12.
 1. 2. 3. 4. His horrible ende. Actes 12. 23.
- Alto the sonne of this Herode**
 surnamed Agrippa
 the younger, before whom Paul preached and plea-
 ded. Actes 25. 13. and 26. 1.
- The Herodians**
 sent by the Pharisees to tempt
 Christ. Mat. 22. 15. to 23.
- Herodias**
 Herodias. idem. Aristobulus daughter, to whom He-
 rode the Tetrarche married being his brothers wife.
 Mat. 14. 3. 4. and Marke 6. 17. 18.
- Herodion**
 Herodion. Iunos song. Rom. 6. 11.
- Heshbon**
 Heshbon. a number, or thought. A citie of Sihon king
 of the Amozites. Num. 21. 26. Isa. 15. 4. Here. 49. 3.
- Heshmon**
 Heshmon. a basine, or mess. A citie. Josh. 15. 27.
- Heshon**
 Heshon. the arrow of ioy, or a dussion of a song. Sonne
 to Reuben looke Hezron. Of him came b Heshonites.
 Num. 26. 6. Also the sonne of Batez, of him came an
 other familie of Heshonites. Num. 26. 23. Also a citie
 called Hazor. Josh. 15. 25.
- Heth**
 Heth. feare, or asstoned. Canaans sonne. Gen. 10. 15.
 and 1. Chz. 1. 13. whose posteritie Rebekah fordidderth
 Iaahob to marry withall. Gen. 27. 46. and 28. 1. Of
 him came the Hittites. Gene. 23. 3.
- Hethlon**
 Hethlon. a house to be feared. Ezech. 47. 15. and 48. 1.
- Heuah**
 Heuah. looke Hauah. 2. Chron. 11. 3.
- Hezekiah**
 Hezekiah. looke Hizkiab, A godly king of Iudah.
 2. kings Ezckias

2. King. 16. 20. & 17. 1. He breaketh downe the brazen Serpent. 2. Kin. 18. 4. He peeldeth vnto Saneherib. 2. King 8. 1. 3. to 17. Hee sendeth to Siai the Prophet, concerning Saneherib. 2. King. 19. 2. Isa. 37. 2. Hee obtained of God victorie against Saneherib. 2. Kin. 19. 14. to 35. 2. Chz. 32. 20. Isa. 37. 15. to 36. He receiveth presents from the king of Babel. 2. King. 20. 12. and is repouced therefore, and for helowing his Ambassadors his treasures. Isa. 39. 1. to 8.

Hezekiah being sicke unto death, receiveth a signe of his recouerie. 2. Kin. 20. 1. to 12. & 2. Chzon. 32. 24. Isa. 38. 1. to 10. His prayer. Isa. 38. 10. * He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people. 2. Chzon. 29. 2. 3. * His exhortation is the Leuites. 2. Chzon. 29. 5. to 12. The passerow kept at his commandement. 2. Chzon. 30. 1. to 14. He prayeth for the people which were not sanctified. 2. Chzon. 30. 18.

Hezekiah ordeineth Priests & Leuites to serue in the Temple, and appoynteth for their maintenance. 2. Chzo. 31. 2. 3. 4. He exhorteth the people to put their trust in God. 2. Chzo. 32. 7. 8. He dieth. 2. King. 20. 21. and 2. Chzon. 32. 33. He is pyaped. 2. King. 18. 3. to 9. 2. Chzo. 29. 2. Eccles. 48. 17. *

Hezekiah, *idem*, the sonne of Aeriaha. 1. Chz. 2. 23. Hezir, *a bog, or conuerter*, 1. Chz. 24. 15. Neh. 10. 20. Hezrai, *an entry, or hay*, 2. Sam. 33. 35. Hezro, *idem*, 1. Chzo. 11. 37. Hezron, *as Helon*, Gen. 46. 9. 12. Josh. 15. 3. Hiddai, *a praise, or a cry*, 2. Sam. 23. 30. Hiddekel, *a sharpe voyce*, A river called also Tigris, which insinuereth Mesopotamia, whose chiefe force beginneth in the region of the greater Armenia. Gen. 2. 14. Dan. 10. 4.

Hierapolis, *a holy, or sacred citie*, Col. 4. 13. Hiel, *the Lord liueth, or the life of God*, He that rebised Jericho. 1. King. 16. 34. Hlen, *as Helon*, looke Helon.

Hilkiah, *the Lordes gentleness*, Eliakims father. 2. King. 18. 8. Isa. 22. 26. Also a mans name. Neh. 1. 21. Also a Priest. 2. King. 22. 4. Also Jeremiah's father. Jer. 1. 1. Also the sonne of Shallum. 1. Chzo. 6. 13.

Hilkiah, *idem*, A priest. Neh. 12. 7. Hillel, *praising, or foolishness*, The father of Abdon, Iudge of Israel. Iudg. 12. 13.

Himencus, *a wedding song*, An enemy vnto Paul, & therefore by him deliuered vnto Saran. 1. Tim. 1. 20. Hin, *A measure of moist things*, Exod. 29. 40. Eze. 45. 24.

Hirah, *libertie, or anger*, Gen. 38. 1. Hiram, *the height of life*, A king of Tyrrus that sent Dauid timber and workmen for to build his house. 2. Sam. 5. 11. whome also Salomon vsed to the building of the Temple. 1. Kin. 4. 1. * & 2. Chz. 2. 3. & 1. Ki. 9. 11. to 15. Also a cunning workman, who wrought all Salomons worke of brasle. 1. King. 7. 13. * Hircanus, *the possessor of a citie*, A noble mans name. 2. Macc. 3. 11.

Hittites, *broken asunder, or assuoying*, A people descended of Heth. Gen. 15. 20. looke Heth God commandeth them to be utterly destroyed. Deut. 20. 17. They became tributaries vnto Salomon. 1. King. 9. 20. 21.

Hiu, *liuing, or declaring*, The sonne of Canaan. Gen. 10. 17. Of him came the Hiuites. 1. Chzo. 1. 15. They are slaine by the Israelites. Josh. 11. 19. 20. as God commanded. Deut. 20. 17. The remnant became tributaries. 1. King. 9. 20.

Hizki, *strong, or apprehending*, 1. Cor. 8. 17. Hizkiah, *the strength of the Lord*, Mens names. Ezra 2. 16. Zeph. 1. 1.

Hizkiah, *idem*, A mans name. Neh. 10. 17.

Also a king of Iudah. 2. Kin. 18. 1. looke Hezekiah. Hobab, *be, oned*, The sonne of Reuel, father in law Obad to Moles, who refused to go with Moles into the land of promise. Num. 10. 29. 30. looke more Iudges 1. 16. and 4. 11. and 1. Sam. 15. 6. Iere. 35. 2.

Hobah, *a hiding*, A place whither Abram pursued Hobab the fourre kings, which had taken Lot prisoner. Gene. 14. 15. 16.

Hod, *praise, or confession*, 1. Chzon. 7. 37.

Hodaiah, *the praise of the Lord*, 1. Chzo. 3. 24.

Hodanah, *idem*, 1. Chzon. 5. 24. and 9. 7.

Hodeh, *a table, or newes*, One of Shabaraïms Hodess. 1. Chzon. 8. 9.

Hodiah, *the prayse of the Lord*, 1. Chzon. 4. 1. Neh. 10. 13.

Hodiah, *idem*, Neh. 9. 5. and 10. 10.

Hoglah, *pleasantsse, or in compassing*, One of 36. Iephthas daughters. Num. 26. 33. and 27. 1. & 36. 11.

Hoham, *Wo be to them*, King of Hebron. Josh. 10. 3.

Holon, *as Helon*, A citie. Josh. 21. 15. Iere. 48. 21. Helon called Hilen, 1. Chzo. 6. 58.

Holmadam, *God of their garment*, Luke 3. 28. called Elmodam. Amon. Matth. 1. 10.

Homam, looke Hemam.

Homer, *A kinde of measure*, Levit. 27. 16. Eze. 45. Gomar 11. called Omer. Exod. 16. 32. 33. 36.

Hophni, *a fist, or a lute fist*, One of the sonnes of Eli. 1. Sam. 1. 3. who with his brother Phineas abused the priesthood. 1. Sam. 2. 12. to 18. God forsooketh their deaths. 1. Sa. 2. 34. as came to passe. 1. Sa. 4. 4. to 12.

Hori, *as his, or showing*, A mount. Isa. 20. 22. & 23. 38. Horam, *their hill*, King of Gazer. Josh. 15. 33.

Horeb, *all alone, or forlorn*, A mountaine called also Sinai. Exo. 3. 1. Deu. 1. 2. whither Elias fled from Jezebel. 1. King. 19. 8.

Horam, *an offering dedicated to God*, A citie. Joshu. 19. 38.

Hori-lagidgad, *the hill of felicity*, A place. Num. 33. Horgadgad 32. 33.

Hori, *a prince, chiefe, or free borne*, Lotans sonne. Gene. 36. 22. 1. Chzon. 1. 39. Also Sappajars father. Num. 13. 6.

Horites, *idem*, A people. Gen. 14. 6. and 36. 20. 21.

Horims, *Princes, or being angry*, giants which Elias posteritie chased from mount Seir. Deut. 2. 12. 22.

Hormah, *dedicated, or consecrated*, A citie. Num. 14. Horma 45. and 21. 3. Iudg. 1. 17.

Horonaim, *angers, or ragings*, A citie of the Moabites. Isa. 15. 5.

Horonite, *anger*, Neh. 2. 10. 19.

Hofa, *trusting, or having sure confidence*, 1. Chz. 16. 38. Hofah, and 26. 10. 11. Also a city. Josh. 19. 29. & 1. Chz. 26. 15. Hofah.

Holanna, *Sauel I pray thee, or keepe, or preserve I beseech thee, or give saluation*, Psal. 118. 25. This prayer Hofah applied to Christ, at his last entrie into Ierusalem. Mat. 21. 9. Mar. 11. 9. 10.

Holea, looke Holcha. A Prophet. Holea 1. 1. By ta king a wife of fornications, hee sheweth the people of Israel their idolatrie. Hose. 1. 2.

Holhaiah, *the saluation of the Lord*, Jezaniahs father. Jerem. 42. 1. Also a mans name. Neh. 12. 32.

Holhama, *heard, or he obeying*, 1. Chzo. 3. 18.

Holha, *saluation, or a saviour*, The sonne of Aun. Deu. 32. 44. looke Ioshua. Also a king who slew Hosah sonne to Remaliah traitorously, & reigned in his stead. 2. King. 15. 30. and craving ayde of So King of Egypt, was imprisoned, and his kingdome transferred to the Assyrians. 2. King. 17. 34.

Hocham, *a scale*, The sonne of Heber. 1. Chzo. 7. 31.

Hochir, *excelling, or remaining*, The sonne of He man. 1. Chzo. 25. 4.

| | | | |
|-----------|--|---|----------|
| Hoziel | Hoziel, <i>seeing God</i> . 1. Chron. 25.9. | pillar as a covenant betwene him and Laban. Gen. 31.44, 45. He offereth sacrifice unto God upon mount | |
| Hoziel | Hukok, <i>an engraver, a scribe, or lawyer</i> . A cite. 1. | Gilead. Gen. 31.54. Going forth on his journey, hee | |
| Hakoc | Chjo. 6.75. | is met by Angels. Gen. 32.1. | |
| | Hul, <i>forow, infirmities, or sand</i> . The sonne of Aram. | | |
| | Gene. 10.23. | Jaakob sendeth messengers before to pacifie his brother | |
| Holda | Huldah, <i>the world, circle of the world, or west</i> . A prophetesse, wife to Shaltam. 2. kin. 22.14. to whom king | Esau. Gen. 32.3, 4, 5. He is afraid of Esau. Gen. 32.7. | |
| | Jothah sent for counsel. 2. Chro. 34.21, to 29. | His prayer for deliverance out of danger. Gen. 32.9, to 13. Wrestling with the Angel he pained to the | |
| | Hupham, <i>their chamber, or binke</i> . Benjamin's sonne of whom came the Huphamites. Num. 26.39. called | end he might understand, that hee should allwaie | |
| | Huppin, Gen. 46.21. 1. Chro. 7.12, 15. | his brothers wrath. Gen. 32.24, 25. | |
| Huppa | Huppah, <i>a chamber, cover, or banke</i> . 1. Chro. 24.13. | Jaakob is called Israel, and wip. Gene. 32.28. and | |
| | Hupham, <i>a chamber, covered, or the seashore</i> : looke | 35.10. He erecteth an altar unto the Lord at Shechem. | |
| | Hur, <i>libertie, or prince, or whitenesse</i> . Judah's sonne. | Gen. 33.20. He repoueth his children for slaying the | |
| | 1. Chro. 4.1. called Phnan. Gen. 38.4, 46.12. and 1. | Shechemites. Gen. 34.30. Hee commaundeth his familie | |
| | Chro. 2.3. Also Ephraim's eldest sonne. 1. Chro. 2.19, | to put away the strange gods. Gene. 35.2. God | |
| | 20. and 4.4. Who with Aaron slayed by the hands of | promiseth him great posteritie. Gene. 35.11. He buildeth | |
| | Moses untill Amalek was discomfited. Exo. 17.12. & | an altar at Beth-el. Gene. 35.1, 14, 15. He cometh | |
| | 31.1. Moses, in his absence, committeth matters to be | unto Ishak unto Hebron. Gen. 35.27. His child | |
| | decided by Aaron and him. Exod. 24.12. Also one of | dien. Gen. 35.23, to 27. and 46.8, to 28. and Exod. | |
| | the kings of Midian, whome the Israelites slew. | 1.2. to 6. | |
| | Num. 31.8. | Jaakob dwelt in the lande of Canaan. Gene. 37.1. | |
| | Huraim, <i>their libertie, their whitenesse, or their holes</i> . | Hee rebuketh Joseph for his dreames before his brethren, | |
| | The sonne of Bela. 2. Chro. 8.5. looke Hiram. | but noteth them secretly. Gene. 37.10, 11. Hee | |
| | Huri, <i>being angry, liberie, whitenesse, or hole</i> . The | sendeth his remne children into Egypt for come. Ge. | |
| | sonne of Abihail. 1. Chro. 5.14. | 42.1, 2, 3. He reioiceth that he should see Joseph. Ge. | |
| Husa Ousa | Huthah, <i>hasting, or holding peace</i> . The sonne of Ezra. | 45.28. God comforteth him. Gen. 46.2. | |
| | ra. 1. Chro. 4.4. | Jaakob and his familie goeth into Egypt. Gen. 46. | |
| Chufai | Huthai, <i>a meaning, or hasting</i> . A friend of Dautus. 2. | 6.7. Act. 7.14. He is of al of Pharaoh his age. Gene. | |
| Chufai | Sa. 1.5. 32.* We commendeth the counsel of Ahitophel. | 47.8. He desireth to be buried with his fathers. Gen. | |
| Hulai | 2. Sam. 17.5, to 15. He sendeth to David to shew him | 47.30. Being sick, he calleth to minde Gods promises, | |
| | what was done therein. 2. Sam. 17.15, to 23. He beareth | and blesteth Joseph's children. Gene. 48.1, to 21. | |
| | David tidings of Absaloms death. 2. Sa. 18.21. | Hee foretelleth the Israelites deliverance out of Egypt. | |
| | Also the father of Baanah. 1. King. 4.16. | Gene. 48.21. | |
| Hufam | Hulham, <i>their hasting, or their place</i> . The third king | Jaakob blesteth his children, and foretelleth them | |
| | that reigned in Edom. Gen. 36.34. 1. Chro. 1.45. | things to come. Gen. 49.1.* He being 147 yeres old, | |
| Hufathire | Husharhite, <i>hasting, holding peace, or sensualitie</i> . | dien. Gen. 49.28 and 49.33. was buried in Canaan. | |
| | A kinder descended of Hulhah. 1. Chro. 4.4. and 27.11. | Gen. 49.29, to 32. and 50.1, to 14. is praised. Eccles. | |
| | Num. 26.10. | 44.2, 3, 24. Before his birth God loved him. Rom. 9. | |
| Hufim | Hushim, <i>idem</i> . Dans sonne. Gen. 46.23. Also one of | 19. His faith. Heb. 11.21. | |
| | the wives of Shoharaim. 1. Chro. 8.8. | Our election by the onely free grace of God confirmed | |
| | Huzoth, <i>sheeres, or populous</i> . Num. 22.39. | by Gods chusing Jaakob, & refusing Esau. Rom. | |
| Hufab | Huzab, <i>A Queent of the Assyrians</i> . Nah. 2.7. | 9.11, 13. Gala. 1.2, 3. and that also wee ought to rest | |
| Iadafon | Hydaspes, <i>the knowledge of a sheepe, or knowledge of</i> | in God onely. Pol. 12.1.* | |
| | change. A river. Judith 1.6. | Jaakobab, <i>idem</i> . 1. Chro. 4.36. | Jaakob |
| | I. | Jaakan, <i>tribulation, labour, or violently taking away</i> | Iakan |
| Iakob | Jaakob, <i>a supplanter, or deceiver, the heele, or the first</i> | passion. 1. Chro. 14.2. Deut. 10.6. | Iacarr |
| | step. The sonne of Ishak. Gene. 25.26. His natiuitie. | Iaala, <i>ascending, a little Doe, or little goat</i> . Deut. 7. | Iahala |
| | Gene. 25.26. A plaine man. Gene. 25.27. He buyeth | 58. Ezra. 2.56. | Ialah |
| | Esau birrigh for red portage. Gene. 25.31.* Hee | Iaalam, <i>hid, or heire, or little goat</i> . Gen. 36.5. | Ialam |
| | stealeth from Esau his blessing by his mothers subtiltie. | Iaani, <i>answering, afflicting, or making poore</i> . 1. Chro. | Ianai |
| | Gene. 27.18. He is blessed of Ishak. Gen. 27.28. | 512. | |
| | Esau interpreteth his name. Gene. 27.36. Rebekah | Iareshiah, <i>a little bed, the bed of the Lorde, or the Lorde</i> | Ieresiah |
| | willeth him to flee to Haran. Gen. 27.43. Ishak fore- | hath taken away pueritie. 1. Chro. 8.27. | Iesia |
| | tellet how great a people should come of him. Gene. | Iaafau, <i>doing, or my doer</i> . Ezra 10.37. | Iafi |
| | 28.3, 4. He goeth to Haran. Ge. 28.10. His dreame of | Iaafel, <i>Gods works, or the doings of God</i> . 1. Ch. 11.47. | Iafel |
| | a ladder. Gen. 28.12. Kissing Rachel he wept. Ge. 29. | Iaazniah, <i>the nourishment of the Lorde, or the wea-</i> | Iefania |
| | 11. He serueth seven yeres for her. Genes. 29.18, 20. | pons of the Lord, Jeremiahs sonne. Jere. 35.3. Also the | |
| | The yeres ended, he asketh his wife of Laban, and | sonne of Azur. Ezek. 11.1. | |
| | Leah is giuen unto him. Gen. 29.21, to 27. He serueth | Iaazer, <i>a helper, or ayder</i> . A cite. Num. 21.32. 1. Ch. | Iaazer |
| | other seven yeres for her. Gene. 29.27, 28. He loueth | 6.81. Plat. 15.8. | Iazer |
| | her more then Leah. Gene. 29.30. Hee telleth Laban | Iaaziah, <i>the strength of the Lord</i> . 1. Chro. 24.26. | Iazia |
| | what his wages shall be. Genes. 30.2. He came but | Iaaziel, <i>the strength of God</i> . 1. Chro. 15.18. | Iaziel |
| | with a staffe to Laban. Gen. 32.10. but after became | Iabal, <i>falling away, or bringing, or building</i> . 02 a | Iobel |
| | very rich. Genes. 20.43. Labans sonnes inuicemur- | cheeke, Lamachs sonne by Azah: father of such as | Iobel |
| | against him. Gen. 31.1. He fleeth by Gods commande- | dwelt in tents, and such as haue cattell. Gen. 4.20. | Iobel |
| | ment from Laban, and is pursued. Gen. 31.13, to 24. | Iabbok, <i>a making empty, a scattering, or a wrestling</i> . Iaboc | |
| | Laban is commaunded of God not to speake ought | A flood. Gen. 32.22. Deut. 2.37. | |
| | lane good vnto Jaakob. Gen. 31.24. Being wroth, he | Iabelth, <i>strong, or confision</i> . The father of Shaltam. | Iabbes |
| | chid with Laban. Genes. 31.36, to 42. Hee erecteth a | 2. Kings 15.10. Of him the cite Iabth-gilead tooke | |
| | | name. Iudg. 21.8. 1. Sam. 31.11. The inhabitants | |
| | | were sixteen, and wip. Iudg. 21.10. 400, maybes of | |
| | | Iabthch. | |

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| Iabes-galaad | Iabesh-gilead referred, to give unto the Beniaminites to wife. <i>Judg.</i> 21. 12. | James, a <i>supplinter</i> , or <i>maintainer</i> . Sonne of Zebedeus, who with his brother John, was called from being fisher men, to be Apostles. <i>Matth.</i> 4. 21, 22. & 10. 3. <i>Mat.</i> 1. 19, 20. <i>Luke.</i> 5. 10, 11, and 6. 14. Christ casteth them <i>Boanerges</i> . <i>Matth.</i> 3. 17. They were with Christ many times. <i>Matth.</i> 26. 37. <i>Mat.</i> 1. 29. & 5. 37. & 9. 24. 13. 3. and 14. 33. <i>Luke.</i> 9. 28. They desire a request of him. <i>Mat.</i> 10. 35. and Christ rebuked them, and whp. <i>Luke.</i> 9. 54, 55, 56. James saith Christ after his resurrection. 1. <i>Cor.</i> 15. 5, 7. He was put to death by Herode. <i>Actes.</i> 12. 2. Also the name of the sonne of Alpheus, an other Apostle. <i>Matth.</i> 10. 2. <i>Matth.</i> 3. 18. <i>Luke.</i> 6. 15. He wrote a general Epistle vnto the Hebrews. <i>Iam.</i> 1. 1. &c. and was superintendent of the Church of Jerusalem. <i>Actes.</i> 15. 13, 22, and 21. 18. |
| Iabes | Iabez. <i>Janesse</i> , sorrow, or griefe. The name of a citie, and of a man. 1. <i>Chro.</i> 2. 55, and 4. 10. | Iamin, <i>right hand</i> , or <i>South winde</i> . Simeons sonne. <i>Gen.</i> 46. 10. Of him came the Iaminites. <i>Rum.</i> 26. 12. Also other mens names. 1. <i>Chro.</i> 2. 27, and <i>Dehe.</i> 8. 7. |
| Iabin | <i>understanding</i> , or <i>building</i> . King of Hazor, who Joshua slue. <i>Josh.</i> 11. 1, 10. Another of Hazor, of p former Iabins image, who opposed p Isaacites twentie yeeres. <i>Judg.</i> 4. 23. Iaine by Barak. <i>Judg.</i> 4. 23, 24. | Iamlech, <i>reigning</i> , or after the Syrian speech, <i>asking</i> Iemleech counsell. 1. <i>Chro.</i> 4. 34. |
| Iebneel | Iabneel. <i>God building</i> , or <i>understanding</i> . a city of Judah. <i>Josh.</i> 15. 11. & 19. 33. | Iamn tes. <i>building</i> , or <i>understanding</i> , citizens of Iamnia. 2. <i>Mac.</i> 1. 28, 9, 40. and 1. <i>Mac.</i> 10. 69. and 15. 40. |
| Iabne | Iabnech. <i>building</i> , or <i>understanding</i> . A citie. 2. <i>Ch.</i> 26. 6. | Iamuel. <i>Gods hu day</i> , or the sea of God. Sonne of Iemuel Simeon. <i>Gen.</i> 46. 10. <i>Exod.</i> 6. 15. |
| Iachan | Iachan. <i>wearing out</i> , or <i>pressing</i> . 1. <i>Chro.</i> 5. 13. | Ianna. <i>answering</i> , beginning to <i>speak</i> , afflicted, humbled, or <i>poore</i> . The father of Melchi. <i>Luke.</i> 3. 24. |
| Iachin | Iachin. <i>preparing</i> , or <i>stabilise</i> . The sonne of Simeon. <i>Gen.</i> 46. 10. of whom came the Iachinites. <i>2. Mac.</i> 26. 12. Also a Priest. 1. <i>Ch.</i> 9. 10. Also one of the pillars which Salomo placed in p porch of the Temple. 1. <i>kin.</i> 7. 21. | Iannes. <i>idem</i> . One of Pharao's enchanters. looke Iemleech |
| Iadan | Iadan. <i>knowing</i> . 1. <i>Chro.</i> 2. 28. | Iambres. Ianonah. <i>resting</i> , <i>larying</i> , or <i>deriving</i> . A citie of Ephraim. <i>Josh.</i> 16. 6. |
| Iadaiah | Iadau. <i>hu hand</i> , or <i>hu confession</i> . <i>Ezra.</i> 10. 41. | Ianum. <i>sleeping</i> . A citie. <i>Josh.</i> 15. 53. |
| Iedaia | Iadiah. <i>knowing the Lord</i> . <i>Ezra.</i> 2. 36. & <i>Dehe.</i> 7. 39. | Iapheth. <i>enlarged</i> , or <i>sure</i> , or <i>persuading</i> , or <i>enticing</i> . Sonne of Noah. <i>Ge.</i> 5. 32. He is blessed of his father. <i>Ge.</i> 9. 27. His children. <i>Ge.</i> 10. 2, 10. 6. & 1. <i>Ch.</i> 1. 5, 6, 7. |
| Iabel | Iaddua. <i>knownen</i> . <i>Dehe.</i> 12. 11. | Iaphia. <i>making sea</i> , <i>appearing</i> , or <i>lightening</i> . Sonne of David. 2. <i>Sam.</i> 5. 15. and 1. <i>Chron.</i> 3. 7. Also a mans name. <i>Josh.</i> 10. 3. Also a citie. <i>Josh.</i> 9. 12. |
| Iahel | Iael. a little Doe of Goare, or ascending. The wife of Heber, who slue Sisera. <i>Judg.</i> 4. 21. | Iaphier. <i>delivered</i> , or <i>banshed</i> . 1. <i>Chron.</i> 7. 32. |
| Iehallel | Iagar. a <i>husbandman</i> , or <i>stranger</i> , or <i>fearing</i> , or <i>gathering together</i> . A citie of Judah. <i>Josh.</i> 15. 21. | Iaphiet. <i>idem</i> . <i>Josh.</i> 16. 3. |
| Ialoelel | Iah. the <i>etwisting</i> . A name of God. <i>Psal.</i> 68. 4. | Iapho. <i>swiftnesse</i> , or <i>comelinese</i> . The name of both a haven & citie. <i>Josh.</i> 19. 46. & 2. <i>Ch.</i> 2. 16. called Ioppa. <i>Ioppe</i> <i>Act.</i> 10. 15. 8. & 11. 5. The Barbarians now call it Sappho. |
| Iehaleleel | Iahallel. <i>praising God</i> , or the clearenesse, or light of God. The father of Ziph. 1. <i>Chro.</i> 4. 16. | Iarah. a wood, a bony corbe, making bare, pouring out, or watching diligently. Sonne of Abiz. 1. <i>Chro.</i> 9. 42. |
| Iaza | Iahath. <i>broken in pieces</i> , or <i>fearing</i> , or in the Syrian tongue, <i>defending</i> . The sonne of Gershom. 1. <i>Chron.</i> 6. 20, 43. Also Benaiabs sonne. 1. <i>Ch.</i> 4. 2. Also an over-seer of the worke of the Temple. 2. <i>Chro.</i> 34. 12. | Iareb. a <i>reueger</i> . King of Ashur. <i>Isos.</i> 13. |
| Iahafa | Iahaz. <i>bravling</i> , or <i>strife</i> . A place where Sibon by the Isaacites was discomfited. <i>Deut.</i> 2. 32. | Iared. looke Iared. |
| Iahafia | Iahazah. <i>scoulding</i> , or <i>contemion</i> , of the end of the Lord. A citie. <i>Josh.</i> 13. 18. and 21. 36. | Iarephel. <i>health of God</i> , <i>medicine of God</i> , or <i>God letting loose</i> . A citie. <i>Josh.</i> 18. 27. |
| Iahafiel | Iahaziah. the <i>son of the Lord</i> . <i>Ezra.</i> 10. 15. | Iarah. the <i>moone</i> , a <i>table</i> , or a <i>sweete smel</i> . 1. <i>Ch.</i> 2. 34. |
| Iahziel | Iahaziel. <i>God batheth</i> , or <i>diuisider</i> . Sonne to Naphtali. <i>Gen.</i> 46. 26. and 1. <i>Chro.</i> 7. 13. Of whom came the Iahzeleites. <i>Rum.</i> 26. 48. | Iarib. <i>fighting</i> , <i>chawing</i> , <i>multiplying</i> , or <i>enueging</i> . Ieraa Sonne of Simeon. 1. <i>Chro.</i> 4. 24. Also a Priest. <i>Ezra.</i> 10. 18. |
| Iafael | Iahaziel. <i>seeing God</i> . The name of certaine men. 1. <i>Chro.</i> 16. 6, and 23. 19. and 24. 23. <i>Ezra.</i> 8. 5. | Iarmuth. <i>fearing death</i> , or <i>seeing death</i> , or <i>throwing downe of death</i> . A citie over the which Piram was king. <i>Josh.</i> 10. 3. looke <i>Josh.</i> 15. 35. and 21. 29. |
| Iafahiel | Iahiel. <i>Gods vnioe</i> , <i>Gods joy</i> , or <i>Gods sharpenes</i> , or after the Syrian & Hebrew, <i>Gods reuenging</i> . 1. <i>Ch.</i> 5. 24. | Iathen. <i>ancient</i> , or <i>sleeping</i> . 2. <i>Sam.</i> 23. 32. |
| Iediel | Iahdo. I alone, or I one, or his joy, or sharpenes of wit, or in the Syrian tongue, <i>hu newnesse</i> the sonne of Wuz. 1. <i>Chro.</i> 5. 14. | Iathier. <i>righteous</i> . <i>Josh.</i> 10. 13. and 2. <i>Sam.</i> 1. 18. |
| Iahel | Iahel. <i>waiting for God</i> , or <i>beseeching God</i> , or <i>hope in God</i> , or <i>beginning in God</i> . Sonne of Zebulun. <i>Gen.</i> 46. 14. of whom came the Iahzeleites. <i>Rum.</i> 26. 26. | Iathobeam. the people <i>sitting</i> , the <i>conuersione</i> of the people, or the captiuitie of the people. A valiant man of Dauid. 1. <i>Chro.</i> 1. 11. Also mens names. 1. <i>Chro.</i> 12. 6, and 27. 2. |
| Achoel | Iahmai. <i>warme</i> , or <i>making warme</i> . The sonne of Cozai. 1. <i>Chro.</i> 7. 2. | Iathub. a <i>returning</i> , a <i>contourrse</i> , or a <i>dwelling place</i> . The sonne of Iachar. 1. <i>Chro.</i> 7. 1. called Job. <i>Gen.</i> 46. 16. Of whome came the Iathubites. <i>Rum.</i> 26. 24. Also a mans name. <i>Ezra.</i> 10. 29. |
| Iahiel | Iahoz. <i>idem</i> . as Iahzah. <i>Rum.</i> 21. 23. | Iathubi. <i>lechem</i> . 1. <i>Chro.</i> 4. 22. |
| Iahleel | Iahzah. A citie. 1. <i>Chro.</i> 6. 7, 8. | Iason. <i>healing</i> . The sonne of Eleazar. 1. <i>Mac.</i> 8. 17. Also the brother of Onias, who laboured by lawfull means to be high Priest. 2. <i>Mac.</i> 4. 7, 8. He slew his owne citizens, & returned with shame into his countrie. 2. <i>Mac.</i> 5. 6, 7, to 11. Also a Egyptian, whose true |
| Iamai | Iahziel. looke Iahaziel. and 1. <i>Chro.</i> 7. 13. | Calli. looke Calli. |
| Iemai | Iair. <i>illuminated</i> , or <i>lighted</i> , a river, or the running water of the river. Sonne of Segub. 1. <i>Ch.</i> 2. 32. Also the sonne of Manasse. <i>Deut.</i> 3. 14. <i>Rum.</i> 32. 41. of whom came the Iairites. 2. <i>Sam.</i> 20. 26. Also a Iudge in Israel. <i>Judg.</i> 10. 3. | |
| Iafa. Iaza | Iairus. <i>idem</i> . as Iair. A ruler of the Synagogue. <i>Mat.</i> 5. 22. whose daughter Christ raised from death. <i>Mat.</i> 9. 11, 19, 23, 24, 25. <i>Mat.</i> 5. 35. * <i>Luke.</i> 8. 41, 42, 49. * | |
| Iafia | Iakim. <i>rising</i> , or <i>confirming</i> , or <i>establishing</i> . 1. <i>Chro.</i> 8. 19. and 24. 12. | |
| Iacirus | Ialon. <i>larying</i> , or <i>urmuring</i> . 1. <i>Chro.</i> 4. 17. | |
| | Iambri. <i>rebellious</i> , or <i>waxing bitter</i> , or <i>changing</i> . 1. <i>Macca.</i> 9. 36, 37. | |
| | Iambres. a <i>rebell</i> , <i>bitter</i> , or <i>changing</i> , and after the Hebrews, the sea, with <i>powerie</i> or <i>warr</i> . See that with Iannes withstood Moses, 2. <i>Tim.</i> 3. 8. <i>Epo.</i> 7. 12, 12, and 8. 7, 11, 19. | |

bookes were abridged into one volume. 2. Mar. 2. 23.
Also be whole house was assaulted, for he had receiv-
ued Saul & other brethren into his house, Act. 17. 5, 10. 9.
Isafer. A precious stone. Eccl. 38. 20. Reue. 21. 19.
Ishniel. a gift of God. The fourth sonne of Iesse
Iemlah. 1. Chro. 26. 2.
Isacir. a remnant, of excellent. A citie. Iosha. 15. 4. 8.
and 1. 1. 14. and 1. Chro. 6. 57.
Iethri, Ithre, Ithron. idem.
Iauan. making sad. Sonne of Iapheth. Gen. 10. 2.
and 1. Chro. 1. 5. His sonnes. Gen. 10. 4. 3. 1. Chro. 1. 7.
Also Greece. Isa. 66. 19. looke Grecia.
Iazer. an ayde, or helper. A land. Rumb. 32. 1, 3. Also
a citie. Num. 32. 35. Iosha. 21. 39.
Iaziel. the strength of God. 1. Chro. 15. 18.
Iaziz. brightness, or in the Syrian tongue, a depar-
ting. 1. Chro. 27. 31.
Ibhar. chosen. 2. Sam. 5. 15.
Ibleam. the ancients of the people, or the people de-
creasing, or clipping them. A citie. Iosha. 17. 11.
Ibneah. looke Iobamah.
Ibniah. idem. The sonne of Reuel. 1. Chro. 9. 8.
Ibri passing over, or being angry, or being with young.
1. Chro. 2. 27.
Ibzan. the father of a target, or the target, or wea-
pons of a father, or the father of coldnesse. A Iudge of
Israel. Iudg. 12. 2, 8, 9.
Ichabod. where u glory, or no glorie, or was unto
glorie. The name of Iehinbas sonne. 1. Sam. 4. 21,
22. brother to Abiah. 1. Sam. 14. 3.
Iconium. coming. A citie of Cilicia. Acts 13. 51.
where Paul preached. Acts 14. 1.
Idoliah. the band of slaughter, or an oath, or cursing:
or after the Hebrew and Syrian, the hand of God. A
citie. Iosha. 19. 15.
Idubas. flowing with bonie, or the hand of destruction.
1. Chro. 4. 3.
Iddo. husband, his power, or his confession. Mens
names. 1. Chro. 6. 21. & 27. 21. looke Ieddo. Also a pro-
phet. Ier. 1. 1. 1. king. 13. 2.
Idumeans. red, earthy, or bloody. A people descended
of Edom. 1. Chro. 4. 50. looke Edom.
Ilearim. a scape, or woods. A mount. Iosha. 15. 10.
Ilearai searching out. 1. Chro. 6. 21.
Ihebrechiah. speaking well of the Lord, or bowing the
knee to the Lord. Zacharias father. Isa. 8. 2.
Iebus. a treading under foot, or a tumbling, or rolling,
or a mnger. Ierusalem to callen. Iudg. 10. 10. Also
called of Canaans sonne Iebusi, that is to say, eroden
under foot, tumbled, or mangled. Iosha. 18. 16.
Iebusi sonne to Canaan. Gen. 10. 16.
Iebulites. idem as Iebusi. Inhabitants of Iebus. Ge.
15. 21. whom God commanded the Israelites to de-
stroy. Dent. 20. 17. They could not utterly destroy the
Iebulites. Iosha. 15. 63. David promised preferment
unto those that could smite them. 2. Sa. 5. 8. Salomon
made them tributaries unto him. 1. kings 9. 20, 21.
Iecaniah. the resurrection of the Lord, or the confirmati-
on of the Lord, or the rearrangements of the Lord. 1. Chro. 3. 18.
Iecholiah. the perfection of the Lord, or power of the
Lord. 2. Kings 15. 2. and 2. Chro. 26. 3.
Ieconiah. stabilitie of the Lord. The sonne of Jehoia-
chim. 1. Chro. 3. 16. called also Ichoiachin. 2. king. 24. 6.
was taken prisoner. 2. kin. 24. 12. according to the pro-
phetic. Iere. 22. 28. * and is called Coniah. Iere. 37.
1. 2. was created. 2. King. 27. * Iere. 52. 31. * is called
Adri. Luke. 1. 27.
Iedaiah. the hand of the Lord, or confessing the Lord.
1. Chro. 4. 37.
Iedehiah. one Lord, the joy of the Lord, or after the He-
brew & Syrian, the remung of the Lord. 1. Chro. 24. 20.

Iediel. the science of God, or knowledge of God. 1. Iediel
Chro. 26. 21.
Iedidah. beloved. Iosiahs mother. 2. Kings 22. 1.
Iedidiah. beloved of the Lord, or loving to the Lord.
2. Sam. 12. 25.
Iediel. the knowledge of God, or the unitie of God, or
joy of God: or after the Hebrew and Syrian, the
renewing of God. 1. Chro. 7. 6.
Ieduah. the feare of the Lord, or vision of the Lord. 1. Iedia
Chro. 26. 31.
Ieduthun. confessing his laws, belonging to the laws, or
giving praise. A musician. 1. Chro. 16. 38, 42. and 9. 16.
Ieddo. a witness, decked, passed over, or a praye. 2. Iddo
Chro. 9. 29. looke Iddo.
Iegar. Iahadutha. in the Syrian, the heape of witness.
Gene. 31. 47.
Iehaleel. praising God, or the cleeranes of God. 1. Chro. 1. 16. and 2. Chro. 29. 12.
Iehaziel. seeing God, or the vision of God. 1. Chro. 12. 4. and 1. 6. 6.
Iehdeiah. together, onely the Lord, or joy, or after the
Hebrew and Syrian, one Lord. 1. Chro. 27. 30.
Iehel. God hath taken away, or heaping up. Eze. 8. 13.
Iehzekel. the strength of God. 1. Chro. 24. 16.
Iehiah. the Lord liueth, A porter for the Arke. 1. Chro.
15. 24.
Iehel. God liueth, God hath taken away, or God heap-
ing up. 1. Chro. 15. 18. and 23. 8. and 26. 1.
Iehizkiah. the strength of the Lord, or the saking of
the Lord. 2. Chro. 28. 12.
Iehoahab. the cōfirmatiō of the Lord, the passing over
of the Lord, the testimonie of the Lord, or the decking, or
pray of the Lord, or after the Hebrew & Syrian, the tak-
ing away of the Lord. Sonne of Abaz. 1. Chro. 8. 36.
Iehoada. the pleasure, or delights of the Lord, or after
the Hebrew & Syrian, the time of the Lord. Brother of
Amaziah king of Iudah. 2. kin. 14. 2. 2. Chro. 8. 36.
Iehoahas. the taking of possession of the Lord, or the
Lord seeing. Iosiahs sonne. 2. kin. 23. 30. 2. Chro. 39. 1.
Deposed, & carried captiue into Egypt, where he died.
2. king. 23. 33. 2. Chro. 33. 3. His captiuitie was fore-
told. Eze. 19. 4. He is called Iobanan. 1. Chro. 3. 15.
Also the sonne of Iebu king of Israel. 2. king. 10. 35.
for his wickednesse deliuered into the hands of the
Syrians. 2. king. 13. 1, 2, 3. and by prayer deliuered.
2. king. 13. 4. to 9.
Iehoash. the fire of the Lord, or the offering of the Lord.
2. kin. 11. 3. who became king of Iudah. 2. kin. 11. 21.
& 12. 1. preferred by Jehoheba, from being destroyed
by Athaliah. 2. king. 13. 3. He is made king by Jeho-
iada. 2. king. 11. 4. * Hee caused the siluer of dedicated
things to be employed to the repairing of the Temple.
2. king. 12. 2. to 17. 3. 2. Chro. 24. 2. to 14. After the death
of Jehoiaha, he became an idolater. 2. Chro. 24. 17. 18.
He causeth Zachariah to be stoned to death for repro-
uing him. 2. Chro. 24. 20. to 23. He was slaine by his
owne seruants. 2. kin. 12. 20. 2. Chro. 24. 25. 26. He is
called Simeon Lu. 30. Also Jehoahaz sonne, a wic-
ked king of Israel. 2. king. 13. 10. 11. Hee discomfited
three times Ben-hadad the sonne of Hazael. 2. king.
13. 25. He tooke Amaziah king of Iudah, brake down
the wall of Ierusalem, and spoiled the Temple. 2. kin.
14. 3, 14. He dieth. 2. kin. 14. 16.
Iehohanan. the grace, mercie, or gift of the Lord. A
porter. 1. Chro. 26. 3.
Iehoiachin. looke Ieconiah.
Iehoiada. the knowledge of the Lord. An high priest,
who made a covenant with Jehoash king & his peo-
ple in the Lords behalfe. 2. kin. 11. 17. looke Ienoah.
Iehoiakim. the rising, avengeing, or establishing of the Iocaim
Lord. A name giuen to Eliakim the sonne of Josiah.
2. King.

Iahaniel
Iahniel
Iether
Iathir
Iethrai
Ionia

Iasher
Iaaser
Ialer
Iazcz

Iiblean
Iiblaan

Ibnaia
Hebri

Abezan
Abefan

Iedela

Idbas
Iedebos
Iaddo
Ieddo

Edomites

Iarim
Ieathrai
Iethrai
Barachiah
Barachia

Iecania
Iecemia
Iecholia
Iechelia
Iecoliah
Iechoniah
Coniah
Conaniah
Chonias

Ie Hia
Iehia

Iehodia

Ionan
Iohannes
Iochum
Ioiada

| | | | | |
|----------|--|--|---|--|
| | 2. Kings 23. 34. 2. Chron. 36. 4. 1. Esdr. 1. 37. He rebels
ath against Nebuchadnezzar and is taken prisoner.
2. King. 24. 1. 2. Chron. 36. 6. 7. 8. as was prophesi-
ed. Jer. 22. 18. 19. Dan. 1. 1. 2. Boze of him. Jerem.
36. 1. * He is called Helchi. Luk. 3. 28. | Iehudath, <i>confession, or praise</i> , Iakobhs sonne by Le-
ah. Gene. 29. 35. * By whose counsell Joseph was sold. Iudah
Gen. 37. 26. 27. Iudah marrieth Shuah a Canaanite. Iuda
Gene. 38. 2. He committeth incest with Tamar his
daughter in law. Gen. 38. 18. He confesseth his fault, Iudas
and ingratitude towards her. Gen. 38. 26. He offereth
himself to bee Josephs bondman, that Benjamin
might returne to Iakob. Gene. 44. 33. His children.
Gen. 46. 12. He enioyeth the kingly honour and privi-
ledge of the first borne, which appertaineth unto Reu-
ben. Gen. 49. 4. 8. to 13. His childrens portion. Ios. 15.
1. 2. * His posteritie. 1. Chron. 2. 3. * 3. 1. * 4. 1. *
The tribe of Iudah is made captaine for the warre, after
the death of Iosua. Iudg. 1. 23. 4. to 22. They with o-
ther Israelites, brought David into Ierusalem. 2. Sa.
19. 14. 15. * They onely follow David. 2. Sam. 20. 2.
Their idolatrie and wickednes. 1. Kin. 14. 22. 23. 24.
Iehudi, <i>praising, or confesseing</i> . Jer. 36. 14. 21. | Iehudah
Iehudia
Iudaea
Iehus | |
| Ioharib | Iehoiarib, <i>the fighting, chiding, or multiplying of the
Lord</i> . 1. Chron. 9. 10.
Iehonadab, Iooke Ionadab. A subtil man, who was
friend to Amn. 2. Sa. 13. 3. 4. 5. Also p son of Rechab,
who toynd with Iehu to destroy idolatry. 2. kin. 10. 15.
Iehonathan, <i>the gift of the Lord, or the gift of a dove</i> .
Sonne of Gijah. 1. Chron. 27. 25. Also the sonne of
Shtimea. 1. Chron. 10. 7. Also Dauids uncle, a man of
counsell and understanding. 1. Chron. 27. 32. | Iehoram, <i>the height of the Lord, or throwing downe of
the Lord</i> . Sonne of Iehoshaphat king of Iuda. 1. kin.
22. 50. 2. kin. 8. 16. to 25. 1. Chron. 21. 1. * Also Ahabs
sonne, a wicked king. 2. King. 3. 1. 2. who threatned to
cut off Elissha his head. 2. King. 6. 31. Of his warre,
and Ahazias with Hazari king of Aram. 2. King. 8.
25. * both slaine by Iehu. 2. King. 9. 14. to 29. | Iehorah, <i>the height of the Lord, or throwing downe of
the Lord</i> . Sonne of Iehoshaphat king of Iuda. 1. kin.
22. 50. 2. kin. 8. 16. to 25. 1. Chron. 21. 1. * Also Ahabs
sonne, a wicked king. 2. King. 3. 1. 2. who threatned to
cut off Elissha his head. 2. King. 6. 31. Of his warre,
and Ahazias with Hazari king of Aram. 2. King. 8.
25. * both slaine by Iehu. 2. King. 9. 14. to 29. | Iehorah
Iehorah
Iehorah
Iehorah |
| Ionathan | Iehoshaphat, <i>the Lord is the iudge, or the iudgement
of the Lord</i> . Sonne of Aha king of Iuda. 1. Kin. 15. 24.
1. Chron. 3. 10. Pat. 1. 8. A verueous king. 2. Chron. 17.
3. * Also toynd in affinitie with Ahab. 2. Chron. 18. 1.
He seeketh counsell at the Prophet of God. 2. Chron.
18. 6. and taketh his part. 1. Kin. 22. 8. He enquireth
of Elissha what should happen unto him. 2. Ki. 3. 12. to
20. Crying unto the Layde for ayde against his ene-
mies, he is heard. 2. Chron. 18. 3. He is repaured by the
Prophet Iehu, for helping wicked Ahab. 2. Chron. 19. 2.
He exhorteth the iudges & ministers to doe their due-
tie. 2. Chron. 19. 6. * The Arabites & Ammonites war-
red against him. 2. Chron. 20. 1. His praier. 1. Chron. 20. 6.
He is toynd in friendship with Ahaziah, & is repaured for it
by Eliezer. 2. Chron. 20. 35. 36. 37. He dieth. 2. Chron. 21. 1.
Iehoshaba, Iooke Iosabech. | Iehoshaphat, <i>the Lord is the iudge, or the iudgement
of the Lord</i> . Sonne of Aha king of Iuda. 1. Kin. 15. 24.
1. Chron. 3. 10. Pat. 1. 8. A verueous king. 2. Chron. 17.
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He seeketh counsell at the Prophet of God. 2. Chron.
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Iehoshaba, Iooke Iosabech. | Iehoshaphat, <i>the Lord is the iudge, or the iudgement
of the Lord</i> . Sonne of Aha king of Iuda. 1. Kin. 15. 24.
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tie. 2. Chron. 19. 6. * The Arabites & Ammonites war-
red against him. 2. Chron. 20. 1. His praier. 1. Chron. 20. 6.
He is toynd in friendship with Ahaziah, & is repaured for it
by Eliezer. 2. Chron. 20. 35. 36. 37. He dieth. 2. Chron. 21. 1.
Iehoshaba, Iooke Iosabech. | Iehoshaphat
Iehoshaphat
Iehoshaphat
Iehoshaphat |
| Iosabath | Iehoshua, <i>the Lord, or saviour, or the Lords situation</i> .
Certaine mens names. 1. Chron. 7. 27. Hagg. 1. 1. Jerh.
3. 1. Iooke Iehus. | Iehoshua, <i>the Lord, or saviour, or the Lords situation</i> .
Certaine mens names. 1. Chron. 7. 27. Hagg. 1. 1. Jerh.
3. 1. Iooke Iehus. | Iehoshua
Iehoshua
Iehoshua
Iehoshua | |
| Iosabath | Iehouah, <i>the Lord</i> . One of 7 names of God. Ex. 6. 3.
Iehouah-irah, <i>the Lord seeth, or will see, or the Lords
promised</i> . Gen. 22. 7. 4. | Iehouah, <i>the Lord</i> . One of 7 names of God. Ex. 6. 3.
Iehouah-irah, <i>the Lord seeth, or will see, or the Lords
promised</i> . Gen. 22. 7. 4. | Iehouah
Iehouah
Iehouah
Iehouah | |
| Iosabath | Iehouah-nissi, <i>the Lord my banner</i> . Exod. 7. 15.
Iehouah-shalom, <i>the Lord of peace</i> . Iudg. 6. 24.
Iehozabad, <i>having a dowry, or the Lords dowry</i> . Cert-
taine mens names. 2. King. 12. 21. 1. Chron. 26. 4.
Iehozadak, <i>lusti in the Lord, or the iustice of the Lord</i> .
Hens names. 1. Chron. 6. 14. Hagg. 1. 1. | Iehouah-nissi, <i>the Lord my banner</i> . Exod. 7. 15.
Iehouah-shalom, <i>the Lord of peace</i> . Iudg. 6. 24.
Iehozabad, <i>having a dowry, or the Lords dowry</i> . Cert-
taine mens names. 2. King. 12. 21. 1. Chron. 26. 4.
Iehozadak, <i>lusti in the Lord, or the iustice of the Lord</i> .
Hens names. 1. Chron. 6. 14. Hagg. 1. 1. | Iehouah-nissi, <i>the Lord my banner</i> . Exod. 7. 15.
Iehouah-shalom, <i>the Lord of peace</i> . Iudg. 6. 24.
Iehozabad, <i>having a dowry, or the Lords dowry</i> . Cert-
taine mens names. 2. King. 12. 21. 1. Chron. 26. 4.
Iehozadak, <i>lusti in the Lord, or the iustice of the Lord</i> .
Hens names. 1. Chron. 6. 14. Hagg. 1. 1. | Iehouah
Iehouah
Iehouah
Iehouah |
| Iosabath | Iebu, <i>he, or he that is, or being</i> . A Prophet who pro-
phesied against Baasha. 1. Kin. 16. 1. 2. 3. 4. He rebu-
keth king Iehoshaphat. 2. Chron. 19. 2. Also a captaine
who was anointed king of Israel by Elissha, to destroy
the house of Ahab. 2. Kin. 9. 2. 3. to 11. 8. 1. Kin. 9. 16.
17. He destroyeth Ioram and Ahaziah. 2. King. 7. 14.
to 29. and also Iezebel. 2. King. 9. 30. * He slayeth the
70. sonnes of Ahab. 2. King. 10. 7. and the 42. brethren
of Ahaziah. 2. Kings. 10. 14. Seeming to sacrifice to
Baah, he slew all Baals priests. 2. King. 10. 18. to 26.
He destroyeth Baal and his house, and caused it to be
made a taker. 2. King. 10. 26. 27. 28. God approueth
Iehus doings against the house of Ahab. 2. Kin. 10.
30. Hee walked not in the lawe of God with all his
heart. 2. Kings. 10. 31. He dieth. 2. King. 10. 35. The
promise which God made unto him. 2. Kings. 10. 30.
was accomplished. 2. King. 15. 12. | Iebu, <i>he, or he that is, or being</i> . A Prophet who pro-
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30. Hee walked not in the lawe of God with all his
heart. 2. Kings. 10. 31. He dieth. 2. King. 10. 35. The
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the house of Ahab. 2. Kin. 9. 2. 3. to 11. 8. 1. Kin. 9. 16.
17. He destroyeth Ioram and Ahaziah. 2. King. 7. 14.
to 29. and also Iezebel. 2. King. 9. 30. * He slayeth the
70. sonnes of Ahab. 2. King. 10. 7. and the 42. brethren
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Baah, he slew all Baals priests. 2. King. 10. 18. to 26.
He destroyeth Baal and his house, and caused it to be
made a taker. 2. King. 10. 26. 27. 28. God approueth
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30. Hee walked not in the lawe of God with all his
heart. 2. Kings. 10. 31. He dieth. 2. King. 10. 35. The
promise which God made unto him. 2. Kings. 10. 30.
was accomplished. 2. King. 15. 12. | Iebu
Iebu
Iebu
Iebu |
| Iosabath | Iehubba, <i>an hiding, a beloued, or in the Syrian
speech, sinne, or binding</i> . 1. Chron. 7. 34.
Iehual, <i>mightie, perfect, or wasted</i> . Jer. 37. 3.
Iehud, <i>praising, or confesseing</i> . A citie of Dan. Ios.
19. 45. | Iehubba, <i>an hiding, a beloued, or in the Syrian
speech, sinne, or binding</i> . 1. Chron. 7. 34.
Iehual, <i>mightie, perfect, or wasted</i> . Jer. 37. 3.
Iehud, <i>praising, or confesseing</i> . A citie of Dan. Ios.
19. 45. | Iehubba
Iehubba
Iehubba
Iehubba | |
| Iosabath | Iehudath, <i>confession, or praise</i> , Iakobhs sonne by Le-
ah. Gene. 29. 35. * By whose counsell Joseph was sold. Iudah
Gen. 37. 26. 27. Iudah marrieth Shuah a Canaanite. Iuda
Gene. 38. 2. He committeth incest with Tamar his
daughter in law. Gen. 38. 18. He confesseth his fault, Iudas
and ingratitude towards her. Gen. 38. 26. He offereth
himself to bee Josephs bondman, that Benjamin
might returne to Iakob. Gene. 44. 33. His children.
Gen. 46. 12. He enioyeth the kingly honour and privi-
ledge of the first borne, which appertaineth unto Reu-
ben. Gen. 49. 4. 8. to 13. His childrens portion. Ios. 15.
1. 2. * His posteritie. 1. Chron. 2. 3. * 3. 1. * 4. 1. *
The tribe of Iudah is made captaine for the warre, after
the death of Iosua. Iudg. 1. 23. 4. to 22. They with o-
ther Israelites, brought David into Ierusalem. 2. Sa.
19. 14. 15. * They onely follow David. 2. Sam. 20. 2.
Their idolatrie and wickednes. 1. Kin. 14. 22. 23. 24.
Iehudi, <i>praising, or confesseing</i> . Jer. 36. 14. 21.
Iehudiah, <i>a praising, or confesseing of the Lord</i> . 1. Chron.
4. 18.
Iehush, <i>keeping counsell, or after the Syrian, fesse-
ned</i> . 1. Chron. 8. 39.
Ieiel, <i>God hath taken away, or God heaping up toge-
ther</i> . 1. Chron. 5. 7.
Ieiah, <i>the Lord iusher</i> . 1. Chron. 15. 24.
Iek, <i>bzeel, the congregation of God, A citie</i> . Dehe.
11. 25.
Iekannah, <i>the Lord shall arise, the establishing, or re-
wenging of the Lord</i> . 1. Chron. 2. 41.
Iekamiah, <i>the people shall arise</i> . 1. Chron. 23. 19.
Iekodeam, <i>the crookednesse, or burning of the people</i> .
A citie. Ios. 15. 56.
Iekoniah, <i>the promise, or stabilitie of the Lord</i> . Ester
2. 6. Iooke Ieconiah.
Iekuthiel, <i>the hope or congregation of God</i> . 1. Chron. 4. 18.
Iemimah, Job. 42. 14.
Iemini, <i>the right hand</i> . A land belonging to the tribe
of Benjamin. 1. Sam. 9. 4.
Iemuel, <i>Gods day, or the sea of God</i> . Gen. 46. 10. Exo.
6. 15.
Iephlet, <i>deliuered, or banished</i> . 1. Chron. 7. 32.
Iephthah, <i>Heb. 13. 32. Iooke Iphrah</i> .
Iephunnah, <i>beholding</i> . Num. 13. 7. 8. 1. Chron. 7. 38.
Ierah, <i>the moone, the month, or fine, long sweet</i> . Gen.
10. 26.
Ierahmeel, <i>the mercie of God, or after the Hebrew</i>
or Syrian, <i>the beloved of God</i> . Sonne of Hezion. 1.
Chron. 2. 9. Of him came the Ierahmelites. 1. Sam. 27.
10. Also the sonne of Iekhi. 1. Chron. 24. 29. Also the sonne
of Hammelech. Jer. 36. 26.
Ieramoth, and Ieremoth, <i>idem</i> , as Iar-
muth. Hens names. Ezra 10. 26. 27. 29. 8. 1. Chron. 7.
7. and 12. 5.
Ierel, <i>ruling, or conuincing downe</i> . The sonne of Ma-
halael. Gene. 5. 15. 1. Chron. 1. 2. Luke 3. 37. Also the
sonne of Ezra by Iehudiah. 1. Chron. 4. 8.
Ieremai, <i>my height, or fear, or fear, or fear, or fear</i> . Ier-
em. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ierahmeel, <i>the mercie of God, or after the Hebrew</i>
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Ierahmeel
Ierahmeel
Ierahmeel | |
| Iosabath | Ieremah, <i>the Lord</i> . A Prophet who prophesied against
King Iehoiakim. Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ieremah, <i>the Lord</i> . A Prophet who prophesied against
King Iehoiakim. Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ieremah, <i>the Lord</i> . A Prophet who prophesied against
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Ieremah
Ieremah
Ieremah |
| Iosabath | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
King Iehoiakim. Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
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| Iosabath | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
King Iehoiakim. Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
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| Iosabath | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
King Iehoiakim. Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | Ieremias, <i>the Lord</i> . A Prophet who prophesied against
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37. 15, 16. He is deliuered by Zedekiah. Jer. 37. 17. He is cast into the dungeon. Jer. 38. 4, 5, 6. & taken out againe. Jer. 38. 10, 11, 12, 13. Iamoured of Nebuchadnezzar. Jer. 39. 11, 12. hauing leaue to go whither he would. Jer. 40. 4. He dwelleth with the people which were left in Ierusalem, vnder Gedaliah. Jer. 40. 6. He admonisheth the residue of the people, not to go into Egypt. Jer. 42. 14, 15. He lamenteth king Iosiah. 2. Chro. 35. 25.

Ieriah, the seare, vision, of throwing downe of the Lord. 1. Chro. 23. 19.

Ierebai, fighting, chiding, of multiplying. 1. Chro. 11. 46.

Iericho, the moone, moneth, or his sweete smell. A rich and faire cite of Benjamin, whither Iosiah sent spies. Num. 22. 1. Josh. 2. 1. This people hauing seene the spies, were alsoified. Josh. 2. 11. God deliuereth Iericho into the hands of Iosiah, and how. Josh. 6. 1. * The walles thereof fell downe by faith. Josh. 6. 20. Heb. 11. 30. Iosiah curseth those that should build it. Josh. 6. 26. it is reedified by Hiel. 1. Kings. 19. 34. Elisha dwelt in it. 2. King. 2. 18.

Ieriel, the seare or vision of God. 1. Chro. 7. 2.

Ierimoth, looke Ieremoth.

Ierioth, pannes, kettles, or cauldrons, of howling out, of breaking asunder. 1. Chro. 2. 18.

Ieroah, making a sweete smell, breathing, the moone, of the moneth. 1. Chro. 5. 14.

Ieroboam, fighting against, chiding, or increasing the people. Sonne of Nebat. 1. King. 11. 26. who rebelled against Salomon. 1. King. 11. 27. Ten tribes promised by the Prophet to be given him. 1. Kin. 11. 35. He fleeth from Salomon into Egypt. 1. Kin. 11. 40. After his returne, he with the people, desirerh Rehoboam to release them of the seruitude which they enured vnder his father. 1. Kin. 12. 3. 4. He buildeth Shechem & Dan. 1. King. 12. 25. For sticking vnto Gods promise, he set by two golden calves in Beth-el & Dan, causing the people to commit idolatrie. 1. Kin. 12. 26. * and, as he was sacrificing vnto them, was repoued by the Prophet Ido. 1. King. 12. 1, 2, 3. His hand which he stretched out against the Prophet dried vp, and restored againe. 1. Kin. 12. 4, 5. No threatening or signes could cause his leaue his wickednesse. 1. King. 12. 33. For money he made priests of the hie places. 1. King. 12. 33. He constituted priests for deuils, recteing the Priests of the Lord. 2. Chro. 17. 15. His wife is sent to the Prophet, to know if his sonne should recouer of his sicknesse. 1. kin. 14. 2, 3. Vnto whom the destruction of her husband & his house is foretold, and the manner of the childes death to be a signe thereof. 1. kin. 14. 5, 10, 17. Ieroboam dieth, and Nadab his sonne succeedeth. 1. Kin. 14. 20. His house is destroyed by Baasha, according to the word of the Lord. 1. King. 15. 25, 26, 27, to 31. Reade Eccles. 47. 23, 24, 25. How his sinne is condemned, looke 1. kin. 16. 19, 26. & 2. kin. 3. 3. & 10. 29. & 13. 2. & 14. 24. & 15. 9. & 17. 31. & 23. 15. Against Ieroboam, reade Amos 7. 11.

Also the sonne of Iosiah a wicked king of Israel. 2. King. 13. 12. & 14. 23. by whom notwithstanding the Lord preserved Israel for his promise sake. 2. Kin. 14. 24, 25, 26, 27. He dieth, and Zachariah his sonne succeedeth. 2. King. 14. 29.

Ieroram, high, mercifull, or after the Syrian, beloued, father of Eliknah. 1. Sam. 11. 1. Chro. 6. 27, 34. Also the father of Ithreiah. 1. Chro. 9. 1.

Ieromias, a holy name. A gouernour who with the morpheus & troubled the Iewes. 2. Mac. 12. 2.

Ierubbaal. Let Baal aduenge, of an idole ouercome. looke Gideon.

Iery-betheth Idm. 2. Sam. 11. 31.

Ieruel, the seare of God, of the vision of God, & toll-berneffe. 1. Chro. 20. 16.

Ierusalem, the vision of peace, of the perfect vision, of Hierusalem perfect seare. He hean cite of Iudah, builded (as Lyranus on the 28. chap. of Genesis liieth) by Belchis sedek, and called by him Salem, that is, peaceable, because hee was king of peace and iustice. Hebr. 7. 1, 1. Psal. 76. 2. Other thinke it was first builded by Iehus sonne of Canaan, & called after his name. Gen. 10. 16. Josh. 18. 28. Eusebius saith it was called Hieron Salomonis, that is, Salomons Temple, & afterward by corruption Hierusalem. Called also Solyma, Luz, Bethel, Hierus, and last of all, Heli, of Elia (saith Volatran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two partes: the hier, with the Temple placed on the top of Sion, and called of the builder, the cite of David: the towne ioynd to the Temple. 1. Chro. 11. 4, 5, 6, 7, 8. It was in compasse about 6. miles and an halfe. Eusebius.

Ierusalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg. 1. 21, 22, 23. The Temple in Ierusalem chosen of God for an habitation. 1. kin. 8. 13. * 2. Chro. 6. 1, 2. Of the gates. Ezek. 48. 31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers. 2. kin. 21. 12, 13, 14, 15. & 23. 27. Ezek. 21. 2. Jer. 19. 3. The burning of it signified by a vision. Ezek. 10. 2. The vision of rejoycing of the cite and Temple. Ezek. 40. 13, 2. The felicitie thereof past, and the calamitie present. Ezek. 19. 10. * Of the destruction of it, and the women. Isa. 3. 1, 17. After the destruction of it, there shoulde scant be left one man for six women. Isa. 4. 1. Signes in heauen ouer it. 2. Mac. 5. 2. The captiuitie of it figured. Ezek. 3. 25. God threatneth to deliuer it into the hands of the king of Babylon. Jerem. 34. 1. and that it shalbe burned. Jer. 32. 28, 29. Ezek. 15. 1. and 24. 3. Ierusalem besieged by Rezin and Pekah. Isa. 7. 1. The destruction of it prophesied. Isa. 22. 1. & 29. 3. It is taken and burnt by the Caldeans. Jerem. 52. 7. * 2. King. 24. 14. & 25. 8, 9. 2. Chro. 36. 6, 19, according as was prophesied. Jerem. 34. 2. Vpp it was brought into captiuitie. Jerem. 22. 9. God beweech the Prophet the certaintie of Ierusalems destruction. Ezek. 33. 27. * The Iewes bewaile the destruction of Ierusalem. Psal. 7. 19. Of the destruction and reedifying thereof. Dan. 9. 25. Zech. 1. 16. * & 12. 2. * Vnto inhabited there, after the reedifying. Hebr. 11. 1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Mac. 1. 43. * A complaint of the Church, vnder the figure of Ierusalem. Baruch 4. 19. Ierusalem is moued to reioyce for the returne of her people, and vnder this figure, the Church. Baruch 5. 1. * The abominations of Ierusalem, notwithstanding Gods benefices. Ezek. 16. 2, 3. * She confelleth why she is iustly punished. Jer. 10. 19. * Christ foreshoweth how hee shoulde die at Ierusalem. Luke 13. 33. He rideth into Ierusalem vpon an asse. Matth. 21. 1. He foretelleth her destruction: the manner, and why. Matth. 24. 16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24. 49. Actes 1. 4. Hee weepeth for Ierusalem. Luke 13. 34. and 19. 41. Paul preached at Ierusalem. Roman. 15. 19. Paul commaunded to goe out of Ierusalem, and why. Actes 22. 18. Of the new Ierusalem. Reuel. 3. 12. The holy Ierusalem. Reu. 21. 10. * The celestiall Ierusalem, the mother of vs all, and the habitation of the Elect. Galat. 4. 26. Hebr. 11. 10. and 12. 22. Psal. 123. 3. Isa. 33. 20. and 54. 1. and 65. 19. Ezek. 16. 30. Tob. 13. 16. * Baruch. 5. 1. *

Against Jerusalem & the inhabitants thereof, looke more *Ier. 2. 1. 3. 5. 1. 8. 1. 8. 3. 1. 8. 6. 1. 12. Ier. 4. 3. 8. 7. 3. 4. 8. 13. 9. 17. 34. 10. 21. 23. 12. 25. 1. 10. 32. 38. 18. 39. 10. 9. Ezek. 4. 1. 8. 5. 1. 8. 22. 2. 8. 23. 3. 1. Jerusalem was prophesied to be destroyed by the Romanes. Dan. 2. 26. *Iech. 14. 1. 1. Pat. 23. 37. 8. 24. 15. Luke 13. 34. 35. 19. 43. 44. 20. 16. 21. 6. 24. Ioh. 11. 48. which came to passe by Titus & Vespasian the 41. yeere after Christs ascension, being ingred into the incarnation of Christ 37. yeeres, Iosephus, Jerusalem put for the people inhabiting that citie. *Mat. 3. 5. Jerusalem called the citie of the great king. *Mat. 5. 35. and the holy citie. *Mat. 4. 5. and 27. 52. Ierulicha. possession, or banishment. The mother of Iotham. 2. king. 1. 5. 33. and 2. *Thron. 27. 1. Iesiahah. the health, or saluation of the Lord. The name of certain men. *Ezr. 8. 7. 19. 1. *Thro. 3. 21. and 25. 3. and 26. 25.********

Also a Prophet. *Ist. 1. 1. he forgetteth Hezekiah's victorie against Saneherib. 2. kin. 19. 6. 7. he sheweth Hezekiah his sickness, and his recovery. 2. kin. 20. 1. to 12. he repository Hezekiah, for shewing the ambassadoers of the king of Babel his treasures. 2. king. 10. 14. to 19. Iaiiah saw the glorie of God. *Ist. 6. 1. 2. he is sent to the Jewes. *Ist. 6. 8. 9. Christ hanging by to reade, had the booke of Iaiiah delivered him. Luke 4. 16. 17. Iaiiah is praised. *Eccles. 48. 23. 24. 25. 26. Ieshebeab. the sitting, or captiuitie of the father. 1. *Thro. 24. 13. Iesher. right, singing, having a regard, or ruling. 2. *Thro. 2. 18. Ieshihai. ancient, or reioicing exceedingly. 1. *Thron. 5. 14. Ieshmon. *Rum. 23. 28. Ieshoahai. the Lorde pressing, or the meditation of God. 1. *Thro. 4. 36. Ieshua. a fauour. 1. *Thro. 24. 11. looke Iesus. Iesia. a distilling from the head of the Lord, or a sprinkling of the Lord. *Ezra 10. 25. Ieshmiel. the naming of God, or ascribednesse of God. 1. *Thro. 4. 36. Iesse. *Mat. 1. 5. looke Ishai.*************

Iesus. a fauour, or the Lord a fauour, or the saluation of the Lord. The Messiah, the son of God, borne of the virgin Marie. *Mat. 1. 20. 21. Luke 1. 31. Reuealed vnto the wise men. *Mat. 2. 1. 2. Herods opinion of him. *Mat. 14. 1. 2. *Mat. 6. 14. 16. Luke 9. 7. 8. 9. he would not haue his Apostles reueale openly that hee was Christ until our redemption was full finished. *Mat. 1. 6. 20. *Mat. 8. 27. 9. 9. Luke 9. 21. 36. the Centurion comes feasterly Iesus, & they also that watched with him. *Mat. 27. 54. to acknowledge him, is the gift of God. *Mat. 27. 17. the latue was giuen by Moses, but grace and truth came by Iesus Christ. *Ioh. 1. 17. Iesus name is aboue euery name. *Phil. 2. 9. 10. 11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God. 1. *Ioh. 4. 15. to knowe the father to be the onely verp God, & whom he hath sent Iesus Christ, is life eternall. *Iohn 17. 3. of Iesus Christ the whole familie in heauen and earth is named. *Eph. 3. 14. 15. The testimony of Iesus, is the spirit of prophetic. *Reu. 19. 10. wee ought to confesse the Lord Iesus with our mouth, and beleeue in heart. *1. Cor. 10. 9. 10. Looke Christ in the second Table.***************

Also the name of the sonne of Iosabech. *Ezra. 3. 1. * *Eccles. 49. 12. *Ezr. 3. 2. *Wag. 1. 12. 1. 4. 8. 2. 3. looke Iehoshua and Iosana. Also the son of Simeon the author of Ecclesiasticus. *Eccles. 50. 27. also Moses succedeth. *Actes 7. 45. *Eccles. 46. 1. Looke Ioshua, also one of Pauls workefellowes, called Iustus. *Col. 4. 11. Iether. exelling remaining, or searching out diligent-********

ly, or a small type. *Ezech. some of *Discou. 1. 4. 2. 2. also the sonne of *Ezra. 1. *Thro. 4. 17. Iatheth. giuing *Gen. 36. 40. Ierho. idem as Iether. Father in lawe of Moses. *Ezra. 3. 1. who with Moses wife & children came vnto him into the wilderness of Sin. *Ezra. 18. 1. 2. 3. Ietur. an order, or keeping. *Gen. 25. 15. Ieuel. God hath take away, or God heping vp. 1. *Thro. 6. Ieulh. a mouth graven about, pressing downe, or gathered together. sonne of Esau. *Gene. 36. 5. Also the sonne of Bilshan. 1. *Thro. 7. 10. also the sonne of Shimeel. 1. *Thro. 23. 11. Ieuz. idem as Ieulh. 1. *Thron. 8. 10. Iewes. praising, or confessing, A people. *Actes 2. 5. Iudei looke in the second Table, Iewes and Israelites. Iezaniah. the nourishment, or weapons of the Lord. *Iezonias Iere. 40. 8. and 42. 1. Izebel, looke Izebel.***************

Iezer. the ylle of helpe, or won be to helpe. sonne of Iezer Naphthali. *Gene. 46. 24. also the sonne of Gilead, of whom came the Iezzerites. *Rum. 26. 30. Ieziel. the sprinkling of God, or the distilling downe from the head of God. 1. *Thro. 12. 3. Iezohar. cleare, or white. 1. *Thro. 4. 7. Iegal. redeemed, or defiled. The sonne of Ioseph. *Rum. 13. 8. also Barbars sonne. 2. *Sam. 23. 36. Igdaliah, the greatness of the Lord. *Ierem. 35. 4. Igeala. redeemer, redeemed, or defiled. 1. *Thron. 3. 22. Ilibam. their drought, or their confusion, or of sh.********

subesse. 1. *Thro. 7. 2. Iidaph. a distilling from the head, or the dropping of an house: or after the Hebrew and Syzian, a head vnned together. *Gene. 22. 22. Iiea-barim. heapes of Hebrewes, or passers ouer, or heapes of angrie men, or towne-dmen: or after the Hebrew and Syzian, heapes of wheate. *Rum. 33. 44. Iim. idem. *Rum. 33. 46. and 15. 29. Iim. *Ist. 13. 22. Iimna. a forbidding, or the troubled sea. 1. *Thron. 7. 35.******

Iimnah. the right hand, rebring, or preparing: or after the Syzian, appoyning. Son of Alier. *Ge. 46. 17. and Iamna 1. *Thro. 7. 30. of whom came the Iimmes. *Rum. 1. 6. 44. Lion. a beholding, a fountaine, or eye. A citie north from Iordan. 2. kings 15. 29. and 1. kings 15. 20. and 2. *Thron. 16. 4. Iiphrah. opening. A citie in Iudah. *Iosy. 15. 43. Iephrah-el. God opening. A valley which boundeth the tribe of Zebulun. *Iosy. 19. 14. 27. Iekkelh. forward, or wicked. 1. *Thro. 1. 28. 8. 27. 9. Iillyricum. a making merry. A countrey adioyning vnto Italic. *Rom. 5. 19. Imla, or Imlah. a circumscribing, or circumsession. 2. *Thro. 18. 7. and 1. king. 22. 8.*********

Immanuel. God with vs. A name of the Messiah. *Ala. 7. 14. and 8. 8. *Mat. 1. 23. Immer. saying, or speaking: or after the Syzian, a Emmer lambe. 1. *Thron. 9. 12. *Ezra 2. 37. 59. *Ierem. 20. 1. Imrah. a rebel, waxing bitter, or changing. The sonne Iamta of Zophah. 1. *Thro. 7. 36. Imri. saying, or speaking, exalting, or bitter or after Amri the Syzian, a lambe. 1. *Thro. 9. 4. Iache. 3. 2. I India, in Hebrew Hodu, is a praising, or confession, or comely, or pure. a large countrey a rich, containing the third part of Asia, as Osherius thinketh, lying on the south part of the world: Whereof reade Strab. lib. 15. and Plin. lib. 6. cap. 16. It is mentioned *Ezra. 1. 1. Iobab. dwelling, or volucrie, of fatherhood, or having as father. David. alters sonne. 2. *Sam. 16. 6. 8. 1. *Thro. 2. 16. who after ward became Dauids chiefe captaine.**********

2. *Sam. 21. 3. and Icthe Abner and Amafia cowardly. I. liii. 2. *Sam.**

Ierul
Ierulhah
Iesiah
Iesias
Esaiah
Iaiiah
Eisy

Iefebeab
Ishaab
Iafer

Iesssi
Iesai
Ieshimon
Ishoahia
Ishua
Iesia
Iesia
Iezia
Ismiel

Ieshua

Iesus
Iehoshua
Ioshua

Ieus
Iudei

Iezoar

Iegedaliah
Iegal
Ieslam
Ieslem
Iedlaph

Iim-abarim
Ie-abarim
Wilde cats

Iamna

Iamahah
Iamna
Aion
Hion

Iephthah
Iephtha
Iephthahel
Iekes
Acces

Iemla
Iimla
Immanuel

Emmer
Imbra
Iamta
Iamta

Amri
Omrui

Iobab

2. Sa. 3. 27. & 38. 9, 10. He fearing to lose Dauid's favour, became the instrument of Uriah's death. 2. Sa. 11. 6. * By subtilty he reconciled Abialom to his father. 2. Sam. 14. 2. * He thrust through Abialom hanging by the haire in an Ore. 2. Samu. 13. 18. He reprooveth Dauid, for lamenting the death of Abialom, and whp. 2. Sam. 19. 5, to 9. Dauid chargeth Salomon to put Ioab to death, & whp. 1. kin. 2. 35, 6. Which was accomplished. 1. king. 2. 28. to 36.

Ioachaz, the preparing, or stabilitie of the Lords. Sonne of Iosiah. 1. Chr. 21. 34. looke Ichoahaz.

Ioachim, the rising, or the stabilizing of the Lord. The 5th. Iudeth. 4. 6. and 5. 8.

Ioah, brotherhood, or having a brother. 2. king. 18. 1. 8. and 2. Chr. 34. 8.

Ioahaz, apprehending, possessing, or seeing. Iosiahs Recorder. 2. Chr. 34. 8.

Ioanna, The grace, gift, or mercie of the Lord. Sonne of Rheta. Luke 3. 27. Also the wife of Chusa, who followed Christ. Luke 8. 3.

Ioah, disagreeing, despairing, fierie, or burning, Father of the Erites and Gideon. Iudg. 6. 11. who mocked those that honoured Baal. Iudg. 6. 31.

Also Ioah with Ait. idem as Ieush, the sonne of Becher. 1. Chron. 7. 6. Also he who was one of Dauid's store of oyle. 1. Chr. 27. 28. Also Ahziyah's sonne, who was hid from being slaine of Athaliah. 2. kin. 11. 2, 3. looke Iehosh. Also the sonne of Ichoahaz. looke Ichoah. Also a citie. 1. Chr. 4. 22.

Ioatham, looke Iotham. Sonne of Ozias. Mat. 1. 9. Called Iotim. Luke 3. 29. and Iotham the sonne of Asaph. 1. Chron. 3. 12. Also, his father being a leper unto his death, governed the land of Iudah. 2. king. 15. 5. and afterward became king. 2. king. 15. 7, 32. 2. Chron. 26. 21, 23.

Iob, sorrowfull, or hated, or fighting, howling, out, or abiding enmity. A man upright & iust, fearing God. Job 1. 1. his children & substance. Job 1. 2, 3. Seeing his children vey feasting, hee offered sacrifice for them, respecting the disorder used at feasts. Job 1. 4, 5. Satan bereaueth Iob of his substance & children. Job 1. 13, to 20. He paiserth God in his affliction. Job 1. 21, 22. His three friends come to visite him. Job 2. 11. * His wife tempteth him. Job 2. 9. He is reprieved of Eliphaz, and whp. Job. 4. 1. * Hee sauerth his paine is more grievous then his fault. Job 6. 1, 2, 3. Hee complaineth that his friends forsooke him. Job 6. 14. Hee craveth time to repent. Job 10. 20. * Hee declareth his patience. Job 12. 4. hee reprooveth his friends with their owne wordes. Job 13. 4. hee describeth his misery. Job 19. 3. * hee prophesieth of the resurrection. Job 14. 14. and 19. 26, 27. hee rehearseth the innocence of his life. Job 31. 1. * his repentance: God restored to him twice as much as hee had lost: his death. Job 42. 6. Iobs patience alleaged, for the example of the goodly. James 5. 11.

Iobad. idem. Sonne of Joktan. Gen. 10. 29. Also the sonne of Zerah. Gene. 36. 33. Also a king. Iob. 11. 1.

Iobanah, the building of the Lord, or the understanding of the Lord, or a sonne by adoption. Sonne of Iehoram. 1. Chr. 9. 8.

Iochabed, glorious, wife to Amram, and mother to Moses, Aaron, and Miriam. Exod. 6. 20. Num. 26. 59. who preserved Moses by putting him into an Arke of reeds. Exod. 2. 3.

Iocd, wresting, decking, robbing, passing over, or after the Syrian taking away. Nehem. 11. 7.

Iocel, willing, or beginning, or swearing. Eldest sonne of Samuel. 1. Sam. 8. 2. called also Iahni. 1. Chr. 6. 28, 33. also the father of Shemaiah. 1. Chr. 5. 4. also a prophet. Ier. 1. 1. also the sonne of Ithabai. 1. Chr. 7. 3.

Ioclah, a lifting up, prosring, or taking away slander. Iocla

1. Chr. 12. 7.

Ioezer, helping. 1. Chr. 12. 6.

Iogbeah, an exalting, or high, a citie. Num. 32. 35.

Iogbea

Iogbea

a reioicing. Num. 34. 22.

Ioha, making lively. 1. Chr. 8. 16. and 11. 45.

Iohanan, the grace of God, or gift, or mercie of the Lord. Sonne of Kereab. 2. king. 25. 23. who foretold Gedaliah his death. Iere. 40. 13, 14, 15, 16. he pursueth Ithmael. Iere. 41. 11, 12. * hee with the Captaines and the people at the counsell of Ieremie. Iere. 42. 1. * he carrieth the remnant of Israel into Egypt, contrary to the minde of Ieremie. Iere. 43. 5, 6, 7.

Iohanan, idem, or gracious, boy, or mercifull. One Iehonan that fled from Saul unto Dauid. 1. Chron. 12. 4. Also Ioannan Elias's sonne. 1. Chr. 9. 1. also the sonne of Mattathias. 1. Mac. 2. 2.

Iohn, as Iohanan. Sonne of Simon. 1. Mac. 13. 54. and 16. 1. who sleweth those that lay in waite for his life. 1. Mac. 16. 21, 22. * also the father of Eupolemus. 1. Mac. 8. 17. also the brother of Jonathan taken prisoner by Archibates. 1. Mac. 9. 35, 36, 38.

Iohn the sonne of Zacharias: his lineage, holinesse, Iohn and faith. Luke 1. 5, to 26. 57. * Matth. 3. 3, 4. hee is prophesied of, to come in the spirit of Elias. Luke

2. 17. A messenger to prepare the way before Christ. Matth. 3. 1. Iohn 1. 23, and bare witness of him. Iohn

1. 6. Hee was replenished with the holy Ghost in his mothers womb. Luke 1. 15. The neighbours abashed at his nativite. Luke 1. 65, 66. He was circumcised. Luke 1. 59. his name given him by God. Luke

1. 13, 60, 63. his dwelling in the wilderness till hee began to preach repentance. Luke 1. 80. He sauleth the

Phelias, but not the Phelias. Iohn 3. 28. Hee exhorteth to newnesse of life. Matth. 3. 2. Hee giueth rules to be observed, to the people, to Publicans, and to soldiers. Luke 3. 10, to 15. Mouing the

Pharises to repentance by fearing them with the iudgement to come. Matth. 3. 7, to 13. Lu. 3. 16, 17. his top

fulfilled, hauing heard that Christ preached. Iob. 3. 29. he pointeth with his finger unto Christ the lambe, &c.

Iob. 1. 29. hee baptizeth in Enon. Iob. 3. 23. his disciples reprooue Christ's for that they failed not. Matth.

9. 14. Matth. 2. 18. Lu. 5. 33. & were offended, that Christ had more Disciples then their master. Iohn 3. 26. hee

reacheth his disciples to pray. Luke 11. 1. hee reputeth himselfe unworthy to vnloose Christ's shoe latchet. Iob.

1. 27. he saith he is neither Christ, Elias, nor any of the Prophets. Iob. 1. 20, 21. he sendeth his disciples

to Christ. Matth. 11. 2. Christ pronounceth him more then a Prophet. Matth. 11. 9. The Iewes said, hee had a diuill. Matth. 11. 18. he feared not to reprove Herod for his incest. Matth. 14. 4. Herod did much for Iohn Baptists sake, and heard his preaching gladly. Matth. 6. 20.

whp he was put in prison and beheaded. Matth. 14. 4, to 12. Matth. 6. 17, to 30. the people held him as a Prophet. Matth. 21. 26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malaschies prophetic. Matth. 11. 14. all the Prophets and the lawe prophesied unto Iohn. Matth. 11. 13. From

the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force. Matth. 11. 12. Christ by Iohns testimony, pronounceth that

he was sent of God. Iohn 5. 33.

Iohns Baptisme put for his doctrine. Matth. 21. 25. Luke 20. 4. Acts 18. 25. and 19. 3.

Also the name of Zebedeus sonne, who with his brother James, were called by Christ as they were men

dixing their netes. Matth. 4. 21. and became Apostles. Matth.

Ibneiah,

Iobania

Iochabed

Matth. 10. 1. They are rebuked of Christ, and why. **Luk. 9. 54. 55.** John forbade one to cast out devils by the name of Jesus, but Christ reposed him, and why. **Mark. 9. 38, 39, 41.** Christ revealeth unto him who should betray him. **John 13. 23, 26.** He went with Jesus into the hall of the high Priest. **John 8. 15.** Christ commendeth his mother unto him. **John 19. 26, 27.** Running to the sepulchre with Peter, he overranne him. **John 20. 3. 4.** He affirmeth that what hee wrote was true. **John 19. 35.** and **21. 24.** He was banished into the Isle of Patmos. **Reuel. 1. 9.** The Angel forsook John to honour him, and why. **Reuel. 19. 10.** and **22. 9.** In his time were deceivers entred into the world, which denied Christ to be come in the flesh. **2. John 7.** Hee wrote what hee had heard, seene, and handled. **1. John 1. 12. 3.** and why. **1. John 1. 4.**

Also the name of one called Marke. **Actes 15. 37.**
Ioarib, she basket, childing, or multiplying of the Lord. **Ezra 8. 16.**

Iokdeam, the crookednesse, or burning of the people. A citie in the tribe of Judah. **Ioshs. 15. 56.**
Iokim, that made the sunne stand, 1. Chro. 4. 22.
Iokweam, the rising, confirmation, or reuengement of the people. A citie. **1. Kings 4. 12.**
Iokneam, possesing, or building up of the people. A citie. **Ioshs. 12. 22.** and **19. 11.**

Iokshan, hardnesse, or an offence, or after the Syrian. a knocking. Abrahams sonne by Heturah. **Gene. 25. 2.**
Ioktan, a little one, or weariness, or strife. The sonne of Eber. **Gene. 10. 25.**

Ionadab, Voluntarie, or willing, looke Jehonadab.
Ionah, a dove, or culuer, or a desirer, or rooing up, or multiplying of people. The name of a Prophet, the sonne of Amittai. **2. kin. 14. 25.** **Jonah 1. 1.** Who being sent unto Nineueh to preach, fled. **Jon. 1. 2. 3. 8.** cast into sea, was swallowed by of a great fish. **Jon. 1. 15.** and againe cast upon dry land. **Jon. 2. 10.** He is sent againe to Nineueh. **Jon. 3. 12.** The Nineuites repented at his preaching. **Jon. 3. 5.** **Mat. 12. 41.** **Luk. 11. 32.** He is angry that God spared Nineueh. **Jon. 4. 1.** And therefore God reproboueth him. **Jonas. 4. 9, 10, 11.** Christ by his example foresheweth, how he should rise againe the third day. **Mat. 12. 40.**

Ionan, idem. Josephs father. **Luke 3. 30.**
Ionathan, the gift of the Lords. Sauls sonne, who with his armour bearer, by Gods helpe, put the garrison of the Philistines to flight. **1. Sam. 14. 1, to 24.** He should haue bin put to death by his fathers ordinance, but was preferred by the people. **1. Sam. 14. 45.** Hee maketh a covenant with Dauid. **1. S. 18. 1. 2, 3.** Hee reuealeth to Dauid his fathers wicked purpose. **1. Sam. 19. 1, 2, 3.** He crucieth Dauid. **1. Sam. 20. 28, 29.** He promisseth Dauid to declare his fathers will, by shooting of three arrows. **1. Samuel 30. 20.** He is slaine. **1. Sam. 31. 2.** and beuallied of Dauid. **2. Sam. 1. 4. 17.**

Also the sonne of Gersum, Michahs idolatrous priest, who afterwaies for gaine, became priest unto the Danites. **Judgs 18. 3, 4, 20, 30.**

Also Dauids brother, sonne, reade Jehonathan.

Also the name of Iudas Haccabeus his brother. **1. Mac. 2. 5.** constituted gouernour ouer the Iewes after the death of Iudas. **1. Mac. 9. 31.** He warreth against his enemies. **1. Mac. 1. 1. 60.** Tryphon taketh him by deceit, and putteth him to death. **1. Mac. 12. 42.** and **13. 17, to 25.** After him, Simon his brother succedeth. **1. Mac 13. 17.**

Ioppa, looke Iapho, and Actes 9. 36. and **10. 5.**
Iorah, shewing, declaring, or casting forth, or done suddenly at a time: or after the Syrian, a caldrie. **Ezra. 1. 18**
Ioram, looke Iehoram.

Iordan, the river of iudgement, or the shewiour casting forth of iudgement, of a going downe: or after the Syrian, a caldron of iudgement. A river of Iudah so named of his two spring heads, Dan & Ior: it diuideth Galilee from Iudea, and falleth into the dead sea. **Mat. 3. 5, 6.** **Nam. 13. 30.** **Psal. 42. 6.** The plaine of Iordan waters red euery where. **Gen. 13. 10.** His banks filled, all the time of baruck. **Ioshs. 3. 15.** Naaman washed himself therein, and became whole of his leprosie. **1. kin. 5. 14.**

Iorim, the Lord exalting, or the exaltation of the Lord. **Ioram**
The sonne of Barbat. **Luke 3. 29.** called Ioramham **Matth. 1. 9.**

Iosaphat, looke Iehoshaphat, and Mat. 1. 8.
Iose, sparing, being, or lifting up. The sonne of Eliezer. **Luke 3. 29.** is called Achaz. **Mat. 1. 9.**

Ioseph, entrance, or encreasing, or perfect. The eleuenth sonne of Iakob. **Ge. 30. 24.** He is beloued of his father, & hated of his brethren. **Ge. 37. 4.** his dream. **Gen. 37. 9, 10.** He is cast into a pit, afterward sold vnto the Imitaries, and then vnto Potiphar. **Gen. 37. 23.** & **39. 1.** His particoloured coate is brought vnto his father, and he knoweth it. **Genesis 30. 31, 32, 33.** Potiphars house blessed for Iosephs sake. **Gene. 39. 3, 5.** He is made ruler thereof. **Gene. 37. 4.** Hee was faire and well fauoured. **Gene. 29. 6.** Impressed by false accusation of his mistresse. **Gene. 39. 14, to 21.** Hee hath charge ouer the Kings Butler and Baker his fellowe prisoners. **Gene. 40. 4.** Hee interpreteth Pharaohs dream. **Gene. 41. 25, to 37.** Hee is made ruler ouer all Egypt vnder Pharaoh. **Gene. 41. 40, to 46.** Hee solde come vnto all countreys in the famine. **Gene. 41. 57.** He speaketh roughly vnto his brethren. **Gene. 42. 6, 7.** He putteth them in ward. **Gen. 42. 17.** Hee chargeth them with theft, to proue them. **Gene. 44. 4.** He comforteth them, and discloseth him selfe. **Gene. 45. 1, 3, 4.** He reuisseth that he was solde into Egypt by Gods prouidence in their saltgarde. **Gene. 45. 5.** He met his father Israel in Goshen. **Gene. 46. 29.** He visiteth him being sicke. **Gene. 48. 2.** He is blessed of him. **Gene. 49. 42.** to 47. Hee is displeased, that his father in blessing his children preferred Ephraim before Manasse. **Gene. 48. 17.** Hee kisseth his father at his death. **Gene. 50. 1.** He obtained licence of Pharaoh to bury his father in Canaan. **Ge. 50. 7, to 14.** Hee pardoneth his brethren. **Gen. 50. 17, to 22.** He dyeth and is embalmed. **Gen. 50. 26.** His departing out of Egypt, caused his bones to be caried with him. **Exod. 13. 19.** which were buried in Shechem. **Ioshs. 24. 32.** His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. **Ioshs. 14. 3, 4.** The Amorites became tributarie vnto the familie of Ioseph. **Judg. 1. 35.** He was blessed of Moses. **Deut. 33. 13.** He is praised. **Eccles. 49. 15.** His faith. **Heb. 11. 22.**

Also a disciple of Christ, a rich man of Arimathea, **Mat. 27. 57.** **Luk. 23. 50, 51.** He asked the body of Jesus, and buried it in a tombe prepared for himselfe. **Matth. 27. 58, to 61.** looke Marke 15. 43, to 47. **Luke 23. 52.** **John 19. 38.**

Also the name of him that was presented with Metathias, to succede in the roome of Iudas. **Actes 1. 23.**

Also Maries husband the mother of Christ. **Mat. 1. 16, 18.** **Luk. 1. 26 & 3. 23.** He is Mary went to Bethlehems to be taxed. **Luk. 2. 4, 5.** At the warning of the Angel, he fleeth into Egypt. **Mat. 2. 13, 14.** & returneth & dwelleth in Nazareth. **Mat. 2. 29.** He and Mary hauing lost Christ at Ierusalem returne to seeke him, & found him disputing wth Doctors. **Luke 2. 43.**

Also the father of Ienna. **Luke 3. 24.**
 Also the father of Iuda. **Luke 3. 30.**

Iukadan
 Iucalam
 Iecodeam
 Iecmeam
 Iecmeam
 Iachanam

Iechsan
 Ioclan
 Ietlan
 Iectan
 Iactan
 Iehonadab
 Ionas

Iona
 Ionathas
 Iehonathan

Ioppe
 Iora

Also the father of Semei. Luke 3. 26.
 Iosef and Iose. The brother of James. Matth. 13.
 55. Marke 6. 3. Also another who selde his land, and
 gave it to the Apostles. Act. 4. 36. 37.
 Ioshabad. *having a dowrie.* One that went with
 David when he fled from Saul. 1. Chro. 12. 4.
 Ioshabech. *the fulnes of the Lord, the sister of the Lord,*
 or *the Lord returning the house.* The daughter of King
 Joazam. 2. Kings 11. 2. and 2. Chro. 22. 11.
 Ioshah. *being, forgetting, or owning.* 1. Chro. 4. 34.
 Ioshamah. *the equite or plainenes of the Lord, or the*
Lord setteth upon. 1. Chro. 11. 46.
 Ioshaphat. *as Ieshophaphat.* The sonne of Achilub,
 Davids recover. 2. Sam. 8. 16.
 Ioshbekathah. *it is requiring, beseeching, or a hard*
siring. 1. Chro. 2. 54.
 Ioshiah. *the fire, or burning of the Lords.* The sonne
 of Zephaniah. Zech. 6. 10. Also the sonne Ammon. 1.
 Chro. 3. 14. Of whom Iodo prophesied that hee should
 destroy the idolatrie of Jeroboam. 1. kings 13. 2. Hee
 became king of Iudah. 2. king. 21. 26. His rare to re-
 paire the Temple. 2. king. 22. 2. to 8. 2. Chro. 34. 7.
 to 18. he rent his clothes after he heard the booke of
 Deuteronomie read. 2. kings 22. 1. 2. Chro. 34. 19.
 He sendeth to inquire of the Lord, by Iudiah the Pro-
 phete. 2. king. 22. 13. 2. Chro. 34. 21. to 29. he cau-
 seth Deuteronomie to be read unto the people, putting
 downe idoles, and causeth Baals pyres to be put to
 death. 2. king. 23. 2. to 21. 2. Chro. 34. 29. he keepeth
 Passover. 2. king. 23. 21. to 26. 2. Chro. 33. 1. to 20.
 Fighting with Pharaoh Necho, he is hurt and dieth.
 2. Chro. 35. 20. to 25. 2. kin. 23. 29. Jeremiah lamen-
 teth his death. 2. Chro. 35. 25. his pyrie. 2. kin. 22. 2. &
 23. 25. & 2. Chro. 34. 2. Eccles. 49. 12. 34. his sonne Je-
 hoahaz succedeth him. 2. king. 23. 30. 2. Chro. 36. 1.
 Ioshubia. *the feare, alteration, or captivite of the*
Lord. 1. Chro. 4. 35.
 Ioshua. *idem as Iosus, or Ieshua.* The sonne of Nunn.
 Iosua. 1. called Othea. Num. 13. 9. Being Moses
 minister, he went up with him into the mount. Exod.
 24. 13. and descendeth from thence with him. Exo. 32.
 17. Enuying Iosab and Abedad for Moyses sake, hee
 would have them forbidden to prophesie. Num. 11. 1.
 28. 29. he anke Caleb for commending the land of Ca-
 naan, had bene stoned to death, if God had not defend-
 ed them. Num. 14. 6. to 11. They are promised to
 live, and enter into the land of Canaan. Num. 14.
 38. Deuteronomie. 1. 36. 38. Ioshua is ordained capitaine
 against Amalek. Exod. 17. 10. and to be Moyses suc-
 cessor. Deutero. 3. 7. and 34. 9. and is encouraged
 by God himselfe. Deut. 31. 23. Ioshy. 1. 1. 2. 6. 7. 9. He is
 magnified of God before the Israelites. Ioshy. 1. 5.
 None able to withstand him all his life. Ioshy. 1. 5.
 God commande h him to meditate in the booke Deu-
 teronomie day and night, and why. Ioshy. 1. 8. Hee
 sendeth spies unto Iericho. Ioshy. 2. 1. Hee cometh
 to Iordan with the people. Ioshy. 3. 1. God commaun-
 ded him to loose the shoof off his feet, when hee spake
 with him. Ioshy. 5. 13. 14. 15. God delivoureth the citie
 of Iericho into his handes. Ioshy. 6. 2. Hee bumbleth
 himselfe before God, and why. Ioshy. 7. 6. to 10. hee ta-
 keth the citie of Ai. Ioshy. 8. 1. 2. He causeth Deu-
 teronomie to be read to all Israel. Ioshy. 8. 34. 35. The
 Kings depenoe Iordan assemblie against Ioshy.
 Ioshy. 9. 1. 2. Hee overcommeth five Kings of the A-
 monites. Ioshy. 10. 5. to 28. Hee overcame many Kings
 and countreys. Ioshy. 11. 1. to 15. hee left nothing un-
 done, that Moyses commanded. Ioshy. 11. 15. hee and
 all his house seise the Lord. Ioshy. 24. 15. He is com-
 manded to divide the land of promise unto the residue
 of Israel. Ioshy. 13. 7. his possession. Ioshy. 19. 49. 50. He

erborseth the people not to ioyne with the Gentiles, &
 why. Ioshy. 23. 2. his death. Ioshy. 24. 29. he is pray-
 ed by the name of Iesus. Eccles. 46. 1. 109. 2. ces. 4. 5.
 Also a Verb-Heinite, in whose fictioe the Arke Raps-
 ed, when it returned from Ekron. 1. Sam. 6. 14.
 Iosiah. looke Ioshiah.
 Iosphiah. *the increase of the Lord, or the Lord finish-*
ing. Ezra 8. 10.
 Iosbarh. his goodnes, or his daughters going out of the
 way, or a desert turning away. A land of running of wa-
 ters. Deut. 10. 7.
 Iosbath. *idem.* 3. 33.
 Iotham. *abslute, or perfect.* Sonne of Azziah. 2.
 kings. 15. 7. 32. looke Iotham. also the pongest sonne
 of Heribbabel. Iudges 9. 5. to 22.
 Iozachar. remembering, or the malehinde. 2. Kings
 12. 11.
 Iozadab. *endowed, or having a dowrie.* One that bel-
 ped David against the Amalekites, that burnt Zik-
 lag. 1. Chro. 12. 20. 21.
 Iphdiah. *the redemption of the Lord.* The sonne of
 Shalhash. 1. Chro. 8. 25.
 Iphthah. *opening.* Silens sonne, who fled from his
 brethren. Iudges 11. 3. he sendeth messengers to the
 king of Ammon. Iudg. 11. 12. and being replenished
 with Gods spirit, asapheth the Ammonites. Iudges
 11. 29. his rash voba. Iudg. 11. 30. 31. he overcommeth
 the Ammonites. Iudges 11. 32. 33. According to his
 vowe, he offereth his onely daughter in sacrifice to
 the Lord. Iudg. 11. 39. Whome the daughters of Israel
 lamented foure dayes a peere. Iudg. 11. 40. Hee was
 reuenged of the Ephraimites. Iudges 12. 1. to 7. He
 dieth. Iudges 12. 7. he is prayd Heb. 11. 32.
 Ir. *a watchman, a Ciske, a making bare, a pouring*
out, a heape of vision, or a yong colt. 1. Chro. 7. 12.
 Ira. *idem.* 1. Chro. 11. 28. 1. Sa. 23. 29. also a lairre.
 2. Sam. 20. 26. or Ithrice. 2. Sam. 23. 38.
 Irad. a wilde esse, the heape of going downe, the going
 downe of a heape, or a heape of government: or in the
 Syrtian, a dragon. Sonne of Enoch. Gene. 4. 18.
 Iram. *a cite of them, or the watchings, or making bare*
of them, or the pouring out of them, or an high heape. A
 Duke of Egom. Gen. 36. 43.
 Iri. *fire, or light.* 1. Chro. 7. 7.
 Iriah. *the feare, vision, or throwing forth of the Lords.*
 An officer that apprehended Jeremiah fleeing to the
 land of Beniamin. Iere. 37. 13.
 Irmeiah. *exalting the Lords, or the Lords height.* 20
 head of the halfe tribe of Manasse. 1. Chro. 5. 24.
 also a Prophet, looke Ieremiah.
 Irpel. *the health, medicine, or exalting of the God.* A
 citie. Ioshy. 18. 27.
 Ir-themeth. *a cite of the forme, or in the Hebrwe*
and Syrtian, a cine of bondage. A cite belonging to
 the tribe of Dan. Ioshy. 19. 41.
 Iru. *idem.* as Ir. Cales sonne. 1. Chro. 4. 15.
 Ishaiah. looke Ieshaiah.
 Iseah. *anyoning, covering, or shadowing.* or in the Sy-
 rtian, *effying.* daughter of Iatan. Gene. 11. 29.
 Ithacaz. *Abthathacans wages, or reward.* Sonne of
 Iankob by Leah. Gene. 30. 18. he is blessed of his fa-
 ther. Gen. 49. 14. 15. and of Moses. Deut. 33. 18. 19.
 his portion. Ioshy. 19. 17. to 24.
 Ithai. *a gift, or an oblatio, or a bitowr, or being father*
of David. Ruth 4. 17. 22. 1. Sam. 1. 1. 12. 3. 20. 27.
 1. Sam. 23. 1. he sendeth David to his brethren with
 foode, and to Saul with presents. 1. Sam. 17. 17. and
 16. 20. his fames and daughters. 1. Chro. 2. 13. 14. 15.
 16. He is called Iesse. Mat. 1. 6. Luke 3. 32. Christ pro-
 mised to come of his stocke. Isa. 1. 1.
 Ithak. *it is void, or male void:* or in the Syrtian, *Iesbac*
forsaking Iesboe.

Iosabab
 Iezabad
 Ieshobabe-
 arh
 Ieshosheba
 Ioshebat
 Ieshobabat
 Iofa
 Iofaia
 Ieshophath
 Iosbekafa
 Iosbakafia
 Iosiah
 Iosias

Ioshibi
 Iosabia
 Omea
 Iosua

Iosaphia
 Iosiphias
 Iesebatha
 Iesebah

Iesebathia
 Iotham
 Iephtham
 Iochan
 Iozahar

Iozabad
 Iosabad
 Iozadad
 Iephdeia
 Iephdaia
 Iphedeiah
 Ieshe
 Iephthah

Iri
 Hir
 Iras

Iran
 Hiram

Vri
 Iriiah
 Irias
 Iriah
 Ieremias
 Ieremia
 Ieremiah
 Iarephel

Irfemes
 Hir-femes

Hir
 Iaias
 Iescha
 Ilfachar
 Ifachar
 Iafachar

Iai
 Iesse
 Iestai

Iesbac
 forsaking Iesboe

1. Job. 3. 12. his children. Gene. 4. 17. he is cursed and
blessed. Gene. 4. 11. 12. 13. Abie pronounced to the
followers of Cain. Jude 11.

Kenaz *Ka nan. a buyer, or owner. Gene. 5. 9.*
Kellai *Kallai. light, rising by fire, or my woe. Debe. 12. 20.*
Celai *Kamon. arising, or he establishing a citie. Judg. 10. 5.*
Camon *Kamuel. God hath risen, or God hath raised up, or esta-
blished him. Rahabs sonne by Hilciah. Gen. 22. 20, 21.*
Kemuel *Kanah. of reeds. A river. Josh. 16. 2. and 19. 28.*
Chemue *Karah. bald, or life. The father of Johanan. 2.
Kings 25. 23.*
Kanath *Ka kaa. a store, or dissolving coldnes. a city. Jos. 15. 3.*
Karea *Karta. a calling, reading, or meeting. a citie. Jos. 22. 31.*
Carce *Kaziz. a cutting asunder, or an end. a valley. Jos. 18. 21.*
Karcaa *¶ Kekar. blackness, or sadness. Both a mans name,
and a people. Gen. 25. 13. Jer. 49. 28. Isa. 21. 17.*
Carthan *Kedemah. ancient, or the first. Gen. 25. 15.*
Cafis *Kedemoth. ancients, or the chiefs, or a burning, or the
crookednes of death. A wilderness and a citie. Deut. 2.
26. Josh. 13. 18.*
Cedar *Kedeth. holiness. A citie. Joshu. 12. 22. and 15. 23.*
Cedma *looke Kadeth.*
Cademoth *Khelathah. a whole, a congregation, or the Chueh.
A mansion. Num. 33. 22.*
**Kedes. Ca-
des** *Kelath. disposing, dividing, or cutting that, or his fa-
stening. A citie. Josh. 15. 44.*
Kehelath *Kelaiah. the voice of the Lord, or she easing, or resting
of the Lord. Ezra 13. 23.*
Celaia *Kelita. succour, a gathering together, or a bending of
the voice. Ezra 10. 23. Debe. 8. 7. and 10. 10.*
Celirah *Kemuel. looke Kamuel.*
Cilita *Kenan. looke Kainan.*
Camuel *Kenath. a buying, a possession, or a bewailing. A citie.
Num. 32. 42.*
Cainan *Kenaz. that birds nest, or she bewailing possession, or
buying. The son of Ephraim. Ge. 36. 11. 42. Jos. 15. 17.*
Canath *Kenai. a possession, a buying, a birds nest, or bewailing.
Hoses father in law. Judges 1. 16.*
Cenaz *Kenites, and Kenefites. idem. A people. Num. 24. 21,
22. and 31. 12.*
Cenes *Keren-happuch. she horne, or childe of beausie. Job
42. 14.*

**Keren-ha-
puch** *Kerioth. cities, callings, readings, or meetings. A citie.
Josh. 15. 25. Jer. 48. 24.*
Karioth *Keros. crooked, or crookednesse. Ezra 2. 44.*
Carioth *Keturah. smelting sweete, perfuming, or contended for.
Abrahams second wife. Gen. 25. 1.*
Ceros *Kezian. as pleasant as Cassia, or fine spices. Job 42. 14.*
Cetura *¶ Kibroth-hattavaah. the graves of lust. A mansion.
Num. 11. 34. and 33. 16.*
Kazia *Kibzaim. congregation. A citie. Joshuah 21. 22.*

Cibzaim *Kidron. making black, or sad. A river in the balley
betweene Jerusalem and mount Oliver. 2. Sam. 15.
23. John 18. 1. looke Cedron.*
Cedron

Cina *Kinah. as Keni. A citie. Josh. 15. 22.*
*Kir. a wall, a blocke, or coldnesse, or a meeting. A citie.
Isa. 15. 1. Amos 1. 5.*
Kirhates *Kir-hareth. a wall of workman's p. A city. Isa. 16. 7.*
Kir-hareth. idem. A citie. Isa. 16. 11.
*Kir-heres. a wall, blocke, coldnesse, or meeting of she
sunne. A citie. Jer. 48. 31.*

Kiriath *Keriath, as Keriath. A citie. Josh. 18. 28.*
Cariathaim *Kiriathaim. idem. Josh. 13. 19.*
**Cariath-
arbee** *Kiriath-arba. the fourth citie. A city builded by A-
ba, called Hebron. Gen. 23. 2. Josh. 14. 15. & 15. 13. and
21. 11. 1. Chron. 6. 55. At this citie the virgin Marie
bistred her cousin Elizabeth. Lu. 1. 39. where also the 4.
Patriarchs, Adam, Abraham, Izhak, & Jaakob were
buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.*
Ciriath-arba *Kiriath-mim. a citie of spies, townes, or watchers: or
in the Hebrew or Syriac, a citie of enemies. A citie.*

Ezra 2. 25.
Kiriath-baal. *a citie of an idole, of a ruler, or possessor. Cariath-
baal*
A citie. *Josh. 15. 60.*
Kiriath-jeanna. *a citie of woods. A citie. Josh. 9. 17.
and 15. 60.*
Kiriath-sannath. *a citie of a blackberie tree, or in the
Hebrew and Syriac, a citie of enemies. A citie called
also Debit. Josh. 15. 49.*
Kiriath-sepher. *a citie of letters. A citie, called also
Debit. Josh. 15. 15.*
Kith. *hard, or fore, or straw to scratch. The sonne of A-
biel. 1. Sam. 9. 1. and 1. Chro. 8. 30. 33.*
Kilbion. *hardnesse, or strengthe. Josh. 19. 20.*
Kishon. *as Kish. A river, or brooke of Galilee neere
the hill Taboz. Judges 4. 7. 1. Kings 18. 40.*
Kithlish. *is a wall: or in the Hebrew and Syriac, Cethlio
the company of a lyoness, or as pulled away by violence.
A citie. Josh. 15. 40.*
Kitron. *making sweete, or perfuming, or abiding to-
gether, or a bond: or after the Syriac, a knot. A citie. Kitron
Judges 1. 30.*
Kitrim. *breaking small, or golde. Gen. 10. 4.*
¶ Koah. *hope, a cgregation, a line, or a rule. Ezra 2. 23*
Koath. *looke Khabath, and Gen. 46. 11. of him came
the Kohathites. Num. 26. 57. 58.*
Kolaiah. *the voice of the Lord, Mens names. Deh.
11. 7. Jer. 29. 21.*
Korah. *bald, baldnesse, life, or frost. Gene. 36. 5. and
1. Chro. 2. 43.*
Kore. *crying, calling, reading, or a patriarch. 1. Chr. 9. 19*
Korhites. *idem. a people. Num. 26. 58.*
¶ Kuthia. *hardnes, hu grauitie, or bu fence. 1. Chr. 15. 17*
L.

Laadah. *to gather, to assemble together, or to testifie
also passing over, or robbing, or for the decking: or after
the Syriac, taking away. 1. Chro. 4. 21.*
Laadan. *for pleasure, deauring, iudgement for deck-
ing, or for a witness: or after the Syriac, unto the time. Ladan
1. Chro. 7. 26. and 23. 7.*
Laban. *white, shining, gentle, or brittle. Brother to
Rebekah. Gen. 24. 29. He runneth to meete Jaakob.
Gen. 29. 13. he giueth his daughter Leah vnto Jaas-
kob in stead of Rachel. Gen. 29. 23. See deceiuer
Jaakob. Gen. 31. 7. He pursueth him. Gen. 31. 23. he
maketh a covenent with him. Gen. 31. 44.* Also the
wildernesse, where Hoses read Deuteronomie vnto
the Israelites. Deut. 1. 1.*
Labana. *the Moone, whitenes, frankincense, or brittle. Labana
1. Chr. 5. 29. Ezra 2. 40. Debe. 7. 48.*
Lacedemonians. *a lake of dewls, or a wel of madmen.
A people. 2. Mac. 5. 9.*
Lachish. *walking, or he going stood full, or being in thy
selfe. A citie. Josh. 10. 3. taken by Joshua. Josh. 10. 32.
reade Josh. 15. 39. and 2. King. 14. 19. and 2. Chro.
11. 9. Debe. 11. 30.*
Lael. *to God, or to the mightie. Num. 3. 24.*
Lahad. *praying, to praye, or to confess. 1. Chro. 4. 2. Laad
Lahman. the bread of them, or the warre, or the fight
of them. A citie. Josh. 15. 40.*
Lahmi. *my bread, or my fight. A mightie Giant. 1. Labemi
Chro. 20. 5.*
Lash. *a Lyon. a citie, whose inhabitants the tribe of Lais
Dau destroyed. Judg. 18. 27, 28. reade Isa. 10. 30. tal-
led asse. Lechem. Josh. 19. 47.*
Lamech. *looke Lemech.*
Lamuel. *God to them, or God with them, or wish whom. Lemuel
in God. Psal. 31. 1.*
Laodicea. *lust people. A citie in Asia, first called Dis-
opolis, afterward Res, last of all Laodicea. Reuel. 1.
11. Coloss. 4. 16.*
Lappidoth. *lightnings, or lamps. Husband to Deba-
rah.*

rab. Judges 4.4.

Lalea, *chicke*, or *wife*. A citie on the banke of Creta.

Actes 27.8.

Lalhar, *to call*, or *anoint*. A citie. Gen. 10.19.Lalthenes, *the strength of a stone*. 1. Mac. 11.31.Lazarus, *the helpe of God*. A begger. Luke 16.20.*

Also the brother of Mary and Martha, who was liker for the glory of God. John 11.1, 2, 3, 4. Being dead & buried, he is raised unto life by Christ. Job. 11.43, 44.

After which the Pharisees rebuked unto his house, to see him. John 12.9. The he Pharisees would have put him to death, and why. John 20.10, 11. his rising againe turned many to the faith. John 12.42.

¶ Leah, *painfull*, or *wearied*. Labans eldest daughter. Gen. 29.16. God seeing her despised, maketh her fruitful. Gen. 29.31.* the bargaineeth wth Rachel for her sons. ¶ Mandakes, to lie wth Jacob. Gen. 30.14, 15, 16. The people wished Ruth as fruitful as Leah. Ruth 4.11.

Lebana, or Lebana, looke Labana.

Lebanon, *idem*. a place of Spiza, so called, for the great rooke of frankincense there. Deut. 1.7. Josh. 11.17. Judges 3.3. 1. Kings 7.2.

Lebaoth, of a Lionesse, a signe of the bears, or unto the enringing. A citie. Josh. 15.42.

Lebbeus, *praying*, or *confessing*. An Apostle of Iesus Christ (urnamed Thaddæus). Matt. 10.3.

Lebnah, as Labana. A citie. Josh. 15.42.

Lebonah, *idem*. A citie. Judges 21.19.Lechah, *walking*, or *going*. 1. Chro. 4.21.Lehabim, *enflamed*, or *flames*, or *sworde*. Sonne to Hizzrahim. Gen. 10.13. 1. Chro. 1.11.Lehi, *the iawe*. A place where Samson slew a thousand men. Judg. 15.9, 14, 15, 16, 17.Lemech, *poore*, *humbled*, or *smitten*. Methushaels sonne. Gene. 4.18. He had two wiues. Gene. 4.19. He boasteth of his murders unto his wiues. Gene. 4.23.

Also the sonne of Methushelah. Gen. 5.25.

Leshem, *a name*, or *putting*, or *they put unto*, or *a precious stone*. A citie. Josh. 19.47.Leuthim, *hammer men*, or *file men*. The sonne of Dedan. Gen. 25.3.Leui, *joined*, or *coupled*, or *added to him*. Jacobs third sonne by Leah. Gen. 29.34. 1. Chro. 21. Of him came the Lewites. Eto. 4.14. 2. Chro. 6.1.* he and Simcon slew the Shechemites. Gen. 34.25, 26, and are rewarded therefore. Gen. 49.5, 6, 7. They are blessed. Deut. 33.8, to 12. God chose y^e tribe of Leui, to be his priests. 1. Sam. 2.21, 30. They are appointed to keepe the Tabernacle. Num. 1.47.* and 2.33. They beare the Arke before the people. Josh. 3.6. They are separated from the other tribes, and why. Deu. 10.8, 9. ¶ Leazar the chiefe captaine of the Lewites. Num. 3.32. Their purgation and oblation. Leu. 8.12.* ¶ Of their offices. Num. 4.2.* They are numbred. Num. 3.16.* They must be nourished. Deut. 12.18, 19. They purge the house of God vnder Hesechiah. 2. Chro. 29.5. They are numbred, that returned to Jerusalem with Zerubbabel. Neh. 12.1.* David numbred them, and assigneth to them offices. 1. Chro. 23.3.* The administration of holy things given to them. Num. 3.8. Moses deliues zeth Deuteronomie to them. Deut. 31.9.

They had no inheritance, and why. Deu. 10.9, 18.

1. 2. The first fruites must be brought to them. Deut. 26.2, 3. They must offer to God y^e tenth of their riches. Num. 18.26. ¶ Hesechiah commanded to giue them the tribes, and why. 2. Chro. 37.4. Cities assigned vnto them. Num. 35.2. Josh. 21.2, to 43. the selling of their houses, & cities. 1. Chro. 23.31, to 35. They put to death idolaters at Moses commandement. Exod. 32.28.

They are driven out of Israel by Jeroboam. 2. Chro. 11.14. A Leuite came oute the countrey, & became

Nebahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judges 19.1, 2.*

Leumim, *countreyes*, or *without waters*. Gen. 25.3. Laumim

¶ Libnah, as Labana. A citie. Num. 33.20. Josh. 10. Libna

29. and 2. Kings 8.22. Isa. 37.8.

¶ Libni, *idem*. The sonne of Gershom. Exod. 6.17. 1. Libnas

Chro. 6.20, 29. Of whose came the Libnites. Num. 32.21, and 26.58.

Licia, *a wolfe*. A prouince of Asia. 1. Mac. 15.23. LyciaLinas, *a net*. 2. Tim. 4.21.Lisra, *disolving*. A citie. Actes 14.6.Lewathan, *a coupling together*, his fellowship, or deliuered to himselfe. A fish, called a Whale. Job 40.20, 21.

2. Eto. 6.49. Psal. 104.26. Isa. 27.1.

¶ Lo ammi, *not my people*. Hof. 1.9.Lobn, *whinesse*, as Labana. Reade Libni. LibniLod, *natiuite*, or *generation*. A citie. 1. Chro. 8.12.Lod-hadid, *rising*, *joyning*, or *rising sharpe*, or after the Hebrews and Syriani, *a new natiuite*, or *generation*. A citie. Eto. 2.33.Lois, *better*. Grandmother to Timothee. 2. Tim. 1.5.Lo-ruhamah, *without mercy*. Hof. 1.6.Lot, *wrapped*, *roynd*, or *couered*, or *bound together*. Lot

sonne to Haran, Abrahams brother. Gen. 11.27. He and Abrahams are rich. Gene. 13.2, 6. Lot chose Sodome to dwell in. Gene. 13.11, 12. Hee is taken prisoner, and deliuered by Abrahams. Gen. 14.12, to 17. Two Angels his guests. Gen. 19.1, 2, 3. He would rather suffer his daughters to be defiled, then his guests should suffer iniurie. Gene. 19.8. He is commended. 2. Pet. 2.7, 8.

Foyetelling the destruction of Sodome to his sonnes in lawe, they mocked him. Gene. 19.14. Hee and his house commanded to depart out of Sodome. Gen. 19.15. Hee is deliuered for Abrahams sake. Gene. 19.29.

Being deliuered, hee went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gene. 19.30.* Soar persecuted at his prayer. Gen. 19.20, 21, 26. His wife turned to a pillar of salt. Gen. 19.29.

This is an example for vs, to put no trust in worldly things, and distrust God. Luk. 17.32, 33. Lots dayes. Luke 17.28, 29. The land of Ar, given to the children of Lot for a possession. Deut. 2.9.

Lotan as Lot. Gen. 36.20. 1. Chro. 1.38.

¶ Lubim, *the heart of a man*, or *heart of the sea*. A Lybia countrey. Nah. 3.9. the people called Lybims, 2. Chro. Lybians

12.3. Iere. 46.9. looke Lybia.

Lucifer, *bringing light*. Isa. 14.12.Lucius, *of light*. A prophet. Acts. 13.1. Rom. 16.21.Lud, *natiuite*, or *generation*. Sonne to Schem. Gen. 10.22. Of him the countrey of Lydia in Asia the lesse,

tooke name: looke Lydia and Isa. 66.19, to 21.

Ludim, *idem*. Hizzrahims sonne. Gene. 10.13.Lulith, *a store made of board*, or *greenness*, A hill. Luich

Isa. 15.5. Iere. 48.5.

Luke, after the Hebrews is interpreted, *a rising to him*. A phisician, who became an Evangelist. Col. 4.14. 2. Tim. 4.11.Luz, *an almond*, *a departing*, or *a bending*. A citie called also Beth-el. Gen. 28.19. Josh. 16.2. and 18.13.

taken by the familie of Joseph. Judges 1.23.

¶ Lybia, *grosse*, or *fatne*. A countrey lying from Egypt to the West Ocean: so called of the Mores. Act. 21. looke Lubim.Lycania, *a wolfe*. A prouince of Asia where Barnabas and Paul preached. Actes 14.6.Lydia, *a standing pond of water*. A citie of the Philiistims, on the banke of the great sea, called Diospolis. 1. Mac. 11.34. Actes 9.32, 35.Lydia, *idem*. a countrey in Asia the lesse, on the East topning to Phrygia: on y^e North to Mysia: on y^e South upon part of Caria. 1. Mac. 8.8. called also Lydia.

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| | Isa. 66. 19. of the people. Jer. 4. 6.9. Also a godly woman who beleued the Gospel. Act. 16. 1. 4. | Magdel. preaching, or declaring God, of the apple, or chosen fruit of God. Gen. 36. 43. |
| Lyfania | Lyfania. diffolving sadness. The Tetrarch of Abilene. Luke 3. 1. | Magog. conuincing, or melting. A man: a people: and a countrey. Gen. 10. 2. Eze. 38. 2. & 39. 6. Reue. 20. 8. |
| | Lylias. diffolving. King Antiochus deputie. 1. Mac. 3. 2. 2. Mac. 11. 1. 1. Mac. 6. 27. * and 7. 2. 3. 4. | Magbasha. a body thrust hard together, or gathered together, of the mesh of the body, or of the garment. Res hemi. 10. 20. |
| | Lysimachus. diffolving basell. Phenelus brother. 2. Macca. 4. 29. | Mahali. infirmities, or sicknesses, or a company of dunces, or a harpe: or after the Syrian. pardon. Eze. 6. 19. |
| | Also the sonne of Ptolomeus. Ester. 1. 1. 1. | Maheli. Dom. 3. 20. and 2. Thyon. 23. 3. 3. Of whome came the Mahelices |
| | Lysira. as Lyfias. A citie. Act. 14. 6. | Mahelices. Num. 3. 33. |
| | M. | Mahalah. idem. Siluads sister. 1. Ch. 7. 1. 8. Also the daughter of Jeremoth. 2. Chyon. 11. 1. 18. Also Claus third wife. Gen. 28. 9. |
| Maaca | Maacah. pressed downe, worne, or fastened. 2. Sam. 10. 6. | Mahalel. praying God, or Gods illumination. The sonne of Kenan. Gene. 5. 2. Luke 3. 37. Also the father of Shephathiah. Miche. 1. 1. 4. |
| Maacha | Maachab. idem. Abithaloms daughter. 1. Kin. 15. 2. | Mahanaim. tents, or a company of souldiers, or two armies, or camps. The place where Gods Angells met Jaakob. Gen. 32. 1. 2. Josh. 13. 26. |
| Maachath | Maachathi. broken, &c. as Maacah. Deut. 3. 14. Josh. 13. 11. and 2. Kings 25. 23. | Mahanach-dan. the scales of iudgement. A place. Iudg. 18. 1. 2. |
| Maachari | Maadai. yeerely pleasant, decked, testifying, or passing over: or after the Syrian, taken away. Eze. 10. 34. | Maharai. hasting, or a hill, or from my hill. 2. Sam. 23. 28 and 1. Chyon. 11. 30. |
| Maaddi | Maadab. solentise, or the pleasures, or decking of the Lord, or the testimony, or covenant of the Lord. De. 12. 5. | Mahath. wiping away, breaking, or searing, or after the Syrian, a smiting. 1. Chio. 6. 35. & 2. Chyon. 29. 1. 2. |
| | Maai. a bellie, or heaping up. Miche. 12. 36. | Mahaute. declaring a message, blotting out, shewing, or the marrow in bones. 1. Chio. 11. 46. |
| Maale-Acrabim | Maacah. looke Maachab. | Mahaziorh. seeing a signe, or seeing a letter. 1. Chio. 25. 4. |
| Maarah | Maaleh-akrabim, or Maaleth akrabim. Num. 34. 4. Josh. 15. 3. | Maher-thalal-hathi-baz. Isa. 8. 3. |
| | Maarah. a den, a making emptie, a pouring out of water, or watching. A citie. Josh. 15. 59. | Mahlah. as Mahalah. The daughter of Zelophehad. Mahela Num. 26. 33. |
| Maafi | Maafai. my worke. 1. Chyon. 9. 12. | Mahli. and Mahlices. looke Mahali. |
| Maifah | Maafciah. the worke of the Lorde. 1. Chyo. 15. 18. and 2. Chyo. 26. 11. | Mahlon. as Mahali. Ruth 1. 2. |
| Maafia | Maafiah. or Maaziah. the defence, strength, or sure trust of the Lord. 2. Chyo. 23. 1. and 1. Chyo. 24. 18. | Mahol. idem. 1. Kings 4. 31. |
| Maafias | Maath. wiping away, defusing, breaking, or searing, or after the Syrian, a smiting. Luk. 3. 26. | Mainan. numbered, rewarded, or prepared. Father of Belta. Luke 3. 31. |
| Maafia | Maaz. wood, or of wood. 1. Chyo. 2. 27. | Mahaz. an end, or ending, ykesomnesse, or watching, or waxing hore. A place. 1. Kings 4. 9. |
| Mahach | Maziah. the strength, or succour of the Lorde. 1. Chyo. 24. 18. and 2. Miche. 10. 8. | Makkedah. a burning, or worshipping, or crookednes, or a citie. Josh. 10. 10. 28. and 15. 41. |
| Mooz | Maabannai. or Maabnai. a wretch, or my poore sonne, or the power of understanding. 1. Chyo. 12. 13. | Makketh. churches, companies, or congregations. A mansion. Num. 31. 25. |
| Maafia | Maccabeus. smiting, or after the Greeke, a warrior. the sonne of Mattathias. 1. Mac. 2. 4. Of whom looke more in Iudas. | Malachi. my messenger, or Angel. A Prophet. Mal. 1. 1. and 2. Eze. 1. 40. |
| Maazian | Macedonia. a burning, of a worshipping, or a crookednesse: but after the Greeke, lesly, or excelling others. A countrey in Greece. Reade Ester 16. 10. 1. Macca. 1. 1. 2. Mac. 8. 20. Acts 16. 9. 10. 12. and 19. 21. 22. 29. Rom. 15. 26. 1. Toz. 16. 5. 2. Chyo. 1. 16. and 8. 1. and 9. 2. & 11. 9. and 1. Thell. 4. 10. | Malath-leannoth. looke the title of Psal. 88. |
| Machbanai | Machbenah. power, or the smiting of his sonne, the power of understanding, or the smiting of the builder. 1. Chyo. 2. 49. | Malcham. their king, or their counsellor. A mans name. 1. Chyo. 8. 9. also an isole. Jer. 1. 5. |
| Machababius | Machi. poore, or a smiter. Num. 13. 16. | Malghiah. the Lord my king, or the Lord my counsellor. 1. Chyo. 6. 4. Eze. 10. 25. Jer. 2. 11. |
| | Maachir. selling, or knowing. Ge. 50. 23. & 2. Sam. 9. 4. | Mal-hiel. God is my king, or God is my counsellor, or God is my kingdome. Gene. 46. 17. 1. Chyon. 6. 31. of whom came the Malchielices. Num. 26. 45. |
| | Machinices. idem. Num. 26. 29. | Malchiah. as Malchiah. 1. Chyo. 9. 12. and 24. 9. |
| | Machmas. a smiter, or a poore man taken away. A cite. 1. Mac. 9. 7. 3. | Malchiffua. my king the fauour, or the king of health, or the miſericordie. Sauts sonne. 1. Sam. 14. 49. |
| Machnedebai | Machmadebai. a smiter, or a poore man vowing of his owne accord. Ezra 10. 40. | Malchi-zedek. king of right iudgesse. The King of Shalem, to whom Aham gaue title of all his spoiles. dec Ge. 14. 18. 19. 20. read He. 5. 6. * & 7. 1. 2. Iooke Shem. |
| | Machpelah. double. Gen. 23. 9. | Malchus. my king, kingdome, or my counsellor. The bier priests seruāt, whose care Peter finote off. Job. 18. 10 |
| Medan | Madai. a measure iudging of a garment. Gen. 10. 2. | Malecel. looke Mahalel. |
| Medemenah | Madan. strife, iudging a measure, or a garment. Gen. 25. 2. | Malbah. as Mahali. daughter of Zelophehad. Joshu. 17. 3. looke Mahli. |
| Madmanna | Madmannah. a measure of a gift, the preparation of a garment, or a dungill. A citie. Josh. 15. 31. Jer. 48. 2. | Maliorthi. fulnesse, or circumsion. 1. Chyon. 25. 4. |
| Madmenah | Isa. 10. 31. Also a man. 1. Chyo. 2. 49. | Mallueh. reigning, or counselling. Mens names. Eze. 10. 29. 32. Miche. 10. 4. 27. |
| Madmen | Madon. a childing, or a garment, or his measure. A cite. Josh. 11. 1. and 12. 19. | Mamre. a rebel, bitter, or changing, or set with trees. A mans name. Gen. 14. 24. also a plaine neere Hebron. Gene. 13. 18. |
| Magbis | Magbishi. excelling other, or height. Ezra. 2. 30. | |
| Magdene | Magdala. a tower, or greynesse. A citie. Mat. 15. 39. | |
| | Magdalena. magnified, or exalted, or a tower. The byname of Martha's sister. Mat. 27. 56. looke Marye. | |

Manner, a *bastard*, of one borne of a harlot. Deuter. 33. 2.

Manna, *part, portion, or gift, or meate prepared, or what is brought* food sent unto the Israelites from heaven. Exod. 16. 1. 5. God rained Manna and Quails unto the Israelites. Exod. 16. 13. Num. 11. 31. The sunne melted it, and being kept longer then God appointed, it purrified. Exod. 16. 20, 21. It fell not on the Sabbath, & whyp. Exod. 16. 25, 26. It was reserved, and whyp. Exo. 16. 32. The Israelites loathed it. Num. 11. 6. It ceased after they had taken of the corne of Canaan. Josh. 5. 12. Man not the true bread, but a figure thereof. Joh. 6. 31, 32, 33, 35, 49, 58. If Man reade Psal. 78. 24, 25. *Wills*. 16. 20, 21. 1. Chro. 10. 3. Reuel. 2. 17.

Manahem, a *comforter*. He that slew Shallum king of Judah, and reigned in his steade. 2. Kin. 15. 14. He dieth. 2. King. 15. 14.

Manahan, their *comforter, or leader, or the preparation of heate, or gift not registered*. Act. 13. 1.

Manasseh, looke Manaheth. Josephs sonne. Genes. 41. 51. Jaakob reckoned Manasseh and Ephraim among his children. Gene. 48. 5. Manasseh is blessed by Jaakob. Gene. 48. 19, 20. The habitation of balfe his tribe. Josh. 13. 29, 30. Ioshua commandeth them to go armed before their brethren. Josh. 1. 12, 13, 14. & 4. 12. The portion and heritage of the children of Manasseh. Josh. 22. 7. 8. They destroy not the Canaanites utterly, but made them tributaries. Judg. 1. 27, 28.

Also Ozeekiahs sonne, who succeeded his father. 2. King. 20. 21. Mat. 10. 1. He became wicked and idolatrous. 2. Kin. 21. 2, to 19. and 2. Chro. 33. 1, to 21. He is called *Er*. Luke 3. 28.

Manachites, my *lady of rest, or my prince of rest*. A people. 1. Chro. 2. 54.

Mandrakes. A kind of fruite. Gen. 10. 14, 15. Cant. 7. 13.

Maneh. A kinde of weight. Ezek. 45. 12.

Manoah, *rest, or a gift*. The father of Samson. Judg. 13. 2. *

Maon, a *dwelling place, or a place of offence, or of sinne*. A citie. Josh. 15. 55. Also a man. 1. Chro. 2. 45.

Marah, *bitter, or bitterness*. The name of Joab. Ruth. 1. 10. Also a mansion. Exod. 15. 23. Num. 33. 8. Maralah, *sleep, or drunkenesse, or the bitterness of ascending, or a sacrifice killed, or a sacrifice of Myrrhe, or a leaf of Myrrhe, or teaching sacrifice, or ascension*. A citie. Josh. 19. 11.

Maran-atha, 1. Cor. 16. 22.

Marke, *filled, or made fine, or riped from the rustiness*. Barnabas sisters sonne. Col. 4. 10. 2. Tim. 4. 11.

Peter calleth him his sonne. 1. Pet. 5. 13.

Mardechai, looke Mordechai.

Marcfah, *from the head, from the beginning, or an inheritance, or the bitterness of the field*. A citie. Josh. 15. 44. Micah. 1. 1. Also a man. 1. Cor. 2. 42.

Maria, as Miriam, the virgin, wife to Joseph, mother of Christ. Matth. 1. 16. Her wonderfull conception by the holy Ghost. Luke 1. 26, to 39. She the sister her cousin Elizabeth. Luk. 1. 40. And is called blessed of her. Luke. 1. 42. Her song. Luke 1. 46, to 56. She being delivered of Christ at Bethlehem. Luke 2. 7. goeth into Egypt, and returneth to Nazareth. Mat. 2. 13. She seeketh her sonne, a findeth him in the Temple, disputing among doctours. Luke 2. 44. * Shee is called Chiffes mother. John 2. 3. and 19. 25, 26.

Also the mother of John. Marke. 12. 12. Also the wife of Cleophas, the virgine Marias sister. John 19. 25. who bestowed great labour upon Gods preachers Rom. 16. 6. the mother of James and Ios. Matth. 27. 56, 61.

Also the mother of Zebedeus children, John and

James. Matth. 27. 56. and 4. 21. Marke. 1. 19.

Also the sister of Lazarus and Martha, turnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. John 11. 2. & 12. 3. Mat. 26. 7. hee mees teeth Iesus coming to her house. Joh. 11. 29. Shee was very attentive to heare the word. Luke 10. 39. * Christ asketh her why she wept. Joh. 20. 15. But of her Christ cast seven devils, & hee solowed him, ministering to him of her substance. Luk. 8. 2, 3. Shee runneth to the Sepulchre. Mat. 27. 61. & 28. 1. John 20. 1, 2. Christ being risen againe, forbiddeth her to touch him, & whyp. John 20. 17. Shee sheweth to the Apostles the resurrection of Christ. Marke. 16. 9, 10. Joh. 20. 18.

Maroch, *bitternesse*. A citie. Micah. 1. 12.

Mars streete, looke Acts 17. 19, 22.

Marsena, the *bitternesse of a bramble, or mirrhe of the enemy, or shewing the bramble, or enemy*. Est. 1. 14.

Martha, *stirring up, butter, or provoking*: or after the Syrian, a *lady*. Sister of Marie and Lazarus. Luke 10. 38, 39. combed about much businesse. Luk. 10. 40. and served supper. Joh. 2. 2. her faith. Joh. 11. 22, 24, 27. Her distrust. verse 39.

Malhal, a *parable, governing, or ruling*. A citie. 1. Masal Chro. 6. 74.

Malhmannah, his *sarfnesse, or his oyle, or touching, or taking away, a gift, or number*. 1. Chro. 12. 10.

Malhrecah, *ambusing, or drawing of vanitie, or touching vanitie, or a vine*. A citie. 1. Chro. 1. 47. Gene. 36. 36.

Malisa, a *burden, a saking unto, or sometimes, or prophesie*. Gene. 25. 14.

Malshah, *Tentation*. A place. Exod. 17. 7.

Marthathias, looke Martichia, and Luke 3. 25, 26.

Mechufala, looke Methushelah, and Luke 3. 37.

Marred, a *wand descending, or the wand of government, or after the Syrian, labour*. Gene. 36. 39.

Matri, *raue, heaping, custodie, or a prison*. Sa. 10. 21.

Mattan, *his gift, or the lome, or the death of them, or after the Syrian, expectation, or hope*. 2. Kings 11. Matthan

18. 2. Chro. 23. 17.

Mattanah, *idem*. A place. Num. 21. 18.

Mattani, *or Matthania*, *idem*. Ezra 10. 33.

Mattaniah, the *gift of the Lord, or the Lord of the loynes*: or after the Syrian & Hebrew, the *hope of the Lord*. Jehotashims uncle called also Zedekiah. 2. kings

24. 19. also the sonne of Micah. 1. Chro. 9. 15.

Mattatha, *his gift*. Luke 3. 31.

Mattenai, looke Mattani.

Matthan, as Mattan. Matth. 1. 15.

Matthar, a *gift, or giving*. Luke 3. 24, 29.

Mattarah, *his gift*. Ezra 10. 33.

Matthias, as Marthanai. Father of Judas Macabeus. 1. Mac. 2. 1. * Also other men. Luke 3. 25, 36.

Mattheue, *given* or a *reward*. An Apostle and Evangelist named also Levi, whom Christ called. Mat. 9. 9, 10. Marke. 2. 14. Luke 5. 27.

Matthias, the *gift of the Lord*. 2. Mac. 14. 19. Also the Apostle chosen in the room of Judas. Act. 1. 26.

Marrathia, a *gift of the Lord*. The eldest sonne of

Shallum. 1. Chro. 9. 31. also another. 1. Chro. 15. 18.

Mazzaroth, *The morning starre*. Job 38. 32.

Mauzim, *strengthened, or strengths, or succours*, An Maozim

Jool. Dan. 11. 38.

Meah, *an hundredth cubiter*. A tower. Iache. 3. 1.

Mearah, a *denne, or a caue, a making empty, a pouring out of water, or watching*. Josh. 13. 4.

Medannai, a *sonne, a building understood, or under* standing. 2. Sam. 13. 27.

Mecherathine, *selling, or knowledge*. 1. Chro. 11. 36.

Meconah, a *foote of a pillar, or prouision*. A citie. Maconah

Mochoa. 11. 28.

Areopagus
Matiana

Masmans
Milthmanath
Mafreka
Mafreca
Mafrecah

Mathan
Matthan

Mathana
Martenai
Matthanias
Matthania

Matthatha

Mathan

Matthath

Matthathia

Matthathias

Matthathia

Matthathia

Matthathia

Matthathia

Matthathia

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Matthathia

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| | Medad, measuring, of the waters of the beloved. Ro. 11. 26. | death. Ezra 10. 36. Dehe. 3. 4 & 10. 5. |
| | Medam, looke Madan. | Meies, a sitting downe from the bed, or after the Mares |
| Medaba | Medeba, the waters of grise, of waters springing up. | Syrian, an imposture. Esther 1. 13. |
| Medena | A citie. Rom. 2. 1. 30. Josh. 13. 9, 16. | Merib-baal, rebellion, of fighting against Baal. The |
| | Medes, a mensure, abundance, of a garment: in Des | sonne of Jonathan. 1. Chro. 8. 34. |
| | bye Masai. A people. Ezra 6. 2. Isa. 13. 17. Acts 2. 9. | Meribah, strife, or contention. A place. Exod. 17. 7. Meriboth |
| Mageddo | Megiddo, of Megidon, a declaring of a message, an | Ruub. 20. 13. Ezek. 47. 19. |
| Mageddon | apple, of the chesnut fruit. A citie. Josh. 12. 21. Zech. 12. 11. | Merodach Baladan, bitter contrition without iudge- |
| | Mehetabel, how good is God? of God doing wel. Gen. 34. 39. | ment. Baladans sonne, king of Babel. Isa. 39. 1. cal- |
| Mahida | Mehida, a riddle, sharpnes of wit, of shewing the hand, | led Berodach Baladan. 2. king. 20. 12. |
| | of after the Syrian, the hand fasten. Ezra. 3. 52. | Merom, height. A river. Josh. 11. 5. |
| Mahir | Mehir, a reward. 1. Chro. 4. 11. | Meronahi, my singing, rejoycing, of crying out, of Merona- |
| Mauiael | Mehuael, teaching, of declaring God, of God blessing | in the Syrian, bearing rule. 1. Chro. 27. 30. |
| | our, of after the Syrian and Hebrue, smitten of God, | Meroz, secret, of leannes. A city of Galile, Jud. 5. 23. Meros |
| | Gen. 4. 18. | Melha, a burden, of a taking, of salvation. Sonne of Meli- |
| Aman | Mehuman, troubled, making an uprore, of a multi- | table. 1. Chro. 2. 42. Also a king of Heab. 2. king. 3. Mel- |
| Auman | sude. Ester 1. 10. | 4. 5. also a citie. Gen. 10. 30. |
| Metercon | Me-iarkon. A citie. Josh. 19. 46. | Melchach, prolonging, of drawing, of bedding in waters. Misach |
| Melrias | Melatah, delivrance of the Lord. Dehe. 3. 7. | Dan. 1. 7. |
| | Melca, a queen, of becomseller, of after the Hebrue | Melhech, idem. Sonne of Japheth. Genes. 10. 2. of Mefech |
| Melcha | supplying, of supplied. Lu. 3. 31. | whom the countrey of Melchec tooke name. Ezr. 27. Mosoc |
| | Melchi, my king, of my counsell. The name of men | 13. Psal. 120. 3. |
| | mentioned. Luk. 3. 24. 28. | Melchilemiah, the peace, the perfection, of the redem. Melchemia |
| Melchi-re- | Melchi-fedec, looke Malchi-fedec. | penfing of the Lord. Hens names. 1. Chro. 9. 21. & 26. 1. Mosolamia |
| dek | Melech, a king, of counsellor. 1. Chro. 8. 33. | Melhezebel, God taking away, flowing, of after the Melchabel |
| Milico | Melico, his kingdom, of counse. 1. Dehe. 12. 14. | Syrian and Hebrue, the salvation of God. Dehe. 3. 4. Meiczebel |
| Milich | Melita, flowing with honia. An Ile betwene Epe- | and 10. 21. |
| | rus and Italic looking toward Sicilia. Act. 18. 1. | Melhillamith, peaceable, perfect, giving againe, of the Melhillamith |
| Malassar | Melzar, the circumcision of a narrow place, of of a | parables of death. 1. Chro. 9. 12. |
| Malalar | bond, of a steward. Dan. 1. 11. | Melhillamoth, a making peace, perfection, a giving a- |
| | Memphis, from thence, of after the Syrian, a co- | gaing, of the parables of death. 2. Chro. 28. 12. |
| | uerer, of over whemer. A countrey. Vol. 9. 6. Judet. 1. 10. | Methullam, a peacemaker, of peaceable, perfect, gi- |
| Memuchan | Memucan, prepared, sure, made poore, of smitten. Ez- | ving againe, their parables, of their power. 2. king. 22. 3. moth |
| Mamuchan | ster. 1. 14. | Dehe. 3. 4. 6. 30. 66. |
| | Menahem, looke Manahem. | Melobaires, the standing place of the Lords, the Lordes Meluldani |
| Menasch | Menasch, forgotten, of forgetfulness, looke Mana- | standing, of a litle Doe. 1. Chro. 11. 47. |
| Manasch | sheh, and also Ezra 10. 33. | Mesopotamia, A countrey, parcel of the greater Asia |
| | Mene, Mene, Tekel, Vpharlin. Dan. 5. 25. | and Syria, betwene Babylon & Arabia, & betwene |
| | Menelaus, power, of strength of the people. 2. Macc. 5. 15. and 11. 29. | the two rivers Tigris and Euphrates, as the Greeke |
| Mnestheus | Menechtheus, cheerefulness, anger, of the strength of | words Melos middle, & Potamos ariver (whereof it is co- |
| | God. 2. Macc. 4. 21. | pour ded) do lignifie. Act. 1. 9. & 7. 2. Judet. 2. 24. & 5. 7. |
| | Meonim, charmers. Judg. 9. 37. | Melias, named, but after the greek. Chris. Job. 1. 41. |
| Meonathi | Meonothai. 1. Chro. 4. 14. | Methushael, asking death, of his death, of a grime. Methufael |
| | Mephath, an appearance of waters, of the force of wa- | Gen. 4. 18. |
| | ters. A citie. Josh. 21. 3. and 13. 18. | Methushelah, he sent his death, of the weapons of his Methufelah |
| Mephibo- | Mephibosheth, shame of mouth. Son of Jonathan, | death: of after the Hebrue and Syrian, spoiling his |
| sech | lame of his feete. 2. Sam. 4. 4. comforted & wel intre- | Mathufala |
| | ated of David for his fathers sake. 2. Sam. 9. 6. * Ziba | death, of the spoyle of death. The father of Lamech, |
| | by false accusation, obtineth all that hee did possesse. | Gen. 5. 25. 26. 27. |
| | 2. Sam. 16. 4. which being known, the lands are de- | Methegammath, the bridle of bondage. 2. Sam. 8. 8. |
| | vided betwene him and Ziba. 2. Sam. 19. 22. | and 1. Chro. 18. 1. |
| Merob | Merab, fighting, chiding, of multiplying, of after the | Meunim, dwelling places, afflicted, offending, of an- |
| | Syrian, she office of a master. Sauts eldest daughter. | swering. 1. Efb. 5. 31. Ezra 2. 50. |
| | 1. Sam. 14. 49. promised to David to write, but given | Merahab, guarded, of the waters of gold, of what gold. Merzaab |
| | to another. 1. Sam. 18. 17. 18. 19. | Gen. 38. 39. |
| | Meraioth, bitterness, rebellious, of changings. The | * Miainin, thuright hand, of preparing wars. Ezra |
| | sonne of Zerachiah. 1. Chro. 6. 6. Also the sonne of A- | 10. 25. |
| | thiab. 1. Chro. 9. 11. | Mibhar, chosen, of youth. 1. Chro. 11. 38. |
| Marari | Merari, bitter, stirred up, of provoked. The sonne of | Mibsam, smelling sweete, of confounding them. Gene. 25. 13. and 1. Chro. 4. 25. |
| | Leui. Gen. 46. 11. Exo. 6. 10. Of whom came the Me- | Mibzar, defending, wallled, forbidding, taking away, of |
| | nararies. Rom. 26. 57. | gathering, wraps. A Duke. Gen. 36. 42. |
| | Mercarius, of merchandise. One of the heathen gods | Michah, poorly, lowly, smiting, of smitten, of who is here |
| | to whom Paul was likened. Act. 14. 12. Also one who | in this place, of waters here. Hens names. 2. Sam. 1 |
| | Paul greeteth. Rom. 16. 14. | 9. 12. 1. Chronic. 5. 5. Judg. 17. 1. and 18. 13. to 27. 1. Micah |
| Mared | Merod, a rebel, of rebellious, going downe, of bearing | Chro. 24. 20. |
| Merimoth | rule. 1. Chro. 4. 17. 18. | Michael, who is God, of who is like God, of the low- |
| Marimuh | Meremoth, of Meamoth, bitterness, of myrrhe of | linesse of God, the powerie of God, the smiting of God, |
| | | God smitten. Sonne of Serbur. Iam. 1. 3. 4. Also the |
| | | sonne of Ibrahiah. 1. Chro. 7. 3. Also an Archangel. Michaias |
| | | Dan. 12. 1. Jude. 9. Reue. 12. 7. |
| | | Michajah, who is the bird, of who is like the lord, of the Michaias |
| | | lowlines. |

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| | lowliness, <i>of power</i> of the Lord, <i>of the smiling of the Lord, of the Lord smiling.</i> Sonnet of Imlah, a Prophet. 1. kin. 2. 2. 8. to 2. 9. 2. Chp. 18. 7. to 2. 8. When he prophesied. Mich. 1. 1. Also the father of Achib, 2. kin. 2. 2. 1. Michal, <i>Who is perfect?</i> Daughter of Saul, 1. Sam. 1. 4. 49. the loved David, 1. Sam. 18. 20. & was given to him in marriage, 1. Sam. 18. 27. How she loved his life, 1. Sam. 19. 11. to 18. She was given unto David to wife, 1. Sam. 25. 44. He sent her to Achish her father, 2. Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life, 2. Sam. 6. 20. 1. Chp. 1. 5. 29. | Micham, their father, having a regard unto them, <i>king away, of touching the people.</i> 1. Chp. 8. 12. Michal, <i>demanding, requiring, required, of love, of a grave, hel, of pity, of the taking away, of touching of God.</i> A citie. Josh. 19. 16. | Misaham |
| Michol | Michal, <i>Who is perfect?</i> Daughter of Saul, 1. Sam. 1. 4. 49. the loved David, 1. Sam. 18. 20. & was given to him in marriage, 1. Sam. 18. 27. How she loved his life, 1. Sam. 19. 11. to 18. She was given unto David to wife, 1. Sam. 25. 44. He sent her to Achish her father, 2. Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life, 2. Sam. 6. 20. 1. Chp. 1. 5. 29. | Mishman, <i>a bearing, of diligens bearing, of obeying.</i> Gen. 25. 14. 1. Chp. 4. 2. 5. | Misma |
| Michmas | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mishmanah, <i>fairness, hoyle, of touching, of taking away provision, of taking away a gift.</i> 1. Chp. 12. 10. | Misma |
| Mechmas | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mishraites, <i>spread abroad, touching a companion, taking away a friend, of taking away a shepherd, of malice.</i> A familie descended of Atriaty-leamir, 1. Chp. 2. 5. 3. | Misma |
| Machmechath | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mishra, <i>a numbring, a shewing, a scrutinizing, of the bull of tribute.</i> Ezra 2. 2. called Mishraeth, viz. numbring, shewing, of the augmenting of tribute. Eze. 7. 7. | Misrahe |
| Machmechah | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mishphothaim, <i>burning, of hot waters, of the burnings of waters.</i> A place to boyle water upon the fire, and make salt thereof. Josh. 11. 8. | Misrahe |
| Machmechah | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mithkah, <i>sweetenese, of pleasurynesse.</i> Num. 33. 28. | Misrahe |
| Mochori | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mithnite, <i>a gift, of the loyne: of after the Sygrian, hope, of looking for.</i> 1. Chp. 11. 4. 3. | Misrahe |
| Meddin | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mithredath, <i>affailing, of beholding the laws, of breaking the law, of the going downe of death.</i> Ezra 1. 8. 9. | Misrahe |
| Madian | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mytilenes, <i>cleanlines, of the wiping of the winepress.</i> In Isle against Asia, distant from the nearest borders thereof 57000. paces. Acts 20. 14. | Misrahe |
| Madianites | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mizar, <i>little.</i> A hill. Psal. 42. 6. | Misrahe |
| | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mizpah, <i>of Mizpeh, a watch towre, of looking glasse, of judgement, of a covering.</i> A place. Gen. 31. 49. Job. 11. 3. 8. 1. 3. 26. builded by king Dab. 1. king. 15. 22. | Misrahe |
| Magdale | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Israhelites, <i>consult there against</i> 5. Gibenites. Judg. 20. 1. to 11. Thither also Samuel assembled the Israelites to pray for them, 1. Sam. 7. 5. | Misrahe |
| Magdalad | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mizraim, Gen. 10. 6. | Misrahe |
| Magdalum | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mizzah, <i>a dropping, of distilling from the head, of a sprinkling by that: of after the Sygrian, accusing, of consumption.</i> Act. 36. 1. 3. | Misrahe |
| Magron | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mnaion, <i>a diligent seeker, of betrothing, of remembrance.</i> Act. 21. 16. | Misrahe |
| Maiman | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Moab, <i>of the father.</i> Lots son by his eldest daughter, of whom came the wicked Moabites. Gen. 19. 37. & 36. 36. They are overcome by the Amozites. Num. 21. 29. Israel forbidden to warre with them. Deut. 2. 9. Israel falling to idolatry, became subiects to them. Judg. 3. 12, 13, 14. Ehad slayeth 10000. Moabites. Judg. 3. 29. Chemosh Moabs abomination, 1. King. 11. 7. The Israelites commit whoredome with the daughters of Moab. Num. 25. 1. Moabs ruine feared. Isa. 16. 2. They which David slew not, became tributaries, 2. Sam. 8. 2. Jeroboab slays 2. Jehoram miraculous victorie against Moab, 2. king. 3. 5. * | Misrahe |
| Macelloth | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Moladah, <i>natiuitie, of generation, of a circumcised band.</i> 1. Chp. 2. 2. 9. | Misrahe |
| Miknia | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Molech, <i>reigning, of a counsellor.</i> An isole of the Ammonites, 1. kin. 11. 7. The Israelites forbidden to offer their children to it. Levit. 18. 21. upon paine of death. Levit. 20. 2, 3, 4, 5. It was destroyed by Josiah, 2. King. 23. 10. | Misrahe |
| Macenias | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Molecheth, 1. Chp. 17. 18. | Misrahe |
| Melalai | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mordachai, <i>bitter contrition, of worne myrrhe, of a pure myrrhe.</i> He who brought up Ester. Ester 2. 5. * | Misrahe |
| Misfah | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mordochew, who bewailed the Jewes destruction. Ester 4. 1. * and was exalted. Ester 1. 2. * Also the name of another. Ezra 2. 2. Rebe. 7. 7. | Misrahe |
| Melcha | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Moriah, <i>the feare of God.</i> A mountaine where Iphak should haue bene offered. Gen. 22. 2. 2. Chp. 3. 1. | Misrahe |
| Milcha | Michmas, <i>a sister, a poore man taken away, the sister striking, of a poore man touching, of taking away.</i> A citie. 1. Rebe. 1. 1. 31. | Mosera, | Misrahe |

Mofes
Moifes
Mofch

Mofes. *learning, discipline, of a bond*: after the Syrian, *a giving, of eradicat.* A mountaine where Aaron dyed, and was buried. Deut. 10.6. Called *Hor. Nun.* 20.22.* and 33.38. 29. Deut. 32.50.

Moferoth. *idem.* Num. 33.30.31.

Mofch. *drawen up, of drawn forth*; *of taken out.*

Sonne of Amram. Exod. 6.20. Moles bozne, and miraculously preferred. Exod. 2.2, to 15. He slappeth an Egyptian. Exod. 2.11, 12. he woulde haue pacified two Hebrewes. Exod. 2.13. hee fleeth into the land of Midian, and whp. Exod. 2.14. where hee marieth a wife, and hath two sonnes. Exod. 2.15.* Keeping sheepe, hee seeth the Angel in a bush. Exod. 3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promisseth to be with him. Exod. 3.12. Hee receiveth tokens to assure his vocation. Exod. 4.3. hee refuseth the charge committed to him, and whp. Exod. 4.10. hee with his wife and children, goe toward Egypt. Exod. 4.20. Almost killed by the Angel in the Inne, for omitting the circumcision of his sonne. Exod. 4.24. hee and Aaron having done their message to Pharaoh, are repulsed, and the Israelites more grievously oppressed. Exod. 5.1, 2.* his rodde turned into a serpens. Exod. 7.10. hee complaineth that the people were not immediately deliuered after his message done. Exo. 5.23. his long. Exod. 15.1, to 20. While he propheth, the Israelites overcome Amalek. Exod. 17.21.* hee condescendeth to the counsaile of Jerho his father in lawe. Exod. 18.24. The matters of greatest importance are brought to himselfe. Exod. 18.12. hee chargeth not to touch mount Sinai, and whp. Exo. 19.13. he sanctifieth the people. Exod. 19.14. he and Aaron ascend by to Sinai. Exod. 19.24. hee consecrateth the olde Testament, and how. Exod. 24.8. hee is with God in the cloud 40. dayes and 40. nights. Exo. 24.18. being angry hee breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31.8.* he desired to be rased out of the booke of life; if God would not pardon his peoples sinne. Exod. 32.32. God speaketh to him face to face. Exo. 33.12. hee desireth God to conduct the people, and him in the way. Exod. 33.13, 14, 15. God commandeth him to stand in a place to see his backe parts. Exod. 33.21.* hee might not see Gods face, and live. Exod. 33.20. hee returneth from the mount with newe Tables. Exod. 34.1, to 29. speaking to the people, whp hee used to cover his face. Exod. 34.33.* 2. Corin. 3.13. hee murmureth and refuseth to conduct the people. Num. 11.11, to 16. hee wissheth all the people could propheticke. Num. 11.29. hee was Gods faithfull servant. Num. 17.7. Heb. 3.2. hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14.5. hee appealeth Gods wrath. Num. 14.23, to 21. He fell on his face, hearing the rebellion of Dathan, &c. Num. 16.4. God, by bestrooping Korah and the rest, declared that he had sent Moses to gouerne. Num. 16.35, 28. fearing to be slaine, hee fleeth to the Tabernacle. Num. 16.42, 43. The people destroyed for murmuring against Moses. Num. 16.49. Whp he and Aaron entered not into the land of promise. Num. 20.12. Hee sendeth messengers to the king of Edom. Num. 20.14. hee reciteth the Law to the Israelites. Deut. 1.3. He desireth God to appoint a gouernour to succede him. Num. 27.16.* the land of promise is shewed to him. Num. 27.12. Hee constituteth others to helpe him in the gouernement. Deuter. 1.9, to 19. Hee abideth upon Hor 40. dayes and 40. nights without any sustenance. Deut. 9.9. his encouragement to the people that should warre. Deuter. 20.1. He commandeth to reare by an Altar after that they had passed Jordan, and caused the Lawe to be written thereon. Deuter.

27.2, to 9. he prepared himselfe to die, comforted the people, and giueth them precepts. Deut. 31.2, to 14. hee and Iosua are charged to compile a song, and to what ende. Deuter. 31.14, to 22. hee ascendeth mount Abarim, to see the land of promise. Deut. 32.49. bring about to die, hee blesteth all the tribes of Israel. Deut. 33.1.* He dieth and was buried by God. Deut. 34.5, 6. Israel bewaileth his death 30. dayes. Deut. 34.1. his sepulchre unknowne. Deut. 34.6. hee is praied. Eccles. 45.1, to 20. hee had an impediment of speech. Exod. 4.10. Aaron was his spokesman. Exo. 4.16. No Prophet like Moses. Deut. 34.10. hee baptizeth them what hee did upon Sinai. Deut. 9.7.* and 10.1, to 12. he became mediator betweene God and the people. Deut. 5.27. hee most mecke. Num. 12.3. he is angry that the Midianites women were preferred. Num. 31.14, 15. his lustie age, when hee died. Deut. 34.7. The faith of his parentes, and of himselfe. Heb. 11.23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3.2, to 7. Iannes and Iambres resisted him. 2. Timoth. 3.8. The Iewes beleue that God spake vnto him, but not to Christ. John 9.29. Moses & the Prophets the Scripture of the olde Testament. Luke 16.29, 33. The Iewes woulde not obey him. Actes 9.39. Moses, in whom the Iewes trust, shall accuse them in that they beleue not Christ, of whom he wrote. John 5.41.* Moses was wont to be read in the synagogues euery Sabbath day. Actis 15.22. hee foreshadowed the coming of Christ. Deut. 18.15. Actes 3.22, and 7.37. he and Elias appeared at the transfiguration of Christ. Matth. 17.3. The confelting of Iunias after the Lawe of Moses. Leuit. 16.22, 27.

Mofa. *found, vnleauened, the ende expressing, of wa king cleane.* 1. Th. 2.46. *was, Mofa, mofa*
Mozah. *a chiding, a subtil inuention, vnleauened, of Mofah*
a pressing downe. A citie. Josh. 18.26. *Amo's*
Muppin. *out of the moath*: *of after the Syrian, Mophim*
a couering. Gen. 46.21.
Mufach. *anyoynting, a couering, of an offering, looke*
2. king. 16.18. where it is written a bafte. *mofa*
Mulhi. *departing, taking away, touching, going backe.* Mufi
of carried away violently. Ioune of Berari. Exo 6.19. Mufires
of him came the Mushites. Num. 33.33. Eyd 26.56.
Muth-labben. Psal. 9. in the title. *loue*
Myrthe. a gum. Ex. 30.23. Psal. 45.8. Mat. 2.11.
Myrtus. a Marle tree. Iob. 8.15.

N

Naam. *faire, of pleasant.* 1. Th. 4.25. *Naham*
Naamah. *faire, beautifull, comely, of greatly mouing.* Noema
Gen. 4.22. and 1. king. 14.21.
Naaman. *idem.* Sonne of Beniamin. Gene. 46.21. *Noemas*
Also a captain, who was healed of lepro by Elifha. 2. king. 5.1, to 20.
Naarah. *a mayde, a yong man, of shaking off, of wat.* Naara
ebing. 1. Th. 4.15.
Naarath. *idem.* A citie. Josh. 16.7. *Naaratha*
Naariah. *the child of the Lord, the shaking of the Neariah*
Lord, the watchman of the Lord, of the Lord washing. Naaria
1. Th. 3.22.
Naafon. looke Naafhon.
Nabaioth. *lands, of fruites, of prophesies.* Gen. 23.13. *Nebo*
Nabal. *a fool, of madde.* A rich man, hul band of A. Naboth
bigail, reade 1. Sam. 25.2, to 40.
Nabat. *beholding.* Father of Ieroboam. 1. kin. 11.26. *Nebac*
Eccles. 47.23.
Nabathites. *speaking, prophesying, of budding forth.* Nabathees
1. Mat. 5.25. and 9.35. *Nabuthites*
Naboth. *a speech, prophetic, speaking, prophesying,*
fructifying, of budding forth. He that refused to sell A-
hab his vineyard, and therefore was slayed by Iezes
delv wicked practise. 1. king. 21.1, to 17.

D.iii.

Nachon,

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| Nephussim | 6.31. And Daulos sonne. 2. Sam. 5. 15. | Nisan, a banner, prouing, or trying flight: or after the | |
| Nephusim | Nephilim, diminished, or torne in pieces. Rebe. 7. | Spian, a miracle. A month. Rebe. 2. 1. | |
| | 51. Ezra 2. 50. | Nisroch, flight, a tender or delicate trying, or banner: Nisroch | |
| Ephthar | Nephtholim, and Nephthali, looke Naphthali. | or after the Spian, thy table. An idole. 2. King. 19. 37. | |
| Nepthoah | Nephthar. 2. Mat. 1. 36. | Isa. 37. 38. | |
| Nepthoa | Nepthoah, open, or opening. A fountaine Iosh. 15. 9. | No. a stirring up, or a forbidding. A countrey. Ezek. 30. 15. | |
| Nepthuin | and 18. 15. | Nabum. 3. 8. looke Alexandria. | |
| | Nepthum, idem. Gen. 10. 13. | Noadiah, the witnessing or testification of the Lord, or | |
| | Nephusim, looke Nephilim. | the company of the congregation of the Lords, or the de-
claring of the Lord, or the Lord passing ouer: or after the | |
| | Ner, a candle, or light, or land sown euery other yeere. | Spian and Hebze, the taking away of the Lord. Eze. 8. 33. | |
| Neregel | Father of Abner. 1. Sam. 14. 50. 51. 1. Chro. 8. 33. 2. | Rebe. 6. 14. | |
| | Sam. 3. 6.* | Noah, a ceasing, or rest. Sonne to Lamech. Gen. 5. Noe | |
| Nergel | Neregal, searching out, a footeman, or a candle couered, | 29. Luke 3. 36. 1. Chzon. 1. 4. His three sonnes. Gen. | |
| Nergus | or lana sown euery other yeere couered. Iere. 39. 3. | 6. 10. God foretold him of the flood. Gene. 6. 13. He is | |
| | Nergal, idem. An idole. 2. King. 17. 30. | both commanded to enter the Arke, Gene. 7. 1. and to | |
| | Nereas, as Ner: or after the Greeke, great. Rom. 16. | come forth. Gene. 8. 16. Hee erecteth an altar to God. | |
| | 15. | Gen. 8. 20. God blest him. Gen. 9. 1. and promist he | |
| Neriah | Neri, as Ner. Luk. 3. 27. who is also called Iecho- | neuer to delroy the world with flood againe. Gen. 9. | |
| | nias. Mat. 1. 12. | 9. to 18. He planteth a vineyard, and benig drunken, | |
| | Nerias, the light or candle of the Lorde, or the lande | is derided of his sonne Dain. Gen. 9. 20. to 26. His | |
| | sown euery other yeere of the Lord. The father of Ba- | peeres. Gene. 9. 28. 29. Hee is praised. Eccles. 44. 17. | |
| | rucl. Baruch 1. 1. Jer. 32. 12. | 18. His faith. Heb. 11. 7. | |
| Nathanael | Nethanceel, as Nathaneel. Diuers mens names. Ista. | Noah the preacher of righteousness. 2. Pet. 2. 5. | |
| | 1. 8. Ezra 10. 22. 1. Chro. 15. 24. and 2. Chro. 35. 9. | Nob, speech, prophetic, speaking, prophesying, fructi- | |
| Nathania | Nethaniah, the gift of the Lorde. 2. King. 25. 23. and | fyng, springing forth, or barking, or barked at. A city de- | |
| Nahania | 1. Chro. 25. 2. and 2. Chro. 17. 8. Iere. 36. 14. | stroyed by Saul. 1. Sam. 21. 19. and 21. 1. Isa. 10. 32. | |
| Nathan-melech | Nethan-melech, the gift of a king, or the gift of coun- | Nobah, barking, or barked at. A citie. Num. 32. 42. Nobe | |
| | sell. 2. King. 23. 11. | Judg. 8. 11. | |
| Nathinei | Nethinims giuen, or rewarded. 1. Chzon. 9. 1. Ezra 2. | Nod, fugitiue. A countrey. Gen. 4. 16. | |
| Nathinims | 43. 58. | Nodab, vowing of his owne accorde, or principall. 1. | |
| Neropha | Nerophah, a drop, or dropping downe from the head, | Chzon. 5. 19. | |
| Netupha | or gumme that dropeth downe from trees, or the bending | Nogah, brightnesse, or clearenesse. 1. Chro. 14. 6. | |
| | of the mouth. Ezra 2. 22. | Nohah, resting, or a wide. 1. Chro. 8. 2. | |
| Nethophathi | Nethophathi, idem. A certaine familie, which had | Nomades, men wandring here and there. A people | |
| Netuphati | their possissions in the fields. Rebe. 1. 2. 28. 1. Chro. 2. | without certaine abiding. 2. Mac. 12. 11. | |
| Nafia | 54. and 9. 16. | Non, looke Nun. and 1. Chro. 7. 27. | |
| | Neziah, a conquerour, or euerslasting, or strong. Ezra | Noph, a bony combe, a disfilling from the head, a lif- | |
| Nesib | 2. 54. | ting up, or a sieue. A citie. Isa. 19. 13. Jer. 2. 16. Ezek. | |
| | Nezib, standing, or a standing place, or an aduancing | 30. 13. | |
| | of any ryle or right: or after the Spian, a plant. A ci- | Nophah, fearefull, or binding. Num. 21. 30. | |
| | tie. Iosh. 15. 43. | Nun, sonne, posterite, stocke, euerslasting, or remay- | |
| Nibhaz | Nibhaz, fructifying, or budding forth a vision, or spea- | ning for euer: or after the Spian, a fish. Father of Jo- | |
| Nobahas | king, or prophesying a vision. An idole. 2. King. 17. 31. | thua. Num. 13. 9. Exa. 33. 1. 1. Chro. 7. 27. | |
| Nebian | Nibshan, speech, prophetic, the springing forth of see- | Nymphas, a bride, A worthy man whom Paul sae | |
| | ping, or of changing, or of springing forth of a tooth or yuo- | luteth. Coloss. 5. 15. | |
| | rie. A citie. Iosh. 15. 62. | | |
| | Nicanor, a conquerour, or victorious. 1. Mac. 3. 38. | | |
| | and 7. 26.* and 2. Mac. 15. 1.* | | |
| | Nicodemus, innocent blood, after the Greeke, the vic- | | |
| | torie of the people. A Pharisee & ruler of the Iewes, | | |
| | who came to Christ by night, to be taught of him. Joh. | | |
| | 3. 1.* reade Joh. 7. 50.* and 19. 38.* | | |
| | Nicolas, a victour, or ouercommen, or the victories | | |
| | of the common people. A heacon. Acts 6. 5. who (as some | | |
| | thinke) held, that viues should be common. The sect | | |
| | was called Nicolaitans. Reue. 2. 6. | | |
| | Nicopolis, a citie of victorie, or victorious citie, A ci- | | |
| | tie of Thracia. Tit. 3. 12. | | |
| | Niger, blacke, purple, or darke. The synname of Sis- | | |
| | mon. Acts 13. 1. | | |
| | Nilus, in Hebze Shiloh, blacke, or troublous. A fas- | | |
| | mous river in Egypt. Exod. 7. 15. Ios. 13. 3. Jer. 2. 18. | | |
| | Nimrim, a leopard, a rebellion, biternes, or a chance. | | |
| | A citie. Isa. 15. 6. | | |
| Nemrod | Nimrod, a rebell, or rebellious, a sinner, or transgres- | | |
| | sour, or an apostate. Sonne of Cush. Gen. 10. 8. 9. | | |
| Nineue | Nineuch, faire, beautifull, or a dwelling place. A citie | | |
| Niniuites | built by Ashur. Gen. 10. 11. The desolation thereof | | |
| | prophecied. Nabum. 3. 1. Zeph. 2. 13. Tob. 1. 4. Their | | |
| | repentance after Jonas preaching. Iona. 3. 5.* They | | |
| | shall condemne the Iewes, and wpp. Mat. 2. 41.* | | |

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| Alhod | ¶ Ohad, <i>praying, or confessing</i> . Gen. 46. 10. Exo. 6. 15. | Paarai, <i>a gaping, or an opening</i> . 2. Sam. 23. 35. | Pharai |
| | Ohel, <i>a tabernacle, or tent, or light</i> . 1. Chro. 3. 20. | Padan Aram, <i>a citie of Syria, where Laban dwelt</i> . | Melopota- |
| | Ohel-moad, <i>the tabernacle of the congregation</i> . Exo. 33. 7. | Gen. 25. 20. | mia |
| | ¶ Oliuer, <i>A hill two miles from the East side from Ierusalem, the Brooke Cedron running betwene, taking name of the plenty of Oliues growing thereupon</i> . | Padon, <i>his redemption: or after the Syrian, the yoke of an ox</i> . Ezra 2. 44. | Phadon |
| Holofernes | ¶ Olofernes, <i>a strong captain</i> . Chief captain to Achabodonosor. Iudeth 2. 4. to Chap. 15. | Pagiel, <i>God hath met, or the meeting, or the requiring pardon of God</i> . Gen. 1. 1. | Pbegiel |
| | Olympas, <i>heavenly Rom.</i> 16. 15. | Pahath Moab, <i>a Duke of Moab</i> . Ez. 2. 6. Neh. 3. 19. | Phadath, |
| | Olympius, <i>idem</i> . 2. Mac. 6. 2. | Palal, <i>thinking, or iudging</i> . Neh. 3. 25. | moab |
| Gomer | ¶ Omer, <i>speaking, or exalting</i> . Gen. 36. 11. | Palestina, <i>strowed, or couered, viz. with ashes, or dust</i> . | Pala |
| Homer | Omer, <i>A measure</i> . Exod. 16. 16. * Ezek. 45. 11. | or decay put to, a double decay, or the drinke of decay, or he fell drinking. A countrey in Syria ioyning to Arabia. Exod. 15. 14. Psal. 60. 8. Isa. 14. 29. | Phalel |
| Amri | Omit, <i>a bundle, or rebellious, or bitter people</i> . 1. King. 16. 16. to 29. | ¶ Of the people, looke Philistims. | Philistia |
| Hon | ¶ On, <i>forow, strength, or iniquitie</i> . A countrey. Gen. 41. 45, 50. Also a man. Num. 16. 1. | Pallu, or Palu, <i>maruelous, wonderfull, or hidden</i> . Gen. 46. 9. and 1. Chro. 5. 3. | Phallu |
| Oman | ¶ Onam, <i>forow, strength, or iniquitie of them</i> . Gene. 36. 23. 1. Chro. 1. 40. and 2. 28. | ¶ Of whom came the Palluies, Phalu | Numb. 26. 5. |
| Aunao | ¶ Onan, <i>as On</i> . Gene. 38. 4. | Palti, <i>deliuerance, or banishment</i> . Num. 13. 10. | Phalti |
| | ¶ Onesimus, <i>as profitable</i> . Col. 4. 9. | Paltiel, <i>deliuerance, or banishment of God</i> . Num. 34. 26 | Phaltiel |
| | ¶ Onesiphorus, <i>bringing profit</i> . 2. Tim. 1. 16. and 4. 19. | Pannag, <i>A place</i> . Ezek. 27. 17. | Phaltias |
| | ¶ Onias, <i>the strength of the Lord, or a ship</i> . Eccles. 50. 1. 1. Mac. 12. 7. | Panthicus, <i>The moneth of April</i> . 2. Mac. 10. 30. | Xanticus |
| | ¶ Onix, <i>A precious stone</i> . Gene. 2. 12. Exod. 25. 7. | Paphus, <i>A citie of Cyprus, dedicated sometime to Venus, where the naptens were, before marriage, in the honour of Venus to prostitute themselves on the sea shore</i> . Act. 13. 6. | Paphos |
| | ¶ Ono, <i>griefe, strength, or iniquitie of him</i> . A citie. 1. Chro. 8. 12. Ezra 2. 33. Neh. 11. 35. | ¶ Parah, <i>a come, increasing, or stirring up</i> . A citie. Ios. 18. 23. | Aphara |
| | ¶ Ophel, <i>a tower, darknesse, or a little white cloude</i> . | ¶ Paran, <i>sairenasse, praise, or springs</i> . A plaine wilderness. Gen. 14. 6. and 22. 21. | |
| | ¶ Ophir, <i>a place, or a fruitfulnes</i> . Iohanna sonne. Gene. 10. 29. Also a region in Iudea, where is store of golde. | ¶ Paras, <i>Persia</i> . A countrey. Ezek. 38. 5. | |
| | ¶ Ophrah, <i>dwelt, leade, or a sawe</i> . A citie. Ios. 18. 23. | ¶ Parmalthea, <i>the breaking of a foundation: or after the Hebze and Syrian, a bull of one yeeres age</i> . Est. 9. 9. | Pharmalthea |
| | ¶ Oreb, <i>a crowne, pleasant, a commander by faith, mingling together, or the evening</i> . A prince of the Midianites slaine on the rocke Oreb. Iudg. 7. 25. Psal. 83. 11. | ¶ Parmenas, <i>continuing</i> . Act. 6. 5. | Pharmesta |
| | ¶ Oren, <i>a coffer, reioycing, or the slaunder of them</i> . 1. Chro. 2. 25. | ¶ Patnachi, <i>a bull, miring, or smit, or broken</i> . Psal. 34. 25. | Parmenas |
| | ¶ Orion, <i>Job</i> . 9. and 38. 31. | ¶ Patroth, <i>a flea, or gnaw</i> . Ezra 2. 3. Neh. 3. 25. | Pharnach |
| | ¶ Ornan, <i>reioycing, the light of the sunne, or light, or slander remaining for euer</i> . 1. Chro. 21. 15. & 2. Chro. 3. 1. | ¶ Parthians, <i>sliters for feare, or banished men</i> . A people. Act. 2. 6. Isa. 66. 19. | Pharao |
| Orpha | ¶ Orpah, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Paruah, <i>fresh, or flourishing: or after the Syrian, fleeing</i> . 1. King. 4. 17. | Pharos |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | ¶ Paruaim, <i>2. Chro. 3. 6. and 1. King. 9. 28.</i> | Ophir |
| Orthofaida | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | ¶ Pasach, <i>thy broke piece, or thy diminishing</i> . 1. Chro. 7. 33. | Pasah |
| Orthofada | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Pas-dammim, <i>a portion, or diminishing of blood</i> . A place. 1. Chro. 11. 15. | Phosech |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | ¶ Pascah, <i>a pasting ouer, or an halting</i> . 1. Chro. 4. 12. | Phet-dammim |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | Ezra 2. 49. | Pheshe |
| | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Pashur, <i>increasing libertie, or spreading out whitenes</i> . | Phashur |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | 1. Chro. 9. 12. Ezra 2. 38. Iere. 30. 3. | Phastur |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | ¶ Patara, <i>white limed, or bringing death</i> . A citie of Lycia a prouince of Asia. Act. 1. 21. | Phasthur |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | ¶ Patmos, <i>deadly, or bringing death</i> . An yle. Reue. 1. 9. | Pathmos |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | ¶ Pathros, <i>a morsel of dough, a perswasion of decay, or an enlarging of disfilling from the head</i> . A countrey. Psal. 11. 11. Iere. 44. 1. 15. | Pathuros |
| | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Pattrulim, <i>idem</i> . Gen. 10. 14. | Phethros |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | ¶ Patriarke, <i>the chiefe of fathers</i> . Heb. 7. 4. | Phethrusim |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | ¶ Patrobas, <i>pertaine to the father</i> . Rom. 16. 1. | |
| | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Patroclus, <i>of the father, or the glory of the countrey</i> . | Patroba |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | 2. Mac. 8. 9. | |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | ¶ Pau, <i>howling, sighing, or appearing</i> . A citie. Ez. 36. 39. | Phaw |
| | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | ¶ Paul, <i>Jerome saith, Heb. maruelous, or maruelously: Other thinke, Heb. and Greeke, the entry into a flocke, the Greeke word signifies, rest, or he that hath a rest, and the Latine, Lale. An Apostle of Christ, descended of the tribe of Benjamin</i> . Roman. 11. 1. Philip. 3. 5. brought up with Gamaliel. Act. 2. 3. A Pharise, and sonne of a Pharise. Act. 23. 6. Maruelously conuer- ted. Act. 9. 3. to 23. and 23. 6. to 17. & 26. 12. to 19. Hee persecuteth the Church. Acts. 8. 1. and 9. 1. Gal. 1. 13. 1. Timothy. 1. 13. An elect vessel of God. 2c. Act. 9. 15. | |
| | ¶ Orphobias, <i>upright, or rectified</i> . A towne at the foote of Libanus. 2. Mac. 1. 5. 37. | | and |
| | ¶ Orpheas, <i>2. Chro. 1. 39. and 1. 340. looke Hosea.</i> | | |
| | ¶ Orpha, <i>a necke, or hinder part of a necke, stiffencked, the raising of the mouth, or the making bare of the mouth</i> . Ruth 1. 4. | | |
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and 22. 14. obtained to preach Christ to the Gentiles. Galat. 1. 15, 16. He did many things against the name of Jesus. Actes 26. 9, 10. Baptized Actes 9. 18. Delivered out of darknesse by the light of God, and why. 2. Corinthians 4. 6, 7. He preacheth openly that Christ was the sonne of God, &c. Actes 9. 20. * Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13. 2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 12. 13. and 15. 16. Galat. 3. 8. 1. Timothy 2. 7. 2. Tim. 1. 11. And an Ambassadour of Christ. 2. Corinth. 5. 20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2. Corinth. 1. 1. and 4. 1. Ephes. 3. 2. 2. Tim. 1. 1. 9. Titus 1. 3. and not by man. Galat. 1. 1. but by the commandment of God. 1. Timothy. 1. 1. He learned the Gospel by revelation of Christ, and not of any other. Galat. 1. 12. Sent to preach, not to baptize. 1. Corinth. 1. 17. The Churches of Judea glorified God for him. Galat. 1. 23. The dispensation of the Gospel committed to him, he was constrained to preach it. 1. Corinth. 9. 16. 17. By revelation hee ascended to Jerusalem, to confesse of the Gospel with the Apostles. Actes 21. 18, 19. Galat. 2. 2. He countereth all things losse and douning, in respect of the knowledge of Christ. Phil. 3. 8. Hee exhorteth us to convert to God by good works. Actes 17. 30, 31. and 26. 20. to setue the Lord with all modestie, teares and tentations. Actes 20. 19. testifying that Jesus is the Christ. Actes 18. 5. teaching nothing but that which Moses and the Prophets had foretold. Actes 13. 26, 40 and 26. 23. 1. Corinth. 1. 23, 24. He preacheth Christ to the Thesalonians. Actes 17. 11, 12. and os peny. Actes 17. 22. * He preacheth till midnight. Actes 20. 7. He preacheth in Antioch. Actes 11. 23. He teareth his garments, seeing the people about to sacrifice to him. Actes 14. 14. His balaunt stomache in offering himselfe into danger for his flocke. Act. 19. 30. Three yeeres hee ceased not, with teares to giue warning of false prophets. Actes 20. 31. He feared no dangers to preach the Gospel. Actes 20. 23, 24. as appeared by his sufferings. 1. Corinth. 4. 9. and 2. Cor. 4. 9. and 11. 24. and 12. 7. and 2. Timothy 2. 10. and 3. 1. Hee was ready to be bound, and to die for Christs sake. Actes 21. 13. His affection to the Jewes. Rom. 2. 3. and 10. 1. 2. 11. 14. and to the Philippians and Corinthians. Phil. 1. 8. and 2. Cor. 6. 11. Christ sheweth him what afflictions he should suffer for his name. Actes 9. 16. God encourageth him to preach to the Corinthians. Actes 18. 9. In prison the Lord encourageth him to constancie. Actes 23. 11. The Angel comforteth him not to feare the danger of the sea, and why. Actes 27. 23. He exhorteth the Antiochians not to contemne the Gospel. Actes 13. 40, 41. Travailing through Galatia and Bithynia, he strenghteneth the disciples. Actes 18. 23. Hee visited all the cities where hee had preached to confine them. Actes 15. 32. Hee comforteth those that sailed with him to Rome. Actes 27. 9, 10. What care he had, that the Corinthians should avoid contention. 2. Corinth. 12. 20, 21. and for all Churches. 2. Cor. 2. 12. and 1. 28. Coloss. 2. 1. and 1. Timothy. 1. 3. Before Festus he was tyed all that heard him, such as he was, except his bonds. Actes 26. 29. The Spirit witnesseth in every cite, the afflictions that abode him at Jerusalem. Actes 20. 22, 23. Some counsaile him not to goe thither. Act. 21. 4. Hee dyeth before Felix, of righteousnesse, temperance, & iudgement to come. Actes 24. 26. Hee is rowed by night through a wall, downe in a basket. Actes 9. 25. and 2. Cor. 11. 33. Persecution against Paul and Barnabas. Actes. 13. 50. Hee is presented to Felix. Actes 23. 33. and before Festus, accused by the Jewes. Act.

25. 6, 7. Festus obiecteth madnesse to him. Act. 26. 24. Through God hee is delivered both from Jewes and Gentiles. Act. 26. 22. forty men vowe his death, whereof he is aduertised. Actes 23. 12, 13, 17. He is beate and imprisoned by the Jewes. Actes 21. 30, 32. Brought to iudgement. Actes 18. 12. Commanded of God to goe out of Jerusalem, and why. Actes 22. 18. Forbidden to preach in Asia. Actes 16. 6. His race in the course of the Gospel. 1. Cor. 9. 20. * Hee preacheth from Jerusalem to Illyricum. Rom. 15. 19. Hee visiteth Peter and tarreth with him 15. dayes. Gal. 1. 18. Hee visiteth Peter at Antioch. Galat. 2. 11. Hee calleth himselfe the least of the Apostles, and why. 1. Cor. 4. 9. and 15. 9. and a follower of Christ. 1. Corinth. 11. 1. and willett to followe his example. 1. Corinth. 4. 16. Philippi. 3. 17. and 1. Thess. 1. 6. and 2. Thess. 3. 9. Hee approued by his life, that which he taught by his preaching. 1. Corinth. 9. 27. He that despiseth his doctrine, despiseth God. 1. Thess. 4. 8. Howe he beaue himselfe in preaching the Gospel. 1. Corinth. 2. 1. * He desireth to be aped with the papers of the faithfull. Rom. 15. 30. and 2. Cor. 1. 1. Hee woult not iustifie himselfe. 1. Cor. 4. 4. Hee loue Christ after his resurrection. 1. Corinth. 15. 8. Some things hard to be vnderstoode in his Epistles. 2. Peter 3. 16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos. 4. 18. and 2. Thess. 3. 17. He was not chargeable to any man, but wrought for his liuing. Actes 18. 3. and 23. 33, 34. 1. Cor. 4. 12. & 9. 6. and 2. Cor. 11. 9. & 12. 13. & 1. Thess. 2. 7, 9. & 2. Thess. 3. 8. He preacheth at Iconium. Act. 14. 1. At Aphe. Actes 14. 6. At Berea. Actes 17. 10. At Athens, Actes 17. 15. and at Corinth. Actes 18. 1. Called Saul. Act. 7. 58. and 8. 1, 2. 5. and 9. 1.

Pedabel, the redemption of God. Num. 34. 28.

Pedahzur, a strong redeemer, or a stone redeeming.

Num. 1. 10. and 7. 54.

Pedaiah, the Lords redeeming. 2. king. 22. 1. 1. Chron. 3. 18.

Pekah, opening. The sonne of Remaliah. 1. king. 15. 25, 10. 32.

Pekaiash, the Lord opening. The sonne of Benayahem. 2. kings 15. 23, 10. 27.

Peked, noble, or rulers. Eze. 23. 23.

Pekod, Iere. 50. 21.

Pelaiah, the miracle, or secret of the Lorde. Hens Phelcia

names. 1. Chron. 3. 24. Nehem. 8. 7. and 10. 10.

Pelaliah, linking on the Lord, or entreating the Lord. Phelclia

or the iudgement of the Lord Nehem. 11. 12.

Pelariah, the deliuerance, sisting free, or banishment Phalacias

of the Lord. Hens names. 1. Chron. 3. 21. and 4. 42. Nehem. 10. 22. Eze. 11. 1, 13.

Peleg, a diuision. Gen. 10. 25. & 11. 8. 1. Chron. 1. 29. Phalg

Luke 3. 35.

Peler, deliuerance, or banishment. 1. Chron. 12. 3.

Pelech, decay, or iudging. Num. 16. 1.

Pelechites, iudg. 2. Sam. 8. 18.

Pelonite, falling hid, or secret. 1. Chron. 11. 37.

Peniel, seeing God, or the face of God. A place neere Phannuel

the soop Jabbok. Gen. 32. 30.

Pennonah, a precious stone, or our face. One of the Phenenna

wines of Ekanah. 1. Sam. 1. 2. to 7.

Pentecost, the fiftieth (viz. day) A feast of the Jewes.

looketh Whic Sunday in the second Table.

Penual, as Peniel. Father of Sedor. 1. Chron. 4. 4.

Also a citie. 1. king. 12. 25. Iudg. 3. 8. 9. 17.

Peor, a quipping, or opening. A hill. Num. 32. 28.

Perah, a river called Euphrates. Gen. 2. 14. De. 2. 7.

Peres, Daniel 5. 28.

Peresh, a horseman, casting out to be slain, or death.

ring. 1. Chron. 7. 16.

Phares Perez, *a division*. Judas some by Tamar. Gen. 38. 29. and 1. Chro. 4. 1. of his posteritie were rulers oꝝ deined. 1. Chro. 17. 3. Rehe. 1. 14. looke Phares.

Perez-Oza Perez-vizah, *the division of Vizah, oꝝ the division of strength, oꝝ of a goatse*. A place so called, and wpp. 2. Samu. 6. 6, 7, 8.

Pergen Perga, *very earthly*. A citie. Act. 13. 13.

Pergamos Pergamus, *height*. A citie of Asia. Reuel. 1. 11.

Perida looke Pecuda.

Pherezites Perizzites. Rural, oꝝ dwelling in vnwalld villages. A people. Gen. 13. 7. and 15. 20. which God commands to be destroyed. Deut. 20. 12. Iubah discomfitteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. Kings 9. 20, 21.

Persopolis a citie of Persia. 2. Mac. 6. 2.

Persia breaking dividing, *a horse's hoofe*, of a crooked nose. A countrey. 2. Chro. 36. 22.

Perlis, *idem*. A faithfull woman. Rom. 29. 13.

Perudab, *a separation, oꝝ division*. A mans name. Ezra. 2. 55. called Perida. Nehem. 7. 57.

Peter, *a stone, oꝝ rocke*. The surname of an apostle of Christ, otherwise called Simon and Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Matt. 16. 17. He and John vnlearned. Acts 4. 13. He & Andrew called by Christ. Matt. 4. 18. John 1. 41. Mat. 1. 16, 17, 18. His faith, in the name al of the other apostles. Iob. 6. 68, 69. Matt. 16. 16. Through faith he walked on the Sea, and staggering therein began to sincke. Matth. 14. 29, 30, 31. Christ prayeth that his faith might not faile, and wpp. Luke 22. 32. Christ reproo- ueth him for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt. 26. 40. Christ foietolde him he could not follow him then, but should afterward. John 13. 36. He stroke off Malchus his eare. Matth. 26. 51. John 18. 10. He denieth Christ thise. John 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68. Matth. 26. 70, 71, 74. and repen- ted. Matth. 26. 75. Marke 14. 72. Luke 22. 62. Christ aduertiseth him with what death hee shoulde glorie. John 21. 18, 19. Christ reproo- ueth his curiositie in demanding what John should do. John 21. 21, 22. Christ, by thise willing him to feede his sheepe, decla- reth the loue and care that Pastors ought to haue of Christes flocke. John 21. 15, 16, 17. Hee had commis- sion of God to preach to the Iewes Galat. 2. 8. and so he did. Actes 2. 14. and 3. 12. By a vision shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldly accompany with them. Actes 10. 3. Hee sheweth the cause wpp hee preached, and kept companie with Gentiles. Actes 11. 4. to 19. He is imprisoned and deliuered. Actes 5. 18, 19. and 12. 3, 4. to 18. Sickneses healed with his shadowe. Actes 5. 15, 16. Hee raiseeth Tabitha to life. Actes 9. 40. and logeth in Ioppa with Simon a Tanner. Actes 9. 43. Christ healeth his times mother. Math. 8. 14, 15. He was witness of Christis sufferings, and an Elder, be- seerching all Elders to doe their duties. 1. Pet. 5. 1, to 12. He healeth the creple. Actes 3. 4.

Pethah-enam Gen. 38. 14.

Pethaiah, the Lord opening, oꝝ the Lord openeth, oꝝ the gate of the Lord. A Leuite. Ezra. 10. 23.

Pethor A citie. Iudg. 22. 5.

Pethuel Pethuel, *a morsell of God, oꝝ a perswasion of God*, oꝝ the enlarging of God. Joel 1. 1.

Phollathi Peulthii, *my worke, oꝝ my worke*. 1. Chro. 26. 5.

Phaleg Phalec, looke Peleg.

Phallu, maruailous, oꝝ hid. Gen. 46. 9.

Phalti, deliuerance, oꝝ banishment. 1. Sam. 26. 44.

Phanuel, as Penuel. Luke 2. 36.

Pharao Pharaoh, *spreading abroad, vncouering, oꝝ marking bare*: oꝝ after the Syrian, *vengeance, oꝝ rauenaging*: and

in the Egyptian, *a king*. Name to all the kings of Egyppt until Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17. An other whole dreames Ioseph expounded. Gen. 41. 1. Who sent for Iacob into Egyppt. Gen. 45. 17, 18. another who not knowing Ioseph, is cruell to Israel. Exod. 1. 8. ano- ther, who resisted Moses and Aaron, and woulde not let the Israelites depart. His 12 yannie, and blasphemie. Exod. 5. 1. to Chapter 15. another, whose daughter Salomon married. 1. King. 7. 8. another surnamed Nechoh. 2. Kin. 23. 29. 2. Chro. 35. 20. and 36. 1, to 5. Ezekiel 31. 2. and 32. 2. another surnamed Ho- phra. Jerem. 44. 30.

Pharaohom, bearing fruits, fructifying, oꝝ increasing, Phara oꝝ a houe. A citie. 1. Mac. 9. 50.

Phares, *a division*. Luke 3. 33. Gene. 36. 29. and 46. Pharez 12. Mat. 1. 3. looke Pares.

Pharisees, *idem*, A sect of the Iewes which affirmed the resurrection. Matt. 3. 7. looke Pharise in the second Table.

Pharpar, diminished, *the fructifying of fruits, oꝝ a bull* Pharpar of a bul. A riuer of Damascus. 2. King. 5. 12.

Pharises, divided. A familie descended of Pharez. Pharezites Iudg. 29. 20.

Phaselis, *a passing over, oꝝ halting of natimie*. A Phaselida place. 1. Mac. 1. 5, 23.

Phoebe, *clear, oꝝ bright*. Rom. 16. 1.

Phenice, *red, purple, oꝝ palme*, a countrey of Syria, Phenice where Tyre and Sidon are placen. 1. Esd. 2. 17. Acts 11. 19. also a bauen of Candie. Acts 27. 12.

Phibeleth, *the mouth of reading under fiste, despite, oꝝ from the mouth*. A citie in Egyppt. Ezek. 30. 17.

Phicol, *the mouth of all, oꝝ the perfection of the Phicol mouth*. Gene. 21. 32.

Philarches, *the lower of a prince*. 2. Mac. 8. 32.

Philadelphia, *the loue of the brother, oꝝ of brother- hoods*. A citie. Reuel. 1. 11.

Philemon, *kynging with God*. Philen. 1.

Philetus, *beloued, oꝝ amiable*. One that fell from the Philetis faith, affirming that the resurrection was alreadye past. 2. Tim. 2. 17.

Philip, *a warrior, oꝝ warlike, oꝝ a lover of horses*. A Iudhyegian. 2. Mac. 5. 22. and 13. 23. also an Apostle. Matth. 10. 3. John 1. 43. He declared to Nathanael, that the Messias Christ was come. John 1. 45. Hee desireth to see the father. John 14. 8. Hee preacheth in Samaria, &c. Actes 8. 5. also a deacon. Actes 6. 5. called Philippe the Euangelist, and had foure daugh- ters virgins which did prophetic. Actes 21. 8, 9. also Herods brother the Tetrarch. Luke 3. 1. whose wife Herod married. Matt. 14. 3.

Philippi, *warlike men, oꝝ lovers of horses*. A citie. Acts 16. 12.

Philisthims, as Palestina. A people. Gen. 10. 14. and Philistines 21. 32. Shamar slewe 600. Philistims with an ope Philistims goad. Iudg. 3. 31. God deliuereth Israel into their hands, for idolatrie. Iudg. 10. 6, 7, 8. and 13. 1. God, to afflict them, moued Samson to marrie a Philistim, Iudg. 14. 2. Samson burneth their cogne, and houe. Iud. 15. 4, 5. They put out his eyes. Iud. 16. 21. Their battel against the Israelites. 1. Sam. 4. 2. They car- ry the Arke to Aghood, and let it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Samu. 6. 4, to 13. They at the prayer of Samuuel were discomfited. 1. Sam. 7. 9, 10. They warre against Saul. 1. Sam. 13. 17. Jonathan and his harness beaer put them to flight. 1. Sa. 14. 1, to 24. After the death of Goliath, they flee and are slaine by the Lord. 1. Sam. 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Sam. 28. 1. They slay the Is- raelites.

raelites, with Saul and his sonnes. 1. Sam. 31. 1, 2. *
They wage battell against David, and are discomfited. 2. Samuel 5. 17. * Hee maketh them tributaries.
2. Sam. 8. 1. He and his seruants slay many of them.
1. Sam. 19. 8. looke Haraphah. God directh them up against Iehozabab. 2. Chro. 22. 16.

Philologus. a lover of learning, or a lover of the words.
Rom. 15. 15.

Philometor. a lover of the mother. The seruant of Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinchas. or Pincas. A bold countenance. The sonne of Eleazar. Exod. 6. 25. Hee slew Simri and Cozbi committing fornication before the people, which apperkead Gods wrath. Num. 25. 6. to 16. He stood before the Arke of God, when the Beniamites were destroyed. Iudg. 20. 28. He is payed. Eccles. 45. 23. * Also one of the sonnes of Eli. 1. Sam. 1. 3. looke Eli.

Phygellus. fugitive. 2. Tim. 1. 15.

Phyladeries. Battell. 23. 5.

Phinees

Pinon. a precious stone, or beholding, or the mouth of ewellasting, or the mouth of the sunne: or after the Hebrew and Syriac, the mouth of a fish. Gen. 3. 41.

Phinon

Pisgah. a hill, height, or promision. A mountaine. Num. 21. 20. and 23. 14.

Phaiga

Piram. a wild ass of them, the crueltie of them, or the bull of the mother. Iosh. 10. 3.

Pharam

Pirathon. his breaking, or making bare: or after the Syriac, his reuengement. A citie. Iudg. 12. 15. The citizen, called a Pirathonite. Iudges 12. 13.

Pharaton

Pharathonic

Philon

Pilhon. the changing greatnesse of the mouth, or an enlarging. A riuer. Gen. 2. 11. Eccles. 24. 29.

Pisidia. a pitch tree, or blacked with pitch. A prouince of Asia the lesse. Actes 13. 14. and 14. 24.

Pisapha

Pispha. to be diminishing of the mouth, or a mouth diminished. 1. Chro. 7. 38.

Phithom

Pithom. a mouth full of them, or a perfection of the mouth, or the perswasion of them. A citie. Exod. 1. 11.

Phithon

Pithon. a mouth full of him, the perswasion of him, or a gift of the mouth. 1. Chro. 8. 35. and 9. 41.

Phochereth

Alcibaim

Phochereth Hazzebaim. the banishing of the mouth of a doe, or the cutting of the mouth of warfare. A citie. Ezra 2. 57.

Phochereth

Sabaim

Pocherethzabaim. the banishing of the mouth of drunkards. Neh. 7. 59.

Pollux. Actes 28. 11.

Pontius. hand, or of the sea. One surnamed Pilate, a gouernour of the Jewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth. 27. 2. Mar. 15. 1. Luke 23. 1. John 18. 28. *

Pontus. the sea. A countrey of Asia. Actes 2. 9. and 18. 1.

Porcius Festus. a festiuall calfe. looke Festus.

Posidonius. gusing drinke. 2. Mac. 14. 19.

Potiphar. in the Apphican tongue, a bull. Syriac, Hebreu, & Chaldee, a fat bull, or the fructifying of fannesse. Gen. 37. 36. & 39. 1.

Putiphar

Phutiphar

Poti-pherah. Hebreu and Syri. scattering abroad fannesse, or the making bare of fannes, or reuengement of fannesse. Gen. 41. 45. 50.

Phutiphar

Priscilla. ancient. Rom. 16. 3. Actes 18. 12.

Proctytes. strangers. looke in the 2 Table.

Prolemeus. a surrowe, or hanging vpon waters, or an assemblie of waters. Grecke, warlike. Elier 1. 1. 1.

Puah. or Pua. a mouth, a corner, or a bush of haire. The sonne of Isachar. Gene. 46. 13. 1. Chro. 7. 1. also a midwife. Exod. 1. 14.

Phya

Phuah

Puah

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much discaied of the Jewish common people. Matth. 5. 46. see more in the second Table.

Publius. common. Actes 28. 7.

Pudens. shamefast. 2. Tim. 4. 21.

Pul. decay, or a beane. King of Asur. 2. kings 15. 19. Phul also a countrey. Isa. 66. 19.

Punice. beholding, or my face. A familie descended of Phunites. Num. 26. 23.

Punon. a precious stone, or beholding. A place. Num. 33. 42, 43.

Pur & Purim. lot, or lots. looke Ester 3. 7. and 9. 26. Phur. A countrey. Ezek. 27. 10. and 30. 5. Mich. 3. 9. Phurim. Puthites. deceuing, a mouthful, or breadth. A familie Phue descended of Shobai. 1. Chro. 2. 53.

Putei. A fricke of God. Spiz. and Hebr. the fannesse of Phutiel. God. Exod. 6. 25.

Puteoli. A citie of Italie. Actes 28. 13. *

Quadrin. halfe a farthing. Marke 12. 42.

Quartus. the fourth. Rom. 16. 23.

Quintus Memmius. the fife defiled. A Romane embassadour. 2. Mac. 11. 34. *

R. Raamah. a breaking. Gen. 10. 7.

Raamah. shunder of the Lord, or euil from the Lorde, or a fellow, or shepherd from the Lorde. Neh. 7. 7. Raamias. Raamia.

Rameles. looke Rameles.

Rabbath. or Rabath. much, great, a chiding, or a fighting against. A citie of Iudab. Iosh. 13. 25. and 16. 60. Rabbath. Another of the Ammonites. 2. Sam. 11. 1. and 12. 29. Rabbath. 1. Chro. 20. 1. Iere. 49. 2. Deut. 3. 11.

Rabbi. master. Matth. 23. 7. John 1. 38.

Rab-mag. dissolving the multitude, or melting. Iere. 39. 3, 13.

Rabboni. master. John 20. 16.

Rab-sais. master, or set ouer Eunuches. 2. kin. 18. 17. Iere. 39. 3, 13.

Rabshakeh. master, or set ouer the drinkers, the kisse of shemaster drinking much, or a great sacke. 2. kin. 18. 17. Raca. Matth. 5. 22.

Rachab. looke Rahab.

Rachal. to whisper, an apothecarie, or seller. A citie. 1. Sam. 30. 39.

Raddai. ruling, or comming downe. 1. Chro. 2. 4. Radai. Ragan. a companion, or shepherd, his euil, or his breaking asunder. A citie. Iudeth 1. 5.

Raguel. the shepherd of God, a friend of God, or the breaking asunder of God. Tob. 3. 7.

Rahab. proude, or strong, or broad, or enlarged, or a streete. Iosh. 2. 1. Mat. 15. Heb. 11. 31. Iam. 2. 25.

Raham. mercie, or compassion: or die after the Syriac, a friend. 2. Chro. 2. 44.

Rahel. a sheepe. Daughter of Laban. Gene. 29. 10. Rachel. She keepeth her fathers sheepe. Ge. 29. 9. She meeteth with Iaakob. Ge. 29. 11, 12. She was beautifull and wel fauoured. Gene. 25. 17. Iaakob serueth twise seuen yeeres for her. Gen. 29. 18. to 31. Being barren she giueth her maide to Iaakob. Gen. 30. 3. She desireth children of Iaakob. Gene. 30. 1. God maketh her fruitfull. Gene. 30. 22. Shee hideth away her fathers idoles. Gene. 31. 19, 34, 35. She dieth at Beniamins birth. Gene. 35. 16. to 20. Her children. Gene. 46. 19. The people, at Booz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth. 4. 12.

Rahel weeping for her children, would not bee comforted. &c. Matth. 2. 18. Iere. 31. 15.

Rakkath. empressesse, subtle, or time. A citie. Iosh. 19. Raccath. Reccath.

Raken. voyde, vaine, or diuers pictures. 1. Chro. 7. 16. Reccath. Ram. high, or casting away. Ruth. 4. 19. 1. Chro. 2. 9. Atam.

Luke 3. 3. Also a mans name. Job 32. 2.

Ramah. high, or cast away. A citie. Iosh. 19. 36. Met. Rama. 2. 18. 1. Kings 15. 17.

Ramath. a dam. A citie. Iosh. 19. 27.

Ramath. a dam. A citie. Iosh. 19. 27.

Ramath. a dam. A citie. Iosh. 19. 27.

Ramath. a dam. A citie. Iosh. 19. 27.

Ramath. a dam. A citie. Iosh. 19. 27.

Ramath. a dam. A citie. Iosh. 19. 27.

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|--------------|---|--|----------------|
| Ramatha | Ramath <i>idem</i> . A citie. 1. <i>Mac</i> . 11. 34.
Ramathite. <i>lofine, exalted, or cast away</i> . A citizen of Ramath. 1. <i>Chro</i> . 27. 27. | Rela. <i>affection, or a meeting, or a head</i> . Luke 3. 27. | Rhesa |
| Raamfes | Ramathaim Zophim. A citie. 1. <i>Sam</i> . 1. 1. | Relen. a bride. A citie. <i>Gen</i> . 10. 12. | Rehu |
| Rameffe | Ramath-lehi. A place. <i>Judges</i> 15. 17. | Reu. his shepherd, a companion, a friend, or evil, or a breaking afunder. <i>Gen</i> . 11. 18. 1. <i>Chro</i> . 1. 25. called Ragau. Luke 3. 35. | Kuben |
| Remela | Ramefes. <i>hunder, a hitting in the teeth of a moth, blotting out evil, or broken in funder of a moth</i> . A citie. <i>Gen</i> . 47. 11. <i>Ezod</i> . 1. 11. <i>Judeth</i> 1. 9. | Reuben. <i>fecing his sonne, the vision of his sonne, or the sonne of vision</i> . So named because the Lord did fee his mothers affliction. <i>Jaakobs sonne</i> by Leah. <i>Gen</i> . 29. 32. of him came the Reubenites. <i>Numb</i> . 26. 7. He lieth with his fathers concubine. <i>Gen</i> . 35. 22. He deufest how to rid Joseph out of his brethrens hand. <i>Gen</i> . 37. 21. He chargeth them with the death of Joseph. <i>Gen</i> . 42. 22. He is deprived of his dignitie, and whp. <i>Gene</i> . 49. 4. He is blessed. <i>Deut</i> . 33. 6. his genealogie. <i>Gen</i> . 46. 9. <i>Ezod</i> . 6. 14. 1. <i>Chron</i> . 5. 1. His tribe, with others, are sent to their poffeffions. <i>Iofhua</i> 22. 1. They ouercome the Vagarims. 1. <i>Chro</i> . 5. 10. For their idolatrie they are punished by the Affyrians. 2. <i>Kings</i> 10. 33. 1. <i>Chro</i> . 5. 26. | |
| Raphah | Rapha. <i>release, or medicine, phisicke, or medicine, or a recreating, or a Giant</i> . 1. <i>Chro</i> . 8. 2. 3. 37. | Reuel. a shepherd of God, the friend of God, or the Raguel breaking afunder of God. <i>Woles father in law</i> . <i>Ezod</i> . 2. Rahuel 18. Also Esaus sonne. <i>Gen</i> . 36. 4. 1. <i>Chro</i> . 1. 35. | |
| Razias | Rapha. the phisicke of God. An angel. <i>Tob</i> . 3. 17. | Reumah. high, or elevated. <i>Gen</i> . 22. 24. | Roma |
| Reaia, Raga | Raphuas. <i>Rapha</i> . <i>Nam</i> . 13. 10. | Rezepha. <i>payement, a ftreching one, a turning coale, or a fcorie stone</i> . A citie. 2. <i>kings</i> 19. 19. <i>Ifa</i> . 37. 12. | Refebh |
| Rebe | Razis. the fecret of the Lorde, or the myftere of the Lord. 1. <i>Mac</i> . 4. 37. | Rezin. <i>affection, a winner, or poffeffeffor</i> . 2. <i>kin</i> 15. <i>Rafin</i> 37. <i>Ezra</i> 2. 48. | Razim |
| Rehab | Reaiah. the vifion of the Lord. 1. <i>Chro</i> . 4. 2. and 5. 5. | Rezon. <i>small, leane, fecret, or a fecretarie, or a priuee</i> . 1. <i>Kings</i> 11. 33. | Razon |
| Rahelaia | Reba. the fourth, or lying by. <i>Nam</i> . 31. 8. <i>Iofh</i> . 13. 21. | Rehagim. a breaking. A citie. <i>Act</i> . 28. 13. | |
| Regom | Rebekah. looke Ribkah. | Rheia. looke Reia. | |
| Regom-melech | Rechab. a rider, or riding, or a cart drawn with foure horfes. Father of Jonadab. 2. <i>king</i> . 10. 15. <i>Jerem</i> . 25. 2. 1. <i>Chro</i> . 2. 55. also the sonne of Rimmon. 2. <i>Sam</i> . 4. 2. | Rhoda. a rofe. <i>Act</i> . 12. 23. | |
| | Reclaiuh. a shepherd to the Lorde, or a companion to the Lord himfelfe. <i>Ezra</i> 2. 2. | Rhodes. <i>idem</i> . An Ifle. <i>Act</i> . 21. 1. 1. <i>Mac</i> . 15. 23. | Rodus |
| | Regem. <i>ftoning, ftoned, or purple</i> . 1. <i>Chro</i> . 2. 47. | Rhodocus. a chariot of the colour of rofes. 2. <i>Mac</i> . 13. 21. | Rhodochus |
| | Regem-melech. <i>ftoning the king, a counfellour of the King, or the purple of the counfellour</i> . <i>Zech</i> . 7. 2. | Ribai. <i>frift, or increased, or chiding, multiplying</i> . 1. <i>Chro</i> . 11. 31. 2. <i>Sam</i> . 3. 29. | |
| | Rei. a companion, a shepherd, euill, or my breaking afunder. 1. <i>Kings</i> 1. 8. | Ribkah, or Ribka. <i>fed, or bluns, contention, or contention hindred</i> . Daughter of Bethuel. <i>Gene</i> . 22. 23. A faire damfell. <i>Gene</i> . 24. 16. Giuen in marriage to Izhak. <i>Gene</i> . 24. 57. * Being barren, Izhak prayeth for her, and obtaineth his petition. <i>Gene</i> . 25. 20. 21. * By fubftitutie here caufeth Iakob to preuent Esaus of the blessing. <i>Gen</i> . 27. 9. to 30. She leneth Iakob to Laban, and whp. <i>Gen</i> . 27. 42. * Rebekah was with child by one, euen by our father Izhak. <i>Rom</i> . 9. 10. | Rebekah |
| Rehoboam | Rehabeam. <i>dilating the people, the breath of the people, or a fauour, or fauouring with the people</i> . Salomons sonne, who fucceeded him. 1. <i>kin</i> . 11. 43. <i>Mat</i> . 1. 17. 1. <i>Chp</i> . 3. 10. Following the counfell of pong men, rather then of graue counfellours, he is deprived of the kingdome of Iſrael. 1. <i>king</i> . 12. 1. 30. 21. 2. <i>Chron</i> . 10. 14. 16. He reigneth ouer Iudah and Beniamin. 1. <i>kings</i> 12. 21. | Riblah. a holding, or greatnes to him, or chiding confirmed, or chiding flowing downward. A citie of Syria. <i>Ribla</i> <i>Nam</i> . 33. 11. 2. <i>kings</i> 23. 33. | Rebecca |
| Roboam | He is forbidden by the Prophet to wage battel with Ieroboam. 1. <i>king</i> . 12. 22. and 2. <i>Chron</i> . 11. 2. He buildeth cities. 2. <i>Chron</i> . 11. 5. His wiues and children. 2. <i>Chron</i> . 11. 21. Forfaking the Lorde, he is punished by Shifhak, and dieth. 2. <i>Chron</i> . 12. 1. * He is difpaifed. <i>Ecluf</i> . 7. 23. | Rimmon. a pomegranate apple, or exalted. A citie. <i>Iofh</i> . 15. 22. also a place. <i>Nam</i> . 33. 19. | |
| | Rehabiah. the breadth of the Lorde, or the ftreets of the Lord. 1. <i>Chro</i> . 23. 17. and 24. 21. and 26. 25. | Rinnah. a fong, or reioycing. 1. <i>Chro</i> . 4. 10. | Rimmon |
| | Rehob. <i>breadth, or dilating, or a ftreets</i> . A citie. <i>Nam</i> . 13. 22. <i>Iofh</i> . 19. 28. 30. | Riphath. <i>medicine, or release</i> . <i>Gen</i> . 10. 3. | Rinna |
| Reunt | Rehoboth. <i>breadth, or round, or largeneffe, or ftreets</i> . A citie. <i>Gen</i> . 10. 11. also a well. <i>Gene</i> . 26. 22. | Riffah. a fprinkling upon, or the dropping of an houfe. A place. <i>Nam</i> . 33. 21. | Ripath |
| Recem | Rehum. <i>puifull, or puffed, or godly, or after the Syria an a friend</i> . <i>Ezra</i> 2. 2. and 4. 8. | Rithma. a lumper tree, a fownd, or a noyfe. A place. <i>Nam</i> . 33. 28. | Riffa |
| Rechem | Rckem. <i>void, vaine, or diuers pictures</i> . <i>Numb</i> . 31. 8. <i>Iofh</i> . 13. 21. | Rizia. as Rezin. 1. <i>Chro</i> . 7. 39. | Riffa |
| Romelia | Remaliah. the exaltation, the greatneffe of the Lorde, or cast away from the Lord. 2. <i>Kings</i> 15. 27. | Rizpah. or Riffa. <i>fretched out</i> . 2. <i>Sam</i> . 3. 7. 21. 10. | Riffa |
| Rameth | Remeth. <i>highly, or cast away</i> . A citie. <i>Iofh</i> . 19. 21. | Roboam. looke Rehabeam. | Riffa |
| | Remmon. a pomegranate apple, or high. A citie. <i>Iofh</i> . 19. 21. 13. | Rogel. a foote, or foote-man, or fearching out, or a fearcher out, or an accufer: or after the Syria, <i>custome</i> . A fountaine, or well. <i>Iofh</i> . 15. 7. 2. <i>Sam</i> . 17. 27. 1. <i>kin</i> . 1. 9. | Riffa |
| Kemuel | Remphan. <i>prepared, or fet in aray</i> . An idol. <i>Act</i> . 7. 43. | Rogelim. <i>idem</i> . A citie. 2. <i>Sam</i> . 19. 31. | Regelim |
| Camuel | Remuel. God hath rifen up, or raifed up, or God hath eftabliſhed him. 1. <i>Chro</i> . 27. 17. | Rohgah. <i>filled, drunken with talke, or filled with fepa. ration</i> . 1. <i>Chro</i> . 7. 34. | Roglim |
| Raphael | Rephael. the phisicke, or medicine of G. d. 1. <i>Chro</i> . 26. 7. | Romanti-ezer, or Romemehi-ezer. <i>exalting ayde, or I haue exalted my palace</i> . 1. <i>Chro</i> . 25. 4. | Rohga |
| Raphaia | Rephaiah. the phisicke, or medicine of the Lorde, or the recreating of the Lord. 1. <i>Chron</i> . 3. 21. and 7. 2. | Rome. <i>preuailing, mightie, or strong, or exalted, or high</i> . A citie, looke Roma and Romanes in the fecond Table. | Roga |
| Rephai | Rephah. the releafing of the faure. 1. <i>Chro</i> . 7. 25. | | Romanti- |
| Raphaims | Rephaims. <i>Giants, phifions, or refurours, or releafed</i> . A people of Iſrahel. <i>Gen</i> . 14. 5. 15. 20. 2. <i>Sam</i> . 23. 13. | | Ezer |
| | Rephaim. <i>bending things, or liſter, ſhoked, bandes, or the medicine of the hands</i> . A place of manſion. <i>Ezod</i> . 17. 8. <i>Nam</i> . 33. 24. | | Romemehi- |
| Raphidim | | | ezer |
| | | | Rophaiah, Roma |

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|-------------|---|---|
| Raphaia | Rophaiah, the phisicke, of medicine, of recreation of the Lord. 1. Chro. 4. 42. | 20. 33. By the hyssopie of them, the Gentiles calling is described. Iohn 4. 5. to 43. The Jewes abhorred them. Iohn 8. 48. and medled not with them. Iohn 4. 9. |
| Ros | Roth, a head, of top, of the beginning. Gen. 46. 31. | |
| Ruben | Ruben, looke Ruben. | |
| Ruphus | Rufus. Red. Hens names Bar. 15. 21. Rom. 16. 13. | |
| Ruma | Rumab, high, exalted, great away. A city. 2. Ki. 23. 36. | |
| | Ruch, watered, filled, of made drunken. Wife of Phah. Ruth 1. 4. She kinderth fauour in the eyes of Boaz. | |
| | Ruth 2. 10. * & 3. 1. * is married to him. Ruth 4. 1. to 13. beareth him a sonne named Obed. Ruth 4. 13. * 1. Chro. 2. 12. Matt. 1. 5. | |
| | 3. | |
| Sabbat | Saba, looke Sheba. | |
| | Sabbath, rest, looke in the second Table. | |
| | Sabdi, a dowrie, having a dowrie, of flowing with abundance. 1. Chro. 8. 19. and 27. 27. | |
| Sabees | Sabeans, leading into captiuitie, of goings about, of drunken men, olde men. A people. Isa. 45. 14. called Shabeans. Job 1. 15. | |
| Sabbetha | Sabrah, a going about, of compass. Syriam, olde age. Gen. 10. 7. | |
| Sabbatha | Sabreca, of Sabrecha, the cause of smiting. Syri. and Heb. the smiting of old age. Gen. 10. 7. & 1. Chro. 1. 9. | |
| Sabthah | Sacar, water, a price, of drunkenesse. 1. Chro. 11. 35. | |
| Sabthacha | and 26. 4. | |
| Sabtheca | Sadoc, iust, of iustified. 1. Ecl. 8. 2. 2. Ecl. 1. 1. looke Zadok. | |
| Sachar | Sadduces, iust men, of iustified, after the Syriam, iust, of schismes. A sect among the Jewes, which denyed the resurrection. Matt. 23. 3. looke the second Table. | |
| | Sala, Luke 3. 15. looke Shelah. | |
| Sale | Salamis, moued, of broken in pieces, of sitting. An Isle of Cyprus. Acts 13. 5. | |
| Salamine | Salathiel. 2. Ecl. 5. 16. Luk. 3. 27. looke Shealtiel. | |
| Salamina | Salcah, of Salchah, thy basket, of thy lifting up. A city. Iosh. 12. 5. and 13. 11. Deut. 34. 10. 1. Chro. 5. 11. | |
| | Salem, Iudeth 4. 4. Heb. 7. 1. looke Shalem. | |
| | Salm, Iohn 3. 23. looke Shalom. | |
| | Sallai, an exaltation, of treading under foot. Syriam, a basket. Dehe. 18. 8. and 12. 20. | |
| Sellai | Sallu, idem. 1. Chro. 9. 7. | |
| Selui | Salma, peace, perfection, retribution, of a garment. 1. Chro. 2. 11. 51. 54. | |
| Salu. Sella | Salmanasar. 2. Ecl. 13. 40. looke Shalmanezar. | |
| | Salmon, a peacemaker, perfect, of giuing againe. Rut. 4. 20. Luke 3. 32. | |
| Salmah | Salmon, a flowing, a commotion, of a breaking in pieces. A high hill in Candie, bowing to the Seawarde. Actes. 27. 7. | |
| | Salom, as Salem. Baruch. 1. 7. | |
| | Salomon, looke Shelomoh. 2. Sam. 5. 14. | |
| | Salu, as Sallai. Num. 25. 14. | |
| | Samaia, as Shemaiah. Tob. 9. 12. | |
| | Samaria, a keeping, an adamant stone, a bryer, a thorne, of the dregs thereof. A countrey, and cite of Syria, between Iudea, and middle Galile. 1. kings 13. 32. Isa. 7. 9. and 10. 11. | |
| | Samaritanes, keepers, maruilius hard, thorne places, of dregs. Citizens, of inhabitants of Samaria. Matt. 10. 5. Samaria, the head cite of the tenne tribes of Israel builded. 2. King. 16. 24. Besieged of the King of Aram. 1. King. 20. 1. 2. King. 6. 24. Wonne by the King of Asshur, and the people carried away. 2. kings 17. 5. * Against Samaria is prophesied. Isa. 8. 4. and 9. 9. Ezek. 23. 2. * Hosea 8. 1. * and 13. 1. * and 14. 1. Amos 3. 9. and 4. 1. Micah. 1. 1. * They would not reue the word of God. Luke 9. 3. 5. 1. But afterward did, at Philipps preaching. Actes 8. 2. 5. to 14. Simon Magus bewitched them. Actes 8. 9. The Samaritanes compassion on the wounded man. Luke | |
| | 20. 33. By the hyssopie of them, the Gentiles calling is described. Iohn 4. 5. to 43. The Jewes abhorred them. Iohn 8. 48. and medled not with them. Iohn 4. 9. | |
| | Samar-nebo, pepper of a stranger prophesying, of Semegar-pepper of a stranger speaking. Iere. 39. 3. | |
| | Samos, full of grauell. An Isle in the Aegean Sea. Acts 20. 15. | |
| | Samothracia, full of grauell, of rough. An Isle in the bosome of Iudacia, of the kingdom of Thracia, is called because the Samians and Thracians inhabited there. Actes 16. 11. | |
| | Samson, looke Shimshon. The sonne of Manoah. Sampson. Iudg. 13. 2. * Hee marrieth a daughter of the Philistines. Iudg. 14. 2. * He is deceiued by Delilah. Iudg. 16. 4. * Hee gouerned Israel 20. yeeres. Iudg. 15. 20. He is commended. Heb. 11. 32. | |
| | Samuel, looke Schemuel. Sonne of Elkana. 1. Sam. 1. 20. offered to God by his mother. 1. Sam. 1. 22. * Favour of God and men. 1. Samu. 2. 26. God calleth him thise, reuileth to him his will, & maketh him his Prophet. 1. Sam. 3. 4. He iudged Israel in Hizzeb. 1. Samu. 7. 5. His visage described. 1. Sam. 7. 16. Being olde, he maketh his sonnes Iudges ouer Israel. 1. Samu. 8. 1. God commaundeth him to anoint Saul. 1. Sam. 2. 15. 16. which he doeth. 1. Sam. 10. 1. He declarer his innocencie to his people. 1. Sam. 12. 2. 3. He reponeth them of their ingratitude. 1. Sam. 12. 7. * And Saul for neglecting Gods commaundement. 1. Sam. 15. 17. to 24. He prayeth and mourneth for him. 1. Samu. 15. 1. 1. 35. He helveth Agag in pieces. 1. Sam. 15. 33. God sendeth him to anoint Dauid king, which he feared to doe. 1. Sam. 16. 1. 2. All his dayes Philistines were brought vnder. 1. Sam. 7. 13. He dieth, and is beuailled. 1. Sam. 25. 1. One in the likeness of Samuel raised by a witch. 1. Samu. 28. 8. * He is praised. Eccles. 49. 13. * Heb. 11. 32. | |
| | Sanballat, a blemish hid in secretes: of after the Syriam and Hebzeue, an enemies hid in secretes. Ier. 2. 10. and 13. 28. | Sanaballat |
| | Sancherib, the blemish of destruction, of the blemish of a sword. Syriam & Heb. the ward, of destruction of the enemies. King of Asshur, who threatened Hezekiah and blasphemed God. 2. king. 18. 13. * Isa. 36. 4. * 2. Chro. 32. 1. * The Angel deliuereth his army, & he is slaine by his owne children. 2. king. 19. 35. * and 2. Chro. 32. 21. Isa. 36. 36. * Eccles. 48. 18. to 23. | Senacherib
Sannacherib |
| | Sanfannah, a bough, of a blemish of a blemish. Syriam, & Hebzeue, a blemish of the enemies. a cite. Iosh. 15. 31. | Senlenna |
| | Sapha, a basin to wash ones feete in, a standing cup, a cup of golde, a thershold, a post, an ende, a bulrush, of the sea. 2. Sam. 21. 17. and 1. Chro. 20. 4. | Sippai |
| | Saphir, A precious stone. Exo. 24. 10. & Ren. 21. 19. | |
| | Sapphira, declaring, of numbring: of after the Syriam, false. Actes 5. 1. | |
| | Sarah, a lady, of dame, of princeesse, meaning of many. Daughter of Abher. Ru. 26. 46. Also Abrahams wife, wher her name was changed. Gen. 17. 5. God promisseth her a child, being old. Gen. 17. 19. and 18. 10. and he had one accordingly. Gen. 21. 1. to 8. Shee would not haue Ishmael betwixt with her sonne Izhak. Gene. 21. 10. She dieth, and is beuailled of Abrahah. Gen. 23. 2. * Her faith. Heb. 11. 11. Shee is the free woman. Gal. 4. 22. Shee calleth her husband Syriam, Lord. Ge. 18. 12. 1. Peter 3. 6. | Sara
Saraha
Sarai |
| | Sarai, my dame, of mistress. The name of Abrahams wife before it was changed. Gen. 11. 29. Shee is taken into Iphataols court for her beautie, and after deliuered againe. Gen. 12. 15. * Shee gaue Hagar to her husband by whom he had Ishmael. Gen. 16. 1. * Saraph. 1. Chro. 4. 22. | Sardi. |

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| Sardis | Sardi, the prince of pleasantness, the song of joy. <i>of that which remaineth: of after the Syrian, a dyars fat.</i> A citie. Reue. 1. 11. | Seim, measures, Gen. 18. 7. | Seir, bristled, haire, a kiddle, <i>of a deuill, of tempest.</i> A bill. Gen. 14. 6. a countrey. Gen. 32. 3. and a mans name. Gen. 36. 20. 1. Chro. 1. 38. |
| Seredites | Sardices, the taking away of dissention. Syri. a dyars fat. <i>W</i> kindred descended of Sered. Num. 26. 26. | Selach, idem. a place. Iudg. 3. 26. | Sela, a rocke. a citie. 2. Kings 14. 7. |
| | Sardius, a precious stone. Reue. 21. 20. | Selah, idem. a citie. Iudg. 1. 36. | Selah. Psal. 3. 2. |
| | Sardonix, a precious stone. Reue. 21. 20. | Sela-hammahlekoth, 1. Sam. 23. 28. | Seled, affliction: <i>of after the Syrian, a warning, of</i> Saled |
| | Sarepta. Luk. 4. 26. looke Zarephath. | Seled, affliction: <i>of after the Syrian, a warning, of</i> Saled | rofting. 1. Chro. 2. 30. |
| | Sargon, taking away a defence, <i>of garden: after the Syrian, a net.</i> Isa. 20. 1. | Seleucia, troubled, broken in pieces, <i>of flowing over.</i> a | Celeucia |
| | Sarid, left, <i>of remaining, of the hand of a prince, of a</i> song of the hand. A citie. Iosh. 19. 10. | Seleucia, troubled, broken in pieces, <i>of flowing over.</i> a | citie builded by Seleucus Nicanor. 1. Maccab. 11. 8. |
| | Saron, the plains of him, <i>of his song.</i> 28. fertill region, betwene mount Tabor & the river Tiber, stretching forth from Cesarea vnto Ioppa, as Hierom witnesseth. Acts 9. 35. | through which Paul wandred. Acts 13. 4. | Seleucus, idem. 1. Macc. 7. 1. 2. Macc. 3. 3. |
| Sara | Sara, as Sarah. Daughter of Raguel. Tob. 3. 7. <i>gl</i> uen in marriage to pong Tobias. Tob. 7. 13. <i>to whom</i> her parents declare by burp of a good wife. Tob. 10. 12. | Sem, looke Shem. | Seleuchus |
| Sar-fachim | Sartechim, a setting before of coverings. One of Mes buchad-nezzars princes. Iere. 39. 3. | Semachiah, cleauing, <i>of ioyned to the Lord.</i> 1. Chro. 26. 7. | Samachias |
| Sarug | Saruch, palms trees, a twigges cut from a tree. <i>of a</i> bough. Luk. 3. 35. Gen. 11. 30. | Semei, hearing, <i>of obeying.</i> Luke 3. 26. | |
| Serug | Satan, contrary, <i>of an aduersarie, of enemie.</i> Job 1. 6. | Senaah, a bramble, <i>of enemie, a citie.</i> Ezra. 2. 35. | Sennaa |
| Sathan | Satrabuzanes, 1. Est. 6. 3. | Seneh, idem. a rocke. 1. Sam. 14. 4. | Senes |
| Sathrabu-
zanes | Satyr, monstres, hauing the head of a man, and the body of a goat: called Gods of the woods. Isa. 13. 21. some translate them Apes. | Senir, a sleeping candle, <i>of the prospering of a candle, of prospering of a teacher, of a changing, a hill.</i> 1. Chro. 5. 23. called Hermon, Shiron, and Shenir. Deut. 3. 8, 9. | Sanir |
| | | Sennacherib, looke Saeacherib. | Shenir |
| | | Senuah, as Seneah. Neh. 11. 9. | Senua |
| | | Seorim, gates, estimariis, haire of the head, tempest, deuils, haire, or Gates. 1. Chro. 24. 8. | Schorim |
| Shaul | Saul, as Shaal. The sonne of Kish. 1. Sam. 9. 2. The first king of Israel. 1. Sam. 10. 1. <i>of</i> 11. 5. <i>He</i> commaunded to put Dauid to death. 1. Sam. 19. 1. <i>Hee</i> chargeth his seruants of conspiring against him. 1. Sa. 22. 7. 8. <i>He</i> goeth to Keilah to fight w th Dauid. 1. Sa. 23. 8. Pursuing Dauid, he was invaded of Philistines. 1. Sa. 23. 27, 28. Pursuing Dauid, he is deliuered into his hands. 1. Sa. 24. 2. <i>of</i> 26. 2. <i>Hauing</i> diuen all forcerers out of the land, he seeketh counsell at a witch. 1. Sam. 28. 3. <i>He</i> slaueth himselfe. 1. Sa. 31. 4. His head caried into the land of the Philistines. 1. Sam. 31. 9. Dauid mourneth for him. 2. Sam. 1. 4. <i>W</i> he dieth. 1. Chro. 10. 13. The men of Iabesh Gilead bury his bones, and fast seven daies. 1. Sam. 31. 13. which is commended by Dauid. 2. Sam. 2. 5. His house warche weaker, and Dauids stronger. 2. Sam. 3. 1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his sonnes hanged, and whyp. 1. Sam. 21. 1, to 11. Dauid burieth his and Ionathans bones. 2. Sam. 21. 13, 14. Saul is mentioned. Acts. 13. 21. | Sephar, a booke, a scribe, a declaring, a number: Syri. a haue. A mount of India. Gen. 10. 30. | Sepharus |
| | | Sepharad, a booke descending, or ruling, the end of rule, or the perfection of going downe: a countrey thought to be Spaine. Mhab. 1. 20. | Rosphorus |
| | | Sepharuaim, booke, scribes, declaring, numbers: Heb. and Syri. a haue of the sea. A citie. 2. kings 17. 24. | |
| | | Sepharuims, idem. Citizens, Secuairims, who burnt their children in fire to their idoles. 2. kings 17. 31. | Sepharuites |
| | | Serah, saouring, or the mistress of saour, or the song of saour. Gene. 46. 17. | Sara |
| | | Seraiah, my prince of the Lord, or the song of the Lord. 2. Sam. 8. 17. | Saraiah |
| | | Seraphims, turning, or fierce. Certaine Angels Isa. 6. 2. | Sarajias |
| | | Sered, after the Syrian, a dyers fat. Gen. 46. 14. | Sared |
| | | Sergius, a net. A prudent man surnamed Paulus. Acts 13. 7. | |
| | | Serug, looke Sherug. | Sarug |
| | | Selac, or Selbach looke Shilbach. | |
| | | Sech, looke Shech. Eccles. 49. 16. Luke 3. 38. | |
| | | Serhur, bid, or destroying. Num. 13. 14. | Sarthur |
| Saula | Shaulha, reioycing, <i>of the lysing up of</i> canitie. 1. Chro. 18. 16. | Shaalabbin, the understanding, or sonne of a foxe, or the understanding of one, looking backe. A citie. Ioshua 19. 42. | Sarlabin |
| Sufa | Shceua, set in order, <i>of prepared.</i> Act. 19. 14. | Shaalbim, looking backe on the heart, a fish in the sea, or a fixe in the sea. A place. Iudg. 1. 35. 1. kings 4. 9. | Salabim |
| | Scribe, a writer. Macc. 4. 22. looke in the 2. Table. | Shaalbonite, the stone, or building of a foxe, or the building, or path of understanding. 2. Samuel 23. 32. 1. Chro. 11. 33. | Salebira |
| | Seythians, ranners, <i>of coblers.</i> A people. Col. 3. 11. Iudeth 3. 10. | Shaalbonite, the stone, or building of a foxe, or the building, or path of understanding. 2. Samuel 23. 32. 1. Chro. 11. 33. | Saalbim |
| | Seythopolis, a citie of tanners, <i>of coblers.</i> This citie is 600. furlongs from Jerusalem. 2. Macc. 12. 29. the citizens, Seythopolitans. 1. Macc. 12. 30. | Shaalbonite, the stone, or building of a foxe, or the building, or path of understanding. 2. Samuel 23. 32. 1. Chro. 11. 33. | Saalbonice |
| Saba | Shceba, as Sheba. Gen. 10. 7. called also Siban. 1. Chro. 1. 9. Also a countrey. Psal. 78. 13. Psal. 43. 30. looke Sheba. | Shaal, or Saak, asked, lent, a grain, or bell, looke Saak. and Ezra 10. 29. | Salabonite |
| | Sacacah, a little shadowe, a covering, a defence, anoynting. Syri. a beholdng. A citie. Iosh. 15. 6. | Shaaaph, flying, or thinking. 1. Chro. 2. 47. 49. | Shaa Saul |
| Sachacah | Sechu, a defence, a bough, <i>of saying nothing.</i> A citie. 1. Sam. 19. 22. | Shaaraim, as Seconim, a citie. 1. Chro. 4. 31. | Shaph |
| Socho | Secundus, the second. Acts 20. 4. | Shaahtgaz, which maketh a passing over, regarding, passing over, or pressing a fleece of wolle. Ester 2. 14. | Saaraim |
| | Sedecias, Baruch. 1. 1. looke Zedekiah, and Zidkiah. | Shabbethai, my selfe. Neh. 8. 7. and 11. 16. 1. Est. 3. 4. | Saaraim |
| | Sede-sophim, a field where men may see farre off. A place. Num. 23. 14. | Shabeans, looke Sabecans. | Saalgaz |
| | Segub, made strong, <i>of exalted.</i> 1. Kings 16. 34. | Sachia, looke Shiciah. | Sulagaz |
| | | Shachin, wages. 1. Chro. 11. 35. | Sethethai |
| | | Shadiach, a little tender dudge, a fine feld: <i>of after</i> Sacar | Sabathai |
| | | | the Sidrach |

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| Shageth | the Syrian, thy sending. Dan. 1. 7. | 60. 6. 1. kin. 10. 1. Mat. 12. 42. Psal. 72. 10. of the people. look Shabeans, and Joel 3. 8. | Sebah |
| Sage | Shage. ignorant, comprehending. or touching softly. Psal. much, or multiplying. 1. Chro. 11. 34. | Shebat. a keeper, or rod. Zech. 1. 7. | Sebaniah |
| Saharaim | Shaharaim blacke, troublesome, or going early. 1. chp. 8. 8. | Shebaniah. the Lord turning, or taking captive, or the under standing, or building of the Lord. Isa. 9. 4. & 12. 14. | Sabania |
| Sahazimah | Shahazimah. A citie. Josh. 19. 22. | Shebam. compassing about, after the Syrian. old men. Num. 32. 3. | Sabania |
| Salem | Shalem. peace. A citie. Gen. 14. 18. Psal. 76. 2. Heb. 7. 1. 2. | Shebarim. breakings, hopes, or looking for. A place. Sebarim Josh. 7. 5. | Sabam |
| Salim | Shalim. foxes, fish, or pathwayes. A land. 1. Sam. 9. 4. | Sheber. a breaking, or hope. 1. Chro. 2. 48. | Seber |
| Salifa | Shalif. sh. shree, or principall. A land. 1. Sam. 9. 4. | Shebna and Shenab, sit down now, knit together now, Sobna or taking captive now, or building, or which under standeth. Isa. 22. 15. 2. kings 18. 18. | Sobna |
| Sallecheth | Shallecheth. 1. chro. 26. 16. | Shebuel. the turning, the captivite, or the feast of Sebuel God. 1. Chro. 23. 16. | Sebna |
| Sellum | Shallum. peaceable, or a peacemaker, or perfect, or giving againe. 2. kings 15. 10. and 22. 14. | Shechaniah. the habitation of the Lord. 1. chro. 3. 22. and 15. 24. | Sechania |
| Sallum | Shalmal. my garment. Debe. 7. 48. | Shechem. a part, or portion, or a shoulder. A citie. Ge. 12. 6. Judg. 9. 1. 1. king. 12. 25. called Sychar. Josh. 4. 5. Also he that ravished Dinah. Gen. 34. 2. | Sychem |
| Salmal | Shalmancler. peace bound, retribution, taken away, or going backe nowe. 2. kings 17. 3. | Shedeur. a field of light, or fire, or the light of the Al. Seleur nightie. Num. 1. 5. | Seleur |
| Salmanasar | Shalman. peaceable. Hol. 10. 14. | Shebub. exalted. 1. kings 16. 34. | Segub |
| Salmon | Shalmon. idem. Booz father. Ruth 4. 21. Mat. 1. 5. called Salma. 1. Chro. 2. 11. | Shechariah. the mourning of the Lord, or the blacknes of the Lord. 1. Chro. 8. 26. | Secharia |
| Shalmah | Shama. hearing, or obeying. 1. Chro. 1. 44. | Sheia. vanitie, a rising up, or a tumult. 2. Sa. 20. 25. | Schoria |
| Shalma | Shamariah. the keeping, hardnes, or throne of the Lord. Ezra 10. 32. | Sheir. rough, or haire. Gen. 36. 20. | Seua |
| Sama | Shamhuth. desolation, perdition, astoniednes, iniquitie there, the name of iniquitie, or destroying iniquitie. 1. Chro. 27. 8. | Shekel. A kind of weight. Gen. 23. 15. Exod. 31. 32. Ezek. 45. 12. | Sia |
| Samar | Shamed. destroying, or wearing out. 1. Chro. 8. 12. | Shelah. sending or spoiling. Gene. 10. 24. and 11. 12. Luke 3. 35. | Seir |
| Samad | Shamer. a keeper, hardnes, a throne, or dregges. 1. Chro. 7. 34. | Shelah. dissolving. Gen. 38. 5. | Sicle |
| Semer | Shamgar. desolation of the stranger. named a stranger, there a stranger, or turning, or considering with a mans selfe of a name. A iudge in Israel. Judges 3. 31. | Shelam. A riure. Ezra 4. 17. | Selah Sala |
| Somer | Shamir. as Shamir. A citie. Josh. 15. 48. Judg. 10. 1. Also the sonne of Michah. 1. Chro. 24. 24. | Shelanites. dissolving. A familie descended of She. lah. Num. 36. 20. | Selah Sela |
| Samga | Shamma. desolation, perdition, destruction, or astoniednesse there. 1. chro. 7. 37. | Sheleniah. the peace, perfection, or retribution of the Lord. 1. Chro. 16. 14. Ezra 10. 39. | Selam |
| Samir | Shammah. idem. Gene. 36. 13. Also the sonne of Is. hael. 1. Sam. 16. 9. | Sheleph. drawing out. Gene. 10. 26. | Selanites |
| Shammah | Shammai. my name, my desolations, or perditions, or the heavens. 1. chro. 2. 28. 44. | Sheleth. a captaine, or a prince. 1. Chro. 7. 35. | |
| Samma | Shammoth. names, desolations, or perditions. 1. chro. 11. 27. | Shelomi. peaceable, perfect, or giving againe. Num. 34. 27. | Salom |
| Samma | Shammua. hearing, or obeying. Num. 13. 5. | Shelomich. idem. Mens names. 1. Chro. 3. 9. 18. and 26. 25. Also a womans name. Levit. 34. 11. | Salmiah |
| Samma | Shamsherai. the name of a conquerour, or there a conquer. or conquerour. 1. chro. 8. 26. | Shelomoh. peaceable. looke Salomon. | Selechia |
| Semma | Shaphan. a come, or one hid, a lippe, or laide up, or the banks, or breaking of things. 2. kings 22. 3. and 35. 22. | Shelomoth. peacemaking, perfectnesse, or retribution. 1. Chro. 24. 22. | Salomoth |
| Semai | Shaphat. a iudge, or iudging. 1. chro. 2. 22. and 5. 12. and 27. 19. | Shelumiel. as Shelemiah. A head of the tribe of Simeon. Num. 1. 6. | Salem |
| Sammoth | Shaphir. A citie. Michah. 1. 11. | Sherna. a name, renowned, report, or but. Moyses sonne Gene. 5. 12. Luke 3. 36. He is blessed. Gen. 9. 26. His posteritie. Gen. 10. 11. and 11. 10. 1. chro. 1. 17. He is thought to be Melchizedek, looke Melchizedek. | Salmiel |
| Sammua | Sharai. my lord, or prince, or my song. Ezra 10. 40. | Shema. hearing, or obeying. 1. Chro. 2. 43. Also a citie. Sama Josh. 15. 26. | Salmi |
| Samferai | Sharar. the naml, thought, singing, or the Lord. 2. Sa. 23. 33. | Shemaah. idem. 1. Chro. 12. 3. | |
| Sapham | Shazzer. a treasurer, or hee that scorb the narrowe streights, or the treasure of one singing. 2. King. 19. 37. Isa. 37. 38. | Shemaiah. hearing, or obeying the Lord. Mens names. 1. king. 12. 22. 1. Chro. 3. 22. and 4. 37. Here. 29. 32. | Sama |
| Saphan | Sharon. a plaine field, or bu song. A citie. 1. chro. 5. 16. | Shemariah. the keeping of the Lord. 1. Chro. 12. 5. Ezra 13. 32. 41. | Semaia |
| Saphan | Shathai. fixe, rejoycing, merite, silke, flace, or linen. Ezra 10. 43. | Shemebar. the name, or report of a strong man, or the name of a bird, or destroying strength. Gene. 14. 2. | Ihmaiah |
| Saphat | Shathak. a sacke of flaxe, the siet sacke, the kisse, or cup of joy. 1. chro. 8. 14. 24. | Shemei. my name, or my desolation, or perdition, or the heavens. Zech. 12. 11. | Semeia |
| Saphir | Shauch Kirithaim. the plaine of Kirithaim. A place or balley. Gen. 14. 5. 17. | Shemaiah. as Shemaiah. Ezra 8. 16. | Semaria |
| Sarai | Shaul. as Shaal Mens names. Gen. 36. 37. & 46. 10. 1. chro. 4. 14. and 6. 24. looke Saul. | Shemer. a keeper. 1. kings 16. 24. | Semeber |
| Sarai | Sheal. idem. Ezra 10. 29. | Shemida. a name of knowledge, or the knowledge of the heavens. Num. 26. 32. Josh. 17. 2. 1. Chro. 7. 19. | Semai |
| Sarefar | Shealthiel. asked, or lent of God. 1. Chro. 3. 17. Dag. 1. 1. Path. 1. 12. | Sheminith. lenazzab. 1. Chro. 15. 21. | Semira |
| Sarafar | Shear. idem. Isa. 7. 3. | Shemiramo. the heights of the heavens, or the height of a name. 1. Chro. 15. 18. | moth |
| Sarazet | Shearai. the gate of the Lord. 1. chro. 8. 38. | Shemuel. appointed, or established of God. Num. 34. 30. | Samuel |
| Saron | Sheba. captivite, or compassing about, or after hys of a name. 1. Chro. 15. 18. | | Semuel |
| Sasai | Shemai. an elde man. Gen. 10. 7. Also a comure. Isa. 43. 3. & | | |

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| Samuel | 10. 1. <i>Chon. 7. 1.</i>
Shemuel, heard of God. looke Samuel. | David. 2. <i>Sam. 16. 5.</i> to 14. and 19. 18. to 24. 1. king. | Simcon | 2. 8. 9. 36. * |
| Senazar | Shemuel, the treasurer of a tooth, or of one sleeping, | Shimcon, hearing, or obedient, looke Simcon. Also | Shimon | an other. <i>Ezra 10. 31.</i> |
| Sennecer | or the narrow freight of alteration, or an enemy of tribulation. 1. <i>Chon. 3. 18.</i> | Shimma. <i>idem. 1. Chon. 3. 13.</i> | Simon | Shimma. <i>idem. 1. Chon. 3. 13.</i> |
| Sanir | Shenir, a sleeping candle, the prospering of a candle, or prospering of the teacher. A hill. <i>Cant. 4. 8. Deut. 3. 9. Ezra 27. 5.</i> | Shimmezithes. A people diligent learners of prophecies. 1. <i>Chon. 2. 55.</i> | Simon | Shimmezithes. A people diligent learners of prophecies. 1. <i>Chon. 2. 55.</i> |
| Sephatia | Sephatiah the Lord iudgeth, or the iudgement of the Lord. 2. <i>Sam. 3. 4. and 1. Chon. 9. 8.</i> | Shimnei. <i>idem. 1. Chon. 3. 19.</i> | Simon | Shimnei. <i>idem. 1. Chon. 3. 19.</i> |
| Saphatia | Shephi, a beholder, a hony comb, a garment, or a looking for. 1. <i>Chon. 1. 40.</i> | Shimon. putting, put, or a gift of providing, or fatnes, or yle. 1. <i>Chon. 4. 20.</i> | Simon | Shimon. putting, put, or a gift of providing, or fatnes, or yle. 1. <i>Chon. 4. 20.</i> |
| Sephi | Shepho, a desire, a banke, or a breaking in sunder. <i>Ge. 36. 23.</i> | Shimrah, hearing, or obedient. A mans name. 2. <i>Chon. 8. 2. 1. Also a womans name. 2. Chon. 2. 4. 26.</i> | Simon | Shimrah, hearing, or obedient. A mans name. 2. <i>Chon. 8. 2. 1. Also a womans name. 2. Chon. 2. 4. 26.</i> |
| Sepho | Shepho, a desire, a banke, or a breaking in sunder. <i>Ge. 36. 23.</i> | Shimri. keeping, a thorne, or dregges. 1. <i>Chon. 1. 1. 4. 5. 2. Chon. 29. 13.</i> | Simon | Shimri. keeping, a thorne, or dregges. 1. <i>Chon. 1. 1. 4. 5. 2. Chon. 29. 13.</i> |
| Sephuphan | Shephuphan, a serpent. 1. <i>Chon. 8. 5.</i> | Shimrith. <i>idem. Mother of Iehozabab. 2. Chon. 2. 4. 26.</i> | Simon | Shimrith. <i>idem. Mother of Iehozabab. 2. Chon. 2. 4. 26.</i> |
| Sara | Sherah, flesh, confanguinitie, leaman, or remaining. 1. <i>Chon. 7. 24.</i> | Shimron, keeping, a thorne, or dreggs of him. The sonne of Achar, of whose home came the Shimronites. <i>Gen. 46. 13. Num. 26. 24.</i> | Simon | Shimron, keeping, a thorne, or dreggs of him. The sonne of Achar, of whose home came the Shimronites. <i>Gen. 46. 13. Num. 26. 24.</i> |
| Seera | Sherabiah the drought of the Lord, prevailing with the Lord, or singing with the Lord. <i>Ezra 8. 18.</i> | Shimron-meron. a keeper of bitterness, or strong myrr. A cite. <i>Ios. 13. 20.</i> | Simon | Shimron-meron. a keeper of bitterness, or strong myrr. A cite. <i>Ios. 13. 20.</i> |
| Sarabia | Sheraah, a prince of the Lord. 1. <i>Chon. 4. 14.</i> | Shimloun. there the second time. Because the Angel appeared the second time to his father. <i>Iudg. 13. 24.</i> | Simon | Shimloun. there the second time. Because the Angel appeared the second time to his father. <i>Iudg. 13. 24.</i> |
| Seraiah | Sherug, a bough, or plant. <i>Gen. 11. 20.</i> | Shimron. the tooth of the father, the father of changing, or the sleeping of the father. <i>Gen. 1. 4. 2.</i> | Simon | Shimron. the tooth of the father, the father of changing, or the sleeping of the father. <i>Gen. 1. 4. 2.</i> |
| Sarug | Sheshbazzar, joy in tribulation, or an affirming of ioy, or ioy of gathering grapes. <i>Ezra 1. 8.</i> | Shinar. the wickings of one sleeping, the making bare of a tooth, or the changing of a cite. The countrey of Caldea. <i>Gen. 10. 10. and 11. 3. Dan. 1. 3. Isa. 11. 11.</i> | Simon | Shinar. the wickings of one sleeping, the making bare of a tooth, or the changing of a cite. The countrey of Caldea. <i>Gen. 10. 10. and 11. 3. Dan. 1. 3. Isa. 11. 11.</i> |
| Serbazzar | Shedhar, six, reioycing, merry, or flaxe. <i>Num. 13. 23.</i> | Shion. a found, a voyse, or the wall of strength, or griefe. A cite. <i>Ios. 19. 19.</i> | Simon | Shedhar, six, reioycing, merry, or flaxe. <i>Num. 13. 23.</i> |
| Sasabasar | Shedhar, six, reioycing, merry, or flaxe. <i>Num. 13. 23.</i> | Shephei. a multitude. 1. <i>Chon. 4. 37.</i> | Simon | Shedhar, six, reioycing, merry, or flaxe. <i>Num. 13. 23.</i> |
| Sisai | Shethar, a lilly, or rose, or iynfulnesse, or flaxe. 1. <i>Chon. 3. 1.</i> | Shiphrah, or Siphrah, faire, or a pipe: or after the Sylian, doing well, or goodnesse. <i>Exod. 1. 15.</i> | Simon | Shethar, a lilly, or rose, or iynfulnesse, or flaxe. 1. <i>Chon. 3. 1.</i> |
| Sefan | Sheth, set, or put. The sonne of Adam. <i>Gen. 4. 25. 1. Chon. 1. 1. looke Seth.</i> | Shiptan. a iudge, or iudging. <i>Num. 34. 24.</i> | Simon | Sheth, set, or put. The sonne of Adam. <i>Gen. 4. 25. 1. Chon. 1. 1. looke Seth.</i> |
| Serh | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shirion. a brigandine, or the plaine field, or the song of a Dove. A hill. <i>Deut. 3. 9. Psal. 29. 6.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sethar | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shisha. six, of marble, pleasant, or shelising up of a gift. 1. king. 4. 3. | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Setharbu- | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shithak, thy flaxe, thy ioy, or thy sixe. 1. kin. 11. 4. and 14. 25. <i>Iere. 2. 5. 26.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| xania | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrah, a thorne. A tree. <i>Isa. 4. 1. 19.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sertai | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Seua | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sue | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sebah | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shibboleth | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sibama | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sabarna | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shachia | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shechemites | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Secron | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sechron | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Zihor | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shihorlaba- | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| nath | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shilhi | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Shilhi | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Silai | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Selhim | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Silem | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Saleim | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Silo | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Silo, Soloe | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Siloam | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Siloni | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Silonite | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sila | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Salufa | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Simah | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Simha | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Sima | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Samaa | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Simca | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Simcam | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Samau | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |
| Semari | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> | Shitrim, spreading out, turnings aside, whipper, or thornes. A kinde of cedar impetuable. <i>Exod. 25. 5.</i> | Simon | Shethar, searching out, a remnant, or hid, or putrified. <i>Ezra 1. 14.</i> |

| | | | |
|-------------|---|--|--------|
| Sual | 25.2. Also Hebers daughter. 1. Chro. 7. 32. | 27. 32. another, a comiter, Actes 8. 9. to 35. Another, a Tanner. Actes 9. 43. & 10. 6. 32. Another, a Canaanite. Matth. 10. 4. also the sonne of Onias the Priest. Ecc. 3. 5. 10. 1. also Judas Haccabeus brother. 1. Mac. 2. 5. 3. 21. & 10. 74. * & 13. 14. 15. 16. Chap. and 2. Mac. 14. 17. Also a Beniamite, who bredered the treasure of the Temple to Apollonius. 2. Mac. 3. 4. 5. 6. | |
| Saul | Shual, a fox, a parson, or a lile fist. A countrey. 1. Sam. 13. 17. | Sin, a darr, or armour, or colosse. A wilderness. Exod. 16. 1. Num. 33. 11. | |
| Subael | Shubael, the returning captivitie, or seats of God. 1. Chro. 14. 20. & 25. 20. | Sina, idem. A mountaine. Galat. 4. 3. 5. | |
| Shebuel | Shubael, the talking, or thinking of those things, a pit or humiliation of those things, or a swimming, or budding forth of those things. Rom. 26. 42. | Sinai, a bramble: or after the Syrian, enimie. A wilderness. Exod. 16. 1. and 19. 1. Num. 33. 1. 5. Deut. 33. 2. | Sinh |
| Shubam | Shulamite. Cant. 6. 12. | Sini, idem. Num. 10. 17. | |
| Sulamite | Shumachite, renowned, or comfortlesse, or astonished. 1. Chro. 2. 5. 3. | Sinim, the South countrey. Isa. 49. 12. | |
| Sumathites | Shunem, the sleeping of them, a changing, or vain sleeping of them. A cite. Josh. 19. 18. 1. Sam. 28. 4. and 2. king. 4. 8. | Sippai, a threshold, a water pot, a silver cup, or an end. 2. Sam. 21. 18. 1. Chro. 30. 4. | Saph |
| Shumathires | Shunem, the sleeping of them, a changing, or vain sleeping of them. A cite. Josh. 19. 18. 1. Sam. 28. 4. and 2. king. 4. 8. | Sirach, a hissing, a song of the brother, or an empty gift. The father of Jesus. Ecclesi. 20. 27. | Saphai |
| Sunem | Shunem, the sleeping of them, a changing, or vain sleeping of them. A cite. Josh. 19. 18. 1. Sam. 28. 4. and 2. king. 4. 8. | Sirian, looke Syrian. | |
| | | Sifamai, a house, or swallows of waters, or a moth of Silamoi waters: or after the Syrian, blindness. 1. Chro. 2. 40. | |
| Shuah Suah | Shunah, a pit. 1. Chro. 4. 11. | Sifara, feeding a swallows, or seeing a moth, or horse. Sifera | |
| Suni | Shuni, changed, or fle: ppg. Gen. 46. 16. Num. 26. 15. | Sifera, idem. The king of Canaans chiefe captaine. Sifara | |
| Supham | Shupham, wearing out those, or the beard, or lippe of those, or the banke, or here of them. Beniamin sonne: of him came the Shuphamites. Num. 26. 39. | Judges 4. 2. | |
| | Shupham, idem. 1. Chro. 7. 12. & 26. 16. | Sitnah, harred, a wall. Gen. 26. 21. | |
| Suppin | Shur, a wall, an axe, or beolding. A wilderness towards Egypt. Gen. 16. 7. & 25. 18. | Sithri, my secret, or my refuge, or bid, or stumbling. 4. side. Exod. 6. 22. | Zithri |
| Sur | Shur, a keeping, an adamant stone, a throne, or the dregg thereof. 1. Chro. 26. 10. | Sivan, or Ser 8. 9. Baruch 1. 8. | Sethri |
| Simri | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | Smyrna, myrrhe. A cite in Asia. Renel. 1. 11. | Siban |
| | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | S. So. a measure, or vale. 2. kings 17. 4. | Sua |
| Suân | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | Socho, a covering, or a bough. 1. Chro. 4. 18. | |
| Sufis | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | Sochoh, idem. A cite. 1. kings 4. 10. | Socho |
| Sufanechae | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | Sochoh, tabernacles. A cite. Josh. 15. 48. | Sochoh |
| | Shushan, a lile, or rose, or ioyfulness. The chiefe cite of Persia. Rebe. 1. 1. Dan. 8. 2. | Sodi, my secret. Num. 13. 11. | |
| Shurhglah | Shuthelah, a plant of greenesse, or myrris drinks, or putting moistnesse. Rom. 26. 35. 1. Chro. 7. 20. 21. | Sodom, their secret, a heele, or their mortar. A city of Syria. Gene. 10. 19. Sodom and Gomorah assaulted. Gene. 14. 11. Destroyed with fire and brimstone from heauen. Gen. 19. 24. according as was foretold. Gen. 18. 23. 19. 13. The Sodomites exceeding sinners. Ge. 13. 13. The sinnes of Sodom declared. Ge. 19. 5. & 7. 16. 49. 50. Sodom & Gomorah turned to ashes. 2. Pet. 2. 6. Jude 7. which yet shall have easier iudgement, then they that contemne the Gospel. Mat. 10. 15. The Jewes threatened to be destroyed as the Sodomites, if they obeyed not God. Deut. 29. 23. The Jewes vine, as the vine of Sodom and Gomorah. Deut. 32. 32. read Isa. 2. 2. 10. and 3. 9. and 13. 19. Jer. 49. 18. Lam. 4. 6. | |
| Shuthelah | Shuthelah, a plant of greenesse, or myrris drinks, or putting moistnesse. Rom. 26. 35. 1. Chro. 7. 20. 21. | Solomon, looke Shelomoth. Dauids sonne by Bathsheba. Matth. 1. 6. 2. Sam. 12. 24. as was promised. 2. Sam. 7. 11. 12. 1. Chro. 22. 9. 13. he is put to the Prophet Dauidas government. 2. Sam. 12. 25. he is loved of God. 2. Sam. 12. 24. he loveth the Lord. 1. kin. 3. 3. God promised him to performe his promise, if he walke in his wayes. 1. King. 6. 12. David promised Bathsheba, that he should reigne after him. 1. kings 1. 13. What precepts David gave him before his death. 1. Kings 2. 3. Solomon craveth wisdom of God. 1. kings 3. 5. 9. he marieth Pharaohs daughter. 1. kings 3. 1. his sentence on the two harlots. 1. kings 3. 16. The number of his long and powerfull. 1. kings 4. 32. his princes and rulers. 1. king. 4. 2. The purchase of his victualls. 1. kings 4. 22. The number of his horses. 1. Kings 4. 26. His bookes. 1. Kings 4. 33. 34. Peace in his dayes. 1. kings 4. 24. 25. His wisdom. 1. king. 4. 29. 30. 31. His workemen. 1. king. 5. 13. The forme of the Temple which he builded. 1. Kings 6. 2. to 11. Hee senteth to the King of Tyrrus for trees and workemen. 2. Chro. 2. 3. 10. 11. Hee brought into the Temple, the things that David had dedicated. 1. Kings | |
| Siaa Sia | Shiah, a mourning, or after the Syrian, helpe. Ezra 3. 44. Rebe. 7. 47. | | |
| Sibechai | Sibbecai, a bough, or of springs, or a cottage. 1. Chro. 11. 29. & 27. 11. | | |
| Sobbochai | Sibmah, overmuch captivitie, much hardness, or sitting. A cite. Josh. 13. 19. Isa. 16. 9. | | |
| Sibma | Siccuth, an idle. Amos. 5. 26. | | |
| Sibamah | Sichem, looke Shechem. | | |
| | Siddim, the laboured field. A vale. Gen. 14. 3. | | |
| Zidon | Sidon, looke Zidon. A cite in Phenice, built by Zidon the sonne of Canaan. Matth. 11. 21. 22. Luke 4. 26. & Zek. 28. 21. * Their idole was Ashtaroth. 1. king. 11. 5. & 2. king. 23. 13. | | |
| Schon | Sihon, a plucking up by the rootes, or a conclusion. A king of the Amorites. Deut. 2. 2. * Num. 21. 21. to 29. Silas considering, or marking. He that was sent with Paul to Antioch. Act. 15. 22. | | |
| Sella | Silla, an exalting, or a treading under foot: or after the Syrian, a baker. A place. 2. king. 12. 20. | | |
| Siloe | Siloam, fens, sending, a bough, a weapon, or armour. A poole. Josh. 9. 7. Also a towne. Luk. 13. 4. looke Siloh. | | |
| Siloh | Siloe, idem. A well, or fitypoole on the west side of the cite of David, called also Gibon. 2. Chro. 32. 30. and Shelah. Dechem. 3. 15. | | |
| Sylvanus | Silvanus, of the wood, a companion of Pauls. 2. Cor. 1. 19. 1. Thel. 1. 2. and 1. Pet. 5. 12. | | |
| Emalchuel | Simalcue, the king God, the kingdoms of God, or messenger of God. 1. Mac. 11. 39. | | |
| | Simcon, looke Shimeon. Isaakobs second sonne by Leah. Gen. 29. 33. he and Levi kill the Shechemites. Gen. 34. 25. * and are repoued of their father. Ge. 49. 5. 6. 7. he is left for a pledge in Egypt. Ge. 42. 24. and deliuered. Gen. 43. 23. his childjen. Gen. 46. 10. Exod. 6. 15. Num. 26. 12. 13. 14. his portion. Ios. 19. 1. to 10. Also a full man, who was assured by the holy Ghost, he should not die, before he saw Christ. Luke 2. 25. to 36. also a Prophet called Niger. Acts 13. 1. | | |
| | Simon, hearing, or obeying. An Apostle of Christ. Matth. 4. 18. looke Peter. Also a leper which received Christ into his house. Mat. 26. 6. Luk. 7. 40. Another, whom the Jewes compelled to beare the Crosse. Mar. | | |

1. king. 7. 51. he prayeth that all that should pray in the Temple, might bee heard: 1. kings 8. 23. God willeth him to walke before him in purenesse of heart. 1. kin. 9. 4. Solomons gift to Hiram. 1. king. 9. 11. which Hiram gaue him againe. 1. Chron. 8. 2. His charers, horses, and riches. 2. Chron. 1. 14. * Why hee was called Solomon. 1. Chron. 22. 9. God appeareth to him againe. 1. kings 9. 2. 2. Chron. 7. 12. The Queene of Sheba came to heare his wisdom. 1. king. 10. 1. 10. 4. he exceeded all Kings in riches and wisdom. 1. king. 10. 23. * he became an idolater. 1. kin. 11. 1. to 9. God raiseth by enemies against him. 1. king. 11. 14. to 40. his death. 1. king. 11. 43. his realme diuided. 1. Kings 12. 20. his prayer to obtaine wisdom. 1. Chron. 9. 1. to the ende of his booke, His praise and dispraise. Eccle. 47. 13. * Solomons pagch. Iohn 10. 23. Act. 3. 11.

Sopater, keeping his father without danger, of the health of the father. One that accompanied Paul into Asia. Act. 20. 4.

Sopher, a scribe, shewing, of numbring. Ier. 5. 2. 25.

Sophereth, idem. Ezra 2. 55.

Sophonias, looke Zephaniah.

Sorai, declaring, throwing forth: of after the Syriac, a cuildon. 1. Chron. 5. 13.

Sorek, a vine, of vineyard, of a hissing. A river. Iudg. 16. 4.

Sospater, as Sopater, Mens names. 2. Mac. 12. 19. Rom. 16. 21.

Softenes, a mightie, of strong saviour. The chiefe ruler of the Jewes Synagogues Act. 18. 17.

Softmus, helping his armie from danger, of the health of his armie. 2. Mac. 4. 27.

Sotai, a conclusion in pleading, of a bending. Ez. 3. 55.

† Sparta, sowed, of sowing. The chiefe cite of Lacedemonia. 1. Mac. 14. 20. and 15. 23. the citizens called Spartians. 1. Mac. 12. 2.

† Strachys, an care of corne. One beloued of Paul. Rom. 16. 9.

Stephanas, a crowne, of crowned. One whole household Paul baptized. 1. Cor. 1. 16. and 16. 15.

Steven, idem. A Deacon full of faith and of the holy Ghost. Act. 6. 5. 8. * and 7. 1. *

Stoikes, A sect, Act. 17. 18.

Storax, A sweete gumme. Eccle. 24. 17.

† Suah, as Shuah. Gen. 38. 12.

Suah, rooting up, of treading under foot. 1. Chron. 7. 36.

Sual, as Shaul. 1. Chron. 7. 36.

Succoth, tabernacles, of tents. A cite. Gene. 33. 17.

Ezra. 12. 17. Iudg. 8. 6. Psal. 60. 6.

Succoth-benoth, the tabernacle of daughters, of the anointing of daughters. An idole. 2. king. 17. 30.

Sud, my secreet. A river. Baruch 1. 4.

Sukkims, oining, of oined, coured, of shadowed. A

people in Africa. 2. Chron. 12. 3.

Suphanites, looke Shupham.

Sut, a giuing backe, of rebellion. A cite. Iudg. 2. 28.

Sufanna, a lilly, of rose, of ioyfullnesse. A cite to Isaac. Gen. 24. 1. 3. 2. * also a woman that folowed Christ. Luke 8. 3.

Sufi, a h rse, sw flow, of morh. Num. 13. 12.

Sufis, idem. A cite. Ez. 11. 3. looke Shulhan.

† Sychar, a conclusion, of flashing. A cite. Iohn 4. 5. looke Shechem.

Sychem, as Shechem. looke Shechem. and Act. 7. 16.

Syluanus, looke Siluanus.

Synagoge, looke in the 2. Table and Matt. 4. 23.

Synthetic, comming, of telling a tale. Psal. 4. 2.

Syracuse, drawing violently. A cite of Sicilia. Act.

18. 12.

Syria (Heb. Aram) signifieth, high descending, of the slender of them. A countrey in Asia, hauing on the

East the fluet of Euphrates: on the West the middle sea and Egypt: on the North Cilicia & Cappadocia: and on the South Arabia: which Cyrenus gouerned. Luke 2. 2. the Syrians of Damascus slaine by Dauid, and their country tributarie to him. 2. Sam. 8. 5. to 9. A small army of them ouercame Iudah, for that they forgotte God. 2. Chron. 24. 23. 24. They aiding the Ammonites against Israel, were slaine by Iosh. 1. Sam. 10. 6. to 15. Theyooke a lile mayd of the land of Israel, that serued Naamans wife. 2. king. 5. 2. Elifha forsole the Israelites that the Syrians would assaile them, if they went whither they were determined. 2. king. 6. 9. The Syrians besieging Samaria, were chased away by the Ioy. 2. king. 7. 6. * The Israelites in subiection to the Syrians. 2. king. 13. 3. are promised to be deliuered by Iosh. 2. kin. 13. 17. Laban was a Syrian. Deut. 26. 4. looke Aram.

Syrophenissian, redasse, of purple, drawn, of drawing unto it. An inhabitant of Syrophenissia. Mat. 7. 26. Syres, drawn, of a drawing unto it. quicke lands, of helues neere the Egyptian sea, made by the dist of grauel and land, dangerous to passe by: they drawe violently unto them all things that came nigh them: by which Paul sapied. Act. 27. 17.

T. Taanach, breaking asunder, of humbling thee, of answering to thee. A cite. Iosh. 12. 21. Iudg. 5. 19. 1. kin. 4. 12.

Taanath-shiloah, dissolving, of breaking a figge tree, a lile fig tree going astray, of a lile fig tree of abundance, of pre. A place. Iosh. 16. 6.

Tabaoth, rings, circles, drowned, good time, of a good. Tebbaoth

houe. Iosh. 7. 46.

Tabbaoth, idem. Ezra 2. 43.

Tabbath, good, of goodnesse. A place. Iudg. 7. 22.

Tabcol, of Tabcol. good God. Isha. 7. 6.

Tabcol, idem. Ezra 4. 7.

Taberah, a burning. A place. Num. 11. 3.

Tabitha, a Roebucke. Act. 9. 36.

Tabor, a chusing, of parise: Syriac, contrition, of breaking asunder. A high mountaine in the middle

fleide of Galile. Iosh. 9. 22. Iudges 4. 6. Psal. 89. 12. Whereon Christ was transfigured. Mat. 17. 1. Mat. 9. 2. Luke 9. 28.

Tabrimon, a good pomegranate apple, of high goodnes, of a nut prepared, numbred, or rewarded. 1. kin. 15. 18.

Tadmor, confession, praise of bisterneffe, of mirrhe of confession, of praise. Heb. & Sy. the prayse of a master, Palmira

of Lord. A cite. 2. Chron. 8. 4.

Tahan, beseeching, mercifull, full of grace, of pitching tents. 1. Chron. 7. 25. Of him came the Tahanites. Num. 26. 35.

Tahapanes, A cite. Iere. 2. 16. looke Tahpanhes.

Tahah, hissing. Gene. 22. 24.

Tahath, feare, of vnder: after the Syriac, a going downe. A mansion. Num. 33. 26. Also mens names.

1. Chron. 6. 24. 37.

Tahrea, anger, of wicked contention, of anger, of contention of the shephard. 1. Chron. 9. 41.

Tahpanhes, the court of confidence, of hidden confidence. A cite in Egypt neere Nilus. Ier. 43. 7. looke Tahapanes.

Tahpene, bidden, sensation, of sleight, of a couered banner. The wife of Itharaob. 1. kings 11. 19. 20.

Tahchim-hodhi. 2. Sam. 24. 6.

Talithacumi. Mathe 5. 41.

Talmat, a farrour, of delaying waters, of the assembling together of waters. Num. 13. 23. Iosh. 15. 14.

Talmon, deue prepared, of deue numbred, of the gift of deue. 1. Chron. 9. 17. Ezra 2. 42.

Tamah, blessing out, of shewing, of wiping away, of as-

Syrophe nissa

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| Thamar | ter the Syrian <i>imiting</i> . Dehe. 7. 55. | Temah, <i>wooneride</i> . A countrey. Ezek. 48. 28. | Temagah |
| Thamor | Tamar, a <i>palm tree</i> . Gen. 38. 6. | Temeni, as Temani. 1. Chp. 4. 6. | Themani |
| | Tamar, <i>idem</i> Daughter of David. 2. Sam. 13. 1, to 13. Also a <i>citie</i> . Ezek. 47. 19. | Tennachan, <i>image</i> , or <i>forme</i> , or <i>numbering</i> : or after the Syrian, <i>ordained</i> . A <i>citie</i> . Josh. 19. 43. | Themna |
| Thammuz | Tamor. 1. king. 9. 18. looke Tadmor. | Tephos, <i>place</i> . A fort redified by Bacchides. 1. Thopho Mac. 9. 59. | Thopho |
| Thanaeh | Tammuz, <i>consumed</i> , or <i>a fire</i> . Jerome taketh it for Adonias, Clemis sonner. Other for Dhyris, an <i>idole</i> of the Egyptians. Ezek. 8. 14. | Terah, <i>smelling</i> , <i>breathing</i> , or <i>driving away</i> . Abza: Jams father. Gene. 11. 26. 1. Chp. 11. 26. Josh. 24. 2. | Tarah |
| Thanchumeth | Tanach, as Tanach. A <i>citie</i> . Josh. 21. 25. | Teraphim, <i>images</i> , or <i>formes</i> , <i>Idols</i> . 17. 34. Pol. 3. 4. | Therah |
| Tapheth | Tabumeth, <i>conflation</i> . Jer. 40. 8. | Terebinth, A <i>tree</i> , whereout issueth the gum Turpentine. Eccles. 2. 18. | Terebint |
| | Tanis, a <i>motio</i> , <i>moving</i> , or <i>moved</i> . A <i>citie</i> . Judet. 1. 10. | Terch, as Terah. Est. 2. 21. | Theres |
| | Taphath, a <i>distilling</i> from the head, a <i>drop</i> , or <i>a little one</i> . 1. king. 4. 11. | Tertius, the <i>third</i> . Rom. 16. 22. | |
| Thapuah | Taphnes, as Taphenes. A <i>citie</i> . Judet. 1. 9. | Tertullus, <i>declaring</i> for <i>things</i> , a <i>lyar</i> , or <i>wonderous</i> . Tartullus An. D'atour against Paul. Acts 24. 12, 13, 10. | Tartullus |
| Thaphua | Tappuah, an <i>apple</i> , a <i>swelling</i> in the body, or <i>tying</i> . A <i>citie</i> . Josh. 12. 17. 15. 34. 36. 3. | Tetrarch, <i>governour</i> of the <i>fourth</i> part of a <i>realme</i> . Luk. 3. 1. Mat. 14. 1. | Tetrarch |
| Tharah | Tarah, a <i>heire</i> , a <i>wretch</i> , or <i>a banished man</i> , A <i>man</i> in Idomb. 33. 27. | Thaddus, <i>praising</i> , or <i>confessing</i> . Surname of Lehebeus, one of Christs Apostles. Mat. 10. 3. Mar. 3. 18. | Thaddus |
| Tharela | Tarah, the <i>searching out</i> of slander, or the <i>searching out</i> of strength, or the <i>twirle</i> bird of slander or strength, A <i>citie</i> . Josh. 18. 29. | Thamnatha, as Temnathah. A fort redified by Bacchides. 1. Mac. 9. 50. | Thamnata |
| Thareea | Tareca, <i>howling</i> , <i>doing</i> euill, the <i>chamber</i> of guilefull dealing, or the <i>chamber</i> of a companion: or after the Syrian, <i>chance</i> , or <i>erarily</i> or <i>lesser</i> . 1. Chp. 8. 35. | Tharles, as Thath. 1. 2. Mac. 3. 5. | Tharles |
| Terphalei | Tarpelae, the <i>cheer</i> , <i>deligent</i> and <i>paine</i> full: Syri. and Heb. the <i>bill</i> of wonder, the <i>keeper</i> of decay, or the <i>leaf</i> of labour. A <i>people</i> . Ezra. 4. 9. | Tharhish, <i>idem</i> . A <i>countrey</i> . 1. king. 10. 22. looke Tharfia. | Tharfia |
| Tharfis | Tarhish, a <i>beholding</i> of the sword, a <i>searching out</i> of marble, the <i>twirle</i> bird of the sword, a <i>asper</i> stone, or the sea. Jauans sonne. Gene. 10. 4. Also a <i>region</i> taken for Cilicia. 2. Chp. 9. 21. Isa. 66. 39. | Tharhish, <i>idem</i> . A <i>countrey</i> . 1. king. 10. 22. looke Tharfia. | Tharfis |
| Tharfus | Tarfus, <i>winged</i> . A <i>citie</i> of Cilicia. Act. 21. 19. | Tharfians, <i>idem</i> . a <i>people</i> . 2. Mac. 4. 30. | |
| Tharthak | Tartak, <i>chained together</i> , or <i>hur</i> up. An <i>idole</i> of the Quins. 2. king. 17. 31. | Tharfi, <i>forgetful</i> , <i>forgetting</i> , or <i>a debtor</i> . 1. Mac. 2. 3. Thafi. | Tharfi |
| Tharthac | Tartan, <i>searching out</i> , or <i>beholding</i> a gift, the gift of the <i>twirle</i> bird, or the <i>law</i> of the. 2. kin. 18. 17. Isa. 30. 1. | Thau, Ezek. 9. 4. | |
| Thartban | Tarnai, <i>rewarding</i> , or <i>a rewarder</i> . Ezra. 5. 3. | Tebez, looke Tarbez. | Tebez |
| Thathanai | Tebah, a <i>cooke</i> . Gen. 22. 24. | Thecua, <i>hope</i> , a <i>litle</i> rope, a <i>line</i> , or <i>congregation</i> . A <i>hoi</i> neresse. 1. Mac. 9. 33. | Thecua |
| Tebalia | Tebalib, the <i>baptisme</i> of the Lord, or <i>goodnesse</i> to the Lord himselfe, or the <i>sauce</i> of the Lord. 1. Chp. 26. 11. | Thelafar, <i>saking away</i> , a <i>heaping up</i> . A <i>region</i> of Syria. 2. king. 19. 12. | Thelafar |
| Tabelias | Teberh, <i>good</i> or <i>goodnesse</i> . A <i>moneth</i> . Est. 2. 16. | Thelarias, a <i>heaving up</i> of <i>deafnesse</i> . Heb. & Syri. Thelharfa the wood of <i>dolefulnesse</i> . A <i>place</i> . 1. Edo. 5. 36. | Thelharfa |
| Thebez | Tebez, an <i>egge</i> , or <i>silken</i> garment. After the Syrian, <i>flaxe</i> , A <i>citie</i> where Abimelech was slaine. Judges 9. 50. 2. Sam. 11. 21. | Themam, looke Temam. | |
| Thebes | Tehaphanes, as Tanis, A <i>citie</i> . Ezek. 30. 18. | Theodocius, <i>given</i> to God. One among others, sent to Indas about a <i>peace</i> . 2. Mac. 14. 19. | Theodocius |
| Tehaphanes | Tehinnab, a <i>beseeching</i> , or <i>mercifull</i> , <i>praye</i> : or <i>very</i> <i>thankesfull</i> , or <i>fauour</i> . 1. Chp. 4. 12. | Theophilus, a <i>friend</i> of God, or <i>a louer</i> of God, or <i>deuote</i> , or <i>loving</i> God, or the <i>beloned</i> of God. A <i>woothie</i> man, to whom Luke wrote his Gospel, and Acts of los the Apostles. Luke 1. 3. Act. 1. 1. | Theodorus |
| Taphnis | Tekoz, as Tekoah, a <i>pipe</i> , a <i>noyse</i> , <i>fastened</i> , A <i>mans</i> name. 1. Chp. 2. 24. and 4. 5. Also a <i>towne</i> 6. miles from Jerusalem. 2. Sam. 14. 2. Amos 1. 1. The inhabitant called a Tekoite. 1. Chp. 11. 18. | Theftalonica, the <i>other</i> <i>warlike</i> of God, or the <i>putting</i> of the <i>other</i> <i>victory</i> . A <i>citie</i> of Macedonia, where Paul preached the Gospel. Acts 7. 1. Reade Ac. 17. 11. and 1. Thel. 1. 1. | Theas Phil. |
| Tehinna | Tekoa, a <i>heape</i> of <i>newe</i> graine. A <i>place</i> where the <i>Jewes</i> were kept prisoners. Ezek. 3. 25. | Theudas, <i>flowing</i> with water. A <i>rebel</i> . Act. 5. 36. | Theudas |
| Thecua | Telah, a <i>moysinesse</i> , or <i>greennesse</i> , or <i>moysining</i> , or <i>making</i> <i>greene</i> . 1. Chp. 7. 35. | Thomas, looke Tom. An Apostle of Christ binamed Didymus, who exhorted by A possles to die courageously. 1. John 11. 16. He asketh Christ the way to his father. John 14. 5. He would not beleue Christs resurrection, until he put his finger into his side. John 20. 24. to 30. | |
| Tecoa | Telem, a <i>limbe</i> , or <i>edwe</i> of them: or after the Syrian, the <i>shadow</i> of <i>citie</i> . A <i>citie</i> . Josh. 15. 24. Also a <i>poiter</i> . Ezra. 10. 24. | Thracia, a <i>spike</i> , or <i>stone</i> . A <i>countrey</i> in Europe. 2. Mac. 12. 35. | |
| Thecoite | Telhartha, a <i>heaping up</i> of <i>deafnesse</i> , or <i>hanging up</i> of the <i>plough</i> . Heb. & Syri. the word of <i>doubtfulnesse</i> . A <i>place</i> . Ezra. 2. 59. | Thummin, <i>truthes</i> , or <i>perfection</i> . Exod. 28. 30. Deut. 33. 8. Ezra 2. 63. | |
| Thelabib | Telmelab, a <i>heape</i> of <i>salt</i> , or the <i>doubtfulnesse</i> of <i>salt</i> . A <i>place</i> . Ezra. 2. 29. | Thyatira, a <i>sweet</i> <i>sauor</i> of <i>labor</i> , or <i>sacrifice</i> of <i>contrition</i> . A <i>city</i> of Lydia in Asia. 1. Reu. 1. 11. Act. 16. 14. | |
| Thelah | Tenn, a <i>maruelling</i> at <i>perfection</i> , or the <i>southwinde</i> . 1. Sam. 25. 15. Also a <i>countrey</i> . Job. 6. 19. | Tiberias, a <i>good</i> <i>vision</i> , a <i>nautil</i> , or <i>a breaking asunder</i> . A <i>citie</i> of Galile by the sea Tiberias, taking name thereof. John 6. 1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Corneliareth: it was builded by Herode the Tetrarch in honour of Tiberius Cesar, and called after his name. | |
| Tbale | Teman, <i>sew</i> , <i>perfect</i> . Syri. there. The <i>loue</i> of Elydaz. Gen. 36. 11, 42. Also a <i>citie</i> in Edom. Jer. 49. 7. 1. Sauch. 3. 22. | Tiberius, <i>idem</i> . An Emperour of Rome. Luke 3. 1. | Tebath |
| | Temani, <i>moys</i> , <i>perfect</i> , or the <i>south</i> . Syri. ordained, A <i>countrey</i> . Gene. 36. 34. Temanite, <i>idem</i> , A <i>man</i> of that <i>countrey</i> . Job. 2. 11. | Tibath, a <i>killing</i> , or <i>a cooke</i> , &c. A <i>citie</i> . 1. Ch. 11. 8. 8. | Tebath |
| Themani | | Tibni, <i>chaff</i> , or <i>hay</i> . 1. king. 16. 21. | Tebni |
| Themante | | Tidah, <i>breaking</i> the <i>yoke</i> , or <i>the</i> <i>knowledge</i> of <i>lying</i> <i>up</i> . Gen. 14. 1. | Tidal |
| | | Tiglath Pileser, he hath taken away a <i>maruillous</i> <i>captiuitie</i> . Syri. he hath forbidden a <i>maruillous</i> <i>captiuitie</i> . looke Tiglath Pileseer. | Tiglahphalafar |

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|--------------------|---|--|-------------|
| Tikuah | Tikuah, hope, a life line, or congregation. 2. kin. 22. | him descended a people of Asia the lesse. Ezek. 27. 14. | |
| Ticuah | 14. called Tokhath. 2. Chro. 34. 22. | and 38. 6. | |
| Ticuah | Tiglath Pilneser, for bidding snow falling. King of Assyria. 1. Chro. 5. 6. called Tiglath Pilser. 2. kin. 15. 29. | Tohu, lining. 1. Sam. 4. 1. | Thohu |
| Tiglath-pilneser | | Toi, erring. King of Hamath. 2. Sa. 8. 9. looke Toi | Thoi |
| Tiglath-phalacalar | | Tokhath, taking unto him a sign. 2. Chro. 34. 22. 2. | Thiecuath |
| Tilion | Tilon, murmuring. 2. Chro. 4. 20. | king. 22. 14. | Thiekua |
| Tinnah | Tinnah, as Tinnathab. A citie. Josh. 15. 57. | Tola, a worme, Venus names. Gencl. 46. 13. 1. Chro. | Thola |
| Tinnah | Tinnah, for forbidding perturbation, or a perfect perturbation. Eliphaaz concubine. Gen. 36. 12. Also a Duke. Gen. 36. 40. | 7. 1. Iudg. 10. 11. | |
| Tinnah | Tinnath-heres, the image of the sunne, a faired figure, the number of an earthen pot. Spri. 4. Web. the sun ordeyned. A citie. Iud. 2. 9. looke Tinnath-herah. | Tolad, a naturallie, or generation. A citie. 1. Chz. 4. 29. | Tholad |
| Tinnath-heres | Tinnath-herah, a figure enlarged, an image remaining of a numbring the rest. Spri. 4. Web. an arde ined stretch. | Tolaites, wormes, or little wormes. A familie descend | Tholaites |
| Tinnath-heres | A citie Josh. 19. 50. and 24. 30. called before Tinnath-heres. | ded of Tola. Romd. 26. 23. | |
| Tinnath-herah | Timon, honourable, or precious. A dragon. Acts 6. 5. | Tolman, faithfull, or that saith truth, or a workman, or undermaster. 1. Edo. 5. 27. | |
| Tinnath-herah | Timocheus, the honour of God, or honouring of God, or precious to God. A captain. 1. Mac. 5. 6. Also a Grecian, whom Paul circumcised, and wrote vnto. Acts. 16. 1, 2, 3. 1. Tim. 1. 2. 2. Tim. 2. 2. Reade 1. Cor. 4. 17. and 16. 10. 11. 2. Cor. 1. 1. Phil. 2. 19, 20, to 25. Roma. 16. 3. 1. 1. Thel. 1. 1. and 3. 2. | Tom, a twinne, or a decyreneff without bosome, looke Thomas | Thomas |
| Timothe | Tiphah, a passing ouer, a baling, or the passerouer. What is, a place where pasture is kept. A citie. 1. king. 4. 24. 2. king. 15. 16. | Thomas | |
| | Tiras, a destroyer. Gen. 10. 2. | Topaz, a precious stone. Exod. 28. 17. Reue. 21. 20. | |
| | Tiratub, singing. 1. Chro. 2. 55. | Tophel, decay, or foolishnesse. A place. Deut. 1. 1. | Tophel |
| | Tirahak, a dull, searcher out, or beholder, a hinderance of the lawe, or the dullnesse of the turtle berde. A king. 2. king. 19. 9. Ila. 37. 9. | Tophet, or Topheth, a simbrell, or tabret, a leading asile, or an enlarging. A place in the suburbs of Ierusalem, where parents offered their children, halfe buried in fire, to Molech. 2. king. 23. 10. Ila. 30. 33. | Tophet |
| | Tirhanah, a searcher of mercie, or the turtle berde of mercie. 1. Chro. 2. 48. | Tou, Thou, as Toi. 1. Chro. 8. 9. | Thogu |
| | Tria, a search, or searching out, or beholding. 1. Chro. 5. 16. | Trachonitis, stonie, or cruell. A region of Syria. Luke 3. 1. | Thochonitis |
| | Tithatha, dissolving the foundation, beholding drinke, or buzler, or the foundation of the turtle berde. Web. and Spri. beholding the yeere, or time, or him that hath authoritye ouer us. Nehemiah's surname. Ezra 2. 63. Neh. 10. 1. looke Nehemiah. | Tripolis, of three cities. A citie. 2. Mac. 14. 1. | |
| | Tirzah, pleasing well, willing, pleasaunt, or running. Zelophebas daughter. Romd. 26. 33. and 27. 1. Also a King. Josh. 12. 24. | Troas, bored through. A citie of Asia the lesse. 2. Cor. 2. 12. 2. Tim. 4. 13. Act. 16. 8. | Troada |
| | Tithbire, taking captiue, turning sitting, or dwelling. Eliahs seruant of Thesbon a citie of Banathay on the East side of Iordane, neere mount Silead. 1. kin. 17. 1. | Trogyllum, A citie in the yle Samos. Act. 20. 15. | |
| | Titus, honourable. A Greeke whome Paul circumcised not, and why. Gal. 2. 3. 4. Paul calleth him brother. 2. Corin. 2. 13. Also natural sonne. Tit. 1. 4. Paul leaueth him in Crete, and why. Tit. 1. 5. reade 2. Cor. 8. 6. Also an Ambassadour of the Romanes, surnamed Manilius. 2. Mac. 11. 34. | Trophimus, nourished, or brought up. A companion of Paul. Act. 20. 4. and 21. 29. 2. Tim. 4. 20. | |
| | Tizite, a scattering, scattered, or going out, A citizen of Iiza. 1. Chro. 11. 45. | Tryphena and Tryphosa, delicious, or delectable. Two godly women. Rom. 16. 12. | |
| | Toah, a weapon, or dart. 1. Chro. 6. 34. | Tryphon, idem. 1. Mac. 11. 39. and 15. 37. & 12. 39.* | |
| | Tob good, or goodnesse. Iudg. 11. 3. | Thubal, borne, or brought, or worldly, or confusion, or Thubal slander. Iapheths sonne. Gen. 10. 2. 1. Chro. 1. 5. The Jewes called Iaphet by his name. Ila. 66. 19. Ezek. 27. 13. and 32. 26. | Thubal-cain |
| | Tob-adoniah, a good gouernour, or a good Lorde, or a good foote of the pillar of the Lorde. 2. Chro. 17. 8. | Tubal-kain, worldly possession, a birds nest of the world, possessing confusion, or imitating slander. The first bzalier and Smith. Gen. 4. 22. | |
| | Tobiah a good Lorde, or the goodnesse of the Lorde. Ezra 2. 60. Neh. 2. 10. Tob. 1. 1. | Tubieni, strawe, or mixed with strawe, answering well, or gratifying well, Jewes to called. 1. Bacc. 12. 17. | Tubianci |
| | Tobias, and Tobit, idem. The name both of father and sonne. Tob. 1. 1. 9. Reade the whole booke. Also the father of Hircanus. 2. Mac. 3. 11. | Tubin, measured well, or a good measure, or good wine. Thubin A citie of the Gadites. 1. Mac. 5. 13. | Thubin |
| | Tobiah, idem. A Leuite. 1. Chz. 17. 8. Also a captiue. Zech. 6. 10. | Tycheus, casual, or happening. Pauls fellow seruant. Act. 20. 4. Ephe. 6. 21. Col. 4. 7. 2. Tim. 4. 12. | |
| | Tochen, the middle, or betweene the middle, or prepared A citie. 1. Chro. 4. 32. | Tygris, the sharpenesse of swiftnesse, or a sharpe sound, or voice, or a merry sound, or a merry swiftnesse. Web. and Spri. one voyce, or one onely swiftnesse. A riuer of flood which compasseth Babelotamia: of the which mention is made. Tob. 6. 1. Eccles. 24. 29. called Babel. Gen. 2. 14. | |
| | Togamah, strong, or holy, or ouermuch inhabited, or a very stranger, or fearing greatly, or a doubtful highnesse. The wine of Gomer. Gencl. 10. 31. 1. Chro. 1. 6. Of | Tyrannus, ruling, or a prince. He in whose schoole Paul dayly disputed. Act. 19. 9. | |
| | | Tyris, a breaking with a stalle, a siege, or binding, or a Tyre singing, or strength, or a rock. A citie by Libanus. The citizens called Tyrians. Eccles. 46. 18. Of both the which mention is made. 2. Sam. 5. 11. 1. king. 5. 1. Ila. 45. 12. Ila. 8. 3. 7. Ila. 8. 7. 4. Ila. 23. 1. Iere. 47. 4. Ezek. 26. 2. & 27. 3. Ioc. 1. 4. Amos 1. 9. Zech. 9. 2. 3. Path. 11. 21. and 15. 21. Mar. 3. 8. Luk. 10. 14. 15. Act. 11. 37. | |
| | | Vagezatha, sprinkling the chamber. Deb. & Spri. see Vaizatha | |
| | | Oline trees, Ester 9. 9. | Iezatha |
| | | Vaniah, nourishment of the Lorde, or weapons of the Lorde. Ezra. 10. 35. | Ouania |
| | | Vallani, second, changed, a tooth, or my yeere. 1. Chro. 6. 20. | Vania |
| | | Vahei, drinking, a ubling, putting, or herpe. King Vastai | Vastai |
| | | Abaquercus wife. Ester. 1. 9. | Vastai |

Olla

Amah

Amma

Hanni

Ani

Vaphi

Vaphi

Ophaz

Ophir

Vrbau

Hur

Vrias

Vria

Ourias

Aurim

Huz

Hus

Vs

Vfai. Ozi

Vzal

Ozia

Azia

Oza

Ozen Seera

Ofen-fara

Ozzi

Azzi

Oziat

Oziel

Eziel

Ozielites

Sennim

Zaananim

Saananim

Saauan

Sabad

Sebadiah

Sebadia

¶ Vel. desiring God. Ezra. 10. 34.

¶ Vlam. a porch, or gallery, or strength, or fool's house of them. Mens names. 1. Chp. 7. 16. and 8. 39.

¶ Villa. a lifting up, a sacrifice killed on the altar, an infant, a little one, or a leaf. 1. Chp. 7. 39.

¶ Vmmah. darkened, covered, hu people, or wish him. A cittle. Josh. 19. 30.

¶ Vnni. an answer, or song, or afflicted, or poor. Certain men. 1. Chp. 15. 18. 20. Nehem. 12. 9.

¶ Vophsi. a thing broken, or parched, a portion, a diminishing, or diminished. Num. 13. 15.

¶ Vpharlin. Dan 5. 25.

¶ Vphaz. pure gold. A place. Jer. 10. 9. Dan. 10. 5.

¶ Vr. fire, or light. A cittle. Gen. 11. 28.

¶ Vrbauus. civil, courteous, or gentle in speech. Paul's fellow helper. Rom. 16. 9.

¶ Vri. my light, or fire. Mens names. Exod. 31. 2. 1. Chp. 2. 20. 1. king. 4. 19. Ezra. 10. 24.

¶ Vriah. or Vriah the fire of the Lord, or the light of the Lord. Mens names. 2. Sam. 11. 3. 6. 7. and 12. 9. Ezra 8. 33. Neh. 3. 4. Isa. 8. 2. Jer. 26. 10. 2. king. 16. 11. Matth. 1. 6.

¶ Vricl. light, or fire of God. 2. Chp. 13. 2. Also an Angel. 2. Chp. 4. 1.

¶ Vrim. light. Exod. 28. 30.

¶ Vthai. mine iniquity, or time, or forwardness, or an hour. 1. Chp. 9. 4.

¶ Vz. count, safe, or wood: after the Syrian, fastened. Mens names. Gen. 10. 23. and 22. 21. and 36. 28. Also a countrey. Job 1. 1. Lam. 4. 21.

¶ Vzai. then, or he. Neh. 3. 25.

¶ Vzai. wandering, failing, failing forward, or disfilling from the head. Gen. 10. 27.

¶ Vziz. the strength of the Lord, or the bucke goat of the Lord. 1. Chp. 11. 44.

¶ Vziah. idem. Nehem. 11. 4.

¶ Vzizah. or Vzizah strength, or a goat. Mens names. 2. kin. 21. 18. 1. Chp. 6. 29. and 8. 7. 2. Sam. 6. 3. to 9.

¶ Vzzen Sherah. an ear lappe of flesh, or an ear lapps remaining. A cittle. 1. Chp. 7. 24.

¶ Vzzi. strong, my strength, or my goat. Mens names. 1. Chp. 6. 5, 51. and 7. 27. Ezra 7. 4. Neh. 1. 12. and 12. 19, 42.

¶ Vziah. as Vziz. Mens names. 1. Chp. 6. 24. 2. Chp. 26. 1. * Ezra 10. 21. Iooke Azariah.

¶ Vzziel. the strength of God, or the bucke goat of God. Robaths sonne. Exo. 6. 18. Leuit. 10. 4. 1. Chp. 6. 2. Of him came the Vzzielites. Nu. 3. 27. Also mens names.

¶ Vzzi. 1. Chp. 4. 42. 8. 7. 25. 4. 2. Chp. 29. 14. Neh. 3. 8.

¶ Vz. Z.

¶ Zaanaim. A plaine. Jud. 4. 11.

¶ Zaanai. a going forth. A cittle. Micah. 1. 11.

¶ Zaananim. moving, or a moving, or one sleeping. A countrey. Josh. 19. 33.

¶ Zaaun. trembling. Gen. 36. 27.

¶ Zabad. a dowry, or endowed. 1. Chp. 2. 36. and 7. 21. Ezra 10. 17. 33. 43. 2. Chp. 12. 24. 26.

¶ Zabadiah. a dowry, or endowed of the Lord. 1. Ch. 8. 15.

¶ Zabbai. sowing. Ezra 10. 28.

¶ Zabd. as Zabad. Josh. 7. 1. 17. Neh. 11. 17.

¶ Zabdriel. the dowry of God, or endowed of God. Certain mens names mentioned. 1. Chp. 27. 2. Nehem. 11. 14. and 1. Mac. 11. 17.

¶ Zabad. as Zabad. 1. king. 4. 5.

¶ Zabolun. Iooke Zebulun. He the sonne of Jaakob. Ge. 30. 20. and 35. 2. Exod. 1. 3. he is blessed. Gen. 49. 13.

¶ Zeb. portion. Josh. 19. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Zeb. the Canaanites, but made them tributaries. Judges 1. 30. Also the countrey where the tribe of Zebulun dwelt. Matth. 4. 13. 15.

Zaccai, or Zaccai. pure meat, or after the Syrian, Zaccai iust, or made salt. Neh. 3. 20. and 7. 14.

Zaccheus. idem. A man who lodged Christ. Luk. 19. 2. to 11.

Zac. hur. and Zaccur. mindful, remembering, or of the Zacur male kinde. Mens names. Num. 13. 5. 1. Chp. 4. 26.

Zachur. 2. 27. and 25. 2.

Zachab. as Zaccai. Ezra. 2. 9.

Zachariah. mindful of the Lord, or man of the Lord. Jeroboams sonne, who succeeded him:aine by Shalhum. 2. king. 14. 29. 15. 8. to 13. Also John Baptists father. Luk. 1. 5. to 23. his long. Luk. 1. 67. to 80. Also a priest. Luke 11. 51. Chp. 23. 35. 2. Chp. 24. 20. 21.

Of this name reade 2. kin. 18. 2. Ezra. 8. 3. 1. Chp. 1. 1. and 5. 8. 2. Chp. 1. 40. 1. Mac. 5. 18. Iooke Zechariah.

Zacher. mindful, or man. 1. Chp. 8. 31.

Zadok. iustified, or iust. Mens names. 2. Samu. 8. 17. and 15. 24. 1. king. 2. 35. Ezra. 7. 2.

Zaham. desiring, or unclean. 2. Chp. 11. 19.

Zair. little, or a broken shoule. A cittle 2. king. 8. 21.

Zalayah. a shadow, or winging, or shaking. Heb. & Syri.

a shadow ioyned together. Neh. 3. 30.

Zalmon. darkness, or hu image, or the shadow of a gift. A mount. Judg. 9. 48. Psal. 68. 14. Also one of Dauids worthies. 2. Sam. 23. 28.

Zalmonah. a gift of the shadow, or our image. A man. Num. 33. 41.

Zalmunna. a shadow forbidden, or a shadowe or image of perturbation. A King. Judg. 8. 5. Chp. 8. 11.

Zambri. singing, or a vine, or a thinking. 1. Mac. 2. 26. Num. 25. 14.

Zamzumims. thinking wickednes, or wickednesse of wicked men. A people. Deut. 2. 20.

Zanoah. forgetfulness, or casting from, or that rest, or that comfort. A cittle. Job. 15. 34. 56. also a mans name.

1. Chp. 4. 18. Neh. 11. 30.

Zanoah. idem. Neh. 3. 13.

Zaphnath paneah. a man to whom secrets are revealed, or in the Egyptian tongue, a sawer of the world.

The name which Pharaol gave Joseph. Gen. 41. 45. pane. h.

Zaphon. the northeast winde, or bid, or a beholder. A place. Josh. 13. 27.

Zara. or Zarab. rising, or clearenesse. Gen. 38. 30. and 46. 12. Num. 2. 4.

Zareah. leprosie, or a hornet. A cittle. Nehem. 11. 29.

Zared. a strange going downe, or power spread abroad. A river. Num. 21. 12. Iooke Zeled.

Zarephath. perplexitie of bread, or the persuasion of Sarephath perplexie. A cittle betwene Tyre and Zidon. 1. king. 17. 9. Obad. 20. Luke 4. 20. 26.

Zarecan. tribulation, or perplexitie, or a binding, or Zarthan. giving perplexie. A place. Josh. 3. 16.

Zarhites. cleare. Two families, the one came of Zarah Simeons sonne. Num. 26. 13. The other of Zerah Zareites.

Judahs sonne. Num. 26. 20.

Zartanah. as Zarecan. a place by Tyree. 1. kin. 4. 12.

Zartu. an olue tree. A man. Ezra 2. 8. Neh. 10. 14.

Zaza. belonging to all, or all manner of wayes: a wild beast, or shining bright. Syri. going backe. 1. Chp. 2. 33. thua.

¶ Zebad. the dowrie of the Lord, or the Lord hath endowed. Certain men. 1. Chp. 8. 17. and 13. 7. and 26. 2. 2. Chp. 19. 11. Ezra 8. 8.

Zebah. sacrifice, or a beast killed in sacrifice for victorie, or a beheading, or a killing. A king of Midian. Zeba Judges 8. 5. Psal. 83. 11.

Zebelus. a dowrie, or endowed. Father of Iames Zebedee and Iohn. Matth. 4. 21. his wife maketh request to Christ for her two children. Matth. 20. 20. 21.

Zebina. a flowing, or flowing now: or after the Syri. Zabina. a selling, or buying. Ezra 10. 43.

Zebolima. Iste Deus, or Gaster, or fave, or chiefe. Syri. Sebolima. E. ii. walling.

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| will. A cite. Gen. 10. 19. & 14. 2. a valley. 1. Sam. 13. 18. a village. Debe. 1. 34. | plainerth. 2. Sam. 16. 20. and 19. 22. | |
| Zebuda | Zerubbabel. repugnant to confusion, or strange from confusion, or a dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonime to Zedabath. 1. Chz. 3. 19. Mepheho to Shealtiel Ezra. 3. 2. Dehem. 12. 1. called Shehbazzar. Ezra. 1. 8. and 5. 14. and Berechiah. Debe. 6. 1. He rebuilt the temple, in despite of all enemies. Ezra. 3. 2. * Zech. 4. 6. 7. He contended to procure what thing was wrongest. 1. Chz. 3. 4. * and 4. 1. * and 5. 5. reade Hag. 2. 1. * & 2. 3. 5. 22. * Eccius. 49. 11. Hattch. 1. 12. Luke 3. 27. | Sorobabel |
| Zabulon | Zechan, their olive, or a place where olive trees doe growe. 1. Chz. 7. 10. and 26. 22. | |
| Zebulon | Zechar, that beholding, or searching out diligently, or the olive tree of beholding, or that turtle bird. An Eus much. Eter. 1. 10. | |
| Zacharias | Zia, sweete, or swelling. 1. Chz. 5. 13. | |
| Zachariah | Ziba, an hope, or armie, or strength, or a shippe coming. Seruant of Saul, looke Mephibosheth. | Zie Siba |
| Zacharia | Zibeon, iniquity, standing, or a swelling of sinne: or after the Syri, dipped, or dipping in. The sonne of Seir. 1. Chz. 1. 38. Ge. 36. 20. Also the father of Anah. Ge. 36. 2. | Sibion Sebeon |
| Zachari | Zibia, a helle Doe, or a little goat, or chiefe, or the Lord standing. Syrian willing. 1. Chz. 8. 9. | Sibia |
| Zacharie | Zibiah, idem. Mother of Jehoshaphat. 2. king. 12. 1. 2. Chz. 24. 1. | Sebia |
| Z. lada | Zieri, a remembrance, or remembering, or mankind. Mens names. Exod. 6. 21. 1. Chz. 19. 23. 27. 8. 9. 15. & 26. 25. 2. Chz. 17. 16. and 23. 1. and 28. 7. Debe. 11. 9. | Sebiah Sebia Zechri Zici |
| Zedada | Ziddim, hunting, or a reason: or after the Sylian, destructions. A cite. Iosy. 19. 35. | Assedim |
| Zedecias | Zidkiah, the iustice of the Lord, or the iust of the Lord. The sonne of Josiah, looke Zedekiah. | Zedekiah |
| Zedechiah | Zidkiah, idem. A false Prophet. 1. kings. 22. 11. 24. 2. Chz. 18. 20. 23. Another. Debe. 10. 1. | Sedecias Zedekia Zedekiah Sedecias Sidon |
| Zedechias | Zidon, a hunter, or hunting, or the ship of iudgement. Canaans sonne. Gen. 10. 15. Also a cite on the sea side in Phenicie, in p border of Iudah, built by Zidon. Ge. 10. 19. Iosy. 11. 8. and 19. 28. Luke 4. 26. looke Sidon. | |
| | Zitha, brightnesse, or whitenesse, or droughe. Heb. 11. 21. | Siaha |
| | Zium, Ila. 23. 21. Jerem. 50. 39. | |
| | Ziklag, the pouring out of water of a measure, or making narrow a measure. A cite. Iosy. 15. 31. and 19. 9. given unto David. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1. | Zekelag Zikelag Siceleg |
| | Zillah, a shadow, or a roaring, or a roaring: or after the Sylian, sake. Gen. 4. 19. | Zella Sella Zilthai Selcthai Zilpha Zelpha |
| | Zillethai, my shadow, my ringing, or my roaring: or after the Sylian, my talke. 1. Chz. 8. 20. | |
| | Zilpah, a distilling from the head of the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gave unto Leah. Gen. 29. 24. and she to her husband Iakob. Gen. 30. 9. 10. | |
| | Zimmah, thought, wickednesse, or dishonestie. The son of Iahath. 1. Chz. 6. 20. Also the sonne of Shimei. 1. Chz. 6. 42. | Zemima Zamma Zamaran |
| | Zimran, a song, or singing, or a vine, or a thinking. Ges. 25. 2. | |
| | Zimri, idem. Certaine men. Num. 25. 14. 1. king. 16. 9. 10. 18. 1. Chz. 25. 6. and 8. 36. and 9. 42. Also a countrey. Jerem. 25. 25. | Zamri Zambri |
| | Zin, weapons, a target, or coldnesse. A wilderness. Zim. 13. 22. | Zim |
| | Zina, belonging to all, or all manner of wayes, or a wilde beast, or a shining bright: or after the Sylian, going backe. 1. Chz. 23. 10. | |
| | Zion, a heape, a tombe, looking glasse, or droughe. A Sion sate in Ierusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a tower, called the cite of David. 2. Sam. 5. 7. 9. 1. Chz. 1. 5. 6. 7. Pla. 2. 6. The heavenly Zion described. Pl. 37. 1. 1. * reade | |
| Serot | | |
| Serua | | |
| Saruia | | |
| Saruia | | |

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| Sior | reade <i>Iſa.</i> 2. 3. and 3. 16, 17. &c.
Zior, <i>ſſile</i> , of the ſhip of one waſhing. A citie. <i>Iſſu.</i> 15. 54.
Ziph, <i>that mouth, that cheek</i> . <i>Spy.</i> <i>faſe</i> , of falſhood. A citie. <i>Iſſu.</i> 15. 24. 55. Alſo a diſtate. 1. <i>Samu.</i> 23. 14.
Ziphites The Ziphites diſcovered to Saul where David was. 1. <i>Sam.</i> 23. 19. and be prayeth. <i>Iſa.</i> 54. 1. * | dement in that, of a ſwelling. A citie. 2. <i>Sam.</i> 8. 5. and 10. 6.
Zobebah, an armie, of warfare in that, of ſwelling in that. 1. <i>Chro.</i> 4. 8.
Zohar, white, of bright. Father of Ephron. <i>Gen.</i> 23. 8. Alſo the ſonne of Simcon. <i>Gen.</i> 46. 10.
Zoheth, creeping much, of drawing. A place. 1. <i>Bin.</i> 1. 9.
Zoheth, a ſeparation, of that fearful, of amazing. of that broken aſunder. <i>Heb.</i> and <i>Spy.</i> that going downe. 1. <i>Chro.</i> 4. 20.
Zophah, a viole, of binding a commandment, of a commandment of ſwelling. 1. <i>Ch.</i> 7. 35.
Zophai, a beholder, of a banie combe, of a ſwimming, of a cower, of a looking for. 1. <i>Chro.</i> 6. 26.
Zophar, the morning time, a crowne, a circle, of a Sparrow: of after the <i>Syrian</i> , a kid. <i>Iob.</i> 2. 11.
Zorah, leproſie, of a hornet. A citie. <i>Iſſu.</i> 19. 41. <i>Jud.</i> 13. 25.
Zorobabel, looke Zerubbabel.
Zuar, <i>ſſile</i> , of the commandment of the citie, of after the <i>Syrian</i> , a maker narrow. <i>Rumb.</i> 1. 8.
Zuph, a watch, of cowering, of a honie combe, of ſwimming, of looking for. 1. <i>ſa.</i> 1. 11. <i>Chro.</i> 6. 35.
Zur, a rocke, of ſtrong, of a former of any thing, of Sur bounde, of binding. A King of <i>Median</i> . <i>Rumb.</i> 25. 15. and 31. 8.
Zuriel, the rocke of God, the ſtrength of God, the forming of God, of the bond, the binding of God. <i>Rom.</i> 3. 35.
Zurhaddai, the rocke, ſtrength, ſaſhion, of figure of the almightie, of one waſhing. <i>Rom.</i> 1. 6.
Zuzims, poſter, of ſinners over a doore, of ſhining. <i>Spy.</i> 1. 4.
Zuzim, of money. <i>Cald.</i> ſtro-g. A mightie people, which <i>Chedolamer</i> deſtroyed for rebellion. <i>Gen.</i> 14. 5. to 13. | Zobeba
Sobaba
Soar
Sohar
Supha
Sophai
Zophad
Sophar
Zaraah
Saraa
Suar
Zurhaddai
Surifaddai
Suzims
Sufimes |
| Sephon | Ziphion, as Zephon. looke Zephon.
Zephron, <i>Heb.</i> and <i>Spy.</i> the falſhood of a ſong, of reioicing. One of the cities which boundeth the lande of Canaan on the North. <i>Rum.</i> 3. 4. 9. | | |
| Zephron | Zippor, a bird, of ſparrow, of crowne, of deſart. <i>Spy.</i> a kiddle, of earely. <i>Rum.</i> 22. 2, 4, 10, 16.
Ziphorah, a mourning, &c. as Zippor. Daughter of Reuel, and wife of Moſes. <i>Exod.</i> 2. 21. who fearing Gods vengeance, circumciſeth her ſonne. <i>Exod.</i> 4. 25. She and her two children meet Moſes in the wilderness. <i>Exod.</i> 18. 2, 6. | | |
| Ziphor | Zitai, a ſhadowe, a ringing, of roaſting of after the <i>Syrian</i> , inſtating. 1. <i>Chro.</i> 12. 20.
Zitai, a ſlowe, among ſpring, of a buſh of haire curled, of fight. <i>Spy.</i> a wing. A place. 2. <i>Chro.</i> 20. 16. | | |
| Salathi | Ziza, belonging to all, of all manner of wy, of a wilde beaſt, of ſhining bright. <i>Spy.</i> going backe. Sonne of Shiphet. 1. <i>Chro.</i> 4. 37. Alſo the ſonne of Rehoboam, 2. <i>Chro.</i> 11. 20.
Zizah, <i>idem.</i> 1. <i>Chro.</i> 23. 11. | | |
| Sis | Zizan, <i>idem.</i> 1. <i>Chro.</i> 23. 11.
Zizan, moving, of moved. A citie in <i>Egypt</i> . <i>Rum.</i> 13. 23. <i>Palam.</i> 28. 12, 43. <i>Iſai.</i> 19. 13. and 30. 4. <i>Ezek.</i> 30. 14. | | |
| Sifa | Zoar, <i>ſſile</i> . A citie called alſo Bela. <i>Gen.</i> 13. 10. and 14. 2. and 19. 22, 23, 30. Alſo a citie. <i>Iſa.</i> 15. 5.
Zoba, of Zobah. an armie, of warring, of a commandment in that, of a ſwelling. A citie. 2. <i>Sam.</i> 8. 5. and 10. 6. | | |
| Ziza | | | |
| Soan | | | |
| Soar | | | |
| Segor | | | |
| Soba | | | |

FINIS.

The second Alphabet of directions to common places, containing all the English words, conducting vnto moſt of the neceſſarieſt and profitableſt doctrines, ſentences and inſtructions, which are to be found in the olde and Newe Teſtament.

The further contents and uſe whereof, more at large appeareth in the Epistle written vnto the reader, and placed before the firſt Table.



Abominable: abominable. *Iob.* 1. 1. to be counted moſt Abominable. *Deut.* 7. 26.

The puniſhment of the Abominable. *Reu.* 21. 8. 27.

What things are Abominable to the Lord. *Deut.* 7. 25. & 27. 15. *Iſa.* 41. 24

The true ſervice of God counted Abomination with the wicked. *Exod.* 8. 26.

The Abominations of the Gentiles not to be followed. *Leui.* 18. 22, 23, 24.

faſſe weights and meaſures, and doing unrighteouſly, Abominable. *Deut.* 25. 16.

Judah imitated the Abominations of the Gentiles. 1. *King.* 14. 24.

That which is highly eſteemed among

men, is Abomination in the ſight of God. *Luk.* 16. 15. *Prou.* 15. 8.

The Abomination of deſolation ſtanding in the holy place. looke *Matth.* 24. 15. *Mark.* 13. 14. *Luke.* 21. 20. *Dan.* 9. 27.

Iſraels Abominations. *Eze.* 8. 6. * & 16. 2. * *Iſa.* 1. 13, 14.

The cuppe and mother of Abominations. *Reu.* 17. 4, 5.

Abhorre. Wee ought not to Abhorre any mans perſon. *Deut.* 23. 7.

The ſlanderer and double tongued, to be Abhorred. *Eccleſ.* 28. 13. and two ſortes of people. *Eccleſ.* 50. 25.

The miniſters wicked life cauſeth Gods word & ſacraments to be abhorred. 1. *ſa.* 2. 17

The wicked Abhorre them that reprove their faults. *Amos.* 5. 10. But Paul wiſſeth vs to abhorre euill, and cleaue to the good. *Rom.* 12. 9.

Abide. Except wee Abide in Chriſt, wee can doe no good thing. *Ioh.* 15. 4, 6, 7. *Luke.* 19. 5. *Iohn.* 1. 39. and 8. 35.

Alſo Abide in Chriſt. 1. *Iohn.* 2. 6, 10. & 3. 6, 24. And how God Abide in vs. 1. *Ioh.* 2. 24, 27, 28.

Able. Able to hurt *Yaakob*, and why. *Gen.* 13. 29.

No man able to fulfil the Law. *Act.* 13. 10. Aboliſh. Chriſt hath Aboliſhed death. 2. *Tim.* 1. 10. and abrogated the lawe of ceremonies. *Eph.* 2. 15. *Coloſ.* 2. 14. *Gal.* 3. 10. *

E. iii. *Rom.* 7. 24. *

Rom. 7. 24. * and all outward rites of Judaicall ordinances. *Isai.* 1. 11, 12, 13. and 9. 4. *Jerem.* 3. 1, 2, 3, 34. *Psal.* 6. 6. *Amos* 5. 21. *Mich.* 2. 10, 13. *2. Sam.* 7. 6, 9. *Baruch* 2. 35. 1. *Samu.* 15. 22. and the order of that priesthood. *Heb.* 7. 11, 12.

Absence. The absence of a good magistrate from his government, breedeth great harme. *Dehe.* 13. 6. to 10.

Absent. Paul Absent in body, and present in spirit. 1. *Cor.* 5. 3. *Col.* 2. 5.

To be at home in the body, & Absent from the Lord, what. 2. *Cor.* 5. 6.

Absence. To Absterge from fornication, & whor. 1. *Thel.* 4. 3. They that cannot, let them marrie. 1. *Cor.* 7. 9.

To Absterge from all appearance of euil. 1. *Thel.* 5. 22.

Absinence. True abstinence is to abstine from sinne. *Job.* 1. 10. 1. *Thel.* 4. 3. 4. 1. *1. Pet.* 2. 11, 12.

Unto those that vse Abstinence, wisdom is giuen. *Dan.* 1. 17. and bodily health. *Ecc.* 3. 18. 37. 30.

Of the abstinence of John Baptist. *Mat.* 3. 4. *Luke* 1. 15. *Mat.* 1. 6. Of Moses. *Ero.* 34. 28. & 24. 18. Of Eliab. 1. *kin.* 19. 8. looke Fasting.

Abundance. Abundance of all things cometh of God, and shalbe giuen to the thankfull. *Deut.* 8. 7. & 18. 1. & 30. 9. 2. *Chro.* 32. 29. And taken away from the unthankfull. *Deu.* 28. 47. Mans life consisteth not in abundance of temporall commodities. *Luk.* 12. 15. looke Store and Plentie.

Abundant. God is Abundant in goodness and truerh. *Ero.* 34. 6.

Abuses. Abuses in the Church to bee redressed by good princes according to Gods word. *Rom.* 13. 1. to 7. *Examples.* 2. *Kings* 18. 4. 2. *Chro.* 17. 6. 2. *Kings* 23. 4. * *Ezra* 6. 21, 12. looke Princes.

Gods ministers ought alwayes to preach against abuses. *Examples.* *Mat.* 14. 4. *Mat.* 6. 18. *Luk.* 3. 11, 12, 13, 14, 19. 1. *Cor.* 1. 10. * *7. 5. 1.* * *6. 1. to 12.* & 8. 1. * *10. 6. 7.* * *11. 17. 5.* * *14. 4.* * &c.

Abuse of Gods gifts repproued. *Mat.* 23. 18. *Luke* 15. 13.

Ministers ought not to abuse their authoritie in the Gospel. 1. *Cor.* 9. 18. looke Traditions.

Acceptation of persons. looke Persons.

Access. Both Jewes and Gentiles haue access to God through faith, by Christ. *Rō.* 5. 2. *Eph.* 2. 18. & 3. 12.

Account to bee rendered of all at the last iudgement. *Eccles.* 1. 9. and 12. 14. *Rom.* 14. 12. Hea of euery idle word. *Mat.* 12. 36. 1. *1. Pet.* 4. 5.

Accused. Look Cui se, and Execration.

Accuse. Accusation. *Deplidalerh* falsely Accused to David by his seruant Ziba. 2. *Sam.* 16. 3.

No accusation to be heard against an Elder, vnder ii. of iii. witnesses. 1. *Tim.* 5. 19.

Satan accuseth mankind before God. *Job* 1. 10. & 2. 5. and is cast downe. *Reue.* 12. 10.

Our wickednes accuseth vs before God. *Jerem.* 2. 19. *Iam.* 5. 3. so do our consciences. *Rom.* 2. 15.

Whose accuseth the Jewes. *John* 5. 45.

Accustomed. Accustomed to doe or speake euil, hardly won to goodness. *Jer.* 13. 23. *Ecc.* 3. 23. 15. looke Custome.

Add. Nothing to be Added, or Subtracted to or from the worde of God. *Deut.* 4. 2. & 5. 21. & 12. 32. *Iosh.* 1. 7. *1. Peter.* 3. 5. 5, 6. *Mat.* 28. 20. *Gal.* 3. 15. *Reue.* 22. 18, 19.

Administrations. Diuers gifts and Administrations of the spirit in the Church. 1. *Cor.* 12. 4, 5.

Admonish. Preachers should Admonish their flocke. 1. *Thel.* 5. 12. and shew them the right way. 1. *Samu.* 12. 24. looke Exhort, Teach, and Preachers.

Adopted. God hath predestinated the Elect for his Adopted children, before the worldes creation. *Eph.* 1. 5. for that cause Christ came into the world. *Gal.* 4. 4, 5. *Rom.* 8. 15, 23.

To the Jewes appertained the adoption of being a peculiar people vnto God. *Rom.* 9. 4.

Adversaries. The Lords Adversaries shall be destroyed. 1. *Sam.* 2. 20.

Adversaries which the Lord stirred up against Salomon for his idolatry. 2. *ki.* 15. 37. The deuill is our aduersarie. 1. *1. Pet.* 5. 8. looke Enemie.

Adversus. cometh of the Lorde. *Job* 1. 21. & 2. 10. *Pro.* 3. 12. *Eccles.* 1. 14. Not to faint therein. *Pro.* 20. 10. That pike to bee borne in youth. *Lam.* 3. 27. Of aduersities, looke Prosperitie.

Adulterie forbidden. *Ero.* 20. 14. *Deut.* 5. 18. We ought to flee from it, and whp. *Pro.* 6. 24. * The punishment of it. *Deuter.* 22. 22. *Leuit.* 20. 10. Which if man neglect, God himselfe will execute. *Jerem.* 5. 7, 8. 9. & 7. 9, 15, 16, 20. * *Eze.* 22. 11, 13, 14, 15. *Example.* 2. *Sam.* 16. 22. 18. *

Susanna had rather die then commit adulterie. *Dan.* 13. 23. * *Ioseph* likewise. *Gene.* 39. 7.

Adulterers in heart. *Whō.* *Mat.* 5. 28.

The intent punished, though the act bee vncommitted. *Gen.* 12. 17. and 20. 34.

Adulterers, buggeters, & fornicators, shall not inherite beaumen. 1. *Cor.* 6. 9, 10. *Eph.* 5. 5. 1. *Tim.* 1. 10. *Heb.* 13. 4.

Adulterie the occasion of murder. 1. *Sam.* 11. 15. * *Matth.* 14. 4, 10. *Mathe.* 6. 18, 19, 27. *

Adulterie destroyed the soule. *Proverb.* 6. 32. * the cause of many euils. *Eccles.* 23. 17. *

Christ calleth the Scribes and Pharisees an adulterous generation. *Mat.* 12. 39.

Whp adulterie separateth man and wife. *Matth.* 19. 6, 9.

God will be a swift witness against adulterers. *Mal.* 3. 5.

An old dotting adulterer is to be abhorred. *Eccles.* 25. 2.

Diuers kindes of adulterie. *Jer.* 23. 10. 2. *Jer.* 2. 14. *Eze.* 20. 10, 11. *Ps.* 4. 2, 10, 11.

Spiritual adulterie. *Psal.* 73. 27. *Jer.* 3. 1, 2, 9. * *13. 27.* *Eze.* 16. 17, 60. * *Ps.* 2. 2.

The trial of suspected adulterie. *Num.* 5. 12, 13. * reade more *Gene.* 26. 10. *Iudg.* 19. 2. * *Job.* 24. 15. * and 31. 1, 9, 10, 11. *Pro.*

5. 3. to 21. and 7. 5. * *Wills.* 3. 13. * *John* 8. 3, 4, 5. *Matth.* 5. 27, 32. and 15. 19. *Mathe.* 10. 11. *Rom.* 7. 3. and 13. 9. *Gal.* 5. 19. *James* 4. 4. looke Fornication and Whoredome.

Advocate towards God the Father is onely Jesus Christ. 1. *John* 2. 1, 2.

Affiance. looke Hope and Trust.

Affiance. looke Kinred and Tribe.

Affliction. God threatneth Afflictions to those that turne to other gods. *Deut.* 31. 16, 18. *Iosh.* 24. 20. and to those that transgresse his lawes, till they confesse their sinne. *Leuit.* 26. 40. The Israelites cruelly afflicted by the Egyptians, yet would they not obey Moses. *Erod.* 6. 9.

God afflicted the Jewes, that they might learne the malice of their owne hearts, and so conuert. *Deut.* 8. 2, 3. for thereto affliction tempteth. *Psal.* 119. 71.

The Israelites afflicted for their sinnes by true repentance and prayer obtained deliverance. *Judg.* 10. 13. 5. 16. and 11. 32.

The wicked citizens of Beth-shehem, being afflicted, confesse the Lord. 1. *Sam.* 6. 20

God succoureth the afflicted. *Gene.* 16. 7. and 21. 17.

God deliuered Israel out of their affliction by wicked Jeroboam. 2. *King.* 14. 26, 27.

David bare his afflictions patiently, as iustly sent of God. 2. *Sam.* 16. 10, 11, 12, 13. *Psal.* 119. 75.

James exhorteth vs to suffer afflictions, and in them to pray. *Jam.* 4. 9. and 5. 13.

We must through many afflictions enter into the kingdom of God. *Mat.* 14. 22.

Hannah for her barrennesse, soze afflicted in minde. 1. *Sam.* 1. 7, 8, 10. yet ceaseth not to pray to the Lord to become fruitful. 1. *Sam.* 1. 13.

To afflict and humble the soule for a day, what. looke *Isai.* 58. 5. *Leuit.* 23. 27, 29, 32, and 16. 31. *Num.* 29. 7.

Who so seeketh God truly in affliction, findeth him. 2. *Chro.* 15. 4, 5.

Whp affliction we are made like the sonnes of God. *Heb.* 2. 10.

We ought to succour the afflicted. *Eccles.* 7. 34. 35.

God seemeth to be vexed for the affliction of Ierusalem. *Jerem.* 8. 21.

God doeth not afflict man aboue measure. *Job* 34. 23.

The studie of Gods law preferreth vs in affliction. *Psal.* 119. 92.

No man soze for the affliction of Ioseph. *Amos* 6. 6.

All the afflictions of this life are not worthy of the glorie that shalbe shewed. *Rom.* 8. 18.

The Apostles afflicted for Christs sake. *Actes* 4. 3. looke Tribulation and Persecution.

Against God no wisdom preuaileth. *Pro.* 21. 30.

Hee that is not with mee, is against mee. *Mat.* 12. 30.

Age not honour make men wise, but the spirit of God. *Job* 32. 8, 9.

Isiah at xvi. petes of Age, was zealous of Gods glorie. 2. *Chro.* 34. 3.

Honourable Age not measured by yeeres, but

E. III. W. III.

Gen. 32. 24. 25. * He calleth upon the Angel that deliuereth him from all euill, to confirme his blessing to Iosephs children. Ge. 48. 16. Elisha comforted by an Angel. 1. king. 19. 5. 6. and willed to goe to Ahaziah. 1. kin. 1. 15. Abrahams sacrificing of his sonne stayed by an Angel. Gen. 22. 11. 12. * God promitteth the Israelites the protection of his Angel. Exod. 23. 20. and 32. 2. An Angel went before the hoste of Israel. Exod. 14. 19. and 32. 34. An Angel comforteth Ioshua. Josh. 5. 13. 14. 15. An Angel appeareth to Gedion. Iudg. 6. 11. to 28. An Angel with a sword in his hand, in the way resisted Balaam. Iu. 2. 22. 23. to 36. An Angel reprooueth the Israelites, and why. Iudg. 2. 1. to 6. The Angel Raphael, guide to Tobias. Tob. 5. 6. to chapter 13. An Angel protectour of Iudith to and fro. Iudith. 13. 11. * Up an Angel, 18000. of Saneheribs hoste slaine in one night. 2. king. 12. 5. Isa. 37. 36. and 2. Thon. 32. 21. Eccles. 48. 22. 1. 37. 41. 2. 38. 1. 2. 19. 7000. Israelites stricken with the pestilence. 2. Sam. 24. 15. 16. 17. and threepreferred in the seep for nace. Da. 3. 23. 24. 25. * and Daniell and preferred from the lions. Dan. 6. 16. to 25. 4. Chap. 14. 31. 23. 33. 34. * and the vision of the 70. weekes declared. Dani. 9. 21. 25. * and Zachary promised a sonne. Luke. 1. 13. The Angels minister to Christ in the desert. Mat. 4. 11. Mark. 1. 13. An Angel comforted him in the garden. Luke 22. 43. Hee could haue had legions of Angels, to haue deliuered him, but he would not. Matth. 26. 53. and to wp. Matth. 26. 24. The Angels helpe the women that Iesus is risen. Matt. 28. 5. 6. Marke 16. 5. 6. * Luke. 24. 4. 5. 6. to 11. John 20. 12. 13. Herod stricken by an Angel, died miserably Acts 12. 23. The Apostles deliuered out of prison by Angels. Actes 12. 7. to 12. Peters Angel. Actes 12. 15. An Angel willed Philip to preach to an Eunuch. Actes 8. 26. An Angel sheweth Paul that none of them with him in the ship should perish. Actes 27. 23. 24. * The Angel declared to the Shepherds the birth of Christ. Luke 2. 9. 10. 11. The Angels relieue at the conuersion of a sinner. Luke 15. 7. 10. Christ take more excellent then Angels, and why. Heb. 1. 4. yet inferiour in some respects. Heb. 2. 7. 9. Christes Gospel disobeyed, more worthe punishment, then that giuen by Angels. Hebrewes 2. 2. An Angel from heauen preaching any other saluation, then Christ, nor to be beleued. Galat. 1. 8. An Angel refuseth worship. Reu. 9. 10. and 22. 8. 9. and would not let Moah offer sacrifice to him, but to God. Iudg. 13. 16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col. 2. 18.

The wife ought to coter her head for the reuerence of Angels. 1. Cor. 11. 10. Angels appointed gardeners of children. Matth. 8. 10. their nature is to comfort. 2. Cor. 5. 15. Luke 1. 13. 30. and 22. 43. Christ shal come to iudgement with al the Angels. Matth. 25. 31. 2. Thess. 1. 7. The children of God shal liue an Angels life after the resurrection. Mat. 22. 30. Mar. 12. 25. Luke 20. 35. 36. Angels foode what. Psal. 78. 25. Diuers visions of Angels. Reuel. 7. 1. and 8. 2. and 10. 1. and 14. 6. and 15. 1. and 18. 20. Christooke not on him the nature of Angels, but of men. Heb. 2. 16. 17. 18. * Satan can transfigure himselfe into an Angel of light. 2. Cor. 11. 14. God spured not the Angels that sinned. 2. Pet. 2. 4. Jude 6. Of alluding to the fall of Angels. Looke Job 4. 18. and 15. 15. Isa. 14. 12. to 22. Ezek. 28. 2. to 10. John 8. 44. Christians shal iudge the Angels that fell. 1. Cor. 6. 3. David compared to an Angel, and why. 1. Sam. 29. 9. 2. Sam. 14. 17. 20. and 19. 27. Paul receiued of the Galatians, as an Angel, and as Christ himselfe. Gal. 4. 14. Angels called the children of God. Job 38. 7. Psal. 34. 7. Psal. 91. 11. Psal. 103. 20. and Gods armies. Job 25. 3. Gene. 32. 1. 2. Iosh. 5. 13. 14. 15. 2. kin. 6. 16. 17. and 2. Bacc. 11. 6. to 14. and one, a watchman. Dan. 4. 10. The Angel of Gods presence, whose name is wonderful, counsellour, &c. is Christ. Isa. 63. 9. The same Ioshua worshipped. Iosh. 5. 14. Angels, for preachers, or ministers. Reu. 1. 20. The Sadduces denie that there are Angels. Actes 23. 8. 9. The Angels, reade Isa. 6. 1. 2. 3. Ezek. 1. 5. Dan. 8. 15. 16. and 10. 5. to 8. and 12. 5. * Baruc. 6. 6. Matth. 1. 20. to 24. Act. 1. 10. 11. and 5. 19. and 10. 3. Rom. 8. 38. Of good Angels, looke Archangels. Seraphims, and Cherub. Of euill Angels, looke Deuill and Spirits, and Psal. 78. 49. Angels, to be banished from Christians. Eph. 4. 31. James 1. 21. Col. 3. 8. God angry with the Israelites, and why. Deu. 32. 21. Iudg. 2. 12. 13. with Holes, and why. Exod. 4. 14. Deu. 1. 37. with Aaron, and why. Deuter. 9. 20. with Salomon, and why. 1. king. 11. 8. * God being angry for our finnes, deliuered vs into captiuitie. Iudg. 2. 14. 1. king. 8. 33. 34. Gideon prayeth God not to be angry with him, and why. Iudg. 6. 39. Christ looked on the Pharisees angrily, and why. Marke 3. 5. Wee ought not to prouoke God to anger, and why. 1. Cor. 10. 22. If Gods anger bee once kindled, hee seuereth be no reasonable weather. Deut. 11. 17. and 1. kings 8. 35. True loue is not prouoked to anger. 1. Cor. 13. 5. Haue no familiaritie, neither strue with an angry man, and why. Iudith. 22. 24. 25.

Eccles. 8. 15. 16. Weekelie appeareth anger. Power. 1. 1. 18. To be angrie with thy brother, is damnable. Matth. 5. 22. Be angrie, but how. Eph. 4. 26. A mans anger is according to his power and riches. Eccles. 28. 10. Jonathan angry with God, & why. Iona. 4. 9. God is the Lord of anger, and slow to anger. Iosh. 1. 2. 3. Iud. 14. 18. looke Wrath, Icelousie, Prouoking, and Zeale. Anguish. The Israelites hearkened not but to gods message for anguish of spirit. Ex. 6. 9. Christs anguish and agony at the mount Oliuet. Matth. 26. 27. 28. Mark. 14. 33. 34. Luke 22. 44. Answer put for to speake. Matth. 1. 15. 1. and 17. 4. and 28. 5. Mar. 11. 14. and 12. 35. Luke 13. 14. and 14. 3. Euery Christian ought to giue an answer to any that aske of his hope, and how. 1. Pet. 3. 15. 16. A soft answer alluageth wrath. Pro. 15. 1. What it is to answer a matter before we haue heard the truth. Pro. 18. 13. Eccles. 11. 7. 8. Antichrist, Looke in the first Table. Anyoynting. With the anyoynting oyle, not lawfull to anyot mans flesh. Exodus 30. 23. 24. 25. Leuit. 30. 31. 32. 33. Looke Ointing. Anyoynting, a signe that the priesthoode should be euerslacking. Exod. 40. 15. Saul anyoynted king. 1. Sam. 9. 16. * and 10. 1. and David, first by Samuel. 1. Sam. 16. 13. then by the men of Iudah. 2. Sam. 9. 4. and afterward by the Elders. 2. Sam. 5. 3. and Salomon, by Zadok, David then using. 1. king. 1. 39. David washeth and anyointeth himselfe, and why. 2. Sam. 12. 20. Notwithstanding the plentie of Oliue trees, the wicked shall not enioy the anyoynting of themselves with the oyle. Deu. 28. 40. David would not batine Saul the Lordes Anyoynted, 1. Sam. 24. 5. 7. Dee that laperly hand on the Lordes Anyoynted, is wofull death. 2. Sam. 1. 14. 15. 16. Psal. 105. 15. Ruth washeth and anyointeth her selfe, and why. Ruth. 3. 3. to bid Iudith. Iudith 10. 3. Cyrus called Gods Anyoynted, and why. Isa. 45. 1. Anyot thy head when thou fastest. Matth. 6. 17. The holy Ghost the anyointing of the faithfull. 1. Job 2. 27. Of which Anyoynting, reade Psal. 45. 7. Psal. 89. 20. Isa. 61. 1. Dan. 9. 24. Luke 4. 18. Heb. 1. 9. The Apostles anoynting the sicke, heales them. Mar. 6. 13. This ceremonie, why it is left, looke James 5. 14. note 1. Apostles. What is meant by the word Apostles, and how they were chosen out of the Disciples. Luke 6. 13. The Apostles, the light of the world. Mar. 5. 14. the salt of the earth. Matth. 5. 13. Mar. 9. 50. Luke 14. 34. 35. disposers of Gods secrets. 1. Cor. 4. 1. Ambassadors. Ephes. 6. 20. Ministers of Christ. 1. Cor. 3. 5. and 4. 5. Gods laborers. 1. Cor. 13. 3. 2. witnesses of the passion and resurrection of Iesus Christ, and

and preordained to preach the same to all nations. Luke 24. 47. 48. Actes 1. 8. 22. 3. 32. Mat. 16. 15. Mat. 28. 19. 20.

Paul teacheth himselfe the least of the Apostles, and whp. 1. Col. 15. 9.

The Apostles faith proved by a tempest. Mat. 8. 24. 25. 26. Mat. 4. 37. 38. Lu. 8. 23. 24. They are reproved that they did not fast. Mat. 9. 14. mar. 2. 18. Luk. 5. 33. Christ foresheweth that they shal fast after his ascension. Mat. 9. 15. mar. 2. 20. Lu. 5. 35. The power that Christ gave to the. Mat. 10. 1. Christ commandeth them to preach the Gospel for nothing. Mat. 10. 8. They are sent to preach the Gospel onely to the Jewes. Mat. 10. 6. They traue without money, Masse, &c. Mat. 10. 9. 10. Luke. 9. 3. Mat. 6. 8. 9.

The Apostles forbidden to salute any man by the way. Lu. 10. 4. Their iourney & preaching. Mat. 6. 12. and the returne. Luke 10. 17. Christ foresheweth them the troubles they should suffer for the Gospel. Mat. 10. 16. *Mat. 13. 9. Luk. 12. 11. 12. the griefe whilst he was in the graue. John 16. 16. 20. They confesse that during their preaching, they wanted nothing. Lu. 22. 35. Christ prayeth for them, & for those that should beleue by their preaching. John 17. 9. 15. 20. He taught them his fathers will. John 17. 8. He foresheweth them y^e they should be dispersed, and leaue him alone at his passion. Job. 16. 32. He speaketh plainly to them. Job. 16. 29. And therefore they beleue. John 16. 30.

The Apostles reaped that which the Disciples had sown. John 4. 38. Iesus manifesteth himselfe vnto the Apostles, as they were sitting. Job. 21. 34. Having received the holy Ghost, they speake diuers languages. Act. 2. 4. 6. They preach in the Temple and in the houses. Actes 5. 42.

The Apostles put in prison, and beaten for preaching Christ: and commanded to speake no more in that name. Act. 4. 3. 5. 18. and 5. 40. They reioyce that they were counted worthy to suffer for Christ. Actes 5. 41. Their epistle to the Gentiles. Act. 15. 23. to 30.

Apostles and diuers sorts of functions ordeined in the Church, to deliuer the Gospel, both to helpe our infirmities. 1. Cor. 12. 28. and to confound the wisdom of the world. 1. Cor. 1. 27. 28.

The Apostles had the true vnderstanding of the Prophets. 2. Peter 1. 19.

Christ the foundation of the Prophets & Apostles. Ephe. 2. 20.

The xi. Apostles saue Christ after his resurrection. 1. Cor. 15. 5. & to bid 500. brethren at once. 1. Cor. 15. 6.

The Apostles commanded to preach the Gospel to all men. Mat. 28. 19. Mat. 16. 15. Job. 15. 8. * 20. 22. Act. 1. 8. 13. 34. Their preaching spread throughout the world, therefore none can plead ignorance. Rom. 10. 18.

The Apostles that iunge the twelue tribes of Israel. Mat. 19. 28.

Iesus Christ is our Apostle, sent by the Father. Heb. 3. 1.

Paul the Apostle of the Gentiles. Rom. 11. 13. 1. Tim. 2. 7. 2. Tim. 1. 12. He died not alway the libertie of his Apostleship, as hee might. 2. Cor. 4. 5. 15. * looke Paul.

Of false Apostles & markes to know them. Rom. 16. 17. 18. 2. Cor. 2. 17. & 11. 13.

Apparel. Women ought to be comely and not costly Appareled, and why. 1. Tim. 2. 9. 10. 1. Peter 3. 3. to 7. Ias. 3. 16.

No man to be better regarded for his goodly Apparell. James 2. 1. 2. 3.

Costly Apparel and delicate fare, meet for Courtiers, then preachers. Lu. 7. 25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lord beholdeth the heart. 1. Sam. 16. 7. looke Likelihoodes.

Appare. How the Lord appeared to Abraham, Izhak, & Ioses, looke the 1. table.

How Christ shal Appeare in iudgement. 2. Thess. 1. 7. 8.

Of Appearings, visions, strange sights and hearings, reade Job. 5. 13. 14. 15. 2. kin. 7. 6. 7. 2. Mat. 3. 24. * 5. 2. 3. 8. 10. 29. 30. 31. 1. 8.

Apple. God kept the Israelites as apples of his eye. Deu. 32. 10. He that afflicted the faithfull, toucheth people of his eye. Jer. 2. 8.

Arke. Moos commanded of God to make an Arke, that he & his family should enter in to it for their preservation. Ge. 6. 14. * 7. 1. 7. The Arke rested on the mountaine of A- rarat. Gen. 8. 4.

Arke. Moles at Gods commandement made an Arke of wood, wherein he put the tables of the ten commandments. Deu. 10. 1, 10. 6. Exod. 34. 1, 24. 28. Exod. 31. 18.

The fourme of the Arke of couenant. Exod. 25. 10. the situation. Exo. 36. 30. 31. 32.

The booke of the Lawe put in the side of the Arke, & whp. Deu. 37. 26. * It stood still in Iordan, until the Israelites were gone ouer. Job. 3. 14. 17. The order of the carping thereof described. Job. 3. 3. 4. & 4. 16. 20. *

From Silgal the Arke is caried to Shiloh. Job. 18. 1.

The Arke taken from the Israelites. 1. Sam. 4. 3. 4. 10. 11.

The Arke being placed of the Philistines by the idole Dagon, he fel down broken, and they were plagued. 1. Sam. 5. 1. 2. 3. 4. from A- rathod it was removed to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Ekronites tastling like inconuenience thereby. 1. Sam. 5. 10. * returned it to the Israelites with gifts, and so it layed at Beth-shemesh. 1. Sam. 6. 3. 5. to 14. from whence some being slaine for looking into it. 1. Samuel 6. 19. 20. 21. It was brought into Abinadabs house. 1. Sam. 7. 1. 2. Where it layed with small account, till David with great solemnitie fetching it thence, placed it with Dauid God, whome God blessed by meanes thereof. 2. Sam. 6. 3. to 12. 1. Chron. 15. 3. *

Wherefore from thence hee brought it to his owne citie Zion. 2. Sam. 6. 12. to 20. and 1. Chron. 16. 1. from whence, when Sadoak and Abinath would haue remoued it, hee commanded them to returne therewith. 2. Samuel 15. 24. to 30. Last of all, Solomon brought it with great solemnitie, & placed it in the Temple. 1. kings 8. 1. 6. 2. chro. 5. 2. 7.

What things were in the Arke before Gods enemies had it in possession. Exod. 16. 33. 34. Deu. 10. 2. 3. 3. 1. 26. Heb. 9. 4. Num. 17. 10. and what after. 1. King. 8. 9. 2. Chron.

5. 10. Moses wordes at the going forward of the Arke, and when it rested. Num. 10. 35. 36. *

Arme. He stretched out Arme of God heard of through the world. 1. kings 8. 42. *

God forsolethely Ch, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2. 31. 32.

Arme, for strength of power. Exod. 15. 16. Jerh. 11. 17. Luke 1. 51. John 12. 38.

An Arme of flesh for mans power. 2. Thes. 3. 2. 8.

Armour. Faith Dauids chiefe armour against Goliath. 1. Sa. 17. 45. 46. 47. He conuinceth not the worldly armour which Saul would haue giuen him. 1. Sam. 17. 38. 39.

What armour Christ will vse at his coming. Ias. 59. 17. 19.

Not onely the Armour of righteousness, and light. 2. Cor. 6. 7. Rom. 13. 12. but also the whole Armour of God is to be put vpon vs. Ephe. 6. 11. to 19.

Arrogancie, looke High minded, and Presumption.

Arrows. Gods Arrows sharpe. Psal. 45. 5. Ias. 5. 28. 2. Sa. 2. 2. 15. Job. 6. 4. Arrows of famure. 2. Ezech. 5. 16.

The shooting of three Arrows a signe betweene Jonathan & David. 1. Sam. 30. 20. *

Of shooting Arrows, looke 2. king. 13. 15, to 20.

God threatneth the Israelites, that hee would bestow his Arrows vpon them, and make them drunken with blood, if they forsake him. Deut. 32. 23. 24.

Ascend. No man Ascended to heauen, but Christ. Ias. 3. 13.

Christ being not Ascended, forbiddeth Harie to touch him. John 20. 17.

Of Christs Ascension, looke Christ.

As Hammed. Adam and Heua being naked, were not Ashamed, before they disobeyed God. Gen. 2. 25.

The wicked n^e Ashamed of men then of God. 2. Sam. 13. 39.

Not to be Ashamed of Christ & his Gospel, of the professors of them. Luke 9. 26. Rom. 1. 16. 2. Tim. 1. 8. ne yet of any affliction, y^e may happen thereby. Psal. 69. 6. 2. chro. 1. 5. 6. but rather reioyce. 1. Pet. 4. 13. 14. *

The hope of saluation maketh Christians not Ashamed of any thing that happeneth for Christs sake. Rom. 5. 5.

Christ not Ashamed to call his brethren, & whp. Heb. 2. 11. No God the Father to bee called the God of the fatherless. Heb. 1. 1. 6.

We ought to be Ashamed of our former wicked conuersation. Rom. 6. 21.

Sound doctrine & upright life make the abusers of the trueth Ashamed. Mat. 23. 6. and whp. Mt. 23. 7. 8. 1. Peter 3. 16.

Whereof not to be Ashamed: Eccles. 4. 11. to 27. 22. 23. 24. 25. 26. 27. 28. 29. And whp. of to be Ashamed. looke Eccles. 4. 17. *

We that hope in God, shall not be Ashamed. Psal. 25. 20. and 119. 46.

The disbelievers of Gods word, to bee excluded the godlies companie, that they may be Ashamed. 2. Thess. 3. 14. 15.

Ahes. Tamar put Ahes on her head, after she was deflowred. 2. Sam. 13. 19. A ree

more

monie in token of sorrow. Josh. 7. 6. 2 Sam. 4. 12. Est. 4. 1. Job 42. 6. Iere. 6. 26. 23. 34. Judg. 4. 10. 11. and 1. Est. 14. 2. Ionah 3. 6. **As** is bur earth and Ashes. Eccles. 17. 33. looke Dust and Earth.

Aske God granteth whatsoeuer we aske, according to his will. 1. John 5. 14, 15. If our heart condemne vs not. 1. John 3. 19, 20, 21, 22. And if wee Aske in faith in Chilles name, & to his glory. Matth. 21. 21, 22. John 14. 13, 14. He willet vs to aske, and we shal haue. Mat. 7. 7, 8. Mar. 11. 24. Lu. 11. 9, 10. John 16. 23, 24, 26. For whatsoeuer two or three faithful gathered together shall desire in the name of Christ, it shalbe giuen them. Mat. 18. 19, 20.

The wicked obtaine not what they Aske, and whp James 4. 3.

Whatsoeuer we Aske of God, it must bee done in prayer. Phil. 4. 6.

Wanna Askech a sonne of God, and obtaineth 1. Sam. 1. 17, 19, 20.

Salomon willed of God to Aske what he woulde, askeht wisdome, and obtaineth that he Asked and more. 1. Kings 3. 5, to 14.

Elisba asked of Elisah, to haue his spirit double. 2. Kings 2. 9.

God Askeht nothing at our handes, but feare, obedience, and loue. Deut. 10. 12.

Asse The children of Iakob vsed Asse. Gene. 43. 18.

Balaams Asse speaketh. Num. 22. 28. & 2. Peter 2. 16.

Saul seekeht his fathers Asse 1. Sam. 9. 3, and 10. 2.

The 30. sonnes of Iair, rode on 30. Assecoles. Judg. 10. 4. and the 40. sonnes and 30. Dephtwes of Abdon on 70. Assecoles. Judg. 12. 14.

Samson with a Iawbone of an Asse, slew 1000. Philistims. Judges 15. 15.

The Asse and Lyon shode by the Prophetis body, slaine by the Lyon for disobedience. 1. Kings 13. 24.

In the great famine of Samaria, an asse hean sold for 80. pieces of silver. 2. King. 6. 25.

The Midian lesse the Israelites their fruit, foode, sheepe, oren, noz Asse. Judg. 6. 4.

Christ rideth vpon an Asse to Ierusalem. Zech. 9. 9. Mat. 21. 2, 5, 6, 7. Marke 11. 7. Luke 19. 35.

Asst No man assisted Paul at Rome at his last answering, but God. 2. Timothee 4. 16, 17.

Assistments at Christes doctrine. Mat. 7. 18. and 13. 54. Mar. 1. 37. Luke 4. 22, 23. at his miracles. Mat. 9. 8, 33. & 12. 23. & 15. 31. Mar. 1. 27. & 6. 51. & 7. 37. and at his answers. Mat. 22. 22. Marke 12. 17.

Assurance What haue receiued by Christ. Rom. 5. 11.

Auarice looke Couetousnesse.

Authoritie of Scripture. Actes 1. 16.

Authoritie of a Pastour. 1. Cor. 9. 18. 2. Cor. 10. 8. 2. Thes. 1. 9.

Authoritie of Magistrates, looke Kings, Iulges, &c.

Avenge Luke 18. 3. looke Vengeance.

Auile What company to Auoide. Rom. 16. 17, 18.

Awake 1. Cor. 15. 34. looke Watch.

Audience No woordes to be seld, where there is no audience. Eccles. 32. 4.

Axe The Axe not to boast it selfe against him that beareth it. Isa. 10. 15.

The Axe taken for Gods vengeance. Luke 3. 9.

Ayre looke Helpe, or Succour.

Ayre Satan is the prince that ruleth in the Ayre. Ephel. 2. 2.

Signes in the Ayre forty dayes. 2. Mar. 5. 2, 3. looke Appealinges.

B

Babes in Christ. 1. Cor. 3. 1. 1. Pet. 2. 2.

Babblers Against Bablers, prattlers & bulle bodies. Eccles. 10. 11. Eccles. 20. 5. 1. Tim. 5. 13.

Bacchitings Eccles. 21. 28. Psal. 140. 11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backepartes of God, what. Exod. 33. 23.

Balances looke Weights.

Bald God forbade the Israelites to make themselves balde Deut. 14. 1.

The 42. children that calld B. Elisba baldpare, are denouced of Beares. 2. Kings 2. 23, 24.

Banquets Eccles. 18. 33. looke Feastes.

Banning looke Cursing.

Baptisme by interpretation, washing, or wetting. Iudeth 12. 7. Mat. 3. 6. Mar. 7. 4.

Beards Aske a figure of Baptisme. 1. Pet. 3. 21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea. 1. Cor. 10. 2.

John Baptized with water to netnesse of life. Mat. 3. 2. 6. 8. Mar. 1. 4, 5. Luke 3. 8.

Christ Baptized by John. Mat. 3. 15, 16. Mar. 1. 9. Luke 3. 21. John 1. 31, 33.

Not Christ but his disciples Baptized. Joh. 4. 1, 2. They are commanded to Baptize all that beleue in him, a how. Mat. 28. 19, 20.

Whofoeuer shal beleue and be Baptized, shalbe saued. Marke 16. 16.

There is but one Baptisme. Ephel. 4. 5.

By Baptisme we are cleansed and sanctified. Ephel. 5. 26, 27. and united in one body. 1. Cor. 12. 12.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, tasteth. Rom. 3. 22. to 29. and 4. 1. * Ephel. 2. 8, 9. Gal. 2. 16. * and 3. 1.

Lydia beleueu before she was Baptized. Actes 16. 14, 15. And Paul Act. 17. 18. and the Eunuch. Act. 8. 38. and Cornelius with the Gentiles in his house. Actes 10. 47, 48.

By Baptisme we put on Christ. Gal. 3. 27. We are dead and risen with him. Rom. 6. 3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is wel expounded. 1. Peter 3. 21.

The Apostles Baptized in the Name of Iesus Christ. Actes 2. 38.

Baptized into Johns baptisme. Act. 19. 5.

Paul not chiefly sent to Baptize, but to preach the Gospel. 1. Cor. 1. 17.

We Baptized but Crispus, Gaius, and the household of Stephanus, uerke 14. 16. & 102.

berse 15.

The Samaritanes Baptized. Act. 8. 12. & many of the Copinthians. Act. 18. 18. and the Iaplot. Actes 16. 33, 34.

Christ was Baptized with the holy Ghost. Mat. 3. 16, 17.

Christ Baptized with the holy Ghost and with fire. Luke 3. 16. Mar. 1. 8. Mar. 3. 11. John 1. 33. Act. 1. 5. looke Act. 2. 18, 33 & 6. 6. and 8. 15, 16, 17. and 9. 17. and 10. 44.

Baptized for dead. 1. Cor. 15. 29.

Baptisme, one of the first principles of Catechisme. Heb. 6. 1, 2.

Infantes must not be denied Baptisme. Gene. 9. 9. and 17. 7, 8. Mar. 10. 14, 15, 16. Rom. 3. 3. and 4. 21, 22.

To be Baptized with Baptisme. Mar. 10. 38. Luke 12. 50.

Barly Ruth carpeht home the barly which Boaz gaue her. Ruth 5. 15, 17.

The deame of the cake of Barley expounded. Iudg. 7. 13, 14. looke Bread.

Barren No women shoud be Barren, if we could keepe Gods commandments. Exod. 23. 26.

Sarah was Barren, and God made her fruitfull. Gene. 11. 30. and 21. 1, 2. and Rebekah likewise. Gene. 25. 21. and Wandaahs wife. Iudg. 13. 2, 24. and Elisabeths hostesse. 2. King. 4. 16. and Elizabeth. Luke 1. 7, 13. and Hannah. 1. Sam. 1. 5, 19, 20. when Wandaah was Barren. 2. Sam. 2. 5.

Leah fruitfull, and Rachel Barren. Gene. 23. 31.

Barrenesse and fruitfulness not in man or womans power, but in God. Gene. 16. 2. and 30. 18. and 30. 2.

Barrenesse a great reproch among the Iewes. Luke 1. 25. looke Wombe.

Bases of brasle in Salomons Temple. 1. Kings 7. 27, to 28.

Baskets Paul conuiered from his enemies out of a window by a basket. Act. 9. 24, 25. 2. Cor. 11. 32, 33.

Bastard A Bastard shal not enter into the congregation of the Lord. Deut. 23. 2. Ezra 10. 44.

Bastards plants shal take no deepe roote, and whp. Psal. 4. 3, 4, 5, 6.

Beards Priests foribidden the shauing of their Beards. Leuit. 19. 27. and 21. 5. Isa. 15. 2.

Dauides seruaunts Beards halfe shauen off by Haman in reproch. 2. Sam. 10. 2, 3, 4.

Beare Dauid slawe a Lyon and a Beare. 1. Sam. 17. 34, to 38.

To beare his sinne, what. Leuit. 24. 15.

Beastes The creation of Beastes. Gene. 1. 24. and 2. 19.

Adam gaue names to all Beasts. Genesis 2. 20.

God prouided foode, both for man & Beasts. Gen. 1. 29, 30.

God punisheth also the Beasts, for shedding mans blood. Gene. 9. 5.

The male and female of euery Beasts, taken in the Arke. Gene. 7. 8, 9.

Death threatned to man and Beasts, that approached nigh Sinai, whilst God spaketh Moses. Exod. 19. 13. and 34. 3.

Beastes cleane and vncleane. Leuit. 11. 2, 3.

to 13.8 Deut. 14.4, 20.22.

The citie being accursed, men, women, children and Beasts are destroyed. Iohua 6. 17.

All the Beasts in Egypt dyed. Exod. 9.3, 4.6.

The harme of any mans Beast to another man, how to be recompensed. Exod. 22.5.

The vision of foure Beasts. Reue. 4.6.

Every man a Beast by his owne knowledge. Jer. 10. 14. and 5.17.

God calleth princes and gouernours kine of Beasts. Amos 4.1.

The condition of man and beast. Eccles. 3.19, 20.

Dani fought with beasts. 1. Cor. 15. 32.

Beaten. Paul & Silas beaten with rods. Act. 16. 22, 23, 37.

Paul thrie Beaten with rodde. 2. Cor. 11. 25.

The Hypocrites Beaten. Act. 5. 40.

The officers of Israel Beaten iniustly. Exo. 5. 14, 16.

Offenders Beaten. Deut. 25. 2, 3.

The seruant that knoweth his masters will and doeth it not shall be beaten with many stripes: and he that knoweth it not, with fewe. Luke 12. 47, 48.

Beautie looke Fair. Psalme.

Bed. Dgs Bed described. Deut. 3. 11.

A woman of good estimation made a Bed, a table, & c. 1. Sam. 19. 8, 9, 10.

As we going to Bed at our wpyling, & c. to thinke vpon Gods wordes, & teach them our children. Deut. 11. 19, 20. & 6. 6, 7, 8, 9.

Bees. Samson founde a swarme of Bees with honie in the body of a Lion. Iudg. 14. 6, 8.

Before. Solemne feasting Before the Lord. Exo. 18. 12. and offering. 1. Sam. 11. 15. and 1. 19. and covenant making. 1. Sam. 23. 16, 18. 2. Sam. 5. 3.

Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Eccles. 40. 28, 29, 30. looke Poore.

Begule. looke Deceiue.

Beginning. The world had a Beginning by God, who is without Beginning. Gene. 1. 1, 2.

John 1. 1, 3.

Kings haue no better Beginning nor ending then other men. Wis. 7. 1, 2, 7.

The beginning of wisdom is the feare of the Lord. Psal. 111. 10.

Beleeue. They that come to God must Beleeue that God is. Heb. 11. 6.

None can Beleeue in Christ, that haue not heard of him. Rom. 10. 14.

Those beleeue who are borne againe from above, of God, which haue that gift of God. Math. 16. 17. Ioh. 6. 65. for it is his onely gift. Math. 13. 11, 10. 18. to whom God hath giuen a minde to know him. 1. Iohn 5. 20. to whom the Father hath giuen the sonne who are drawn by him, and haue heard of him. Iohn 6. 39, 44. Whole heart is opened by the Lord, to attend to his preaching. Actes 16. 14. who are ordeined of God to Beleeue into eternal life. Act. 13. 48 who are planted by him Math. 15. 13. who are taught of God. Iohn 6. 45. and to whome the doore of faith is opened. Act. 14. 27.

The end of the Euangelists care & paines in writing was that we should beleeue, and be saved. Ioh. 20. 30, 31. 1. Iohn 1. 2, 3.

He that shall beleeue, and be baptized, shall be saved: but hee that will not beleeue, shall be damned. Marke 16. 16.

To beleeue in the light, that wee may be the children of light. Iohn 12. 36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darkenesse. Iohn 12. 44, 46.

They blessed, that haue not seene, and yet beleeued Christ. Iohn 20. 29.

Abraham beleeuing, was reputed righteous. Gen. 15. 6.

By beleeuing in Christ, we overcome the world. 1. Iohn 5. 55. 1. Cor. 15. 57. We receiue remission of our sinnes. Act. 10. 43. He is the perfection of the Lawe to iustifie beleeuers. Rom. 10. 4.

He that beleeueth, that Iesus is the sonne of God, ouercometh the world. 1. Iohn 5. 5. and 1. Cor. 15. 57.

The raising of Lazarus from death, caused many Iewes to beleeue in Christ. Iohn 11. 40, 44, 45. and 12. 11.

Christ knewe from the beginning, who should beleeue. Iohn 6. 64.

The Iewes beleeue not Christ, because they are not of his sheepe. Iohn 10. 26.

After Christ had turned hy water into wine, his disciples beleeued in him. Iohn 2. 9, 11.

Mary blessed, because she beleeue Gods message. Luke 1. 45.

Ally the Apostles beleeued. Iohn 16. 30.

To beleeue with the heart into righteousness. Rom. 10. 10.

The Eunuch beleeuing with all his heart, that Iesus Christ was the son of God, was baptized. Actes 8. 37, 38.

Hee that beleeueth in Christ, confessed that God is true. Ioh. 3. 33. and receiueth the reioyce that God witnesseth of Christ at his baptisme, and transfiguration. 1. Iohn 5. 10.

What. 3. 17. and 17. 2. Pet. 1. 17.

Who soeuer beleeueth not God, hath made him a liar. 1. Iohn. 5. 10.

Beleeuers are the children of God. Iohn 1. 12. and borne of God. 1. Iohn 5. 10.

All things possible to him that beleeueth. Marke 9. 23.

What tokens followed them that beleeued. Mark. 16. 17, 18.

Hee that beleeueth in Christ, shall neuer hunger or thirst. Iohn 6. 35. nor perishe, but haue eternal life. Iohn 3. 15, 16, 37.

The unpkeable ioy, and glay returned for beleeuers. 1. Pet. 1. 7, 8. Ila. 55. 1. They entered into Gods rest. Heb. 4. 2. They shall not be ashamed. 1. Pet. 2. 6. Roma 9. 33. At the coming of Christ, they shall rise againe with him. 1. Cor. 15. 23.

They that beleeued confessed their sinnes, and shewed their works. Act. 19. 18.

Paul beleeued, and therefore spake boldly. 2. Cor. 4. 13. Ephe. 3. 12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1. Pet. 2. 7, 8.

Albeit wee beleeue not, yet abideth God true in his promises. 2. Tim. 2. 13.

Who so beleeueth in the Lord, keepeth

his commandements. Eccles. 32. 24. and he that beleeueth not, cannot be established in the truth, nor please God. Ila. 7. 9. Heb. 11. 6. Summe sortes of beleeuing. I. Ioh. 8. 12, 13. Actes 8. 7, 3. looke Faith and Vnbeleue.

Below. d. Christ the beloued sonne of God, in whome he is well pleased. Marke 1. 11.

Mat. 3. 17. & 17. 5. 2. Pet. 1. 17. I. Ioh. 7. 2. 1. Ioh. 4. 1, 3. Iohn 2. 5, 11. Jude 3. Col. 3. 12.

Benefits. Gods Benefits on man, to what ende. Deu. 4. 32, to 41. & 8. 2. & 29, 20. to 10. 2. Samu. 7. 8, 21. Ierem. 2. 2. * Ila. 63. 12. * Mat. 8. 4. * Ila. 1. 44 I. Ioh. 5. 14. Act. 14. 17.

Benignitie. looke kindenesse and Bountifullnesse.

Beneuolence shewed for charitie sake. Rich. 2. 8. to 18. Rom. 9. 3. and 10. 2, 3. In these wordes, looke Loue, Almce, & Bountifullnes.

Almes called a beneuolence. 2. Cor. 9. 5.

Besech. looke Pray.

Beware of bogges, and of concision. Phil. 3. 2.

Bewraying looke Buriall, Dead, and Mourning.

Bywordes. looke Prouerbe.

Bigamie, or hauing two wiues together. Gen. 4. 19. and 26. 34, 35.

Bill of diuorcement. Deu. 24. 1. Mathe. 5. 31. and 19. 7.

Binde. Samson bound and deliuered to the Philistines. Iudges 15. 10, 13, 13.

Of Binding and Loosing, looke Keyes.

Binde not two sinnes together. Eccle. 7. 8.

Bonds. Loue the Bond of perfectnesse. Col. 3. 14.

Paul in bonds for the Gospel. Col. 4. 3.

Remember them that be in bonds, as though ye were bound with them. Heb. 13. 3.

Bound in spirit. Ioh. 4. 20, 22.

Albeit Paul was bound, yet Gods word was not bound. 2. Tim. 2. 9.

Birdes. Birdes created by God, and poken giuen them to legender. Gen. 1. 21, 22.

Holue Birdes and foules should be offered in sacrifice. Levit. 1. 14.

What they ought to doe that finde a birds nest. Deut. 22. 6. looke Beastes.

Birtheight. Esau selleth his birtheight to Jacob for a messe of pottage. Genesis 25. 29, 33.

Birthday. Herod solemnizeth his birthday. Mat. 6. 21. Mat. 14. 6. and Pharaoh. Gene. 40. 26.

Bishoppe. Signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an overseer. Act. 20. 28.

A watcher ouer Gods people. Ila. 62. 6. one that hath charge of foules. Act. 1. 20. A shepheard. Iohn 21. 15, 16, 17. 1. Pet. 2. 25. A minister of the Gospel. Rom. 15. 16. A disposer of Gods secrets. 1. Cor. 4. 1. A worker. 2. Cor. 6. 1. A labourer. Mat. 9. 37. and similes. Iudg. 6. 20.

Of the institution of Bishops. 1. Tim. 4. 14. Tit. 1. 5. Actes 14. 23.

Bishops called Elders and Ministers differently. Actes 20. 17. Tit. 1. 5. Rom. 15. 16. 1. Cor. 3. 5. 2. Cor. 3. 6, 4. 1. Ephel. 3. 7.

Col. 1. 23. 1. Tim. 3. 1, 2. 4. 6. 5. 1. 1. Pet. 5. 1.

What

That manner of men should be elected Bishops. 1. Tim. 3. 2, to 8. Tit. 1. 6, to 10. Ac. 6. 3
A Bishop should be an example to others. 1. Tim. 4. 12. 2. Tim. 1. 13. Tit. 2. 7, 8.
A Bishops lips should preserve knowledge. Mal. 2. 7.

What is to be required in a Bishop. Tit. 1. 9, 10, 11. 2. Tim. 2. 3. He must not be careless for worldly things. 2. Tim. 2. 4. What should be his exercise. 1. Tim. 4. 7, 8. * What order of discipline he should use. 2. Cor. 2. 11, to 12. and 1. Tim. 5. 20, 21.

Bishops to use a moderation in rebuking such as goe astray. 1. Tim. 5. 1, 2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 12.

Many Bishops in Mississippi. Phil. 5. 1.

Bishops authority. Eph. 3. 2. Col. 1. 25. * 2. Thes. 3. 9. Tit. 1. 5, 13. Iokee Keyes.

Christ the Bishop of our soules. 1. Pet. 2. 25. Iooke Pastor, Elder, Preacher & Minister. *Butternesse*. Auger &c. not to be in Christ. *Mans* Ephe. 4. 31.

Bitternesse of vexation of soule. 2. Kin. 4. 27. Bitter waters made sweete. Exod. 15. 25. Eccles. 38. 5.

B lameless. Paul lived Blamelesse. 1. Thes. 2. 10. to would he haue all Christians to doe. Phil. 2. 15.

Blasphemie is the iniurie, slander, or opprobrie that is done against God. The Blasphemie of the Pharisees. Matth. 12. 31, 32. Mar. 3. 28, 29, 30. Luk. 11. 15. Of Pharisees. Ch. 2. 5, 2. 10, 10, 20. Of Sacerdotes. 2. Kin. 19. 3, 6. Of Holofornes. Iudeth. 6. 2, 5. Of Nebuchad nezzar. Dani. 3. 15. Of the vie Priests. Matth. 23. 25, 29, to 44. reade 2. King. 8. 19, 32. & 19. 10, to 14. Matth. 3. 8. Num. 16. 2, 32. * 2. Sam. 12. 14. 1. Kin. 20. 23. 2. King. 1. 1, 2. 1. Chro. 20. 7. 2. Mace. 15. 5, to 14. 1. Job. 5. 16, 17. Reue. 23. 5. Jerh. 5. 3, 4. Act. 26. 11.

The Blasphemer Honore. Leuit. 24. 14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiven. Matth. 12. 32. Matth. 3. 29. Luke 12. 10.

Paul was a Blasphemer. 1. Tim. 1. 13.

The name of God daily blasphemed. Isa. 5. 25. and for that cause God punisheth the world. Isa. 5. 18. * Num. 11. 20, 33. Psalm. 98. 3, 7. Reue. 3. 16, 17.

All blasphemie should bee banished from Christians. Ephe. 4. 30.

The names of blasphemie are in p crowne of Antichrist. Reue. 13. 1, 2.

Blasfing of corne, Wildebeate &c. sent vs of God for time. Amos 4. 9. Pagg. 2. 17, 18. 1. King. 8. 37.

Blemish. Nothing that hath Blemish, to be offered to the Lord. Leuit. 22. 17, 22.

Bless. To Bless, put for to praise. 2. Cor. 1. 3. Luk. 1. 68. and to give thanks. 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16. and to curse of blasphemie. 1. Kin. 21. 10, 13. Job 1. 5.

God blessed man and wife. Gene. 1. 28. and 5. 3.

God blessed the founteyn bay and halowed it. Gen. 2. 3. Exod. 10. 11.

God blessed Ishaac & his sonnes. Gen. 9. 1.

Shem and Japhet are blessed. Genes. 9. 26, 27.

God blessed Abraham. Gene. 24. 35. and promisseth to blese Izhak. Genes. 26. 3. and blessed Laban for Iakobs sake. Gene. 30. 30.

God blessed Iakob. Gen. 35. 9. and Sarrak. Gen. 17. 16. and Pariphar for Iosephs sake. Gen. 39. 5, 6. and the Leuites, for slaying the Idolaters. Exo. 32. 28, 29. and Samson. Iudg. 13. 24, 25.

God blessed him that taketh no vniue of his brother. Deut. 23. 20. and that grudgeth not to lend that may doe him good. Deu. 15. 9, 10.

God blessed the Israelites in all things. Deut. 2. 7.

The manner of blessing the people, prescribed to the priest. Num. 6. 23. *

Christ blessed yong children. Mat. 10. 16. and his Apostles, ascending up to heauen. Luke 24. 51.

The Angel blessed Iakob. Gen. 32. 29. Izhak blessed Iakob and Esau. Genes. 27. 27, 10, 41.

Ishmael blessed at the request of Abraham. Gene. 17. 20.

Rebekah blessed of her parents. Genes. 24. 60.

Laban blessed his daughters at their departing. Gene. 31. 55.

Iakob gaue euery of his children a several blessing. Gene. 49. 3. * and blessed the children of Ioseph, and bow. Gen. 48. 15.

Moses blessed euery tribe of Israel. Deu. 33. 2. * and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 32. 43.

Aaron blessed the people after hee had made oblation. Leuit. 9. 22.

The Leuites separated, to blese their brethren in the name of the Lord. Deu. 10. 8.

Ioshua blessed the Reubenites, Gadites, and halfe Danasseh. Iosh. 22. 1, 6. and Caleb. Iosh. 14. 13.

David blessed the people. 2. Sam. 6. 20. The house of Sbedeoni, blessed for the Arkes sake. 2. Sam. 6. 12.

Salomon blessed all the congregation of Israel. 1. king. 8. 14, 15.

Abraham seruant blessed the Lord, for his prosperous iourney. Gen. 24. 27.

Mitchisdech blessed God for Abrahams victorie. Gen. 14. 19, 20.

Blessing, to holde that keepe Gods commandments. Exo. 23. 25. Leu. 26. 3, to 14. Deu. 7. 13, 12, 13. * Deu. 11. 13, 30 to 16. & 28. 1, to 15. and to those that feare God. Pl. 128. 1. *

Blessings pronounced vpon mount Serrizim. Deut. 27. 12.

The Lord blese thee: a manner of saturation. Ruth. 2. 4. or blessed be he of thou of the Lord. Ruth. 2. 19, 20. and 3. 10. Gene. 47. 7.

David desired God that his house might be blessed. 2. Sam. 7. 29.

Wee ought to blese the Lord after our manners. Deut. 8. 10.

Samuel blessed the sacrifice before the people did eate thereof. 1. Sam. 9. 13.

Paul blessed God. 2. Cor. 1. 3, 4. and so did Peter. 1. Pet. 1. 3.

Iael blessed, and why. Iudg. 5. 24, to 28.

Saul blessed those that betrayed Danis into him. 1. Sam. 23. 11.

David confirmed the peoples blessing of Salomon. 1. kings. 1. 47, 48.

The Queene of Sheba blessed the Lord. 1. kings. 10. 9. and 2. chro. 9. 8.

Iakob teacheth his present to Esau, a blessing. Gen. 3. 10, 11.

To blese a mans selfe in his heart, is to flatter himselfe. Deut. 29. 19.

Izhaks blessing to Iakob, irrevocable. Gen. 27. 33.

God promisseth to blese Abraham. Gene. 12. 2, 3. which hee performed. Gen. 13. 2, 3. & 21. 2, 3. Matth. 1. 2, 16. Act. 2. 18, 22, 25.

Blessed be the Lord, a terme sometime vsed of the wicked. Jerh. 11. 5.

The faithfull are blessed with faithfull Abraham. Gal. 3. 9.

The kingdome of heauen is prepared for the blessed. Matth. 25. 34.

Wee ought to blese those that curse vs. Luke 6. 28. 1. cor. 4. 12. and why. 1. Pet. 3. 9.

Blessing and cursing ought not to proceede out of one mouth. James 3. 10.

The blessed of God are called sheepe. Matth. 25. 33, 34.

The description of a blessed man. Psal. 1. 1, 2. & 119. 1. * Mat. 5. 3, to 13.

A blessed thing to giue, rather then to receive. Act. 21. 35. *

Blessed be the man that trusteth in the Lord. Iere. 17. 7, 8.

Iudge none blessed before his death. Eccles. 11. 28.

Blessed are they that are not offended at Christ. Luke 7. 23.

Blinde. Two blinde men healed. Matth. 9. 27, to 32. Mat. 10. 46. * Luke 18. 35. *

Christ healeth the blinde with his spittle. Matth. 8. 22, 23, to 27. Iohn 9. 6.

The blinde boyme for the glory of God. Iohn 9. 13.

If the blinde leaue the blinde, both shall fall into the ditch. Matth. 15. 14.

Wee ought to lay no stumbling blocks before the blinde. Leu. 9. 14. Deu. 27. 18.

God punisheth with blindness those that obferue not his commandments. Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin. 6. 18.

2. Mac. 3. 27. and 10. 30. Luke 24. 16. Act. 6. 8. and 13. 11.

Of the blindness of heart. Isa. 6. 9, 10. and 59. 10. Hol. 2. 6. Psal. 69. 13. Iohn 12. 40.

Mat. 13. 4, 15. Matth. 4. 12. Lu. 8. 10. Act. 28. 26. Rom. 21. 7, 8, 10. & 1. 21. * 2. Cor. 4. 4. Ephes. 4. 18.

The cause of the blindness of the Iewes is in beliste. Rom. 11. 20.

Unlearned passours called blinde guides. Mat. 15. 14.

Retardes blinde the eyes of the wise. Exod. 23. 8. Deut. 16. 19. Eccles. 20. 28.

Blissers. Iooke Scab.

Blocke. Iooke Stumble.

The stumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the flesh is in the blood. Leuit. 17. 11. and therefore God forbade the Iewes to eate blood. Deut. 12. 16. Gene. 9. 4. Leuit. 7. 26, 27. and 19. 26. Deut. 15. 23.

The

The Israelites did eat blood. 1. Sam. 14. 13. to 35.

The Jewes might not offer blood with leavened bread. Exod. 23. 18.

The blood stricken upon the Israelites houses Exod. 12. 7. 13.

The attonement for our soules was made with blood. Leuit. 17. 11. and without shedding of blood is no remission. Heb. 9. 22.

Blood of bulles and goates could not take away sinnes. Heb. 10. 4. and 9. 13.

The olde Testament was ordeined with blood of beastes, but the newe with Christs blood. Heb. 9. 12, 19, 23. * Christs blood speaketh better things then that of Abel. Heb. 12. 24. * for thereby we haue remission of sinnes, and are sanctified. Matt. 26. 28. Heb. 10. 10, 18. 1. Pet. 1. 2. & 1. Joh. 1. 7. & 1. 5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10. 29. and 6. 4, 5. 6. and 1. John 5. 16.

Water and blood issued out of Christs side. Joh. 19. 34.

God punisheth those that shed the blood of his seruants. Deut. 32. 41, 42.

Shedding of mans blood reuenged both on man and beast. Gen. 9. 5, 6.

The blood of Abel cryed to God for vengeance. Gen. 4. 10.

Dauid shedd innocent blood exceedingly. 2. Kings 21. 16. which was the cause of the destruction of Ierusalem afterward. 2. Kings 24. 2, 4. * and 25. 1. *

Of water conuered into blood. Exod. 7. 17, 19, 20.

Blood taken for murder, for sinne, concupiscence, and all that is not of the spiritie. Iosh. 20. 5. Psal. 51. 4. Iohn 1. 13.

Blood for the redde scour of the grape, Deut. 32. 14.

To take away the blood, for appeasing of Gods wrath by punishing the murderer, 1. Kings 2. 31, 32. 2. Sam. 1. 16.

The Hoabites seeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne destruction. 2. kings 3. 17, 22, 23.

Fleish and blood can not inherit the kings dome of heauen. 1. Cor. 15. 50.

Woe to them that build by Sion with blood, and Ierusalem with iniquitie. Mic. 3. 10. and 7. 2. Heb. 2. 12.

Of Boast. Many will Boast of their owne goodnesse, &c. Psal. 20. 6.

We ought not to boast of to morrow. Psal. 37. 2. James 4. 13, 16.

Loue boasterh not it selfe. 1. Cor. 13. 4.

We ought not to boast of other mens labours. 2. Cor. 10. 15.

Boast not thy selfe against the branches. Rom. 11. 18.

Bodie. The Church is the Bodie of Iesus Christ. Ephel. 1. 22, 23.

All the faithfull are one bodie in Christ, & one another members. Ro. 12. 5. Eph. 4. 14.

Our Bodies are the members of Christ. 1. Cor. 6. 15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Cor. 6. 13, 19. The vessels of our bodies to be kept in holinesse and honour. Ephel. 4. 4. that God may be glorified thereby. 1. cor. 6. 20.

He that committeth fornication, sinneth against his owne bodie. 1. cor. 6. 18.

Before we can beare the image of the heavenly bodie, we must beare the image of the earthy. 1. cor. 15. 35, 50.

Paul calleth his bodie the bodie of death. Rom. 7. 24.

Sinne must not reigne in our mortall bodies. Rom. 6. 12.

Our bodies called earthen vessels. 2. cor. 4. 7. earthly houses. 2. cor. 5. 1. and tabernacles. 2. Pet. 1. 13.

Being at home in the bodie, we are absent from the Lord. 2. cor. 5. 6.

Paul chastiseth his bodie, and whp. 1. cor. 9. 25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. cor. 15. 53, 54. The glory of the heavenly bodies differeth from the earthy. 1. cor. 15. 40.

Bodily exercise profiteth little. 1. Tim. 4. 8.

Bold. By Christ we may be bolde to enter into the holy place. Heb. 10. 19. and are willed to goe boldly to the throne of grace for mercie. Heb. 4. 16.

Bondage. It is a bondage to liue under the ceremonies of the Law. Galat. 2. 4 & 4. 1, 3.

Bond, looke kinde.

Bond men, bond women, and bond seruants. Iosh. Seruitude, Captiuitie, & Maides.

Bone. Woman being made of rib of man, is called Bone of mans bones. Gen. 2. 22, 23.

The Israelites are comanded not to break a bone of the Paschal lambe. Exod. 12. 46.

Iosaphs bones caried out of Egypt. Exod. 13. 19.

The bones of two Prophets, saued from burning with others. 2. kings 23. 18.

The king of Edoms bones burnt in despite. Amos 2. 1.

Bookes. The booke of the Lawe found in the Temple. 2. kings 22. 8, 10.

Five men wrote in 40. dayes 204. bookes. 2. Es. 14. 42, 44.

The bookes of the lawe burnt and cut in pieces. 1. Mac. 1. 59, 60.

Many bookes and much reading wearieth the flesh. Eccles. 12. 23.

To be registred in the booke of life, what. Psal. 4. 3. Luke 10. 20. Reuel. 3. 5. & 20. 12. and 21. 27. and to be put out of the booke of life, what. Exod. 32. 32, 33. Psal. 69. 28.

Haue conscience a booke, wherein is registred his sinnes. Reu. 20. 12.

2000 Markes worth of bookes of curious arts burnt. Acts. 19. 19, 20.

Borne of God, who. 1. John 5. 1.

We must bee borne of water and of the spiritie. Iohn 3. 3, 4, 5.

The faithfull are borne anewe by the worde of God. 1. Pet. 1. 23. Iohn 1. 12.

He that is borne of God, sinneth not, and why. 1. John 3. 9.

As newe borne babes we must desire the sincere milke of Gods worde. 1. Pet. 2. 1, 2.

Bowdies. Those are cursed that remoue the ancient bowdies. Deu. 27. 17. & 19. 14. Psal. 22. 28. and 23. 10. reade Hol. 5. 10.

Bountifullnesse. Those that haue true loue are bountifull. 1. Cor. 13. 4.

Gods bountifullnesse toward man. Tit. 3.

4. to 8. Ezek. 18. 30, 31, 32. and especially to vs Gentiles. Rom. 11. 22.

Bowes. looke Arrowes and Swordes.

Bow. Wee ought to bow our hearts vnto the Lord. Iosh. 24. 23.

Bath-Sheba bowed her selfe to her husband Dauid. 1. Kin. 1. 16. and Salomon to her. 1. kings 2. 19.

God bowed the heauens, and came down. 2. Sam. 22. 10.

The children of Israel bowed downe and worshipped God. Exod. 4. 31.

Abraham bowed himselfe vnto the Philistines. Gen. 23. 7.

Bowels of mercy, looke Tenders Mercie.

Branches. The Jewes the natural branches of the Olive tree. Rom. 11. 17, to 28.

Brazen serpent. looke Serpent.

Bread, for all things necessarye to this present life. Ge. 18. 5, 6, 7, 8. & 31. 14. Iudg. 19. 5. 2. kin. 6. 22, 23. Mat. 4. 4. & 6. 11. Mat. 6. 36.

The heart is strengthened with bread. Psal. 104. 15.

Man ought to eate bread, in the sweate of his face. Gen. 3. 19.

Man liueth not by bread onely, but by, &c. Deut. 8. 3. Matt. 4. 4. Luke 4. 4.

The Lord rained bread from heauen. Exodus 16. 4, 15.

God wil blesse our bread, and our water if we obey him. Exo. 23. 25. and we shal eate our bread in plentifulnesse. Leuit. 26. 5.

The stalle of bread. Leuit. 26. 26.

The Canaanites were but as bread for the Israelites, and how. Iam. 14. 9.

The bread of affliction. 1. Kings 22. 27.

The bread of teares. Psal. 80. 5.

The bread of sorrow. Psal. 30. 20.

The bread of aueritie. Iam. 30. 20.

Want of bread in all the land of Egypte and Canaan. Gen. 47. 13.

An offering of bread. Leuit. 2. 2.

The shew bread. Leuit. 24. 5, 10. whereof. 1. Sam. 21. 6.

Elisba with twenty loaves of barley bread in time of dearth feedeth 100. men. 2. kin. 4. 42, 43.

The bread of life is the flesh of Christ. Iohn 6. 48, 51.

The bread of the Lords Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10. 16, 17.

Unleavened bread. looke Pasche.

Unleavened bread of sinceritie & tructh. looke 1. Cor. 5. 8.

Of breaking of bread from house to house. Actes 2. 42, 46.

The bread of the Gospel was the Jewes first. Mat. 15. 26.

Naakob desireth of God onely bread and clothes. Gen. 28. 20. and to spould Christis ans. Psal. 27. 24. * Mat. 5. 25. 1. Tim. 6. 8.

Breath of God taken for his wrath, power, and spiritie. Psal. 18. 15. Job 33. 4. Psal. 33. 6.

Brethren dying without issue, the next to marry his wife, and why. Deut. 25. 5. Mat. 22. 24. Mat. 12. 19.

Unitie of brethren acceptable to God and man. Eccles. 25. 1. Psal. 133. 1, 2, 3.

The 7. brethren and the mother tormentad vnder

under Antiochus, 2. Mac. 7. 1.
The princes heart not to be lifted by as
boie his brethren. Deut. 15. 20.

Of Josephs brethren. Gen. 37. 4. 11. *
42. 3. 6. * and 43. 3. * and 14. 4. 14. *

Yaakob called those of his household, bre-
thren. Gen. 31. 32. and strangers also bre-
thren. Gen. 29. 4.

Dauid calleth his men of warre, brethren,
1. Sam. 30. 23.

The Apostles and the elect, Christ calleth
brethren. Mat. 28. 10. Heb. 2. 11, 12.

Christ made like his brethren in all things,
except sinne, and temp. Heb. 2. 17. and 4. 15.

All Christians are brethren. Matth. 23. 8.
Rom. 1. 13. & 29. 1. 2. Cor. 6. 6. & 8. 11. Eph.
6. 21. Col. 4. 15. and 1. Thess. 5. 14.

Christ the first borne among many bre-
thren. Rom. 8. 29.

We ought to lay downe our liues for the
brethren. 1. John 13. 16.

Brethren for kinnesakes of Christ. Mat. 12.
47. Job. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They be-
lieued not in him. John 7. 5. to 6. Luke 8. 20.

False brethren. 2. Cor. 11. 26. Galat. 2. 4.
and 2. Sam. 20. 10. Iooke Brother.

Bishes. Against Bribes and extortion, Iere.
22. 13. Micah 3. 10.

Samuel was no bribe-taker, 1. Sam. 12.
3. 4. 5. Iooke Gifts and Rewards.

Bride of bondage. Iooke 2. Sam. 8. 1.
Brimstone. Burning with brimstone and
salt thymel. Deut. 29. 23.

The Sodomites destroyed with fire and
brimstone. Gen. 19. 24.

The torment of the wicked in the lake that
burneth with fire and brimstone. Reu. 21. 8.

Brother. not to defraude or oppresse our
brother, and whp. 1. Thess. 4. 6. 7. 8.

How often our brother repenting is to be
forgiuen. Mat. 18. 21. 2. Luk. 17. 3. 4. how
he is to be corrected. Mat. 18. 15. 16. 17.

Not to destroy our brother for meate sake.
Rom. 14. 15. but rather neede to eate meate,
then to offend him. 1. Cor. 8. 12. 13.

Who lo hateth his brother, is in darknes.
1. John 2. 11.

Brotherly correction. Eccles. 19. 13. to 18.
Iooke Correction.

Brotherly kindnesse to bee embraced. 2.
Pet. 1. 7. Iooke Fruits of Faith.

Of brotherly loue Rom. 12. 10. 1. Thess. 4.
9. 1. 1. Pet. 1. 22. Heb. 13. 1.

Of Buckler. God promised Abraham to be his
buckler. Gen. 15. 1. Iooke Protector & Shield.

Buffered. Christ buffered. Mat. 26. 67.

To be buffered for our faults. 1. Pet. 2. 20.

Buggers. Iooke Incest and Adulterie.

A steeves of buggerie in Iurie. 1. kin. 14. 24.

Build. Those that disobei God shall build
an house, and not dwell therein. Ier. 28. 30.

None building an house forced to warre
until he had dedicated it. Deut. 20. 5.

Salomon built many cities and houses. 1.
Kings 9. 17. to 20.

To build, for to make. Gen. 2. 22.

To build for to beare children. Gen. 16. 2.

Ruth 4. 12. Iooke House.

Christ hath builded his Church, as it was
foretold. 2. Sam. 7. 13.

Building used for teaching. Matth. 21. 42.

1. Cor. 14. 17. Gal. 2. 18.

The faithfull are Gods building. 1. Cor.
3. 9.

The Gospel is the foundation of Christs
building. 1. Cor. 3. 11, 12.

The stone which the builders refused, is
made the head of the corner. Matth. 21. 42.

Mat. 12. 10. Lu. 20. 17. Act. 4. 11. 1. Pet. 2. 7.

To build, for to exalt or preferre. Iere. 12.
16 and 31. 4.

Building by Zion with blood. Iere. 3. 10.

Bundle. The bundle of life. 1. Sam. 25. 29.

Burdens. The Pharisees overlaid other
men with burdens. Matth. 23. 4.

We ought to beare one anothers burthen.
Galat. 6. 2.

Euery one shall beare his owne burthen.
Galat. 6. 5.

Christs yoke easie, and his burthen light.
Matth. 11. 30. 1. John 5. 3.

No burden to be caried on the Sabbath
day. Iere. 17. 31.

Burden, for great calamitie. Isa. 13. 1.

Burie. We are buried in Christ by bap-
tisme into his death. Rom. 6. 4.

Sarah buried. Gen. 23. 19. & Abraham.
Gen. 25. 8. 9. & Yaakob. Gen. 50. 13. & Moses.
Deu. 34. 6. & Samuel. 1. Sam. 25. 1. & Saul
and his sonnes. 1. Sa. 31. 13. & Ahsael. 2. Sa.
2. 23. & Abner. 2. Sa. 3. 32. & the disobedient
prophet which was slaine of Hsion. 1. kin. 13.

28. to 31. and John Baptist. Matth. 14. 12. &
Christ by Ioseph of Arimat. Mat. 27. 59. 60.

Abraham purchased a fildie to burie in
Gen. 23. 4. *

Burned. All cities of the Beniamites burn-
ed for committing whoresom. Iudg. 20. 48.

Aburned Ios. 8. 28. & Hazor. Ios. 11. 11.
& Jericho. Ios. 6. 24. & the tower of Shech-
er, with about 10000 men & women. Iudg. 9. 49

The priests daughter that played in whores,
was to be burnt with fire. Leui. 21. 9.

Achan stoned, and after burned with all
that he had. Ios. 7. 24. 25.

Murmurers against god burned. Mat. 11. 1. r.

Jimci burned himselfe. 1. king. 16. 18.

Idolatrous groues commanded of God to
be burned. Deu. 12. 2. 3. which Asa obserued
1. kin. 15. 12. to 15. & Iehu 2. kin. 10. 11. to 36.

The Gentiles in burning their children to
idols not to be followed. Deu. 12. 31.

Samsons wife and her father burned.
Iudges 15. 5. 6.

Calisthenes was burnt for setting the ho-
ly gates on fire. 2. Mac. 8. 33.

Burnt offerings. Iooke Offerings & Sacrifice.

Bushbodies. Against bushbodies & prattlers,
1. Tim. 5. 13. Iooke more Light busiuies.

Butter. Iooke Milke.

Abraham sit butter and milke befoze the
three Angels. Gen. 18. 8.

Buy. We must buy as though we possessed
not. 1. Cor. 7. 30.

Of buying & selling. Ge. 23. 15. * & 33. 19.
Leu. 19. 11. 35. 36. & 25. 14. * Deut. 15. 12. &
25. 13. to 17. 2. Sam. 24. 21. * Ps. 11. 14. &
26. & 16. 8. 11. and 20. 10. 14. 23. Isa. 23. 2. 8,
18 & 58. 9. 13. Iere. 9. 3. to 6. & 47. 4. 10. 11,
12. & 58. 6. 10. 11, 12. * Eccles. 7. 13. & 26.
30. and 27. 2. Matth. 7. 2. Luke 14. 18, 19.

1. Cor. 7. 30. 1. Thess. 4. 6.

C.
Cake. Iooke Barley.

Caldrons. Ten Caldrons for the Temple
1. kings 7. 38.

Calf. The Israelites honor'd golden calf.
Ex. 32. 4. which Moles abolished Ex. 32. 20.
Jeroboam and Hoshea, made two calves
of golde. 1. Kings 12. 28.

The Calfe honoured of the Israelites at
Beth auen, transported into Assyria. Ios. 10.
5. 6.

The Calves of our lips the best sacrifice.
Ios. 14. 3. Heb. 13. 15.

Call. The Loyde called Samuel four
times. 1. Samuel 3. 4.

Christ came not to call the righteous, but
sinners to repentance. Mat. 9. 13. Matth. 2. 17.

As many as God shall call, shall be saved.
Actes 2. 39. 41.

Many called, but few chosen. Matth. 20.
16. and 22. 14.

Many called to saluation both of Jewes
and Gentiles. Rom. 9. 24.

Whereunto we are called. Eph. 1. 1. 18. *

1. Thel. 4. 7. 1. 1. Pet. 2. 9.

We are not called for our workes sake;
but according to his eternal purpose. 2. Tim.
1. 9. 1. 1. Pet. 1. 2. 3. we are called to saluation
by preaching of the Gospel. 2. Thel. 2. 13. 14.

Let vs endeavour our selues to araine the
reward of our high calling in Christ. Ipsi. 3.
13. 14.

Of the calling of the Jewes. Ios. 3. 4. 5.
Rom. 11. 25. 26. and 2. Cor. 3. 16. & Gentiles
Zech. 3. 9. Rom. 15. 8. *

Of calling to everlasting saluation. R. 8. 8.
29. 30. & 11. 29. 1. Cor. 1. 9. 24. Eph. 4. 1. 1.

2. Tim. 2. 12. & 5. 24. 1. Thel. 5. 24. 1. Pet. 5. 10.

Of calling to preach. Ios. 4. 18. 19. Matth.
3. 14. Luk. 6. 13. Rom. 1. 1. 1. Cor. 1. 1. Galat.
1. 15. to follow Christ. Matth. 8. 22. and 9. 9.

John 1. 43.

Call on God in trouble and hee will heare
thee. Ipsi. 17. 6. 2. Samuel 22. 4. 7. for he is
nigh to all that call vpon him faithfully.

Ipsi. 14. 5. 18.

Such as cal on the Lord with pure hearts,
are to be followed. 2. Tim. 2. 22.

They that called vpon Baal, scorned. 1.
Kings 18. 24. 26. to 30.

Whoener shall call on the Name of the
Lord shall be saved. Rom. 10. 13. They that
believe not in him, cal not vpon him in truth.

Rom. 10. 14.

Abraham called vpon the name of the Lord.
Ios. 2. 8. & 13. 4. & 21. 33. & Yaakob. Gen.
33. 20. and Moses. Exo. 34. 5. 9. and Sam.
son. Iudges 15. 18. and 16. 28. Iooke Name.

Candle stick. The forme of the Candlesticks
of the Tabernacle. Exod. 25. 31. & 37. 17. the
situation thereof. Num. 8. 4. Exo. 26. 35. & 40.

24. The visio of gold & candlesticks. Zec. 4. 2.

Ten golden candlesticks that Salomon
made. 2. Chro. 4. 7.

The wisdom of the Leuen golden candle-
sticks. Reu. 1. 12. 20.

By the Candlestick is vnderstood the
office of a pastour. Reu. 2. 5.

Canticles. Iooke Songs.

Captiue. How to take a captiue woman.

to wife. Deut. 21. 10, to 15.
Caamans captiue maid put him in minde of Elisha. 2. King. 5. 1, 2, to 5.
Our naturall inclination leadeth vs captiue to sinne. Rom. 7. 23.
Captiuitie threatned to those that disobey Gods commandments. Deu. 28. 47, 48, and deliuerance, when they turne to him. Deut. 30. 1, 2, 3, to 11. **Isai** foretold Hezekiah of the captiuitie. 2. King. 20. 16, to 19.
Jeremie foretold the Jewes of 70. yeres captiuitie, and whp. Jer. 25. 1, 11, 12. * looke **Bondage**, **Egypt**, and **Babylon**.
Care. **Carelesse**. God careth for his people. Leu. 26. 3, to 14. **Exampels**. Gen. 12. 17. * and 31. 24, 29. **looke** **Affliction**.
Care must be careful for any wooldy thing. Mat. 6. 25. * Luke 12. 22. **Phil.** 4. 6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5. 7. **Plal.** 55. 22.
Our heartes must not be appressed with cares of this life, and whp. Luke 21. 34.
Christes care vpon his Apostles and ministers. Mat. 10. 1, 2. *
Paul had a care for all Churches. 2. Cor. 11. 28.
The cares of this wooldy choke by Gods worde. Mat. 4. 19.
Against wooldy carefullnesse, and trusting in any thing but God. **Exod.** 7. 4, 5, 6. **Leuit.** 25. 2, to 22. **Deu.** 8. 1, 2, 3. **Iob** 7. 4, 5, 6. **Plal.** 145. 15. * **Ps.** 10. 3, to 6. **Plal.** 23. 25. **Mat.** 13. 22. **Mat.** 16. 2, 3. **Luke** 8. 14, and 12. 11, 12, and 14. 12, 15. 1. **Cor.** 7. 21, 32. **Ieh.** 13. 5, 6. **Of** godly care. **Mat.** 6. 33. **Luk.** 11. 28. and 2. **Cor.** 12. 10.
Of fleshy care. **Mat.** 6. 19, 20, 21, and 20. 21, and 26. 5. 1. **Luk.** 9. 33, 54, 55, 56, and 11. 38. **Rom.** 8. 6.
Carelesse people be soone conquered. **Iudg.** 8. 11, and 8. 10, 27. **looke** **Securitie**.
Cariet. **God** caried the Israelites vpon Eagles wings out of all dangers. **Exo.** 19. 4. **Deut.** 32. 11, 13.
Of being caried by into heauen, looke **Ascending**.
Carnall. **Paul** calleth the Corinthians carnall, and whp. 1. **Cor.** 3. 1, to 5.
Temporall goods called carnall things. 1. **Cor.** 9. 11. looke **Flesh** and **Flethly**.
Carpenter. **Iesus** Christ was a carpenter. **Mat.** 6. 3.
Cast off. **The** Israelites cast off God, by trauning a king. 1. **Sam.** 10. 19.
Cartel and vneasonable beaſts ought not to be ouer hardy dealt withall. **Gen.** 33. 13. **Exod.** 23. 11, 12. **Num.** 22. 23, to 34. **Deu.** 5. 14, and 10. 12. **Ps.** 12. 10. **Eccles.** 7. 22.
Cauce. **Abraham** bought a cauce to burie in. **Gen.** 23. 9, to 19.
Elisah fleeing from Jezebel dwelt in a cauce at Moab. 1. **King.** 19. 8, 9.
The Israelites to plagued for their idolatry, that they were forced to dwell in cauces. **Iudg.** 6. 2.
Cause. **God** iudged Dauid's cause, in punishing **Mabal**. 1. **Sam.** 25. 35, 39.
Celebrate. looke **Feastes**, **Passeouer**, and **Sandanie**.
Cent. **Centurion**. looke **Centurion**. 1. **Sam.** 16. 6, 18, 38. *
Centurion. A Centurion is a captaine ouer

100 souldiers: such **Moses** constituted. **Exodus** 18. 21, 25. **Deut.** 1. 13, 15.
Christ healed the Centurions seruauit. **Mat.** 8. 5, to 14. **Luke** 7. 2, to 11.
The Centurion, and those who watched with him, confessed **Iesus** to be the sonne of God. **Mat.** 27. 54.
Ceremonies. All the Jewes ceremonies, but a shadow of the spiritual seruice. **Exo.** 3. 2, 3, to 7. **Num.** 15. 31. * **Deu.** 16. 1. **Exo.** 20. 7, 8. 2. 1. **cor.** 10. 1. **Ie.** 7. 12, and 8. 5, and 9. 8.
And therefore being ordained to continue but till the manifestation of Christ. **Ieh.** 9. 10, 11. are now iustly abrogated by him. **Ieh.** 9. 10, 5, 6, 7.
God reiecteth the faithlesse ceremonies of the Jewes. **Pla.** 1. 11, to 16. * **Exo.** 23. 24, and 46. 1. * **Exo.** 31. 13. * **Pla.** 50. 8. * **Ie.** 7. 4. * and 14. 12. **Plal.** 6. 6. **Amos** 5. 21, 22, 23. * **Plal.** 6. 6, 7, 8. **Mal.** 1. 10. 2. 2. * **Ie.** 7. 3, to 8. * **Mat.** 9. 13. 15. 2. 3, 4, to 12. **Iob.** 4. 20, 21, to 27. **Act.** 13. 38, to 42. **Rom.** 8. 1, to 9. **Eph.** 2. 8. * **Col.** 2. 8, 16. * looke **Tradition**.
Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fabrics with truth. **Iere.** 23. 28.
Changed. Those whome Christ shal find aliuie at his coming, shal be changed. 1. **Cor.** 15. 51, 52. 53.
Chares. **Elisah** calleth vnto **Elisah**, my father, my father, the Chares of Israel. 2. **king.** 2. 12.
Sisera warred gainst the Israelites with 900. charers of pzon. **Iudg.** 4. 3, 13.
Salomon had 1400. charers. 1. **kin.** 10. 26.
Chares of pzon were in use among the Canaanites, as appeareth. **Iudg.** 1. 19.
Charge. **Abab** charged **Hichaiah** to tell him troth. 1. **king.** 22. 16.
Paul charged the Thessalonians, that his Epistle sent to them, should not be kept secret from any brother. 1. **Thess.** 5. 27. **He** charged also **Timothie** to be seruent in his vocation. 2. **Tim.** 4. 1, 2.
Chargeable. **Paul** laboured, because hee would not be chargeable to any. 1. **Th.** 2. 6, 7.
Charmes. looke **Magians**, and **Sorcerers**.
Charitie. looke **Loue**.
Chaste. **Men** chaste threer maner of waies. **Mat.** 19. 12. looke **Eunuch**.
Chasten. As many as the Lord loueth, hee chasteneth. **Ieh.** 12. 6. **Reuel.** 3. 19.
Chastien is the man whom the Lord chasteneth. **Iob.** 5. 17.
Children should be chastised betime. **Pro.** 13. 24, and 19. 18, and 22. 15. * **Exo.** 23. 13. looke **Correction** and **Childe**.
Chastitie. Example of chastitie in **Ioseph**. **Ge.** 39. 7, 12. * in **Sarah** **Tobias** wife. **Tob.** 3. 14. * In **Iudith**. **Iudith.** 8. 4, 8. In **Ana.** **Lu.** 2. 37. In **Sustanna**. **Dan.** 13. 20, to 26. *
Example of chastitie in marriage, looke **Tob.** 8. 4, to 9.
The must auoyde all things that corrupt chastitie. **Eccles.** 9. 3, to 12.
Of chastitie, looke **more**. **Wisd.** 4. 1, to 7. **Iudith.** 15. 11, 12, 13, and 16. 21, 22. * 1. **Cor.** 7. 8, 9. 27. 29, 34, 38, 40.
Chance. looke **Happe**.
Changes. **Of** changes of golde. **Exod.** 28. 14, 15. 2. **king.** 25. 7. **Ezek.** 7. 23.

Chaire. looke **Seare**.
Cheere. Dissembling prophets and such as commend wine or good chaire, be merie for the wicked. **Mich.** 2. 11.
A ioyfull heart maketh a cheerefull countenance. **Pro.** 14. 1, 3. * causeth good health. **Ps.** 17. 22.
Chiefest Jewes, looke **Confesse**.
Chiefe shepherds, looke **Shepherd**.
Child. and woman with child. The punishment of him that hurteth a woman with child. **Exodus** 21. 22.
The wife of **Phinehas** being with child, bearing of the taking of the Ark, tel in travail immediatly. 1. **Sam.** 4. 19.
Women with child rtp v. 2. **king.** 7. 5. 19.
Chloe foretold to the woman with child at the destruction of **Jerusalem**. **Mat.** 24. 19.
The Angels haue charge of litle children. **Mat.** 18. 10.
The must be children concerning malitious outnes, but not in vnderstanding. 1. **Cor.** 14. 20. **Mat.** 18. 2, to 7.
Children being brought to Christ, hee received them, and blessed them. **Mat.** 19. 13, 14, 15. **Mathe** 10. 13, 14, 15, 16.
Litle children were deuoured of beastes. 2. **king.** 2. 23, 24.
Wherein the duetie of parents and children consisteth. **Plal.** 8. 5, 6, 7.
Who to that land whose gouernoz is a child in wisdom and of counsell. **Eccles.** 10. 16, 17.
The childe shall not be punished for the fathers offence. **Ierem.** 31. 29, 30. **Ezek.** 18. 4, 5. **Lamen.** 5. 7.
Litle children, who. 1. **Iohn** 2. 12.
The captiuitie of the children of Israel, and their deliuerance out of **Egypt** is foreshewed by God. **Gen.** 15. 13, 14.
The 12. children of **Yaakob**. **Gen.** 35. 22.
Yaakob sendeth his children into **Egypt** to buy come. **Gen.** 42. 1, 2.
The children of **Yaakob** knewe not their brother **Ioseph**. **Gen.** 42. 8.
The names of the children of Israel and their children. **Gen.** 46. 7, 8, to 28.
Yaakob foreteweth the deliuerance of the children of Israel. **Gen.** 48. 3, 4, 21. and so doeth **Ioseph**. **Gen.** 50. 24.
The names of the children of Israel which entred into **Egypt**, are rehearsed. **Exodus** 1. 1, to 7.
The children of Israel oppressed with burdens, to the end they might not multiply. **Exo.** 1. 9, 10, 11. **The** more they were oppressed, the more they grew. **Exo.** 1. 12. **The**y complained to God of their bondage, & are heard. **Exo.** 2. 23, 24, 25. **The**y depart out of **Egypt** with **Iosephs** bones. **Exo.** 12. 37, and 13. 19. **After** that they had dwelt there 430. yeres. **Exo.** 12. 40. **The**y past by foote through the red sea. **Exo.** 14. 22.
Whp God led not the children of Israel by the land of the **Philistins**, but another way. **Exo.** 13. 17, 18.
The boage of the children of Israel in the wilddernes, to mount **Sinai**: & Gods goodnes in feeding them, and fighting for them. **Exo.** 35. 22. * and 16, and 17. and 19. chapters.
The children of Israel meete for warre, are numbred. **Num.** 1. 2, 3. *
The

The children of Israel forge Anna, and are punished. Num. 11. 4, 6, 13, 33. * They commit whoredome with the daughters of Moab. Num. 25. 1, 2, 3. *

The children of Israel being ready to enter into the land of Canaan, are again numbered. Num. 26. 2. * They fight against the Midianites. Num. 31. 2, to 13. They are loved of God by means of election, y. 12. They are goodnesse in them. Deut. 2. 6, to 12. They passe drie foote through Iordane. Jos. 1. 16, 17. They haue an ouerthrowe at Ai. Jos. 7. 5.

The children of Israel serue Eglon the king of Moab 18. yeeres. Iudg. 3. 14. They commit idolatrie. Iudg. 3. 7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg. 6. 1, to 7. Their idolatrie and repentance. Iudg. 10. 6, 10. Their ruine for their incredulitie. Iudg. 5. 6, 7.

How children ought to be brought by Ecclesi. 30. 1. to 14. Which what instruction, and to what end. Deuter. 4. 9, 14. & 32. 46. as the children of Abraham. Gene. 18. 19. But as the sonnes of Eli. 1. Sam. 2. 22. * of David. 1. King. 1. 5, 6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4. 2, 5, 26, 27. Lam. 5. 7.

Samuels children intreated not their father in godlinesse. 1. Sam. 8. 3.

Hanneb murdered by his owne children. 2. King. 19. 36, 37.

Hidoni had 70. children of diuers wines. Iudg. 8. 30. at saue one Hane by Abimelech. Iudg. 9. 5.

Israh Iudge of Israel had 60. children. Iudg. 12. 8, 9.

Abdon Iudge of Israel had 40. men children. Iudg. 12. 13, 14.

Children eaten, looke Women.

Burning of children in the honor of idoles forbidden. Deuter. 12. 30. 31. & 18. 10, to 15. Leuit. 20. 2. to 6. and yet vbes. 2. King. 1. 6, 3. and punished. 2. King. 17. 7. *

The true children of Abraham are those that imitate him in true faith. Rom. 9. 8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephel. 1. 5. Gal. 3. 26. Iohn 1. 12, 17.

We are the children of God, and therefore ought to be holy. Deut. 14. 1, 2. 1. Pet. 1. 15, 26.

Those are the children of God, that are led by his spirit. Rom. 8. 14.

The children of the resurrection, are the children of God. Luke 20. 36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8. 17.

The world knoweth not the children of God, and whp. 1. Iohn 3. 1.

The prodigall childe. Luke 15. 11. *

The parable of two children, by which Christ teacheth that the Iewes promised to be the will of God, and yet did not. Mat. 21. 28, to 33.

Children to be referred at the winning of certaine towne. Deut. 20. 14. *

To children in matre, &c. the kingdome of God appertained. Mat. 19. 14.

As a childe is reagen by in youth, so shall

ye haue him in age. Iho. 22. 6.

A law to punish disobedient children. De. 21. 18, 19, to 22. Iho. 20. 20. looke Chasten.

Of the duty of children young folke, and parishioners towards their father and mother, pastour, and other superiours, looke Ge. 4. 7. and 9. 13. and 22. 1, to 14. and 27. 3. * and 28. 1, to 11. and 37. 2. * Exo. 20. 12. and 21. 1. to 16. and Leuit. 19. 3, 32. and 20. 9. and 21. 9. Iudg. 30. 3. 4. Deut. 5. 16. and 21. 18. and 27. 19. Iudg. 14. 2. 1. Sam. 2. 12. * and 3. 1. * 8. 3. 2. Sam. 18. 6. and 1. king. 2. 32. king. 2. 15. and 12. 1, 2. and 21. 1, 2. & 22. 1, 2. * I. 14. 1, 2. Job. 1. 5, 18. and 7. 1, 2, 3. and 32. 1.

Iho. 1. 3, 4, 5. and 4. 1. and 6. 20. and 10. 1. and 13. 1. and 15. 1, 20. and 19. 26, 27. & 20. 2. * and 22. 6. and 23. 20, 21, 22. and 28. 7.

14. and 30. 11, 17, 12. Iere. 3. 5, 6. * Eze. 32. 7, 10, 11. Tob. 1. 4. and 4. 2, to 6. * & 14. 12. *

Ecclesi. 3. 1, 2, to 19. and 6. 18. * & 7. 29. and 8. 17, 9, to 13. and 22. 3. and 23. 8, 19. and 25. 1, to 6. and 32. 9, 10, 11, 12. Iudg. 4. 18. to 23. and 5. 44. * and 10. 21. and 15. 4. Harker

10. 7, 13, 14, 15, 16, 19. 11. 2, 49. 5. 1. & 18. 15, 16, 17. Act. 7. 14. and 22. 3. Ephel. 6. 1, 2, 3. Col. 3. 20. and 1. Tim. 6. 1, 2. and 2. Tim. 3. 2. & 1. Pet. 5. 5. looke moze in Sonnes, Daughters, and Parishioners.

Chosen. God hath Chosen vs to saluation before the beginning of the world. Ephel. 1. 4, 2. Thess. 2. 13.

God chose the Iewes only because he loved them. Deut. 4. 37. and 7. 7, to 12. and 10. 15. to the ende they should be a holy & precious people to himselfe. Deut. 7. 6. and 14. 2.

Many are called, but fewe are chosen. Mat. 20. 16. as appeareth by the Istraclites. Heb. 3. 16, 17. *

God iustifieth his chosen in Iesus Christ. Rom. 8. 33, 34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam. 10. 24. and 2. Sam. 6. 21.

Dauid a chosen vessel of Christ. Act. 9. 15.

Howe Gods enemies haue persecuted his chosen, contray to their expectation, looke Iere. 37. 21.

God hath chosen the foolish things of the world to confound the wise. 1. Cor. 1. 27.

Christ is as much to say, as anointed: yet that name is prouer to our Sauour, because that by spiritual unction, he was consecrated of God, to be the onely priest, king, and prophet, which should appeare his worth by his ouerly sacrifice. Heb. 9. 1, 14. and 10. 12, 14. reigne ouer all things. Iohn 18. 37. & 2. 10. Coloss. 1. 20. and declare his fathers will vnto his. Ioh. 8. 26, 40. Act. 7. 37.

Christ God eternal. Iohn 1. 1, 2. and 5. 19.

Prophet. 8. 22, to 32. begotten before all creatures. Col. 1. 15. whereunto the father and the holy Ghost beareth witness in heauen. 1. Iohn 5. 7. and the spirit, water, and blood in earth. 1. Ioh. 5. 8. which witness also was by voice from heauen by God the father at his baptism and transfiguration confirmed. Mat. 3. 17. and 17. 5.

Christ the image of God the father. Ioh. 7. 26. and 2. Cor. 4. 4. Col. 1. 15. Heb. 1. 3.

In Christ are hidzen all the treasures of wisdom and knowledge. Col. 2. 3.

In Christ dwelleth all the fulnesse of the God head bodily. Col. 1. 19.

All things were created by Christ. Iohn 1. 3.

God purposed from euertasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, all things that were in them. Ephel. 1. 9, 10, 11.

Christ is promised to Adam to disolue all the power of the deuil. Gen. 3. 15.

Christ promised to Abraham. Gene. 12. 3. and 18. 18. and 22. 18. to Izhak. Ge. 26. 3, 4. to Iakob. Gene. 28. 14. and to David. 2. Sam. 7. 16.

Christ is to be heard. Deut. 18. 15, 18.

Christ was prophesied to bee bozne of the virgin Marie. Ista. 7. 14. and 9. 6. Ierem. 31. 22. Ila. 49. 8.

The coming of Christ was foretold of Balaam. Num. 24. 16, 17. and of Ilaiah. Ista. 40. 9.

Hannah prophesied of the coming of Christ. 1. Sam. 2. 10.

Of the coming of Christ, and of his victorie against death, sinne, and hell. Ista. 25. 8. and 35. 5. * Iose. 13. 14. Hab. 3. 3. Rom. 6. 9.

1. Cor. 15. 54, to 58. 2. Tim. 1. 10. Heb. 2. 14. 1. Ioh. 5. 4, 5, 11, 12. Reuel. 7. 17. and 21. 4.

The brazen Serpent bare a figure of Christ. Num. 21. 8, 9.

Izhak in that he should haue bene offered of his father, bare a figure of Christ. Gene. 22. 8, to 15.

Christ descended of the seede of David, whose kingdome endureth for euer. 2. Sam. 7. 11, 12, 16. Luke 1. 32, 33.

The Prophet Ilaiah very greatly desired Christ his coming. Ista. 62. 1, 2, 3.

Many Prophets and righteous men haue desired to see the coming of Christ. Mat. 23. 17.

13. 17. Luke 10. 24.

Prophesies of Christes kingdome, his Church, & of the word of God. Mic. 4. 1, 2. *

Yag. 2. 10. Zech. 3. 6. * Iho. 1. 7, 21.

Christ descended of Iudah. Gene. 49. 8, 9, 10, to 13. Deut. 18. 15. Mat. 1. 3, 16. Luke 3. 23, 33.

The nativite of Christ covertly foretold. Iere. 33. 14, 15, to 19. Ista. 8. 3. 4. Eze. 44. 2.

Christ is conceived by the holy Ghost. Mat. 1. 18. to 24. Luke 1. 35, 38. bozne of the virgin Marie. Mat. 1. 24, 25. Luk. 2. 7. Ioh. 1. 14. Gal. 4. 4. in Bethlehem. Mat. 2. 1. Luke 2. 4, to 8. according to the Prophecie. Mich. 5. 2.

The incarnation of Christ brought top to the faithful. Ista. 4. 2. * Baruc. 3. 34, 37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1. 2, 25. Luk. 2. 21. He is presented in the Temple. Luke 2. 22, to 24. he came of the Iewes. Mat. 1. 1, to 17. Luke 3. 23. * Rom. 9. 5.

The wise men came to worshipspe Christ, and offered presents. Mat. 2. 1, 2, 11.

Christ fleeth into Egypt. Mat. 2. 14. and after Herodes death returneth againe. Mat. 2. 19, to 22. is brought up at Nazareth, and therefore called a Nazarene. Mat. 2. 22, 23.

Christ at the age of xii. yeeres, disguised with the Doctors. Luke 2. 46. Was subject vnto

unto Marie and Ioseph. Luk. 2. 51. went neuer to schoole. Iohn 7. 15. was baptised. Matth. 3. 16. Mark. 1. 9. Luke 3. 21. Having fasted 40. dayes & 40. nights, hee was tempted of the deuil, and comforted of Angels. Matth. 4. 1, 2, 11. Mark. 1. 12, 13. Luke 4. 1, 2, 13.

The Nazarites could not beleue that Christ was the true Messias, because he descended of so base a stock. Mat. 13. 54. * Mar. 6. 2, to 7. Luke 4. 22, to 31.

Christ was sent to saue all men by preaching of the Gospel. Mat. 60. 1, to 8. Luke 2. 32.

Christ was not sent to call the righteous, but sinners to repentance. Mat. 9. 13. Mar. 1. 32, to 40. and 2. 17. Luke 5. 32. to the ende he might looke the workes of the deuil in the 1. Iohn 3. 8. and might saue them. 1. Tim. 1. 15. finally that they by beleueing should bee made righteous by him, waiping for eternall life. Titus 2. 11. * Mat. 42. 6, 7, 16. Psalme 69. 6. *

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Mat. 40. 7, 8.

Christ came to deliuer vs from the power of the deuil. Luk. 1. 71. and from the darkness of this world. Iohn 12. 46.

Christ is not come to destroy, but perfectly to accomplish the law. Mat. 5. 17.

Christ was made a little inferior to Angels, by suffering of death, that he might bee crowned with glory farre aboue them, & deserveth death for all men. Heb. 2. 9. *, and 1. 2, 3, 4.

Christ more worthy of glory then Moses, and why. Heb. 3. 3, to 7. Greater then Dauid. Mat. 22. 43, 44. Mar. 12. 36. Lu. 20. 42. Ps. Salomon. Mat. 12. 42.

Christ constituted by God, Lord ouer all things in heauen and earth, and head of his Church. Mat. 3. 35. 3. 17. 2. 1. Cor. 15. 25, 27. Eph. 1. 20, 21, 22. 8. 4. 8. 5. 23. Col. 1. 18. Heb. 2. 8. Ioh. 1. 11.

God is the father of Christ. Ioh. 8. 16, 18, 19, 28. the head of Christ. 1. Cor. 11. 3.

Christ knoweth his father, and keepeth his word. Ioh. 8. 5. & none knoweth the sonne, but the father. Mat. 11. 27.

The father is alwayes with Christ. Iohn 8. 29.

Hee that hath knowen and seene Iesus Christ, hath knowen and seene God. Ioh. 14. 7, 9, to 12.

Christ speaketh the wordes of the Father. Iohn 3. 34.

The Father willett vs to heare Christ. Mat. 17. 15. Mar. 9. 7.

Who so heareth not the Gospel of Christ, shall perishe eueraltingly. Acts 3. 23. Heb. 2. 3, 3.

Christ was replenished with grace and truth. Iohn 1. 14.

Christ preacheth and healeth diseases. Mat. 4. 17, 23. Mar. 1. 14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Mat. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the Temple by day. Luke 21. 37.

Christ preacheth out of a ship. Mat. 13. 1, 2, to 10. Mar. 4. 1, 2, to 35. Luk. 8. 4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4. 16, 21.

The people are astonied at his wise point. Luke 2. 47. Mat. 7. 28, 29. Mar. 6. 2. Mat. 13. 54. Lu. 4. 22. and 8. 25. Luke 4. 32. Iohn 7. 46.

Christ saike nothing but parables, and why. Mat. 13. 34, 35.

Great multitudes follow Christ. Mat. 8. 1. vs coming and preaching was in great humilitie. Mat. 18. 4, 1. 8. 11. 29.

Christ was demanded by whole auarice, he did those things that he did. Mat. 21. 23. Mar. 11. 28. Lu. 20. 2.

Christ preferreth not the obedience of his carnall mother, before the commandment of his heauenly Father. Lu. 22. 48, 49. Neither could he care that he bare vnto her, with draw him from preaching the Gospel. Mat. 12. 46, 47, 48, 49, 50. Mar. 3. 31, 32. * Lu. 8. 20, 21.

Christis will is, that his should be partakers of his glory, and kingdom. Ioh. 17. 24.

Where Christ first preached the Gospel. Ioh. 9. 1, 2. Mat. 4. 13, to 17. Lu. 4. 14. * Ioh. 2. 1, to 22.

Christ ligened to see the Iewes insulencie. Mar. 8. 12.

Christ had compassion on the multitude, to see them disperised like stray sheepe. Mat. 9. 36.

Christ is wearie. Iohn 4. 6. is hungrie. Mat. 4. 2. doeth weepe for Ierusalem. Luke 19. 41. wept and grieved, when he raised Lazarus. Iohn 11. 33, 35, 38.

Of Christ his pouertie. Mat. 8. 20. Lu. 9. 58.

Christ became poore, that wee might bee made rich. 2. Cor. 8. 9.

Women ministred of their substance to relieue Christs necessitie. Lu. 8. 2, 3.

It was prophesied in how great meeknesse and humilitie Christ should liue. Iai. 42. 1. 8. 6. Mat. 12. 18, 19, 20.

Matthaw maketh Christ a banker. Mat. 9. 9, 10. Mar. 2. 14, 15. Lu. 27. 29.

Christ hidden to a banker by a Pharisee, refuseth not to goe. Lu. 14. 1.

Christ and his mother, and his disciples dined at a wedding. Iohn 2. 12.

Christ supped with Lazarus. Iohn 12. 2.

Christ dined with a Pharisee. Lu. 11. 37.

Christ earmed a glutton, and drinker of wine. Mat. 11. 19.

Christ eateth with Publicanes & sinners, and is reproued of the Pharises. Mat. 9. 11. Mar. 2. 15, 16.

Christ interpreteth the Scriptures vnto the twelue disciples going to Emmaus. Lu. 24. 25, to 32.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Mat. 25. 35.

Christ paid tribute. Mat. 17. 17.

Sundry opinions of Christ. Mat. 16. 14. Mar. 3. 28. Lu. 9. 19. Iohn 7. 12, 40, 41, 42, 43, 46.

The Pharises are asked whole Iohn Christ was. Mat. 22. 42.

Christ asked his Apostles whome they thought him to be. Mat. 16. 15, 16. Mar. 8. 29. Lu. 9. 20.

The people took Christ for a Prophet. Mat. 21. 46.

Christ publisheth openly that he was sent of God, and that he was the sonne of God. Iohn 5. 18. & 7. 29. & 8. 18. Iohning the same by the testimony of Iohn Baptist and the Scriptures. Iohn 5. 32, 33, 39. *

Many that were present at Lazarus raising from the dead, beleued on Christ. Iohn 12. 10, 11. Iohn 11. 45.

The virgin Mary in her canticule, maketh mention of Christ promised. Lu. 1. 47, 54, 55. and so did Simeon. Lu. 2. 25, to 36. and Anna confessed that Christ was come. Lu. 2. 36, 37, 38.

The Samaritanes came to see Christ, and beleued in him, confessing him to be the saviour of the world. Iohn 4. 28, 29, 41, 42.

The miracles which Christ wrought, testified that he was come. Mat. 11. 5.

Officers sent to fetch Christ, but they brought him not, and why. Ioh. 7. 42, 46.

The Iewes sought means to take Christ, but could not, before his houre was come. Iohn 7. 30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Iewes, because he knewe them to be hypocrites. Iohn 2. 24.

After Christ had raised Lazarus vp from the dead, hee walked not openly among the Iewes. Iohn 11. 54.

Christ hid himselfe, for feare of being stoned by the Iewes. Iohn 8. 59.

Christ ascended to Ierusalem at the feast of tabernacles. Iohn 7. 10.

Christ deliuereth himselfe very miraculously out of the handes of the Nazarites. Lu. 4. 28, 29, 30.

Christ healed all manner of sicknesses, both corporall and spirituall. Mat. 4. 24. Iohn 7. 33.

Both windes and sea obeyed Christ. Mat. 8. 26, 27. Mar. 4. 39, 41. Luke 8. 24, 25.

There can be no concord betwene Christ and the Deuil. 2. Cor. 6. 15. Christ stronger then Satan. Mat. 12. 28, 29. Mar. 3. 24, 27. Luke 11. 20, 21, 22.

Christ of his owne will layde vpon him life for his sheepe. Iohn 10. 15.

Caiaphas prophesied that Christ should die for the people. Iohn 11. 49, 51.

Christ deliuered to death, by the deterninate counsell of God. Acts 2. 23.

Christ right heartily longed to bee baptised for vs, with the baptisme of his death. Luke 12. 50. for the soue hee bare toward vs. Eph. 5. 2. Phil. 2. 8.

Peter would haue dissuaded Christ from death. Mar. 16. 22. and Pilates wife would haue had her husband not to deale with him. Mat. 27. 19.

The chiefe Priestes consulted how they might put Christ to death. Mat. 26. 3, 4. Mar. 14. 1. Luk. 22. 2.

Judas selcteth Christ for 30. pieces of silver. Mat. 26. 14, 15. Mar. 14. 10, 11. Luke 22. 3, 4.

22. 3. to 7. *zech. 11. 12.*

Christ his soule was beautie, euen unto the death. *Mat. 26. 28.*

Christ through his manhoode, feating death, meat water and blood. *Luk. 22. 44.*

Christ praying against death, willingly condescendeth unto his fathers wil. *Mat. 26. 39. 41. 44. 45.*

Christ offered himselfe unto Iudas. *Iohn 12. 4.* is apprehended by the Jewes. *Matth. 26. 50.* traueith that his disciples might escape free, and why. *Iohn 18. 8. 9.*

Christ very mildly reprehendeth him that smote him. *Iohn 18. 23. Ila. 50. 5. 6.**

Chr answered not one worde to his false accusers. *Mat. 26. 59. 60. 63. and 27. 12. 14. Ila. 3. 8. 13. 14.*

Christ confesseth that he is the Christ promised. *Mat. 26. 63. 64.*

Pilate beareth witness of Christs innocencie. *Ioh. 14. 4. Mat. 27. 24. Lu. 23. 4. 22.* His innocencie is prophesied of. *Ila. 18. 23. Ila. 53.** and his woundes. *Ila. 22. 16. zech. 13. 6.*

The people being perswaded by the high priests, asked Christ to be crucified. *Mat. 27. 20. 22. 26.*

Christ is mocked. *Mat. 27. 29.*

Pardon is promised to the enemies of Christ, if they repent. *Ila. 50. 10.*

Christ is led unto his death. *Mat. 27. 31. and suffered without the gate of Ierusalem. Ioh. 13. 12.*

Pilate in his superscription affirmed Christ to be the King of the Jewes: albeit the priests, &c. verified it not. *Mat. 27. 37. Ila. 25. 26. Lu. 23. 38. Iohn 19. 19. to 22.*

Christ was crucified concerning his iniquitie. *2. Cor. 5. 3. 4.*

Christ crieth to God on the crosse. *Matth. 27. 46. Ila. 22. 1.**

The Jewes rent Christ. *Matth. 27. 39. 40. 45.*

The ignominie and glory of Christ is prefigured in Iehoshua the high priest. *zech. 3. 1.**

The passion of Christ is foretold. *Dan. 9. 26. zech. 3. 7. Ila. 53. 1.* Mat. 16. 21. and 20. 18. 19.*

Christ was obedient unto the death. *Phil. 2. 8.*

Christ died & was buried. *Mat. 27. 50. 59. 60. Iohn 19. 37. 46. Lu. 23. 46. 53. Iohn 19. 30. 40.* Rom. 5. 6. 8. and 6. 3. and 8. 32. and 1. Cor. 15. 3. and 2. Cor. 5. 15. and 1. Thel. 5. 2. 10. whose death argueth Gods great loue toward vs miserable sinners. *Rom. 5. 6. 8.**

Christ by his owne oblation, once for all, hath purchased full satisfactio for our sinnes. *Rom. 4. 25. Ioh. 9. 12.* Ila. 53. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

The Jewes crucified Christ through ignorance. *Lu. 23. 34. Act. 3. 17.*

Of Christ his descending into hell, reade *Ila. 16. 10. Ila. 53. 10. 11. 12. Act. 2. 27. 31. Ephe. 4. 9. and 1. Pet. 3. 18. 19.*

Christ rose againe the third day from the

dead. *Mat. 28. 6. Ila. 16. 6. Lu. 24. 2. 5. 6. 7. Iohn 20. 5. 7. 8. Act. 2. 24. 3. 1. 32. and 10. 40. 41. and 13. 29. 30. 33. Rom. 4. 24. 25. and 8. 11. and 4. 9. 1. Cor. 15. 3. 4.* 1. Thel. 4. 14. 2. Tim. 2. 8. according as it was prophesied.*

Ila. 1. 3. 5. and 16. 9. 10. and 49. 15. Ioh. 2. 2. Mat. 12. 40. and 16. 21. and 17. 2. 23. and 20. 19. Ila. 8. 31. and 9. 31. and 10. 34. Lu. 21. 30. and 18. 33. Iohn 2. 19. 21. 22.

Of the vertue of Christ his resurrection, reade *Ila. 6. 3. 1. Cor. 15. 20. 21. 22. Col. 1. 18. Reue. 1. 5. Rom. 4. 25. Act. 26. 23.*

Of whom Christ was seene after his resurrection. *Mat. 28. 9. Ila. 6. 19. 1. Cor. 15. 5. 6. 7. 8.*

Of Christ his triumph. *Ila. 68. 18. Iose. 13. 14. Col. 2. 15.*

Of the exaltation and abasing of Christ. *Ila. 52. 13. 14.*

Christ ascended into heauen. *Mat. 16. 19. Lu. 24. 51. Act. 1. 9. 10. 11. Ephe. 4. 8. 9. 10. Ioh. 20. 17. and 14. 12. and 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Albeit Christ killeth all in all things, yet counteth he himselfe not perfect without his Church, which is his fullness. *Ephe. 1. 23.*

Christ shal appeare the second time. *Ioh. 2. 28. with whom wee shal appeare in glory. Ioh. 3. 4.*

Iohn Christ shal appeare, and of the manner of his iudgement, reade *Mat. 3. 12. and 16. 27. 28. and 24. 30. 31.* and 25. 31. 32.**

Lu. 21. 27. Ioh. 5. 22. 23. Act. 1. 11. 2. Cor. 5. 10. 1. Thel. 4. 16. Ioh. Comming.

Christ ordained of God to be iudge of quicke and dead. *Acts 10. 42. 1. Cor. 15. 51. 52. 1. Thel. 4. 15. 17. 2. Tim. 4. 1.*

God hath giuen vs victorie by Christ, ouer sinne, death and hell. *1. Cor. 15. 57.*

The father hath reconciled all things vnto himselfe by Christ. *Col. 1. 20.*

Iohn auoucheth that Christ is come. *1. Iohn 1. 1. 2.*

What for those that beseeue in Christ doe purchase. *Ila. 35. 1.**

An exhortation to come to Christ with an vpright heart, and assured faith. *Ioh. 4. 11. 12.* Ila. 1. 1. 2. 3.**

Those that craue any thing of God, by Christ, shalbe heard. *Ila. 65. 25. Iohn 14. 13.*

Christ is set forth vnto vs for an ensample of life. *Ephe. 2. 5. 6. 7. 8. 1. Ioh. 2. 21. and also that we shoud be clothed with his righteousness, and followe his steppes. Roman. 13. 14.*

An exhortation to moue vs to follow Christ. *Ioh. 13. 13. 17.** & to haue no confidence in worldly things. *Mat. 8. 19. 20. 21. 22. Luke 9. 57. 58. 59.** as hee did when the people would haue made him king. *Iohn 6. 15.*

If we remaine in Christ, we must walke as he walked. *1. Iohn 2. 6.*

Christ foretold his Apokles that hee shoud not alwayes bee with them corporally. *Mat. 26. 11.* but by vertue of his spirit hee would to the ende of the world. *Mat. 28. 20.*

Christ receiueth the charge of the faithful of God his father. *zech. 11. 4.*

The kingdome of Christ is euertlasting. *Ila. 72. 5. Ila. 9. 7. and 32. 17. and 33. 10. and 65. 20. Iere. 33. 20.* Dan. 2. 44. and 27. Lu. 1. 33. Ioh. 4. 10.*

The Gentiles shalbe called to the kingdome of Christ, by the Gospel. *Mich. 4. 2. Act. 26. 23.*

Christ his power shalbe far spread abroad. *zech. 9. 14.*

The wicked are not able to hurt epher Christ or the faithful. *Ila. 9. 11.* 92. 9.**

Christ confesseth to his father, that he hath created his charge, and taught those that he hath commanded him. *Iohn 17. 4. 6. 8.*

Christ hath taught the Gospel vnto all, that if any perish, hee perissheth through his owne negligence. *Iohn 3. 16. to 22.*

Whosoener loueth not Christ, accused he he. *1. Cor. 16. 22.*

Christ was a minister to the Jewes, to declare his fathers trueth in his promises: to the Gentiles, to declare his fathers mercie. *Rom. 15. 8. 9. 10. 11. 12.*

As wel Gentile as Iew hath access to God the father, through Christ by one spirit. *Ephe. 2. 18.*

The names of Christ. *Ila. 9. 6.*

Christ our aduocate. *1. Ioh. 2. 1. entered into to heauen, to appeare in the sight of God for vs. Ioh. 9. 24. alwayes maketh intercession for vs. Rom. 8. 34.*

Christ the Lambe of God offered for a redemption. *Iohn 1. 29. 36. Reu. 5. 8. 9.*

Christ our Apostle and high priest. *Ioh. 2. 31.*

Christ the head of euery man, and God Christes head. *1. Cor. 11. 3.*

Christ Lord of the Sabbath. *Matth. 27. 12. 8.*

Christ the ruler of Israel. *Mich. 5. 2.*

Christ was the desire and expectation of the Gentiles. *Ila. 51. 5.*

Christ is a sanctuary, a light, a glorie, a stone, a tried stone, a precious corner stone, a sure foundation, arising againe of the godly, a stumbling block, a rocke of offence to fall on, a snare, a net, a fat, and a signe, which shal be spoken against by the wicked. *Ila. 8. 14. 15. and 28. 16. Luk. 2. 32. 34. 1. Pet. 2. 4. 6. 7. 8. Mat. 21. 42. 44. 2. 1. 17. 18. 1. Cor. 3. 11. 12. Ephe. 2. 14. 20.*

Christ is the saluation of God. *Luk. 2. 30. the soune of man. Matth. 8. 20. and 12. 32. & 20. 18. 28. Mat. 2. 10. Ioh. 1. 30. and 1. 36. and 1. 45. and 1. 49. and 1. 51. and 1. 53. and 1. 55. and 1. 57. and 1. 59. and 1. 61. and 1. 63. and 1. 65. and 1. 67. and 1. 69. and 1. 71. and 1. 73. and 1. 75. and 1. 77. and 1. 79. and 1. 81. and 1. 83. and 1. 85. and 1. 87. and 1. 89. and 1. 91. and 1. 93. and 1. 95. and 1. 97. and 1. 99. and 2. 1. and 2. 3. and 2. 5. and 2. 7. and 2. 9. and 2. 11. and 2. 13. and 2. 15. and 2. 17. and 2. 19. and 2. 21. and 2. 23. and 2. 25. and 2. 27. and 2. 29. and 2. 31. and 2. 33. and 2. 35. and 2. 37. and 2. 39. and 2. 41. and 2. 43. and 2. 45. and 2. 47. and 2. 49. and 2. 51. and 2. 53. and 2. 55. and 2. 57. and 2. 59. and 2. 61. and 2. 63. and 2. 65. and 2. 67. and 2. 69. and 2. 71. and 2. 73. and 2. 75. and 2. 77. and 2. 79. and 2. 81. and 2. 83. and 2. 85. and 2. 87. and 2. 89. and 2. 91. and 2. 93. and 2. 95. and 2. 97. and 2. 99. and 3. 1. and 3. 3. and 3. 5. and 3. 7. and 3. 9. and 3. 11. and 3. 13. and 3. 15. and 3. 17. and 3. 19. and 3. 21. and 3. 23. and 3. 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21. and 12. 23. and 12. 25. and 12. 27. and 12. 29. and 12. 31. and 12. 33. and 12. 35. and 12. 37. and 12. 39. and 12. 41. and 12. 43. and 12. 45. and 12. 47. and 12. 49. and 12. 51. and 12. 53. and 12. 55. and 12. 57. and 12. 59. and 12. 61. and 12. 63. and 12. 65. and 12. 67. and 12. 69. and 12. 71. and 12. 73. and 12. 75. and 12. 77. and 12. 79. and 12. 81. and 12. 83. and 12. 85. and 12. 87. and 12. 89. and 12. 91. and 12. 93. and 12. 95. and 12. 97. and 12. 99. and 13. 1. and 13. 3. and 13. 5. and 13. 7. and 13. 9. and 13. 11. and 13. 13. and 13. 15. and 13. 17. and 13. 19. and 13. 21. and 13. 23. and 13. 25. and 13. 27. and 13. 29. and 13. 31. and 13. 33. and 13. 35. and 13. 37. and 13. 39. and 13. 41. and 13. 43. and 13. 45. and 13. 47. and 13. 49. and 13. 51. and 13. 53. and 13. 55. and 13. 57. and 13. 59. and 13. 61. and 13. 63. and 13. 65. and 13. 67. and 13. 69. and 13. 71. and 13. 73. and 13. 75. and 13. 77. and 13. 79. and 13. 81. and 13. 83. and 13. 85. and 13. 87. and 13. 89. and 13. 91. and 13. 93. and 13. 95. and 13. 97. and 13. 99. and 14. 1. and 14. 3. and 14. 5. and 14. 7. and 14. 9. and 14. 11. and 14. 13. and 14. 15. and 14. 17. and 14. 19. and 14. 21. and 14. 23. and 14. 25. and 14. 27. and 14. 29. and 14. 31. and 14. 33. and 14. 35. and 14. 37. and 14. 39. and 14. 41. and 14. 43. and 14. 45. and 14. 47. and 14. 49. and 14. 51. and 14. 53. and 14. 55. and 14. 57. and 14. 59. and 14. 61. and 14. 63. and 14. 65. and 14. 67. and 14. 69. and 14. 71. and 14. 73. and 14. 75. and 14. 77. and 14. 79. and 14. 81. and 14. 83. and 14. 85. and 14. 87. and 14. 89. and*

20. 3. 4. the first bozne among many bies
then. Rom. 8. 29.

Christ is the chiefe shepheard. 1. Pet.
2. 15. and 5. 4. the Prince of the kings of the
earth. Reuel. 15. 5. and the one Lozde and
King ouer all the earth. Zech. 14. 9. the huls
band of brydegroome of his church. Mat. 23.
19. 5. and 25. 1. 5. 6. 10. John 3. 29. Mark. 2.
19. 20. Reuel. 21. 9. the atonement and re-
conciliation for our finnes. Rom. 3. 25. and 5.
10. 11. 1. John 2. 1. 2. and 4. 10.

Christ hath power and autoritie to for-
give finnes. Mat. 9. 2. 3. 5. 6. Mark. 2. 10. Luke
5. 20. 34.

Christ confesseth that he is the king of the
Iewes. Mat. 27. 11. Mat. 15. 2. Luke 23. 3.

Christ is the Sautour of the world. Luke
2. 11. 1. John 4. 14. the saluation and light
of the Gentiles, and all beleeuers. Isa. 40. 6.
the word of life. John 1. 14. 14. and 1. John
1. 1. the way, the truth, and the life. John
14. 6.

Christ was a graft of the roote of Iſhah,
and bozne of the virgine Marie. Isa. 11. 1.
Mat. 1. 16. Luke 3. 23. 31.

Christ is the vine, and wee are the bran-
ches. John 15. 4. 5. 6.

Christ was anointed. Psal. 45. 7. Isa. 61. 1.
Adam a figure of Christ. Rom. 5. 14.

That proue that Christ in his humane na-
ture did increase in wisdom & stature, and
was ignorant of the last day: but his diuine
nature did not increase, but knew all things,
these directions may suffice. Isa. 7. 14. 15.
16. and 8. 4. and 53. 3. * Psal. 139. 6. Mark.
12. 12. 13. and 13. 32. Luke 2. 40. 52. Mat.
26. 39. and 27. 4. 6. Mark. 10. 40. Mat. 20.
23. John 5. 19. 30. and 11. 33. 34. and 14. 10.
27. Phil. 2. 5. 6. 7. Heb. 2. 16. 17. 18. and 4.
15. and 11. 3. and 5. 7. 8. 1. Pet. 3. 24.
Reue. 19. 12.

Christ the surname of others besides Je-
sus Christ: as Saul was called the Christ
of the anointed of the Lozde. 1. Sam. 26. 16.
and 2. Sam. 1. 14. and so was David. 2.
Sam. 23. 1. so was Cyrus. Isa. 45. 1.

False Christs foretold. Mat. 24. 23. 24.

Christians. The professors of the Gospell
first called Christians in Antioch. Act. 11. 26.

Christians are taught of God. Isa. 54. 13.

The puritie of Christians, by meanes of
the knowledge of the Gospell. Isa. 1. 6. to 11.
The top of Christians, by reason of their de-
liverance by Christ. Isa. 9. 3. Isa. 61. 10. 11.
A thanksgiving of the Christians for
Gods great mercie shewed them by Christ.
Isa. 12. 1.

Christians are a chosen generation, a royal
priesthood, a holy nation, a peculiar and pre-
cious people. 1. Pet. 2. 9. Titus 2. 14. 1.

Christians ought not to be ashamed to suffer as
a Christian. 1. Pet. 4. 16.

Christians are Gods workmanship or
trained to good workes. Ephel. 2. 10.

What the exercise of Christians ought to
be. Actes 17. 11.

Christians are free, and holy. 1. Pet. 2. 16.
John 8. 32. 36.

Christians dated of the world. Mat. 10.

22. Luke 21. 17.

Church signifieth a Congregation: It is
taken in the newe Testament, for the com-
pany of the faithfull assembled in the name
of Christ. So the whole flocke of Christians,
dispersed through the world, is called a Ca-
tholike or vniuersall Church.

The Church is the house of God. 1. Tim.
3. 15 the body of Christ. Eph. 1. 23. Col. 1. 18.

The Church of God is holy. Isa. 4. 3. the
house of Christ. Psal. 45. 10. * Reu. 21. 9. 10.

Head of the Church. Iooke Christ.
Christ gaue himself into the death for his
Church, and whp. Eph. 5. 25. 26. 27. 29.

The Church is free from sinne, death, and
hell. Isa. 11. 8. 9.

The Church is confirmed in faith by the
hope of Gods promises. Mich. 7. 20.

The Church tooke his beginning at Jeru-
salem. Isa. 2. 3. and so became the top of the
whole earth. Psal. 48. 12.

The Church of God should bee gathered
of all nations, and therein receiue remission
of finnes. Psal. 56. 1. 2. 3. * Isa. 53. 23. 24.
and 60. 1. 22.

Christ vnder the name of Ies, speaketh to
the Church gathered of the Gentiles. Isa.
49. 1. * Iooke Christ. 1. Chro. 3. 11. 12.

The gates of hel shall not preuaile against
the Church and faith which is in Iesus
Christ. Mat. 16. 18.

Christ prayeth for the Church. John 17.
9. 20. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In the Church are good and bad befalls
of gold, and vessels of earth, hypocrites mix-
gled with the saints. Mat. 13. 24. to 31 and
47. to 51. 2. Tim. 2. 20.

Diuers giftes, administrations and opera-
tions in the Church. 1. Cor. 12. 4. 5. 6. 10.

Women ought to keepe silence in the
Church. 1. Cor. 14. 34.

The Church of God is not contentious. 1.
Cor. 1. 16.

One manner of doctrine ought to be in all
Christian Churches. 1. Cor. 14. 33.

Debe be a siller, and minister of the
Church of Cenchrea. Rom. 16. 1.

Church discipline. Mat. 18. 15. 16. 17.
Zech. 14. 20. 21.

Who were forbidden to enter into the
Congregation of the Church by Moses lawe.
Deut. 23. 1. 2. 3.

The Church described vnder the figure of
Jerusalem. Psal. 122. 2. * Ezek. 48. 3. 1. * her
preservation, described vnder the same fi-
gure. Zech. 14. 1. 2.

The new name of the Church, wherein the
will of God shall be performed. Isa. 62. 2.

The complaint of the Church for her re-
fection. Psal. 78. 20. 21. Isa. 49. 2. Iooke
Perfecute.

Christ beeing the protecter of his Church,
threateneth the enemies, and comforteth his.
Zech. 14. 12. Mich. 4. 3. 1. 2. 3.

The restoration of the Church is pro-
phesied. Amos 9. 1. 2.

Many good gifts and blessings were pro-
mised to the Church after the preaching of
the Gospell. Isa. 60. 1. 2.

The top of the Church, for the hope of
Gods promises. Isa. 61. 1. 2. 3.

The felicity of the Church is foretold. Isa.
33. 20. * and the eternitie thereof. Joel.
3. 20.

The Church of the faithfull are the chil-
dren of God, borne through his word and
made saues by his spirit. 1. Pet. 1. 14. 12. 13. and 3. 1. 3. to 22. Rom. 8. 16. and
9. 9. Gal. 3. 7. 8. and 4. 6. Ephel. 1. 1. to 10.

The Churchs members, are both Iewes
and Gentiles. Isa. 43. 9. John 10. 16. 1. Co-
rinth. 12. 13. 14. Eph. 3. 6.

God eternally a defender of his Church.
Exod. 3. 1. and 19. 45. 46. Leu. 26. 4. Num.
25. 1. 3. Deut. 7. 19. to 25. and 23. 14. and 31.
3. 6. 8. also 1. king. 6. 23. Psal. 90. 1. 2. Psal.
43. 2. Jerem. 46. 27. 28. Col. 18. 20. and 28.
20. John 14. 14. 26. 2. Cor. 6. 16. 17.

The Church ought to finde her ministers
necessaries, and not oppresse them. Deut. 12.
19. and 14. 27. 29. and 25. 4. Ezra 7. 24.
Mat. 10. 10. Luke 10. 7. 12. Rom. 15. 27.
1. Cor. 9. 7. 11. 14. Galat. 6. 6.

The Church ought to pray for her pre-
achers. Actes 4. 24. to 31. and 12. 5. Rom. 15.
30. Coloss. 4. 3. 4. Ephel. 6. 18. 2. Thel. 3. 1. 2.
Heb. 13. 8.

The faithfull that dwell together in one
house called a Church. Rom. 16. 5. Col. 4. 15.

Satan doeth what hee can to hinder the
Church. Zech. 3.

The Church is knowne by Gods word,
looke Mat. 7. 24. and 16. 13. to 19. John
6. 68. and 8. 47. and 10. 27. and 5. 39. Actes
2. 42. Rom. 16. 17. 1. Cor. 3. 11. 12. 13. Eph.
5. 25. 26. 1. Tim. 3. 15.

The Church once sanctified, ought not to
defile her selfe againe. Cant. 5. 3.

Eight severall vocations in the Church.
1. Cor. 12. 28.

One praying and the rest consenting
thereto was vsed in the primitive Church. 1.
Cor. 14. 16. 2. 10. 26. 27.

Lysimachus the wicked Church-robber
saime. 2. Mac. 4. 42.

Of the materiall Church, and the use
thereof. Iooke Synagogue, Temple, and
House of God.

Chuse life. Deut. 30. 19. Iooke Chosen, Free
will, and Freewill.

Circumcision is sometime taken for the
people circumcised. Gal. 2. 7. Tit. 1. 10. but
most commonly for a sacrament of Gods co-
uenant with Abraham, until the coming of
Christ, that God would be the God of him
and his seed, that should trust in him. Gen.
17. 9. * Leui. 12. 3. Job. 19. 22. 23.

Whoever neglected or despised circum-
cision, was not counted any of Gods people.
Gen. 17. 14.

Abraham and all his household Circum-
cised. Gen. 17. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Israhel circumcised. Gen. 21. 4.

God commanded circumcision the second
time, and whp. Job. 5. 2. to 10.

The Shechemites are by a title proce-
dered to be circumcised. Gen. 34. 1. 2. 3. 4. 5.

John Baptist circumcised. Luke 1. 59.

Christ circumcised. Luke 2. 21.

The apostles thought it not meete to bur-
den the Gentiles with the lawe and circum-
cision. Actes 15. 10. 19. 24. 28.

Paul Circumcised Timothy, and why. *Actes* 16. 1, 2, 3.

Paul Circumcised not Titus who was a Gentile, and why. *Galat.* 2. 3, 4.

Faile apostles constrained the Galatians to be circumcised, and why. *Galat.* 6. 12, 13.

Circumcision is bondage. *Galat.* 2. 4.

In Christ Jesus, neither Circumcision nor vncircumcision auayleth any thing. *1. Cor.* 7. 19. *Galat.* 5. 6. and 6. 15.

Moses wille Circumcised her sonne in a time of necessitie. *Exod.* 4. 25.

Of the circumcision of the heart & eares of the faithfull. *Deu.* 10. 16. and 30. 6. *Eccles.* 4. 4. and 6. 10. *Actes* 7. 5. *1. Rom.* 2. 29. where with Christ hath circumcised the faithfull. *Col.* 2. 11, 12, 13. and in steade of the other, hath instituted Baptisme, looke Baptisme.

The Iewes did vncircumcise themselves, and became Apostates. *1. Mac.* 1. 16.

Children newe circumcised, flaine with their mothers. *2. Mac.* 6. 10.

Circumcision maintained in the Apostles time. Titus. *1. 10.* notwithstanding the Edict to the contrary. *Actes* 15. 24, 28. Looke Concision.

Circumpect. By meditating Gods Law, we are made circumpect. *Psalm.* 19. 11.

Cities. The first Cities before and after the flood, were builded by the wicked. *Gene.* 4. 17. and 11. 4.

Cities and suburbs given to the Levites, and why. *Rum.* 35. 2. to 9.

Cities of refuge, looke Refuge.

God commanded the idolaters and their cities to be utterly destroyed, and burnt. *De.* 3. 12. to 17.

The fort of Zion became the cite of David. *2. Sam.* 5. 7, 9.

God is the defender of cities. *2. kin.* 19. 34. and 20. 6. *Psalm.* 127. 1.

The portion of the cite of Jerusalem. *Eze.* 45. 6.

If God spared not the cite where his name was called upon, hee will not let other goe free. *Iere.* 25. 29.

No euill in the cite, which the Lord hath not appointed. *Amos* 3. 6.

A cite that is set on a hill can not be hid. *Matth.* 5. 14.

Where haue heere no continuing cite. *Heb.* 13. 14.

The description of the newe and heavenly cite Jerusalem, of the which God is founder. *Heb.* 11. 10, 13. 22. *Re.* 3. 12. 3. 10.

Cities threatened by Christ. *Matth.* 11. 21. and 23. 37. *Luke* 19. 44.

Cite, for the people of the cite of Jerusalem. *Matth.* 21. 10.

Clay. God is our father, and we are the clay. *Isa.* 64. 8. *Job* 10. 9. looke Man.

Cleane beastes, and vncleane beastes. *Leuit.* 11. 2. to 15.

Do not cleane that is borne of a woman. *Job* 25. 4.

The Scythians and Pharisees made cleane the brier, side of deserts, but their hearts were full of hybrie and exerce. *Mat.* 23. 25.

The Apostles were made cleane onely by giuing credite to Gods word. *John* 15. 3. and 13. 10.

Those that bee pure and cleane in heart,

shall see God. *Matth.* 5. 8.

Cleauz. God commandeth vs to cleauz him to him by faith. *Deut.* 1. 4. and 1. 22.

Those that cleauz into the Lord, shall bee preferred, but idolaters shall be destroyed. *Deut.* 14. 3, 4.

We ought to cleauz into that which is good, & adhorze that which is euill. *Ro.* 12. 9.

Clearkes, and Cleargie, looke Elders.

Cloake, looke Mantell.

Cloake, and Clothes, God clothed Adam and Heua. *Gen.* 3. 21. see Food.

The Israelites being sanctified, washed their clothes. *Exod.* 19. 14.

The hie Priest ought not to rende his clothes for the dead. *Leuit.* 21. 10, 11.

Sideon clothed in Gods spirit. *Judg.* 6. 34.

We ought to clothe the naked. *Matth.* 25. 36, 43. *Isa.* 18. 7. looke Tearing.

Clouds. The Temple is filled with a Cloud. *1. kings* 8. 10, 11.

God rideth on the Cloudes in his glorie. *Deut.* 33. 26.

The glorie of God appered in a Cloud. *Exod.* 16. 10.

The Israelites were guided in their iournies, by a cloud. *Exod.* 13. 21, 22. *Rum.* 9. 1, 22. *Exod.* 14. 19, 20.

God spake unto Moses in a cloud. *Rum.* 1. 25. *Deut.* 33. 15.

A cloud rising out of the west is a signe of raine. *Luke* 12. 54.

The vision of a white cloud. *Reu.* 14. 14.

Cluster. A Cluster of grapes of exceeding bignesse and weight. *Rum.* 13. 24.

Coadiutors in the Gospel. *Ro.* 16. 3. *Col.* 4. 11. *1. Cor.* 3. 9.

Coales of fire were kindled at the Lordes wrath. *2. Sam.* 22. 8, 9.

We ought to heape coales of fire upon our enemies head. *Rum.* 12. 20. *Pro.* 25. 21, 22.

Coase. Iosephs coase dipped in goates blood. *Gen.* 37. 31, 32, 33.

He that hath two coates, let him part with him that hath none. *Luke* 3. 11.

Of Aarons coates. *Exodus* 20. 39, 40. *Samuels coate.* *1. Sam.* 2. 19.

Christ his coate was without seame. *John* 19. 21.

God made Adam coates of skimes. *Gen.* 3. 21. looke Garment, Rayment, and Apparel.

Cockatrice. *Isa.* 11. 8.

Cold. God will spue out of his mouth, those that are neither cold nor hot. *Reu.* 3. 16.

Collation, looke Gatherings and Almes.

Colledge. There was a Colledge in Jerusalem. *2. king.* 22. 14. *2. Chro.* 34. 22.

Combed, looke Care. *1. Cor.* 11. 28.

Compassion, looke Fairnesse. *1. Cor.* 13. 4.

Compassion. When God will come neere his seruants. *Deut.* 4. 7. and 33. 3.

Comfort. Christ willes vs to be of good comfort, and why. *John* 16. 33.

Dauid comforted himselfe in the Lord. *1. Sam.* 30. 1, 6.

Moses comforted the Israelites in the Lord. *Deut.* 31. 6.

God is the God of all Comfort, and comforteth vs, and maketh vs able to comfort others in affliction. *1. Cor.* 13. 4. *Exams.* 1. *Isaiah.* *Gen.* 28. 25.

Examples of comforting one another in Ioseph. *Gene.* 5. 19, 20, 21. and 45. 3, to 16. in David. *2. Sam.* 1. 24. in Jonathan. *1. Sam.* 23. 16, 17. in Paul. *1. Thel.* 4. 18. and 5. 14. and 2. 11, 12. *2. Thel.* 2. 16, 17. and in Christ. *John* 14. 1, 3. *John* 15. 1, 19.

Comforter. Christ promish vs the holy Ghost to be our Comforter. *John* 14. 16. and 15. 16. and 16. 17.

Jobs wife was a wicked comforter unto him. *Job.* 2. 9. and his friends, miserable comforters. *Job.* 16. 1, 2.

Commandments. All men ought to feare God, and keepe his commandments. *Deut.* 6. 2. to 7.

How diligent the faithfull ought to be in the studie of Gods commandments, and teaching their children the same. *Deut.* 6. 7. to 16. *Deut.* 11. 18, 19, 20.

Sinneooke an occasion by the commandment and requiued. *Rom.* 7. 1, 9.

The newe commandment of Christ is mutual loue. *John* 13. 34, 35. and 14. 21, 23. *1. John* 3. 23. where by the lawe is fulfilled. *Rom.* 13. 9, 10. *Matth.* 22. 37, 38, 39, 40. Keeping the commandments, obtaineth life. *Matth.* 19. 17.

The obseruation of Gods commandments, profiteth vs where circumcision doth not. *1. Cor.* 7. 19. Iewish fables, and commandments of men to be auoyded. *Titus* 1. 14.

To feare God and keepe his commandments, is the whole dutie of man. *Eccles.* 12. 13.

The commandments of God ought to be done in charitie. *1. Job.* 3. 14, 15, 17, 18. and 1. *John* 5. 2.

He that keepeth Gods commandments, dwelleth in God, & God in him. *1. John* 3. 24.

He that loueth God, keepeth his commandments. *1. John* 5. 3.

Who to beleueeth in the Lord, keepeth his commandments. *Eccles.* 32. 24.

The newe commandment of Christ, the olde commandment of God. *1. John* 2. 7, 8.

God will not forsake those that keepe his commandments. *1. king.* 6. 13.

Dauid exhorted Salomon to keepe Gods commandments, and why. *1. king.* 2. 3, 4.

Paul affirmeth that the commandments, which hee had taught, were of the Lord, and not of himselfe. *Cor.* 14. 37. and *Moses* likewise. *Exod.* 20. 7, 12.

Bledings, or cuttings to those that obserue of beake the commandments. *Deut.* 11. 16, 17, 21, 26, 27, 28. *Exod.* 23. 24, 25.

Looke Blesse, and Curse.

Comming. Of the first coming of our Saviour Iesus Christ. *Isa.* 3. 1, 2.

Of the great desire that the Prophets haue had for Christ his comming. *Isa.* 4. 1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foretold that his comming should shortly be published thorow all the world, by preaching of the Gospel, and the vertue of miracles. *Matth.* 16. 28.

Of the second comming of Christ. *Reuel.* 6. 16. which shall be sudden. *Matth.* 24. 37, 38. *Luke* 17. 26, 27. *2. Pet.* 3. 10. *Reuelat.* 3. 3. *Matth.*

Matth. 24. 27. of the terribleſſe thereof, looke moze *Matth.* 4. 1. 2. 3. * *Zepph.* 1. 14. 15. 16. * *Mat.* 16. 17. & 24. 30. 31. & 25. 1. * *Lu.* 17. 24. * *1. Theſſ.* 4. 16.

Chriſt ſhal come from heauen as hee appeared thither *Act.* 1. 11.

The faithful waite for the Comming of Chriſt. 1. *1. Cor.* 1. 7. *Heb.* 9. 28.

Chriſt ſhal not come before there be a departing ſitt, and the man of ſinne be diſcloſed. 2. *Theſſ.* 2. 1. to 4.

The comming of the Lord draweth neere. *Iam.* 5. 8.

Altho the Lord ſlacketh his comming. 2. *1. Pet.* 3. 9. looke Iudge and Iudgement, & Day of the Lord.

Committ. An example, that wee ought not to Commit our ſelves into the hands of the wicked, if wee may conveniently ſhunne it. *1. Theſſ.* 6. 3.

Of Committing ſinne, looke Transgreſſion, Trefpaſſe, and Sinne.

Commodities. Three commodities come into vs by prophesying: that is, by reading, preaching and expounding the Scriptures into vs in our mother tongue where but one is reaped otherwiſe. 1. *1. Cor.* 14. 3. 4.

Common, for polluted or uncleane. *Act.* 10. 14. *Mat.* 7. 2.

All things were common among the faithful in the primitive Church, and how. *Acts.* 2. 44. and 4. 32.

The common people be neuer long pleaſed with any ſuperiour. *Eccles.* 4. 15.

The common wealth proſpereth when good princes haue the government. *1. Pſ.* 20. 28. 10, 12, 28. and 29. 24, 7, 8. 14. by good counſel, and not by oppreſſion. *1. Pſ.* 11. 14, 18.

Commotion. A commotion in Jeruſalem, at Chriſts coming thither. *Mat.* 21. 10.

Communicate, for to be partaker with the faithful in Gods worde and Sacraments, to be thereof, and of the communion of Saints, looke 1. *1. Cor.* 12. 12, to 26. * *1. Theſſ.* 4. 4, 5, 6. and 5. 30. *Col.* 2. 19. *Rom.* 12. 5. *1. Pſ.* 21. 2. looke Fellowship, and Supper of the Lord.

Communication. In profitable and honeſt communication, the faithful ought to be occupied. *Eccles.* 18. 7, 8. & 22. 28. *1. Pſ.* 15. 2. * *1. Pſ.* 13. 23, 35 & 24. 28, 29. * & 25. 11, 12, and 29. 11. *Eccles.* 5. 1, 2, 5, 6. *Eccle.* 7. 14. *Mat.* 5. 37. & 12. 31, to 38. *1. Pſ.* 4. 5, 29, 31. & 5. 3, 4. 12, 19, 20. *Col.* 3. 17. 1. *1. Pet.* 3. 9, to 14. 16.

Euil communication, looke Tongues.

Companie. Good companie wee ought to embrace. *Gen.* 19. 17. *1. Pſ.* 2. 5, 4, 5. & 31. 6, 7. *1. Pſ.* 13. 20. *Amos.* 5. 14, 15. *Eccles.* 6. 3, 5, 36, 37, 38. *Eccles.* 8. 8, 9. & 9. 16, 17, 18, 19. and elſewhere & abhorre the contrary. *Leui.* 7. 21. *1. Pſ.* 16. 26. & 25. 1. * *1. Pſ.* 33. 12, and 2. *1. Theſſ.* 19. 2. *Job.* 31. 3. *1. Pſ.* 36. 1. to 5. *1. Pſ.* 1. 10, and 4. 14, and 6. 12, and 20. 26, and 22. 26, and 23. 3, 6, and 24. 16. *Eccles.* 4. 1. *Jer.* 16. 3, 5. *Eccles.* 20. 7. & 13. 1. *Mat.* 7. 13, 14. *Acts.* 19. 2. *1. Cor.* 6. 14. *1. Pſ.* 5. 7. 2. *Theſſ.* 3. 14, 15. 2. *Tim.* 4. 15. *Reue.* 18. 4.

Unlawfull companys ought to be puniſhed by death. *Leui.* 18. 20. & are curſed. *Deut.* 27. 20. *Exo.* 22. 19.

Compaſſion. God had compaſſion of the Iſraelites groanings. *Judg.* 2. 18.

Of Gods mercifull compaſſion towards men. *Iſaiah.* 4. 1. *Exo.* 33. 19. *Deu.* 32. 36. *Gen.* 39. 2. *Rom.* 13. 4, 5. *Judg.* 2. 18. looke Mercie.

Compelled. Joſiah compelled his ſubjects to ſerue the Lord. 2. *Chron.* 34. 33. looke Discipline.

Competent. The wiſe man deſired of God but a competent thing. & why. *1. Pſ.* 30. 8, 9.

Complaine. Moſes complaineth to God for that hee had not deliuered Iſrael out of captivity ſo ſoone as he would haue had him. *Exo.* 5. 22, 23.

Joſhua complaineth to God, becauſe his people were put to flight at Ai. *Joſh.* 7. 7, 8, 9. *Idem* complaineth to God, for that the Iſraelites were afflicted by the Midianites. *Judg.* 6. 13.

Complaints of the Prophets for want of righteous men. *1. Pſ.* 71. 2, 3. *1. Pſ.* 5. 3. God beareth the complaints of the diſtreſſed. *Exo.* 2. 24. *1. Pſ.* 9. 12. *1. Pſ.* 18. 9. *1. Theſſ.* 9. 9. looke Crie and Mourne.

Conceale. Wee ought not to be wiſe in our owne conceit. *Job.* 37. 24. *1. Pſ.* 26. 12. *Rom.* 15. 1.

There is a generation, pure in their owne conceits, & yet are not waſhed from their filthines. *1. Pſ.* 30. 12, 23. *1. Pet.* 2. 10. looke Flatter.

Conception and fruitfulneſſe the gifts of God. *Gen.* 4. 1, 17. and 16. 4, 19, 36. & 20. 18. and 21. 2. and 25. 33. and 29. 32. * & 30. 5, to 25. *Exo.* 2. 2. *Judg.* 17. 3. 1. *Sam.* 1. 20. 2. *Sam.* 12. 24. *1. Pſ.* 1. 3, 6, 8. *Lu.* 2. 24.

Conciſion. Paul calleth the doctrine of circumciſion, concilion. *Phil.* 3. 2, 3.

Concord betwene man and wiſe, and alſo betwene brethren, is agreeable to God and man. *Eccles.* 2. 5. 1.

Paul exhorteth to vnitie and Concorde. *Rom.* 12. 2. and 15. 6. and declareth that the Spirit hath diſtributed to euery man ſeueral gifts, that concord might be nouriſhed. 1. *1. Cor.* 12. 11.

Concord of the faithful preferred before all ſacrifices. *Mat.* 5. 24. looke Vnitie.

Concubine, for a married wiſe. *Jud.* 19. 1, 2, 24. but hee had not the ſuperiority of controlling his houſhold, as the wiſe had. *Gen.* 25. 1, 6. David had both wiues and Concubines. *1. Sam.* 5. 13.

David left ten concubines at Jeruſalem, which Bſhalom lay withall. 2. *Sam.* 15. 16. and therefore David afterward neuer accompanied with them. 2. *Sam.* 20. 3.

Salomon had 700. wiues and 300. concubines. 1. *King.* 11. 3.

Concupiſcence is that euil inclination that is in man by nature ſeeketh his fall, which rageth him into euil. *Gen.* 8. 21. which we had not known to haue bin ſinne, if the law had not forbidden it. *Rom.* 7. 7.

Concupiſcence ought to be reſiſted & mortified, and how. *Gala.* 5. 16, 18. *Coloſ.* 3. 5. 2.

Peter 1. 4. and 2. 10 and 3. 3. *Eccles.* 18. 30, 31. *Rom.* 13. 14.

Euery man is drawn vnto ſinne, by his owne concupiſcence. *1. Jam.* 1. 14, 15.

Of the fruits of concupiſcence. *1. Jam.* 4. 1, 2. looke moze of concupiſcence in Couet, Deſire, and Luſt.

Condemne. Hee that is mercifull will not condemne innocents. *Mat.* 12. 7.

Who can condemne Gods choſen? *1. Iſa.* 50. 9. *Rom.* 8. 33, 34.

As all men are condemned by Adam, ſo are they iuſtified by Chriſt. *Rom.* 5. 18.

The Miniſters and Quene of Sheba ſhal condemne the Iewes, and why. *Mat.* 12. 41, 42. *Lu.* 11. 31, 32.

Hee that belieueth in Chriſt, ſhal not be condemned. *1. Joh.* 5. 24. and he that belieueth not, is condemned already. *1. Joh.* 3. 18. looke Iudge.

No condemnation to the faithful, which walke after the Spirit. *Rom.* 8. 1.

We are here chaſtened of the Lord, to the ende wee ſhould not be condemned with the world. 1. *1. Cor.* 11. 32.

The lawe is the miniſterie of condemnation. 2. *1. Cor.* 3. 7, 8.

A condemned perſon ought to giue God glory, & humbly confeſſe his faults. *1. Joh.* 7. 16.

Bleſſed is hee that is not condemned in his conſcience, and fallen from his hope in the Lord. *Eccles.* 14. 2.

Condition. The condition of all men is alike, and how. *Eccles.* 7. 1, to 7.

The condition of men & beaſts alike, and how they differ, looke in the margent. *Eccle.* 3. 19, 20.

The ſawe of God giuen vpon condition, how, looke in the margent. *Roma.* 3. 27. and 8. 1, 2.

Confeſſe. Pharaoh confeſſed that God was righteous, and that hee and his people were wicked. *Exo.* 9. 27.

Jericho confeſſed the God of Iſrael to be the true God, and why. *Exo.* 18. 11.

Naaman being healed of his leproy, confeſſed that there was no God but in Iſrael. 2. *King.* 5. 17.

God puniſheth the faithful, vntill they confeſſe their finnes. *Rom.* 2. 17.

Achan confeſſed his ſinne vnto Joſhua. *Joſh.* 7. 20.

Moſes confeſſeth vnto God the ſinne of his people, and by his ſeruent prayer mitis rather Gods wrath. *Exo.* 32. 31, 32. *

The high Iſrael was commanded to confeſſe his and the peoples finnes, vpon the head of the ſcape goate. *Leui.* 16. 18, 22.

God requirith at our hands confeſſion of our finnes, before we can be purged. *Rom.* 5. 6, 7. to 11. *1. Cor.* 5. 5. *

The Iſraelites confeſſe before the Lord in *1. Pſ.* 1. 1. *Sam.* 7. 6.

Of confeſſing of finnes before God. 1. *1. Ki.* 8. 46. to 49. *1. Pſ.* 32. 5.

How to confeſſe our finnes truly. *Jer.* 14. 20, 21. *2. Dan.* 9. 4, to 20. *1. Pſ.* 41. 4. and 51. 3. and 25. 7. & 19. 12. *1. Theſſ.* 2. 8. *Lu.* 1. 18, 19. and 18. 13. looke Prayer.

Whole that were baptizd of John, confeſſed their finnes. *Mat.* 3. 6.

Many that beleued, came and confeſſed and ſhewed their finnes. *Acts.* 9. 18, 19.

If we confeſſe & acknowledge our finnes, God is faithful to forgive vs our finnes, according to his promiſe. 1. *1. Joh.* 1. 9.

Wee ought to confeſſe our finnes one to another. *1. Jam.* 5. 16.

God dwelleth in him, that by true faith
 Confesseth Christ to be the soune of God. 1.
 John 4.15. which confession is the gift of
 God. Mat. 16.16, 17.

We ought not to be ashamed to confesse
 our finnes Eccles. 4.26.

Many of the chiefe of the Jewes burst not
 confessione Christ publicly for feare of the
 Pharisees. Joh. 7.13. & 12.41.

Christ will not confesse those before his
 father, that are ashamed to confesse him be-
 fore men. Mat. 10.32, 33. Luke 9.26. and
 12.8. Mat. 8.38.

It was foretold that the Gentiles
 should after their receiving of the Gospel,
 confesse one God, and pay due praises un-
 to him 2. Sam. 22.44, 45, 49, 50.*

To confesse and forsake sinne, obtrayneth
 mercy, but he that hideth his finnes shal not
 prosper. Ps. 28.13.

Of Christians is required confession
 with mouth, and faith in heart to iustificati-
 on. Rom. 10.9, 10.

To confesse, put for to praye or glue
 thanks. Lu. 2.38. & 10.21.

We ought not to be ashamed to confesse
 Christ. 2. Tim. 1.8. Heb. 4.14.

Falsing prayer, confession of finnes, and
 willingness to heare Gods word. Dehe. 9.1,
 2, 3. looke Faith.

Confidence, looke Trust and Hope.

Confirmitie, God confirmeth his promises
 to them y^e walke in his wayes. 1. kin. 2.3, 4.

God will confirme his in the truth unto
 the ende. 1. Cor. 1.8.

Conformable. Paul was conformable to
 all indifferēt things, and why. 1. Cor. 9.22,
 and 10.23, 24, 33.

Confusion. God is not the author of confu-
 sion, but of peace. 1. Cor. 14.33.

Confusion of tongues. Gen. 11.9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Confidence. The confidence of the wicked
 is alwayes fearefull. Wisd. 17.10. but the
 righteous is as bolde as a lyon. Ps. 28.1.

The praise of a good conscience. Ps. 15.
 1, 3, and 17.22.

Our consciences are repressed by the Gos-
 pel. Ps. 120.2, 25.

Saint Paul reioyced that hee entoyed a
 quiet conscience. 1. Cor. 1.12. & exhorted Ti-
 mothe, to seeke to enioy y^e like. 1. Tim. 1.19.

The faith of Iesus Christ quietly a god-
 ly conscience. Rom. 5.1.

What so doeth any thing against his con-
 science, is condēned, & why. Ro. 14.21, 22, 23

We ought not to wound the conscience of
 our weakē brethren, & why. 1. Cor. 8.7, 13.

Albert S. Pauls conscience did not con-
 demne him, yet burst he not iustitie himselfe.

1. Cor. 4.3, 4.

The fruits of a quiet consciences. Luke 2.
 29. Act. 20.26. Rom. 9.1. 1. Pet. 3.15, 16, 21.

We ought to couer to enioy a quiet con-
 science, both toward God and man. Act. 23.16.

True repentance purchaseth a quiet con-
 science. Job 11.13, 19.

Archopheus refused not to honor Haman
 of pride, but for conscience sake. Est. 3.2, 3, 4

Blessed is hee, that is not condemned in
 his owne conscience. Eccles. 14.2.

The booke of a mans owne conscience,
 shall be his accuser at the last day. Reue. 20.
 12. Rom. 2.15, 16. John 8.9.

Consecrated. The Levites consecrated their
 hands to God by slaying the Israelites. Ex-
 od. 32.19.

The lawe of the consecration of Nazar-
 ites. Num. 6.2, 3, 18, 21.

Of the consecration of Aaron & his sonnes.
 Exod. 30.19, 20, 30.* Leuii 8.9. looke Aaron.

How the high Priests were consecrated,
 looke Priests.

Of the consecration and purifying of the
 Levites. Num. 8.6.*

Consolation. Christ the consolation of Is-
 rael. Luke 2.25. looke Comfort.

Conspiracie, looke Treason.

Constellation, looke Signes of heauen.

Consult. The wicked consult against the
 godly. Psal. 83.5.

Consuming. To whom God is a consuming
 fire. Deut. 4.24. Heb. 12.29.

Contemne. God will punish those that con-
 temne his word, lawes, and preachers. Psal.
 28.14.* Ezek. 33.30, 31, 32, 33. Wole. 5.10.

Example in Manasse. 2. Chron. 33.10, 11.
 looke Despise, and Mat. 7.6.

Content. To be content with fooode & rai-
 ment, and to couer not riches but godlinesse,
 and why. 1. Tim. 6.6, 10.

To be content with the state whereto we
 are called, without grudging. Phil. 4.11.

Contention. Nothing to be done through
 contention of vaineglorie. Phil. 2.3.

A contentious man apt to kindle strife.
 Ps. 26.21.

The lot causeth contentions to cease. Ps.
 18.18.

Contention, a worke of the flesh. Gal. 5.20

The Lord hateth them that rayle con-
 tention. Ps. 6.19.

Hatred stirreth by contentions, but loue
 couereth all trespasses. Ps. 10.12.

To the wicked the godly seeme contenti-
 ous. Iere. 15.10. looke Quarrelling, Debase,

Dissention, Strive, and Roman. 13.13. and 1.
 Cor. 1.11.

Continencie, a speciall gift of God. Mat.
 19.11. and 1. Cor. 7.7.

Continue. We ought to continue in good-
 nesse for many causes. Gen. 19.17. Job 2.3.
 Ps. 3.27, 28. & 37.17. Ezek. 18.17, 19, 20.*

& 33.7, 12. Eccles. 2.1, 2.* & 11.20.* Mat. 24.
 13. Lu. 9.62. Job. 8.31, 32, 61. Act. 2.42 and
 11.23. & 13.43. & 14.22. 2. Tim. 3.14. Heb. 3.
 12.2. 1. Pet. 2.20, 21, 22.1. Job. 2.19. Reu. 2.
 25.6. looke Perseuer.

Controversies decided by the Iudge. Deu.
 25.1, 2, 3.

Conversion. The conversion both of
 Jewe and Gentile, before they knewe Christ.

1. Pet. 4.3. Eph. 2.1, 2, 3. Rom. 1.24.*

Christ hath redeemed vs from our vaine
 conversion, 1. Pet. 1.18.

Good conversion the sacrifice of faith.
 Phil. 1.12, 18.

The summe of Christian conversion.
 Phil. 4.8, 9.

The conversion of Christians, ought to

be in heauen. Phil. 3.20. It ought to be holy
 & honest: especially among y^e ignorant & ene-
 mies of the word. 1. Pet. 2.12. 2. Pet. 3.11.

Considering the ende of the Apostles con-
 ueruation, wee ought to followe their faith.
 Heb. 13.7.

Conversion. To shewe our Conversion,
 whilst we may liue. Eccles. 1.8.20.

An exhortation to true conversion. Joel 2.
 12.*

God is mercifull to such as convert vnto
 him. 2. Chro. 30.9.

Except we convert, we cannot enter into
 the kingdome of God. Mat. 18.3.

Hee that feareth the Lord, converteth his
 heart. Eccles. 21.6.

Copper-smith, looke Alexander.

Coarde. A threefolde coarde not easily hye-
 ken. Eccles. 4.12.

Cornchorders. Against cornchorders, looke
 Amos 8.4, 10.8.*

Correct. God correcteth the faithfull for
 their wealth, and triall of their faith. Job 1.
 11, 12, and 42.11. 12. looke Chasten.

Wholyerly correction, exhortation, and
 warning, reade Gen. 37.21, 22. Leu. 19.17.

Ps. 2.22, 23, 24, 25.* Ps. 97, 8, 9. & 10.17.
 & 12.1. & 15.31. Ps. 117.10. & 12.15. & 25.8.

9.10, 12. & 27.5, 6. & 28.13. & 29.1. Eccles. 7.
 7. Eccles. 19.13, 14. & 18.20, 1, 2. & 21.6, 7. and
 31.1. Mat. 18.15, 18. Luke 17.3. Gal.

2.11. & 6.1. 1. Tim. 2.24, 25, 26. Heb. 3.7, 8,
 12, 13. 1. Jam. 5.9, 10, 11. looke Discipline.

The correction of the wicked a warning
 for the godly. Deut. 3.10, 11. & 17.12, 13. &
 19.19, 20. & 21.18, 19, 20, 21. Ps. 119.25, &
 21.11. Eccles. 23.18, 19, 20, 21, 22. Act. 5.3,

5, 6, 10, 11, 13. 1. Tim. 5.20.

The corrector or rebuker ought to bee
 blamelesse himselfe. Mat. 7.3, 4, 5. Lu. 6.39.

John 8.7, 9. 1. Tim. 3.2. Tit. 1.6, 7.

Of correction of children, looke Chasten.

Corrupt. The earth was Corrupt before
 God. Gen. 6.11.

All mankind through Adams fall cor-
 rupted. 2. Esh. 9.19. & 7.48. & 3.21. Gene. 3.

6, 7. Rom. 5.12.*

The mount of corruption, why so called,
 2. King. 23.13.

Covenant. God maketh a covenant with
 Noah. Gene. 6.18.* & 9.9, 10. & 11. with A-

braham. Gen. 15.8. & 17.2, 10. 22.

Abraham maketh a covenant with Abi-
 melech, and why. Gen. 21.2, 3, 10. 33.

The Israelites make a covenant with
 God. Exod. 24.3, 7, 8. & God with them. Ex-
 od. 19.5, 6.

Eliab grieved, that the Israelites had
 forsaken Gods covenant. 1. King. 19.10, 14.

Jehoiada maketh a covenant betwene
 the Lord, the king, and the people. 2. King.

11.17.

Isaaks covenant with Abimelech. Gene.
 29.28, 31. And Isaaks with Lavan. Gen.

31.44, to 49.*

Davids covenant with Jonathan. 1. Sa.
 20.16. for the which, he well entreateth
 Mephibosheth. 2. Sam. 9.7.

God promisseth a newe covenant to the
 faithfull. Ier. 31.31, 32. 34. Isa. 42.5, 6. & 49.

8. Luke 2.31.

The godly ought not to make any covenant with the wicked, and why? *Exo.* 23. 32, 33. and 34. 12, 15, 16. looke Marriage.

Ahab maketh a covenant with Benhadad king of Syria. *1. Kin.* 20. 34, 42.

The Israelites for making Covenants with the wicked, are punished. *Judg.* 3. 6, 8.

The Fathers covenant with God, bindeth the children. *Deut.* 29. 14, 15. * & 31. 13.

The people make a covenant with the Lord, and seale it. *Dehe.* 9. 38.

The enenant of salt, what. *Rum.* 18. 19. looke Testament.

Cover. We ought not to cover our neighbours wife, nor any thing that is his. *Exod.* 20. 17. *Deut.* 5. 21.

Paul covered no mans silver, gold, or apparel. *Acts* 20. 33. looke Desire.

Covetous. The miserable state of the covetous rich man. *Eccles.* 6. 2, 3.

Covetousnesse is unsatiabie. *Prou.* 27. 20. the root of all euill. *1. Tim.* 6. 10.

Idolatry. *Ephel.* 5. 5. *Col.* 3. 5. Not to be named among Christians. *Eph.* 5. 3. whereof Christ wishteth vs to take heed and beware. *1. Luke* 12. 15, to 35. *Hebr.* 13. 5.

Judges ought to hate covetousnesse. *Exod.* 18. 21.

An exclamation against covetous magistrates. *Isa.* 3. 14. *

Woe to those that are covetous. *Isa.* 5. 8. *Psal.* 2. 6, 9, 12.

We ought to pray, that our hearts may be inclined to Gods testimonies, and not to covetousnesse. *Psal.* 119. 36.

Covetousnesse infecteth all sorts of people. *Iere.* 6. 13. and 8. 10.

Nothing worse then a covetous man, and why. *Eccles.* 10. 9.

The covetous man enuieeth himselfe. *Eccles.* 14. 3, 4, to 17. and whereunto he is resembled, looke Partridge.

The children of Eli, being covetous, peruerred iudgement. *1. Sam.* 2. 12, to 18.

The covetousnesse of Gehazi punished. *2. king.* 5. 20, 27. *

Against covetous preachers which make merchandise of Gods people. *2. Pet.* 2. 3.

The covetous Pharisees mocked Christ, for reprouing their covetousnesse. *Lu.* 16. 14.

Paul used no coloured covetousnesse, or flattering words. *1. Thess.* 2. 5.

The covetous, &c. shall not inherit the kingdom of God. *1. Cor.* 6. 10.

Covetous witches, in steade of relieving Gods children, use to reuile them. *1. Sam.* 25. 10, 11.

Of covetousnesse, and the punishment thereof, looke more. *Iosh.* 7. 1. *1. Sam.* 8. 3. *1. king.* 21. 1, 2, 3. * *Psal.* 37. * *Prou.* 1. 10, to 20. and 11. 1, 2, 4, 26, 28. 29. and 28. 1, 20, 22, and 30. 8, 9, 14, 15. *Eccles.* 2. 26. and 4. 8. & 5. 9, 10, 12, to 17. *Isa.* 32. 6. and 56. 1. *Amos.* 8. 4, 5, 6. * *Mich.* 6. 10. * *Eccles.* 3. 1, 3, 5, 6, 7, 24. *2. Mac.* 4. 7, to 36. *Mat.* 16. 19, to 24. * *Mat.* 26. 14, 15, 16 and 27. 3. to 11. *Ioh.* 12. 6. *Actes* 5. 1, 2, to 11. and 8. 18, to 25. and 24. 26, 27. *1. Tim.* 6. 17 and 3, 3, 8. *Tit.* 1. 7.

Out of the heart proceede euill thoughts, covetousnesse, &c. *Mat.* 7. 22.

Counsell. Dauid prayeth that Ahitophels

wicked counsell might be turned to foolishnesse. *2. Sam.* 15. 31. which came to passe. *2. Sam.* 17. 1, 7, to 15.

Those that disobey Gods commandments, shall be without counsell. *Deut.* 32. 28.

No counsell can resist God. *Prou.* 21. 30.

The counsell of God is beyond mans reach. *Rom.* 11. 33, 34.

The difference between aged and young mens counsell. *1. king.* 12. 6, 7, 9, 10, 11.

Ruth followed the counsell of her stepmother Naomi. *Ruth.* 3. 1, to 6.

In doubtfull matters wee ought to aske counsell of Gods word, and prophets. *Gene.* 25. 22, 23. *Leuit.* 24. 12. *Rum.* 9. 8. and 15. 34, 35. and 27. 5.

Deut. 17. 8, to 14. and 21. 5. * *Judg.* 1. 1. and 20. 18, to 24. and 20. 23, 4. *1. Sam.* 2. 9. and 10. 12, and 23. 1, 12, and 30. 7, 8. *2. Sam.* 2. 1. and 5. 19. and 21. 1. and 1. *king.* 14. 2, 3. and 22. 5, 8, to 39. *2. kin.* 3. 11, 13. and 8. 8, to 16. and 22. 13, 14. *Psal.* 119. 9. *Prou.* 3. 1, to 7. *Isa.* 8. 19, 20. and 9. 13. and 25. 1, 9. and 45. 11. *Isa.* 30. 1, 2. and 37. 1, 2. *Eze.* 14. 1, 2. *Jec.* 7. 2, 3. *Cob.* 4. 19. *Eccles.* 8. 9. and 9. 16, and 37. 15, 16. *Luke* 16. 29.

At the head, forerers, and false prophets, wee ought not to aske counsell. *1. Leuit.* 19. 31. and 20. 6. *Deut.* 18. 10, to 15. and 1. *Sam.* 28. 7, 15. * and 2. *kin.* 1. 2, 3. *2. Chr.* 18. 5, 21. *Isa.* 8. 19. *Dan.* 2. 27. and 4. 4. and 5. 7, 8.

Good counsell of whomsoever, not to be disdained. *Exod.* 18. 19, 24.

God confoundeth wicked counsell. *Psal.* 33. 10, 11. *Gene.* 11. 7, 8. and 37. 21. and 50. 20. *Rum.* 22. 4, 12, 20. * and 23. 8. * and 24. 5. * and 2. *Sam.* 15. 2, 32. * and 17. 14. *Mich.* 4. 15. *Ezr.* 7. 4, 8. * *Iob.* 5. 12. *Psa.* 1. 1, 2, 3, 4. *Psal.* 20. 8. *Psal.* 21. 8, 9, 12. *Isa.* 7. 4, 5, 7. and 19. 3. *Mat.* 27. 62. * and 28. 2, 3, 4. *Act.* 5. 17, 27, 38, 39. * and 9. 23, 24, 25. and 22. 30. and 23. 1. and 27. 42. *

God worketh all things after the counsell of his owne will. *Eph.* 1. 11.

The reward of following euill counsell. *1. king.* 12. 13, to 16.

Paul revealed to the Elders of the Church, the whole counsell of God. *Act.* 20. 27.

The Pharisees, and Herodians take counsell against Christ. *Mat.* 12. 14. and 25. 15, 16. *Mat.* 12. 13. and 3. 6.

Jeroboam taketh counsell to withhold the people from the true service of God. *1. Kin.* 12. 27, 28, 29.

Jezebels wicked counsell against Naboth. *1. Kin.* 21. 5, 7, to 11.

Wee ought not to be guided by our owne counsell. *Prou.* 23. 2.

God threateth them that leane to their owne counsell. *Eze.* 11. 21.

Of generall counsels, looke in Doctors and Doctrine.

Counsellors. Euill counsellors purchase hatred to their prince, where good might happen. *2. Sam.* 10. 3.

Wicked counsellors make a wicked king. *2. Thes.* 2. 3, 4, 5.

Countenance. A mans countenance, garments, and gestures, doe betray his disposition. *Eccles.* 19. 27, 28.

Counterfeits. The wicked can counterfeits. *Ezr.* 5. 10. looke in Dissemblers, and Faining,

Country, looke Nations.

Court. The forme of the Court of the Tabernacle. *Exod.* 29. 9, 10, to 20 and 38. 9, to 21. and of the situation thereof. *Exod.* 40. 33.

Couriers should reade the Scriptures. *Actes* 8. 28.

The Court of the Temple of Solomon. *2. Chron.* 4. 9, 10.

Courteous. Christians ought to be courteous one to another. *Eph.* 4. 32.

Cowardnesse. God will punish those that transgresse his commandments, with cowardnesse and faint hearts. *Leuit.* 19. 38. *Deut.* 28. 65, 66, 67. and 32. 2, 5.

Cowards of faint hearted might not goe to warre. and why. *Deut.* 20. 8.

Craze, looke Subtiltie.

Creator. God created all things of nothing. *Genel.* 1. 1. * by Christ. *Col.* 1. 16. for his will and pleasure, and for mans sake. *2. Cor.* 6. 5, 5. *Reue.* 4. 11. looke Man.

Creator and Creatures. God is our Creator. *Deut.* 32. 18.

The Creator may be knowne by his workes. *Wils.* 13. 5. *Rom.* 1. 19, 20.

Gods power declared by his Creatures. *Iob.* 12. 7, 8.

The creation of Gods wonderfull workes commended. *Eccles.* 42. 15. * and 43. 1, 27. *

Gods creatures must conformance themselves to his will. *Isa.* 45. 9.

Those that trust in creatures, are deceived. *Isa.* 30. 16.

Christ was begotten before all creatures. *Col.* 1. 15, 17.

Every creature of God is good. *1. Tim.* 4. 4, 5.

Every Creature gave glorie to the Lambe, Jesus Christ. *Reue.* 5. 13.

Creatures subject to vanitie: howe, and why. *Rom.* 8. 19, 20, to 24.

Christ commanded his Apostles to preach to every creature. *Mat.* 16. 17. which commandement they haue fulfilled. *Coloss.* 1. 23. *Rom.* 10. 8.

The regenerate ought to become new creatures. *2. Cor.* 5. 17. *Gal.* 6. 15.

Creeples from their mothers wombe, healed by Peter and Paul. *Act.* 3. 2, 7. 8. *14.* 10.

Crie. The crie of the Cherubims went up to heauen. *1. Sam.* 5. 10, 12.

Habels blood cried into God for vengeance. *Gen.* 4. 10.

The crie of Sodome and Gomorrah ascended to God. *Gen.* 18. 20, 21.

The Lord heareth the crie of the afflicted. *Deut.* 26. 7. *Cryng.* 3. 2.

The Israelites crying to the Lord, were deliuered. *1. Sam.* 12. 10, 11. *Judg.* 10. 10. and 11. 2, 3.

Dauids enemies cried to the Lord, but he answered not. *2. Sam.* 22. 42.

The hyred seruant oppressed, crying to God, shall be heard. *Deut.* 24. 14, 15. *1. Sam.* 5. 4.

Christ will launge his elect that cry to him perseuerant. *Luke* 18. 1, 7.

With God feedeth the yong ravens that crie. *Psall.*

to him, much more his chosen. Luk. 1. 2. 23, to 25. Psal. 147. 9.
 He that stoppeth his eare at the crying of the poore, shall cry himselfe, and not be heard. Psal. 21. 13.

All crying, euill speaking, &c. to bee banished from Christians. Ephe. 4. 31.

Crosse. Christ is tied with his Crosse to be crucified. Mat. 27. 31, 33. Mat. 15. 20. 22. Luk. 23. 26, 33. Iosh. 19. 16, 17. He crept on the crosse that he was forsaken. Mat. 27. 46. Psal. 22. 1, 2. What anguish he endured on the crosse. Psal. 22. 14.

To heare the crosse of Christ. Mat. 16. 24. Mat. 8. 34, 38. Luke 9. 23, 24, 25, 26. eue not to enter into Gods kingdom. Mat. 10. 2, 1, 23. Mat. 20. 16, 20, 24.

He that taketh not his crosse, to follow after Christ, is not worthy to bee Christs disciple. Mat. 10. 38.

The crosse of affliction is commended, and why. Mat. 5. 3, to 12. Job 5. 7. Psal. 10. 17, and 12. 1. Eccles. 1. 2, 10, 6.

Crosse put for preaching of the gospel. Phil. 3. 18. for the benefite of redemption. 1. Cor. 1. 17, and for Christ crucified. 1. Cor. 1. 18, 23. Paul rejoyced in nothing more then in the Crosse of Christ. Gal. 6. 14.

The crosse of affliction is laid on all true beleuers. Gen. 4. 8, and 27. 41. * and 37. 18. Exod. 2. 15. 1. kin. 19. 2. Mat. 10. 10, 16, * and 24. 9. Mat. 13. 9, 13. Luke 14. 26. and 21. 17. Iosh. 1. 5, 8. 16. 2. Act. 9. 14. Galat. 4. 29. 1. Thessal. 3. 3, 4. 2. Tim. 3. 12. 1. Pet. 4. 2. 1. and that by the prouidence of God. Lam. 3. 37. for their wealth and profite. 2. Samu. 7. 14. 15, 16. Job. 5. 15, 16, 17. * and 33. 16, 27. Psal. 3. 12. Ierem. 46. 27, 28. 1. Cor. 1. 19, 32. Heb. 12. 6, to 12. 1. Pet. 4. 13. Reu. 10. 12. to craiue them thereby to the knowledge of God. Exod. 1. 12. * 2. Thim. 3. 20. * Psal. 6. 23. Iudith 8. 9. * Psal. 71. 13. Luk. 24. 19, 25, to 33. Iohn 12. 25, 26. Act. 14. 19, 20. * Rom. 8. 17. 2. Thim. 4. 8, to 13. and 5. 1, 2, 3. * Phil. 2. 8, to 12. 2. Thes. 1. 5, 6. Heb. 2. 9, 10, and 12. 2, 3, and so to preferre them till the coming of Christ. Psalms 17. 3, and 27. 21. Eccles. 27. 5, 8. 2. Thessal. 1. 7. 1. Peter. 1. 7. 9. and therefore is not onely to be borne patiently. Psal. 5. 5, and 10. 28, 38. Iohn 15. 11. Luke 21. 19. Iohn 16. 20. Act. 5. 41. and 16. 35. 2. Cor. 8. 2. Coloss. 1. 11, 12. Heb. 10. 36. James 1. 2, 3. 1. Peter. 4. 13, 16. 2. Thessal. 1. 4. but also most ioyfully to bee embraced of them. Job 5. 17. * Psal. 39. 33, 34, to 38. Psalms 33. 18. Illa. 26. 1. Ierem. 32. 43, 32. * Psal. 5. 4, 6, 10, 11, 12. Ioh. 15. 2, 7, 8, 11. Ioh. 16. 20, 22, 33. 1. Cor. 10. 10, 13. 2. Cor. 1. 4, 5, to 8.

The crosse was laid vpon David for his adulterie. 2. Sam. 12. 10, to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1. 23. is the power of God to saluation, in those that beleue. 1. Cor. 1. 18.

Now the crosse of Christ is made of none effect. 1. Cor. 1. 17. looke Affliction, Persecution, and Tribulation.

Crowne. The Crowne of life is promised to those that endure temptation. Iam. 1. 12. Re. 2. 10. The crowne of Gods ministers, are those

whom they winne vnto Christ by their preaching. Reu. 3. 11. Psal. 4. 1. 1. Thes. 2. 19.

The crowne of righteousness shall be given vnto all that loue the appearing of Christ. 2. Tim. 4. 8.

Crowne of glory. 1. Pet. 5. 4.

The crowne of thornes, put on Christs head. Mat. 27. 29.

St. Dauids crowne which he tooke from the head of the king of the Ammonites. 1. Chron. 20. 2.

Crucifie. true Christians crucifie the flesh. Gal. 2. 19, and 5. 24.

Paul preached Christ crucified. 1. Cor. 1. 23. In respect whereof he esteemed not the knowledge of any thing. 1. Cor. 2. 2.

Saint Paul was crucified to the worlde, and the worlde vnto him. Gal. 6. 14.

Christ was crucified. Mat. 27. 35. Mat. 15. 24. Luke 23. 33. Iohn 19. 18. 1. Cor. 2. 8.

Crucifie. The earth was full of cuclicie. Gen. 6. 11. looke Tyrannie.

Cubite. Albeit a cubite is counted but for one foote and a halfe: yet some thinke the common cubite of the Hebrews doe containe 2. foote and a halfe, whereof two doe make a Geometrical cubite, that is, sixe foote by the standard: after which measure it is thought the Arke was made. Gen. 6. 15, 16.

2000. cubites or a mile, a distance betwene the Arke and the armie, when they should passe Iordan. Iosh. 3. 4.

Cup, for the wine of the Lords supper. Mat. 26. 27. 1. Cor. 11. 25.

The Cup and head signifie that wee are ioynt partakers of the fruits of Christs passion that is, one body, and coheires with him of euermlasting saluation. 1. Cor. 10. 16, 17.

Cup taken for the death of Christ. Mat. 20. 22, 23. and Mat. 10. 38. and for the wrath of God. Mat. 26. 39. Mat. 14. 36. Luke 22. 42.

Curious questions. 1. Tim. 5. 13. Luke 12. 29. 1. Tim. 6. 5. Mat. 24. 36. Iohn 9. 2, and 14. 11. and 21. 20, 21, 22. Act. 1. 6, 7, 8. Act. 17. 19, 21. Rom. 9. 22. and 11. 33. Coloss. 2. 16. * 1. Thes. 5. 1. 2. Tim. 2. 14. and 1. Pet. 4. 15. looke Disputation.

We ought not to bee curious in Gods workes, and why. Eccles. 3. 23. Deut. 29. 29.

Curious aeres are to be anoyed. Col. 2. 8, 18. Act. 19. 19, 20.

Curse. Rebekah refused not to take vpon her the curse of Izhak. Gen. 27. 13.

The curse which Iorham asked to fall vpon the Shechemites came to passe. Iudg. 9. 19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudg. 21. 1, 18.

Of the curses of God on the transgressors of his commandments. Leuit. 26. 14 to 42. Deut. 28. 15. * and 11. 28. Job 27. 13. *

Of the manner of cursing. Deuter. 27. 13, 14, 15. *

David desired Gods curses to fall on Iorab for slaying Abner. 2. Sam. 3. 9.

God turneth the curse of Balaam, into a blessing. Num. 23. 5, 11. Iosh. 24. 9, 10.

God cursed the earth, when he sent the deluge. Gen. 8. 2, 1.

The earth was cursed for mans sinne. Ge.

3. 17. the serpent for enticing Heuah. Gene. 3. 14. Cain for killing his brother. Genes. 4. 8, 11.

God promised Abiam to curse those that curse him. Gen. 12. 3.

Cursed be he that curseth Iacob. Genes. 27. 29.

Balak sendeth for Balaam to curse Gods people. Num. 22. 5, 6.

Soliah cursed David. 1. Sam. 17. 43.

Ioshua cursed the Gibeonites. Ios. 9. 23, 24.

The Shechemites cursed Abimelech. Iud. 9. 20, 27.

David cursed those that stirred by Saul against him. 1. Sam. 26. 11.

Cursed is he that fulfilleth not all the commandments of the law. Galat. 3. 10. Deut. 27. 26.

Cursed is he that hangeth on a tree. Deut. 21. 23.

Christ was cursed for vs, and why. Galat. 3. 13, 14.

We ought not to curse. Leui. 19. 14. Rom. 12. 14. but blesse, euen those, that curse vs. Mat. 5. 44. Luke 6. 28.

David cursed so Shimei, who cursed him. 2. Sam. 16. 5, to 14.

Those that shall stand on Christs left hand, shall be accursed. Mat. 25. 41.

The Pharisees called those cursed that beleued in Christ. Iosh. 7. 49.

Who soeuer curseth the name of the Lord, was stoned to death. Exod. 21. 17. Leuit. 24. 9. Mat. 15. 4.

Cursed be the man that trusteth in man, &c. Iere. 17. 5, 6.

Cursed bee hee that doeth the worke of the Lord negligently. Iere. 48. 10.

Of cursing, looke moze. Gen. 9. 25. Num. 5. 18. * Iosh. 8. 34. Psal. 26. 2. Ierem. 29. 17, 18. and 49. 13. Iech. 8. 13.

The godly haue cursed, and holu. Iere. 21. 14, 15. Job 31. *

Curses of the Tabernacle. Exod. 26. 1, to 15. and 36. 8, to 20.

Cusmes of the Hebrewes. Genes. 32. 32. and 43. 24, 25. Iudg. 11. 34, 37, 39, 40. Ruth. 4. 7. and 2. Chron. 35. 24.

Cusume is a fable to the wicked. Wisd. 14. 15. looke Accustomed.

Cusume is an ill president. Iohn 18. 39. Mat. 27. 15.

Against cusume contrary to the truth, looke Exod. 22. 2. Leuit. 18. 30. Deut. 12. 32.

2. king. 17. 39. 40. Mat. 15. 9. Mat. 7. 8, 9. 1. Cor. 11. 16. Ierem. 10. 3.

A good cusume. Act. 25. 16.

Cutting our felices, looke Balde.

Baals Priests cut themselves. 1. kings 18. 28.

D.

Damie, looke Wanton, Dier, and Apparell.

Diminution, looke Condemne, and Hell.

The Damned are called goates, Mat. 25. 33.

Danger. He that toucheth danger shall perishe therein. Eccles. 3. 27.

Do man ought rashly to put his life in danger. Eccles. 8. 8.

God deliuereth the Israelites out of great danger. Exod. 14. 23, 34, 16. *

Darknesse upon the deepe, Gen. 1. 2.

The ir. plague of Egypt was palpable darknesse, Exod. 10. 21, 22, and why. *Mat. 18. 4.*

Darkenes over all the land of Iurie, when Christ dyed, *Mat. 27. 45. Mar. 15. 33. Luk. 23. 44.*

In God is no darknesse, 1. John 1. 5. We Gentiles were darknesse, Ephes. 5. 8. but nowe are light, 1. Thess. 5. 5.

The light shyneth in darknesse, and the darknesse comprehendeth it not, 1. John 1. 5. The worlks of darknesse, Rom. 13. 12, 13. God will lighten things that are hidde in darknesse, 1. Cor. 4. 5.

If we walke in darknesse, we haue no fellowship with Christ, 1. John 1. 6. Whosoever hateth his brother, is still in darknesse, 1. John 2. 9.

There is no communion betwene light and darknesse, 2. Cor. 6. 14.

The Lorde will lighten the darknesse, 2. Sam. 22. 29.

The dayes of darknesse, Eccles. 11. 8. Darknesse put for ignorance of God, Job. 3. 19. *Mat. 4. 16.* for the whole corruption of mans nature, Ephes. 5. 8. for sinne, Rom. 13. 12. Ephes. 5. 11. 1. John 1. 6. for blindness of minde, *Mat. 4. 16. Luke 1. 79. Job. 8. 12. and 12. 46. Actes 26. 18. Col. 1. 13. 1. Thess. 5. 4. 1. Pet. 2. 9. 1. John 2. 8.*

Utter darknesse, *Mat. 8. 12. and 23. 30.* Of darke speeches, looke Parables, and Riddles.

Dare, Who dare stand against God, *Wis. dome 12. 13.*

Daughter, What care an honest man ought to haue of his daughter, Eccles. 42. 9, 10, 11, and 26. 10.

Like mother like daughter, *Ezek. 16. 44.* Daughter of Zion, for al the number of the faithful, *Lam. 3. 11.* reade *Isa. 3. 16.*

Daughters for cities, *Ezek. 16. 46. Mat. 21. 5.* for citizens, *Luke 23. 28.*

A wife daughter is an heritage to her husband, Eccles. 22. 4.

The daughters of Princes, were a garment of diuers colours, 2. Sam. 13. 18.

Of the daughter sold to be a seruant, reade *Exod. 21. 7. to 12.*

No man ought to perswade his daughter to whoredome, *Leui. 19. 29.*

Israhel offered his onely daughter in sacrifice, *Judges 11. 3. 39.* looke Children and Women.

Daunced, The Israelites daunced before the golden calfe, *Exo. 32. 18, 19.*

The Beniamites tooke of the daughters of Shiloh, when they kept their solemne feastes of dauncing, *Judges 21. 21, 22, 23.*

Dauid daunced before the Arke, 2. Sam. 6. 14, 16. 1. Chr. 15. 29.

To him the woman that is a dauncer & a singer, why, Eccles. 9. 4. reade *Exo. 15. 20. Iudg. 11. 34. 1. Sam. 18. 6. & 29. 5. Eccles. 3. 5. Mat. 14. 6. Marke 6. 22. Luke 15. 25.* looke Piped.

Day, The day was created by the worlde of God, *Gen. 1. 5.*

Two great lights to diuide the Day and the night, *Gen. 1. 16, 17, 18.*

Day and night shal not cease to the worlde ende, *Gen. 8. 22.*

God is the life and length of dayes to the faithful, *Deut. 30. 20.*

The longest day that euer was of Ishaue, in Ioshuabs time, *Josh. 10. 13, 14.*

God wil prolong their dayes that obserue his lawes, 1. Kings 3. 14.

The Lord the Judge he Judge this day: a kinde of othe, *Judges 11. 27.*

How a man may see good and long dayes, 1. Pet. 3. 10. * *Psal. 34. 12. **

Redeeme the time, because the dayes be euit, Ephes. 5. 16.

Superflitious obseruation of Dayes reproued, *Gal. 4. 10. Col. 2. 6, 16, 17. **

All dayes ought to be alike among Christians, *Rom. 14. 5. 6. Mat. 12. 1. to 9. Mar. 2. 27. Luke 3. 15, 16. John 5. 10, 11.*

One day with the Lorde is as a thousand yeeres, 2. Peter 3. 8.

A day for a peete, *Ezek. 4. 6.*

The day of saluation, 2. Cor. 6. 2.

The day of the Lord is at hand, *Rom. 13. 12.* it is unknowen, *Mat. 24. 36, 41. & 25. 13.*

1. Thess. 5. 2. it wil be fearful, 2. Cor. 5. 10, 11. *Mal. 4. 15. Amos 5. 18.* reade 2. Thess. 2. 1, 2, 3. *Ezek. 14. 7.* looke Iudgement.

The great day of Gods wrath is come. Reue. 6. 17.

Sunday called the Lordes day, and why, Reue. 1. 10.

The day of death unknowen, Eccles. 9. 12. Daily bread, looke Foode.

Widowes neglected in the daily ministering, *Actes 6. 1.*

We ought to releue our brethren destitute of daily foode, *James 2. 15.*

The daily sacrifice of Christians, *Malac. 1. 11.*

Christ taught daily in the Temple, *Mat. 26. 55. Luke 19. 47.*

Scriptures searched daily, *Actes 17. 11.*

Paul dyed daily, 1. Cor. 15. 31.

Deacons, Of Deacons, and what men they ought to be, 1. Tim. 3. 8, to 15.

Deacons ordeined in the Church by the Apostles, and why, *Act. 6. 2, 3.* to 7. of their office, *Rom. 12. 8.*

Dead, The dead raised vp by Eliah, 1. Kin. 17. 22. by Elisah, 2. Kin. 4. 35. by Christ, *Mat. 9. 15. & 22. 52, 53. Mar. 5. 41. Luke 7. 12, 15.* by Peter, *Act. 9. 36. ** by Paul, *Act. 20. 9, 10, 11, 12.* to 40. & by touching the dead bones of Elisah, 2. Kings 14. 21.

The dead is not to be sought vnto, *Deut. 18. 11. Isa. 8. 19, 20.* looke Praying for the dead.

The Iewes ought not cut or make themselves bald for the dead, and why, *Deut. 14. 1, 2.*

The high Priest might not be present at the buriall of the dead, *Leu. 21. 1, 2, 3, 4.*

Fasting and prayer with teares, can not profit the dead, 2. Sam. 12. 22, 23.

The dead that heare the voyce of the sonne of God, and liue, *John 5. 25.*

Dead mens bones burned, *Amos 2. 1.*

To be dead to sinne, *how, Rom. 6. 2.*

The faithful seme dead vnto the worlde, when they befoze God, doe liue in Christ, *Isa. 26. 19.*

Isa. Col. 3. 3, 4.

Christ rising from the dead, was made the first frutes, 1. Corin. 15. 20. and first borne of the dead, *Col. 1. 18.*

We are buried by baptisme as dead with Christ, *Rom. 6. 4.*

Being dead with Christ, from the ordinances of the worlde, we are not burdened with traditions, and why, *Col. 2. 20. **

Widowes that liue at pleasure are dead being aloue, 1. Tim. 5. 6.

Of the buriall and bewailing of the dead, looke Mourning.

Deafe, God maketh dumme and Deafe, *Exod. 4. 11.*

Curie not the deafe, *Leuit. 19. 14.*

Christ healed a deafe man, *Mar. 7. 32.*

Dealing plainly, looke simple.

Deare, *Luk. 7. 2. Act. 20. 24.* looke Beloued and Precious.

Dearely beloued, looke Beloued.

Deare, looke Famine.

Death, God foretold Adam, that whensoeuer he did eate of the tree of knowledge, he should die the death, *Gen. 2. 16, 17.*

Death foloweth the breach of Gods commandments, *Deut. 30. 17, 18, 19.*

The death of Adam and all his posteritie vnto Noah, *Genesis 5. 5. ** Of Noah, *Gene. 9. 29.* Of Terah Abrahams father, *Genesis 11. 32.* Of Abrahams, *Deut. 25. 8.* Of Sarah, *Genesis 23. 2.* Of Deborah Rebekahs nurse, *Gene. 35. 8.* Of Ishak, *Gene. 35. 29.*

Of Jaakob, *Gen. 49. 33.* Of Ioseph and all his brethren, *Exo. 1. 6.* Of Aaron, *Num. 20. 28.* and 33. 38. *Deu. 10. 6. & 32. 50.* Of Moses, *Deut. 34. 5.* Of Ioshua, *Josh. 24. 29.* Of Gedon, *Judg. 8. 32.* Of Iphrah, *Judg. 12. 7.* Of Samlon, *Judg. 15. 30.* Of Saul and his children, 1. Sam. 31. 6. as was foretold him by the Deuil, 2. Sam. 18. 19.

The death of Saul and Jonathan, is tolde vnto Dauid, 2. Sam. 1. 4.

The death of the sonne of Dauid, begotten in adulterie, 2. Sam. 12. 18.

The death of Dauid, 2. Kings 2. 10. Of Solomon, 1. Kings 11. 43.

The death of beastes the first plague of Egypt, *Exod. 9. 3, 4, 6.* Death of the first borne the tenth, *Exod. 11. 5.* and 12. 29.

We must strine for the truerly and defend iustice to the death, *Eccles. 4. 28.*

The remembrance of death is very bitter to some, and acceptible to other, *Eccles. 4. 1. 2.*

Death is better then a bitter life, *Eccles. 30. 17.*

Job desired death, *Job 6. 8, 9.*

The day of death is uncertaine, and therefore we ought to watch, *Luke 12. 39, 40, 45, 46. Mar. 13. 33, to 37. Am. 4. 13, 14, 15. Eccles. 9. 12.*

Dauid deliuered from the sentence of death, which he pronounced against himself, was yet punished for his offence, 2. Sam. 12. 11, 13, 14. * and 16. 21, 22.

Death is swallowed vp in victorie, *1. Cor. 15. 54.* by Iesus Christ, 1. cor. 15. 57. *1. Pet. 2. 14, 15.*

The woman of Sarephack imputed the cause of the death of her child, to be her sinnes.

Sannes. 1. Kings 17. 18.

Christ goeth to the Father by suffering death. John 14. 2.*

God is glorified by the death of his saints. John 21. 19. Phil. 1. 20.

Paul would gladly receive death, to confirme the doctrine which he taught. Phil. 2. 17, 18.

Paul foresaw that his death was at hand.

2. Tim. 4. 6.

Paul willingly conformed him selfe to Christes death, that he might attaine to the glory of the resurrection by him. Phil. 3. 10, 11, 20.

Pauls death brought fruite to the Corinthians. 2. Cor. 4. 12.

Christ foresheweth his Disciples of his death. Matth. 16. 21. and manner thereof. John 12. 32, 33. and howe moe should beleeue the Gospel after his death, then if hee had bene alway present. John 12. 24.

Christ his soule heaunte, euen to the death. Matth. 26. 38. Mar. 14. 34, 35, 36.

Christ condemned to death. Matth. 27. 22, 23, 26. Mar. 15. 13, 14, 15. Luke 23. 23, 24.

deliuered to death for our finnes. Rom. 4. 25. Heb. 9. 15.

God hath reconciled vs to himselfe by the death of his Sonne. Col. 1. 20, 21, 22.

Death is the wages of sinne. Rom. 6. 16, 23. James 1. 15.

The King of death. 1. Cor. 15. 56.

The death of Iesus Christ hath saued vs from death. Rom. 5. 6, 7, to 19.

Peter prometh the death and resurrection of Christ. Actes 2. 23, 24, 40.

Second death. Reu. 20. 14. & 21. 8. Job. 5. 24, 15.

Christ compareth his death vnto baptisme. Luke 12. 50.

Death, and the time thereof is appointed for all men. Deuteronomie 31. 14. Iohua 23. 14. 1. Samuel 26. 10. Job 14. 5. Psal. 89. 48. Ecclesiastes 3. 2. and 8. 8. Ecclesiastes 17. 2. John 7. 30. and 8. 20. Rom. 5. 12. Heb. 9. 27.

Death of the faithfull, called a sleepe. Den. 31. 16. Mat. 9. 24. & 27. 52. John 11. 11, 12, 13. Act. 7. 60. & 13. 36. 1. Cor. 7. 39 and 11. 30. 1. Thess. 4. 13.

Playing vpon instruments, vnto the death or buriall of any. Mat. 9. 23.

Sudden death, or euerslaking damnation, or both, prepared for the wicked. Gen. 7. 21. and 14. 15. & 19. 24, 25. Exod. 15. 28. Rumb. 16. 31. 2. 33, 39.* Eccl. 7. 8, 9, and 2. King. 2. 10, 12. Eccl. 9. 55, 56.

Wee ought rather to suffer death, then commit idolatrie. Dan. 3. 16, 17, 18.

precious is the death of Saints. Psal. 116. 15.

After death commeth the iudgement. 2. Cor. 14. 35. Heb. 9. 27.

Through enuie of the deuill came death into the world. Wils. 2. 24. by Gods sufferance. Ecclesi. 11. 14. None is to be iudged blessed before his death, and why. Ecclesi. 11. 28.

Of death, and of those that be the occasion of their owne deaths. looke Die, and Kill.

Deare sel with the Hanna. Exo. 16. 13, 14.

The heauens dropped dew vnto Gods people. Deut. 33. 28.

Israhel prayed God to giue Iacob the dew of heauen. Gen. 27. 28.

God gaue neither dew nor raine in three yeeres together. 2. Kings 17. 1.

Moses blesteth the tribe of Ioseph with the dew of heauen. Deut. 33. 13. and prayeth, that his doctrine might drop as dew, and his speech as the dew. Deut. 33. 2.

'Debate betweene Abams & Lots heard-men. Gen. 13. 7, 8. looke Contention.

Debtes. The widowers debtes payde by the encrease of the oyle. 2. Kin. 4. 1, 2, to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19. 11. looke De fraude.

Michael deceiued her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all Abahs prophets, to deceiue him. 1. Kin. 22. 20, 22, 23.

Iacob deceived Esau. Gen. 27. 36. and Laban Iacob. Gen. 31. 7.

Dauid deceiued Saul. 1. Sam. 20. 15.* and Achish King of the Philistines. 1. Sam. 27. 8, to 12.

Let no man deceiue vs with vaine words. Ephe. 5. 6.

How mans heart may deceiue him. Deut. 11. 16, 17. through pride. Abad. 3.

Men are deceiued, for want of the knowledg of the Scriptures. Mat. 22. 29. Mar. 12. 24. looke erre and Errour.

Guill men and deceiuers shal waite twofold and twofold. 2. Tim. 3. 13.

Christ counted a deceiuer, and those that beleueed in him, deceiued. Matth. 27. 63.

John 7. 47.

Gods preachers also are counted deceiuers. 2. Cor. 6. 8.

Who be in deere deceiuers. looke 2. John 7. 2. Tim. 3. 1, to 10.

Decrees. looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8. 63, 64.* confirmed by God. 1. King. 9. 3.

Of the dedicating of a newe house. Deut. 20. 5.

Of the dedicating of the Temple in the time of Ezechias. Ezra 6. 16, 17.

Of the dedication of the wall at Ierusalem. Neh. 12. 27.

Of the dedication of the altar vnder Iudas Maccabeus. 1. Mac. 4. 56.

Feast of dedication. John 10. 22. looke Sanctifie.

Deedes. Good deedes are tokens of amendment of life. Mat. 3. 8, 9, 10. Luk. 3. 8, 9. Act. 26. 20. looke Doe, and Workes.

Deepe. The deepe. Gen. 1. 2. is a masse of fume of earth without forme, mingled confusedly with the waters.

The deuils crane that they may goe out into the deepe. Luke 8. 31.

Defende. looke Humble.

Deserre. To deserve turning to God, looke Repentance, and to put off.

Defile. How the name of God is defiled. Leuit. 18. 20. & 19. 12.

Howe the Priestis of the Latue were defiled. Leuit. 21. 1. Ezech. 44. 25. looke Pollute.

Despoile. looke Rauiish.

De fraude not one another. 1. Thess. 4. 6. looke Deceiue.

Degree. looke Estate.

Deliuier. God deliuereth his out of aduersitie. 2. Sam. 4. 9. & 22. 1, 4.*

God sent Gideon to deliuer the Israelites. Judges 6. 14, 16.

Ioseph foresheweth the deliuerance of the Israelites. Gen. 50. 24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exo. 3. 20, 21, 22.*

The Israelites are commaunded to celebrate the day of their deliuerance. Exod. 12. 2, 14.

Moses sheweth Aethio how God had deliuered Israel from Pharaoh. Exo. 18. 8.

God deliuered Paul out of the mouth of the lyon. 2. Tim. 4. 17.

Christ hath deliuered vs from sinne, the deuill, and the lawe. Luke 9. 56. 2. Tim. 1. 9. and being deliuered, we are become seruants to righteousnes. Rom. 6. 16, 17, 18.

Samson called his victorie, a great deliuerance. Judges 15. 8.

God promised Ahab to deliuer the hoste of Benhadad, into his hand. 1. Kings 20. 13.

Delight. God delighteth in Christ and his chosen. Mat. 3. 17. & 17. 5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2. Thess. 2. 11.*

Denie. A stone pitched on ende, for a witness against the Israelites, that afterward should denie their God. Iosh. 24. 26, 27.

Peter stoutly promisseth that he would neuer denie Christ, and yet dis. Mat. 26. 35, 70, 72, 74.

If wee denie Christ, hee will denie vs. 2. Tim. 2. 12. Luke 12. 9.

He is an Antichrist that denieth that Iesus is Christ. 1. John 2. 22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2. 19.

We ought not to depart from God, to seke idoles. Deut. 11. 16. 1. Sam. 12. 20, 21.*

Samson being departed from God, his strength departed from him. Iudg. 16. 19, 20.

Paul and Barnabas departed asunder. Actes 15. 36, 37, 38, 39.*

Depose. AIsa depoeled his mother, and toby. 2. Chro 15. 16.

Descend. God descended, to see the affliction of his people. Exo. 3. 8. and to see the tower of Babel. Gen. 11. 7.

Of Christ his descending into hell, looke Christ.

Desert. looke Merite.

Desire. looke Conspicience.

Despaire. The children of Israel despaire. Exo. 5. 21.

Comfort for such as Despaire. Ezechiel 33. 11. to 20. Psalme 103. 8, to 19. looke Comfort.

The 4. lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2. Kings 7. 3, 4, 8.*

The punishment of desperate wicked men. Ierem. 16. 12. * and 18. 12.*

Despise. The wicked despise government. Iude 3.

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Psal. 1. 13.

God hath chosen the despised things of the world, to confound the mighty. 1. Cor. 1. 27, 28.

He that despiseth the faithful minister of the Gospel, despiseth God. 1. Thel. 4. 8. looke Contemne.

Destroy God destroyeth dumme creatures for mans sinne. Zeph. 1. 3.

God destroyed Sileera and all his charrets. Judg. 4. 15.

Destruction threatened to the Israelites. Deut. 28. 48, 51, 53.

Pride goeth before destruction. Psal. 16. 18.

Covenant making with Idolaters, bringeth destruction. Judg. 2. 2, 3.

Devils. God forbiddeth to offer to devils. Reut. 17. 7.

Devil, signifieth a cursed speaker or an accuser. Jude 9. Reue. 12. 9, 10.

The Israelites consecrated their children unto Idoles and devils. 2. kin. 17. 16, 17. De. 32. 17.

Devils cast out, looke Fasting, and Mat. 17. 20, 21.

Devill in the mappe, looke Divination.

Devils know and confesse Christ. Mat. 3. 11. Luke 4. 41. Act. 19. 51.

The Jewes said that Christ had the devil. Mat. 12. 34. Mat. 3. 22.

Wee ought not to rejoyce that devils are subdued unto vs, but rather, &c. Luk. 10. 20.

The Gentiles sacrificed to devils. 1. Cor. 10. 20.

Those that sacrifice to devils are devils selves. 1. Cor. 10. 20.

Doctrine of devils, looke Doctrine.

Christ healed the possessed, and chased out the devils. Mat. 8. 33. 9. 32, 33. 12. 28, 31. 17. 18. Mark. 1. 25. 5. 1, 10. 14. Lu. 8. 26, 30. 34. and 11. 14.

The devil possessing the serpent seduceth the woman. Gen. 3. 1, 7 and is vanquished by Jesus Christ. Gen. 3. 15.

The devil cannot hurt when he wil, nor so much as he would. Mat. 1. 3, 23, 33. Mark. 9. 22. Lu. 4. 13. Reue. 2. 1, 2, 3. 7. 2, 3.

The Devil called the prince of this world. Joh. 14. 30. 8. 16. 1. and of darkness. Ephel. 6. 12, and that ruler in the ayre. Ephel. 2. 2.

The devil is our aduersarie. 1. Pet. 5. 8. Mat. 13. 39.

The devil is a murderer, lyar, and father of lyes & liars. Joh. 8. 44. & the king of pride. Joh. 4. 25.

The children of the wicked are the seede of the devil. Mat. 13. 25, 38, 39, and his bestiall captives. 2. Tim. 2. 26.

Christ hath destroyed the devils power over vs. Heb. 2. 14. and therefore he appeared. 1. John 3. 8.

We may overcome the devil with faith, and the word of God. 1. John 2. 14.

Wee ought not to give place to the devil. Ephel. 4. 27.

Christ calleth the Jewes the children of the devil. Joh. 8. 44.

Andas decaying Christ by the proocation

of the devil. Joh. 13. 2.

Everlasting fire prepared for the devil and his angels. Matth. 25. 41.

The devil laboureth continually for the destruction of men. Zech. 3. 1, 2. Matth. 4. 3, 10. Luke 8. 12, and 22, 31. Reue. 12. 10. his power is of God. 2. Thion. 18. 21. Joh. 1. 12. and 2. 6, 7. Matth. 8. 32. Mat. 5. 13. Col. 1. 16. 2. Tim. 2. 26.

Devils wife dome, what. Jam. 3. 15, 17.

Deuices. God confoundeth the deuices of the wicked. Job 5. 12, 13. Dan. 6. 8. 15, 24. * and 13. 62. and 14. 31, 42.

Desert. looke Wildernesse.

Die. Moles died upon mount Abarim. Deut. 32. 49, 50.

Diogen feared to haue died, because hee had seene an angel. Judg. 6. 22. so did Hannab. Judg. 1. 32, 23.

Aaron died on mount Hoz. Num. 20. 23, 24, 25, 26, 28.

How Samson died. Judg. 16. 30.

The children of Israel with 10 die. Exod. 16. 3. Num. 14. 2, 3, 4. so did Moles. Nu. 11. 14, 15. and Elishah. 1. Kin. 19. 3, 4.

Whether wee live or die, wee are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellows to die with Christ. Joh. 11. 16.

Christ earnestly desired to die for vs, that the Gospel might the sooner bee preached thorow the world. Luke 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustificacion. 1. Cor. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his love. 1. Joh. 3. 16. that we might enioy the grace of God. Rom. 2. 2, 9.

We must be ready to die for our brethren, by Christs example. 1. John 3. 16.

Those that beleue not in Christ, shal die. Joh. 3. 36. 8. 24. contrar. wise. Joh. 6. 40.

To die in the Lord, and die the death. Reue. 14. 13. Mat. 7. 10.

Be good to thy friends before thou die. Eccles. 14. 13, 16.

The soule that sinneth shal die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus. 2. Mac. 6. 5, 6.

To goe to the fathers, and enter into the boap of all the world, is for to die. Genel. 15. 15. Iosh. 23. 14.

Diet. Moderate diet commended. Psal. 15. 16, 17. and 27. Dan. 1. 12. to 17. Eccles. 31. 19, 20. and 37. 28.

Difference betweene man and beast, looke Condition.

Difference betweene a bodie and a spirit. Luke 24. 39.

Difference of meates. Matth. 15. 11, Actes 10. 13, 14, 15. Rom. 14. 14, 17.

Digge. A laue for him that diggeth or openeth a well. Exod. 21. 33.

Who so diggeth a pitte shal fall therein. Eccles. 27. 26. Psal. 57. 6. Eccles. 10. 8.

How the proude digge pits for the godly.

Looke Psal. 119. 85.

Dinner. Better is a dinner of greene hearbes with loue, then a stalled oxe with hatred. Psal. 15. 17.

Direct. We ought to direct our hearts into the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Psal. 16. 1, 9, 33. 9. 21. looke Prepare.

Dissentions ought not to be among Christs kins. 1. Cor. 1. 10, 11. 2. 3, 10, 11. looke Contention Debate, and Strife.

Disciple. The Pharisees in scorn willed him that was bozne blinde and healed, to be Christs disciple. Joh. 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30. Mat. 6. 48, 49, 52.

The disciples of Christ would haue disswaded him from going to Iudea, and why. Joh. 11. 8.

Christs disciples being an hungred, plucked the eares of corne to eat on the Sabbath day. Mat. 12. 1, 2.

Christs disciples forbade one to cast out devils, and why. Mat. 9. 39.

The disciple offended at the waste of oymment. Mat. 26. 7, 8, 9. Mat. 14. 34, 45. Joh. 12. 3, 4, 5, 6.

Christ forsole his disciples, & they would forsake him. Mat. 26. 31. Mat. 14. 28. Joh. 16. 32. & so they did. Mat. 26. 56. Mat. 14. 50.

Some of the disciples doubted of Christs resurrection. Mat. 28. 17.

Christ came among his disciples, & doozes being shut. Joh. 20. 26.

Christs disciples knownen by mutual loue. Joh. 13. 35.

Who so loueth any thing moze the Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shal not loole his reward. Mat. 10. 42. looke Agofles.

Discipline. Of the commoditie of discipline, and discommoditie of the contrary. Psal. 13. 13, 14, 18. With. 6. 17, 18, 19.

Foolles despise discipline. Psal. 15. 5.

An order of discipline described in Ezra. chap. 7. 11. to 27. 1. Eze. 8. 25.

Discipline of the Church. Mat. 18. 17.

Discord. looke Contention.

Disdaine. Wee may not disdaine to bee taught, no not of our inferiour. Exod. 18. 24. Actes 18. 24, 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of & breach of Gods commandements. Exodus 15. 16.

Deut. 7. 12. 15. 8. 28. 35. 59. 8. 39. 22. Mat. 9. 2. Joh. 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Eccles. 31. 19, 20. 8. 37. 39.

Christ healed a man that had bene diseased 38. yeeres. Joh. 5. 5, 10. looke Sicknesse and Infirmities.

Diswaunging raiment forbidden both man and woman. Deut. 22. 5.

Disobedience to God and his worde, subiect to many curses. Deut. 28. 15. * Iere. 26. 4, 5, 6. Deut. 30. 17, 18.

Arhan for disobedience flouted to death. Iosh. 7. 11, 14, 15, 18, 25.

The Israelites for disobedience, were carried captiue into Syria. 2. Kin. 17. 6, 7. 24.

A prophes

A prophet for his Disobedience was slaine by a Lion. 1. King. 13. 24.

All men for the disobedience of Adam, were subiect unto sinne, death, and damnation. Rom. 5. 12.

Disobey. Whosoever disobeyed the priests or Iudges, was put to death. Deu. 17. 9, 10, to 14.

Of disobedience & the punishment thereof. looke more Gene. 3. 2. * & 19. 14. * Leui. 10. 1. * & 26. 15. * Num. 14. 10. * & 16. 1, 2. * and 20. 2. * Deut. 11. 28. & 27. 15. * 1. Sam. 12. 9. and 13. 9. to 15. & 13. & 28. 7. * 2. Sam. 6. 6, 7. 1. King. 11. 1, to 14. & 13. 1, to 25. & 14. 7, 8. to 19. & 20. 31. * 2. Chz. 7. 19. * & 26. 16. * Aia. 24. 5, 6. * Iere. 11. 3. * & 13. 11. * and 17. 23. * & 35. 13, 17. Ionah. 1. 3. * Matth. 14. 28, 29, 30. & 17. 8, 14. Act. 7. 39. to 43. Rom. 2. 1, to 10. Gal. 3. 10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifeste graces. 1. Pet. 4. 10. and ought to be faithfull distributors of the same. 1. Cor. 4. 1, 2. looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputations, foolish questions, and brawlings about the lawe, ought to be auoyded, and why. Tit. 3. 8, 9, 10, 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal. 2. 11. *

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10. 27.

Dissemblers can thinke one thing & speake another. 2. Sam. 13. 20, 22, 26, to 29. & 16. 16, to 20. * and 17. 15. *

Dissembling prophets be meet for the wicked. Micah 2. 11. *

Dissimulation ought not to be used among Christians. 1. Pet. 2. 1. *

Jeremie dissembled, and why. Ier. 3. 8, 26, 27. looke Counterfaite.

Distrust. looke Vnbelieve.

Diuination or soothsaying ought to be punished with death. Leui. 20. 27. it ought not to be used. Ila. 8. 19.

Dauid disposed a spirite of diuination. Act. 19. 16, 17. 1. 8. looke Soothsayers.

Dunne. Ioseph counterfeited himselfe to diuine and prophetic. Gen. 44. 15.

Diuision. looke Strife, and Contention.

Diuision of tongues, looke Tongues.

Diuorced none ought to be diuorced. 1. Cor. 7. 27. except for fornication. Mat. 19. 9. Moses suffered a bill of diuorce. Deu. 24. 1, to 5. Mala. 2. 16. Mat. 19. 7, 8. Mar. 10. 4, 5. contrary to the first institution. Mat. 4. 5, 6, 9. Mar. 10. 6, 7, 8, 9, 11, 12.

Do. God doe to thee, and more also: a kinde of aduiration, used of the Hebrewes. 1. Sam. 3. 17.

The obseruers of Gods commandments, shal prosper in all their doings. Deu. 29. 9.

Wee must doe, as wee would be done to. Mat. 7. 12. Lu. 6. 31. Tob. 4. 15.

Wee are commanded not onely to heare, but also to doe Gods commandments. Deu. 4. 1, 5, 6, 10, 13, 40. & 5. 1, 27. 31. and 6. 1, 2, 3, 24, 25. and 7. 11, 12. & 8. 1. & 10. 12. Iosh. 22. 5. Iere. 7. 3, 4. for, Not emery one that saith,

Lord, Lord, shall enter into the kingdom of heauen, but he that doeth the Fathers will. Matth. 7. 21. For, Not the hearers, but the Doers of the Law shall be iustified. Rom. 2. 13. Luke 6. 46. Act. 26. 19, 20. and 1. Ioh. 2. 4. and 1. 6. for, those that heare Gods word and Doe it not, deceiue themselves. James 1. 22. and are foolish builders. Matth. 7. 26, 27. Luke 6. 49. but the Doers are wise builders. Matth. 7. 24, 25. Luke 6. 48. and are blessed. Iohn 13. 17.

Good Doers commended. Matth. 25. 34. * called Christs friends. Ioh. 15. 14. * S. Lukes Gospel containeth all that Iesus did and taught. Actes 1. 1.

Wee ought to Doe all things to the gloie of God, and in Christs name. Matth. 5. 16. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the household of faith. Gal. 6. 20.

The gloie of well doing, pertaineth to God. 1. Samu. 25. 34. looke Workes and Weldoing.

Dore. Christ is the Dore, Ioh. 10. 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Reu. 3. 20.

Dore of betterance. Col. 4. 3.

Doctors. The holy Ghost in the Doctor of the Apostles, and all the faithfull. Iohn 14. 25. Ial. 5. 1, 10, 12, 13.

Paul the doctor of the Gentiles, in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordained Doctors in his Church. 1. Cor. 12. 28. and why. Ephel. 4. 11, to 17.

Doctors and such as turne men to righte ouerselfe, shall shine as the starres for euer. Dan. 12. 3.

Doctors ought to be guided by the rule of the same word they preach. Rom. 12. 6. 1. Iet. 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 1, 2. 2. Pet. 2. 2. looke Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Whole some doctrine. Tit. 2. 1. *

Doctrine of Devils. 1. Tim. 4. 3, 2. Pet. 2. 1, 3. Jude 4.

The Iewes call the Gospel new doctrine. Mar. 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. Iohn 10. 11.

Wee ought not to bee caried about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine. Rom. 15. 4.

The forme of doctrine which God hath giuen, is charitie. Rom. 6. 17.

They that followed Christ, were afflicted at his doctrine. Mar. 11. 18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1. Tim. 4. 3, 5, 16.

An idle or looke, is a doctrine of vanitie. Ier. 10. 8.

True doctrine ought to bee taken out of the scriptures. Actes 28. 23.

True doctrine chiefly maintained by his militia. Ipsi. 2. 1, 2, 3, 10. 9.

No doctrine but Christs ought to bee received. Col. 2. 8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Exodus. 23. 1, 2, 12, 22. Deu. 4. 2. & 12. 30, 31, 32. & 13. 1, 2, 3, 8. Iosh. 1. 7, 8. Ial. 12. 4. Ipsi. 5. 1, 2, to 15. & 30. 5, 6. Ila. 8. 19, 20. & 29. 1, 3, to 17. Iere. 2. 8, 11, 13, 17, 18. * & 23. 16, 17, 18. * Eze. 13. 2, 3, 6, 7. Mat. 5. 19. & 7. 15, 16, to 21. & 15. 9. & 16. 6, 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mar. 7. 6, to 14. Luke 16. 13, 15. Iohi. 13. 16, 20, 35. Actes 15. 5. to 30. Actes 20. 32. Rom. 16. 17, 18. 1. Cor. 1. 12, 13. and 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Eph. 4. 14. 15. Phil. 2. 3, 16, to 19. Col. 2. 4, 6, to 9. 1. Tim. 1. 3, to 7. & 4. 1. * & 6. 3, 2. Tim. 1. 13. and 2. 14, 15, 16. * Heb. 13. 7, 9. Iohn 2. 18, 19. & 3. 7. and 4. 1, 2, 3, 6, 2. Ioh. 7. to 11. Iam. 2. 1, to 4. and 2. Pet. 3. 16, 17, 18. Reu. 22. 18, 19.

Dogges. Nezebel was eaten with dogges. 1. Kings 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 16. Mar. 7. 27.

Dogges also for the burne enemies of the Gospel. Matth. 7. 6. and for false Prophets. Ipsi. 12. 3.

The dogge is returned to his owne vomit. 2. Peter 2. 22. Irou. 26. 11.

Maiael alked Elisia, if he were a dogge, and why. 2. Kings 8. 13.

A dead dogge, for a despised person. 2. Sam. 9. 8.

Approaching passours called dumbe and geery dogges. Ila. 5. 10, 11.

Of dogges. 2. Sam. 3. 8. Iob 30. 1. Ial. 22. 16, 20. Eccles. 9. 4. Tobit. 5. 16. and 11. 4. Luke 16. 21. Reu. 22. 15. looke Hire.

Domage. looke Hurt.

Dombe. God maketh eloquent, dombe and deafe. Exod. 4. 11.

The dombe healed, looke Deuill.

Zacharie becommeth dombe, for his incredulitie. Luke 1. 18, 19, 20.

Heliadokus suddenly stricken dombe is healed againe at the prayer of Onias. 2. Mac. 3. 29, 33.

Dombe creatures spoken vnto. Ezech. 6. 23. & 6. 1. Mic. 6. 1, 2.

Dombe creatures punished for mans sake. Ieph. 1. 2, 3.

Dominion. Christs dominion endureth euer. Ial. 1. 45. 13. is far aboue al principallitie, power, &c. Eph. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to be abhorred, and why. Eccles. 28. 14. *

Double hearted. Eccles. 2. 13. & 3. 28.

Dome sent out of the Arke. Gen. 8. 8.

Doues dung solde for fuel. 2. Kings 6. 25.

Dough. The Israelites caried unleauened dough for haste out of Egypt. Exod. 12. 39.

Dowrie. It saith dowrie. Gen. 30. 20.

Dowrie of bitrigus. Exod. 22. 16, 17.

Shochem offereth Iaakobs daughter a large dowrie. Gen. 34. 11, 12.

Dragon. The Dragon Satan bound for 1000 yeres. Reu. 20. 2.

Of the Dragon that fought with Michael and his angels. Reu. 12. 3, 7.

Daniel slayeth the Dragon without sword or staffe. Dan. 14. 26, 27.

Dragons taken for great and monstrous fishes.

Wishes. Psal. 148. 7.

Draue. None can beleue in Christ, except the father draue him. John 6. 44.

Dread. looke Feare.

Dream. Iacob dreamed he sawe a ladder. Gen. 28. 12.

Whimelech by a dreame kept from touching Sarah to besite her. Gen. 20. 6.

Laban warned by a dreame, to speake wel to Iacob. Gene. 31. 24.

God willett Salomon by a dreame, to aske what he would. 1. Kings 3. 5.

God spake to the Prophets by dreames.

Num. 12. 6. 1. Sam. 28. 6.

Joseph rehearseth his two dreames to his brethren. Gen. 37. 5. 9. to 12.

Of the dreames of Pharaoh, looke Gene. 41. 1. to 8.

A foetler expounded his felowes dreame. Judges 7. 13. 14.

God is the interpreter of dreames. Gene. 41. 16. Dan. 2. 28. 30.

Of dreames, reade Moze. Gen. 31. 3. to 14. and 40. 5. * and 46. 2. to 5. 1. Samuel 3. 4. * 2.

Sam. 7. 4. to 18. Job 7. 14. and 33. 15. to 18. 2. Hec. 1. 5. 11. to 18. Matt. 1. 20. to 24. & 2.

12. 13. 19. 22. * Actes 16. 9.

Dreames that doe leade from God, ought not to be regarded. Deut. 1. 3. 2. 3. 5. Jer. 23. 16. 2. 5. to 8. * & 27. 9. 10. Eccles. 32. 2. to 8.

Dreames make fooles to haue wings. Eccles. 31. 1.

Pharases wife was troubled in her dreame; for Christ. Mat. 27. 19.

Dreames come by the multitude of huskenesse. Eccles. 5. 2.

Yong men shall see visions, and olde men shall dreame dreames. Actes 2. 27.

Dresse. God put Adam in Paradise to dresse it, and keepe it. Gen. 2. 15.

Drinke, Drunkenesse, & Drunkards. The Israelites murmured, and contended with Moses for want of drinke. Exod. 15. 24. and 17. 1. to 8.

Elijah being fed by rauen, dranke riuer water. 1. Kings 17. 5. 6.

God willett Gideon to take none to warre with him, that kneeled downe to drinke water. Judges 7. 4. to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10. 8. 9.

Strong drinke is raging. Psal. 20. 1.

A Prophet is commaunded not to drinke nor eate in Beth-el. 1. Kings 13. 9.

David being very dry, would not drinke of the water, which his three worthies fetched. 2. Sam. 23. 15. 16. 17.

The Israelites dranke of the red licour of the grape in the land of promise. Deut. 32. 14.

What drinke was to bee accounted vncleane. Leuit. 11. 32. 33. 34.

The Iewes did drinke the spiritual drinke that we drinke of. 1. Cor. 10. 3. 4.

The Apostles filled with the holy Ghost, counted drinke. Actes 2. 13.

Christ also called a drinker of wine. Mat. 11. 19.

Elis plagued Hannah to be drunke, when hee sawe her lips moue, and heard no voyce. 1. Sam. 1. 12. to 19.

Noah being drunke, was mocked by his sonne Ham. Gen. 9. 21. 22.

Lot being drunke, committed incest. Gen. 19. 33. 35. 36.

David would haue made Uziah drunke. 2. Sam. 11. 13.

Amnon being drunke, was slaine by his brother Absalom. 2. Sam. 13. 28.

Benhadad being drunke, was discomfited by Ahab. 1. Kings 20. 16. 20. 34.

Elijah being drunke, was slaine by Zimri. 1. Kings 16. 8. 9. 10.

Nabal was drunke. 1. Sam. 35. 36.

Diosenes being drunke, was slaine by Judeth. Judeth 13. 2. 8.

Princes ought to abhorre drunkennesse, and whp. Psal. 31. 4. 5.

Christians must abhorre drunkennesse. Luke 21. 34. Eph. 5. 18. Rom. 13. 13. 1. cor. 6. 10. & 11. 21. 1. Pet. 4. 3. Mat. 24. 49.

Drunkenesse condemned. Psal. 30. 1.

Wee ought not to keepe company with drunkards, and gluttons, and whp. Psal. 20. 21. 1. cor. 5. 11.

A wo against drunkards. Isa. 5. 11. 12, 22. & 28. 1. Joel 1. 5. Hab. 2. 15.

A drunken woman is a great plague. Eccles. 16. 8.

A labouring man, giuen to drunkennesse, shall not be rich. Eccles. 19. 1.

Drunkenesse, a worke of the flesh. Gal. 5. 21.

Gods arrows drinke with his enemies blood. Deut. 32. 41. 42.

Drops healed on the Sabbath day. Luke 14. 24.

Dust. Man is dust, and to dust he shall returne. Gene. 3. 19. and 18. 27. Eccles. 12. 7. looke Man.

The Hebrewes in token of sorrow, used to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the unbelieuing Iewes. Act. 13. 15. as Christ willed his Apostles to doe. Mat. 10. 14. 15. looke Earth, and Tearing of Clothes.

Durie. Wherein the whole durie of man consisteth. looke Eccles. 12. 13.

Godwell. Hoies forsogeth that the Israelites should dwell in safetie. Leuit. 26. 5. Deut. 11. 29. 30. 31.

God dwelt in the Israelites vpon mount Zion. Exod. 15. 17.

Paul dwelt in Rome by himselfe two yeeres. Actes 28. 19. 30. 31.

The dwelling of Israel in Egypt, was 430. yeeres. Exod. 12. 40. 41.

What it is to dwell in Christ. 1. John 2. 6. John 6. 56.

The Spirit of God assureth vs that hee dweller in vs. 1. John 3. 24.

We dwell in Christ Iesus, if we confesse him to be the Soune of God. 1. John 4. 11. 13. 15. 16.

Christ assureth vs, that in is farbers house are many dwelling places. John. 14. 2. E.

Eare. The eare of seruants, which would not bee set at libertie, boyled with an awle. Exod. 21. 6. Deut. 15. 17.

All eares hearing of Eli his punishment shall tingle. 1. Sam. 3. 11.

He that hath eares to heare, let him heare. Mat. 13. 9. Mat. 4. 9. Luke 8. 8.

God giueth to those that loue him, eares that can and wil hearken to his word. Deut. 29. 2. 3. 4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek. 12. 2.

Mose and eares taken for Princes and Priests. Ezek. 23. 25.

It was lawfull to giue eares of corne vpon necessitie. Deut. 23. 25. Mat. 12. 1.

Earely. Ekanah and his wiues rose earely, and worshipped. 1. Sam. 11. 19.

Of earely rising. Gen. 19. 27. & 20. 8. & 21. 14. & 22. 3. & 28. 18. Exod. 8. 20. & 9. 13. 1. Sa. 17. 20. Isa. 37. 36. and 50. 4. 2. kin. 3. 22. Jer. 32. 33. Mat. 20. 1. Mat. 6. 2.

The murderer riseth earely to kill the poore, and needie. Job 24. 14.

Earnest. Gods Spirit, the Earnest of our inheritance. 2. cor. 1. 22. & 5. 5. Eph. 1. 13. 14. and 4. 30. Rom. 8. 15. 16. 17. Gal. 4. 6. 7.

Earth. God separated the earth from the waters, which first were mingled together. Gen. 1. 2. 9.

God gaue the earth vertue to bring forth hearbes and trees. Gen. 1. 11. 12.

The earth cursed, looke Cursed.

Adam was driuen out of Paradise to till the earth. Gen. 3. 23.

The earth corrupt before God. Gen. 6. 11.

Noah got his liuing by tilling the earth. Gene. 9. 20.

By whom the earth was ouerspread. Gen. 9. 19. and 10. 32. *

All the earth is the Lords. Exod. 9. 29. and all that is therein. Psal. 24. 1.

The earth and fruits thereof cursed to the disobedient. Deutero. 28. 15. 16. 17. 23. 38. 40. 43.

Hoies callet heauen & earth to witnesse. Deut. 32. 1.

Naaman craueth that hee might carie of the earth of the land of promise, to sacrifice thereon to the true God. 2. kings 5. 17.

The earth and all that is therein, shall burne at the day of iudgement, and afterwarde there shall be a newe earth, wherein righteounesse shall dwell. 2. Peter 3. 10. 13. Reuel. 21. 1. Isa. 65. 17. & 66. 22.

Why art thou proude, O earth and all that is therein. Eccles. 10. 9. looke Dust.

Earthquake. The earth trembled at the be-luierie of the Lawe. Exod. 19. 18. Psal. 68. 8. Heb. 12. 26. and when God spake to Elijah. 1. Kings 19. 11. 12.

Earthquakes foreshew that God is angry, and will punish the vngodly. 2. Samu. 22. 8. psal. 8. 7. Isa. 13. 13. & 24. 18. 19. 20. & 29. 6.

As appeared by Balaam, Dathan, & Abiram. Num. 16. 1. to 36. and Uziah. 2. Chro. 26. 16. Amos 1. 1. Zech. 14. 5.

The earth quaked at the death of Christ. Mat. 27. 51. 54. when he rose againe. Mat. 28. 1. and after the Apostles preachers. Act. 4. 31. and 16. 27.

Earthquakes preceede great alteration of Religion. Reue. 6. 12. 8. 5. & 19. 8. and also are signes of Christ his speedie comming vnto

unto iudgement. Joel 12.10. Matth. 24.7.
Mat. 13.8. Luke 21.11.

Earthly. The first man is of earth, earthly.
1. Cor. 15. 47, 48.

Easter. looke Pascheover.

Eate. He that wil not worke, must not eate.
2. The. 3. 10, 11, 12.

Eate. The Apostles had no leaseure to eate. Mat.
6. 30, 31.

The faithfull are forbidden to eate no
meate, so they doe all to Gods glory. 1. Cor.
10. 25, 31.

To eate the flesh of Christ. Looke Supper
of the Lorde.

The Israelites sate downe to eate and
drinke, and rose by to play. Exod. 32.6.

The Minister may eate and drinke, at his
Churches charge. 1. Cor. 9. 4, 7, to 16.

We ought not to eate any thing that dieth
alone. Deut. 14. 21.

What the Jewes should eate & offer, and
where. Deut. 12. 11, 12, 13, 14, 15, 16.

God sendeth plenty of fooode to eate to
those that loue him. Deut. 11. 13, 14, 15.

Hannah was vphayned with barrenesse,
that she could not eate. 1. Sam. 1. 6, 7.

Samuel blessed the sacrifice before the
people did eate. 1. Sam. 9. 13. Looke Fast-
ing, Fooode, and Women.

g Ebreues might not eate bread with the
Egyptians. Gen. 43. 32.

Abraam called an Ebrewe. Gen. 14. 13,
and Ioseph. Gen. 39. 14.

Paul boasteth of his being an Ebrewe, and
why. 2. Cor. 11. 16, 17, 18, 22. * Phil. 3. 5.

g Edge, looke Garment.

Edifie. Christians ought to exhort & Edifie
one another. 1. The. 5. 11. with that which
is good to Edifie withall. Ro. 15. 21. 1. Tim.
1. 3, 4, 5.

g Effeminate, looke Wantons.

g Egle. The Jewes forbid to eate of an
Egle. Deut. 14. 12.

The properties of an Egle. Deut. 32. 11.

2. Sam. 1. 23. Jer. 4. 13. Lam. 4. 19. Hol. 8. 1.

Psalm. 103. 5. Iere. 49. 16. Obad. 1. 4. Prou.
33. 19. Exod. 19. 4. Mic. 1. 16. Mat. 24. 28.

Luke 17. 37.

The parable of the two Egles, and the sig-
nification. Ezek. 17. 2, 3, 7.

Elders obtained by election thorow all
Churches. Actes 14. 23. Tit. 1. 5.

Pauls exhortation to the Elders of Ephe-
sus. Actes 20. 17.

What manner of men Elders ought to be.
Titus 1. 6, to 10.

What Elders are worthie of double ho-
nour. 1. Tim. 5. 17.

Receiue no accusation against an Elder
vnder two of three witnesses. 1. Tim. 5. 19.

looke Bishop.

Eled. The eled are few in number. Mat.
7. 14. & 20. 16. & 22. 14.

Elected to saluation from the beginning
of the world. Ethe. 1. 4. 1. Pet. 1. 2. Reue.. 17.
14.

The Eled of God cannot be condemned.
Rom. 8. 33, 34.

Gods purpose is by his election. Ro. 9. 11.

S. Paul knewe that the Thessalonians
were Eled. 1. The. 1. 4.

Those that are Eled depart from iniquitie.
2. Tim. 2. 19.

The Eled onely beleue. Actes 13. 48.

The Eled feare God, and be mindefull of
pleasing him. Mal. 3. 16.

Election. Israel hath obtained by free ele-
ction, that which hee could not by workes.

Rom. 11. 5, 6, 7.

Election proceedeth from grace, and not
of workes. Rom. 9. 11, 12, 13.

The Jewes being enemies to the Gospel
for our sakes touching the Election are belo-
ued for their fathers sake. Rom. 11. 28.

Election is by God, & not in vs. Rom. 9.
11, 16.

We must make our Election sure by good
workes. 2. Pet. 1. 10. looke Chosen, and Pro-
destination.

Eloquence. Aaron appointed to assist Mos-
es in head of eloquence. Exod. 4. 10, 14, 16.

Elements. The Elements shall melt with
heate. 2. Pet. 3. 10.

The powers of the Elements were know-
en to Salomoth. Wils. 7. 17.

All the Elements serue the will of God.
Wils. 19. 17. looke Rudiments.

Embrace. Esau Embraced his brother
Yaakob. Gen. 33. 4. So did Ioseph both his
brother Benjamin. Gen. 45. 14. & his father
Yaakob. Gen. 46. 29. and Yaakob Embraced
Iosephs children. Gen. 48. 10.

There is a time to embrace, and a time
to abhine. Eccles. 3. 5.

Wisdom will bring them to honour that
Embrace her. Prou. 4. 8.

The right hand of Christ Embraceeth his
Church. Cant. 2. 6.

King Eupator Embraceeth Indas Mac-
cabens. 2. Mac. 13. 24.

g Embawming, looke Gene. 50. 2, 26.

g Enchaunter, looke Finger.

The punishment of Enchanters. Reuel.
22. 15. looke Sorcerers, Soothsayers, and
Witches.

Enclined. God is more Enclined to mercy,
then to wrath. Mic. 7. 18. &c.

God Encourageeth Iothua and the Israe-
lites. Ios. 1. 6, 7, 8. Deu. 3. 1, 6, 7, 8. & S. Pe-
ter and Paul. Act. 10. 16. & 8. 9. & 23. 11.

The godly haue neede of encouragement
in their faith. Mat. 9. 22. Luke 1. 36. Act. 11.
23, and 14. 22. and 15. 36. and 16. 5. and 18.
23, 27. and 20. 1, 2, 6, 17.

The Encrease of the doctrine of Christ
ought to be attributed vnto God only. 1. cor.
3. 6, 7.

Ende. When the ende of all transitorie
things shal come. 1. Cor. 15. 24.

The ende of all things is at hand. 1. Pet.
4. 7.

The wise wil consider their end. Deut. 32.
29. & so shal they not doe amisse. Eccles. 7. 36.

The endes of the world are come vpon vs.
1. Cor. 10. 11.

Ending. looke Beginning.

Endued. Christ willett his Apostles to as-
hine in Ierusalem till they were endued with
the holy Ghost. Luke 24. 49.

Endure. looke Continue and Perseuere.

Enemies. God deliuereth the disobedient
into the hands of their enemies. Deu. 28. 25;

God threatmeth to take vengeance of his
enemies. Deut. 32. 42, 43.

If we feare God hee wil make our ene-
mies to feare vs. Lucit. 26. 7, 8. Deu. 6. 2, 13,
14. & 11. 3, 22, 25. and 28. 1, 7, 7.

God made Yaakobs enemies afraide of
him. Gen. 35. 5, 6.

God deliuereth Lots enemies into Abi-
hams hands. Gen. 14. 20.

God desereth to afflict, least the enemy
should swell. Deut. 32. 27.

If we loue God, hee wil lay his curses on
our enemies. Deut. 30. 6, 7.

God solde the Israelites into the hands of
their enemies. Deut. 32. 30, 41. Iudg. 2. 14.
and 3. 7, 8, 12, 14. and 4. 3. and 6. 3. & 10. 7, 8.

looke Aduersarie.

Saul became Dauids enemy, because he
saw that God was with him. 1. Samu. 18.
11, 12, 15.

Dauid fled to his enemies, and there liued
in more safetie then among the Israelites. 1.
Sam. 21. 10. * & 12. *

We ought both to loue our enemies, & doe
them good. Mat. 5. 44. Luke 6. 27. 2. King. 6.
22, 23. (g not to reioyce at their hinderance.

Prou. 24. 17.) that we may winne them to a-
mendement. Deut. 32. 45. Prou. 25. 21, 22.

Rom. 12. 20, 21. Examples in Dauid to-
ward Saul. 2. Sam. 1. 17. 1. Sam. 24. 5, to
8. & 26. 8. * & toward Shimei. 2. Sam. 16. 5,
10, 11, to 15. Example also in Christ. Luk. 23.
24. and in Streuen. Act. 7. 34. And God hath
reconciled vs to him selfe, euen when wee
were his enemies. Col. 1. 21.

Christ hath many and diuers enemies.
John 15. 18. Actes 20. 30.

Christes enemies compared to woollues.
Mat. 10. 16. Act. 20. 29. They are not to be
feared. Mat. 10. 26. for they fall into great
destruction. Mat. 10. 15. & 22. 7, 44. Luk. 19.
27. 1. cor. 15. 25. Heb. 1. 13.

Who be the enemies of Christ his crosse.
Phil. 3. 18.

Gods enemies constrained to speake well
of God & the godly, sometimes against their
conscience. 1. Sam. 24. 17, 18. * & 26. 31, 24,
25. Exo. 9. 27. & 10. 16, 17. 2. Mat. 9. 12.

g Enspisment, looke Pison.

g Ensample, looke Example.

g Enuie, looke Flattering.

Enue of the Philistines, looke Welles.

Rachel enuied Leah. Gen. 30. 1.

The Egyptians enuied the increase of the
Israelites. Exod. 1. 12.

Labans sonnes enuied the prosperitie of
Yaakob. Gen. 31. 1.

The brethren of Ioseph enuied him. Gen.
37. 4, 8, 11.

Dauid forceth not of the enue of his bre-
ther. 1. Sam. 17. 28.

Saul enuied Dauid, because the chiefe
praise of the victorie was ascribed to him.
1. Sam. 18. 8, 9.

Enuies folkes ought to be hummed. Prou.
23. 6.

Christ was deliuered into Pilate throug
the enue of the Iie Priests. Mat. 27. 18.

He that is endued with charitie, enuie
no man. 1. cor. 13. 4.

Enuie is forbidden Christians. Gal. 5. 21.
1. Pet.

Execrable. An Execrable thing, what.
Nott.

Job. 6. 17.
 Thoſo looeth not Jeſus Chriſt, let him be
 had in Exccration, that is, excommunicate to
 death. 1. Cor. 16. 22.
 Exhort. God Exhorteth Salomon and his
 people. 1. King. 9. 3. to 10.
 Moſes exhorteth all men to obey God, for
 that he is ſo bountiful unto ſuch. Deut. 4. 1. to
 14.*

Exhortation muſt followe doctrine. Col. 3.
 16. 1. Tim. 6. 2. & is neceſſary in the Church.
 Act. 2. 40. and 11. 2. and 13. 15. Rom. 12. 8.
 1. Tim. 4. 1. 2. Timot. 4. 2. Tit. 1. 9. & 2. 15.
 Heb. 13. 22.

Before we can exhort or admoniſh one as
 nother effectually, wee muſt bee replenished
 with goodneſſe and knowledge. Rom. 15. 14.
 Now diligent Paul was to exhort to take
 heed of falſe prophets Act. 20. 31.

We ought to exhort or admoniſh one ano-
 ther. 1. Theſ. 5. 11. 14. Heb. 3. 13.

Exceſſes, looke Witches.
 Experience, he that hath good experience,
 can talke of wiſedome. Eccleſ. 34. 9. & 25. 6.
 Miſerable experience, was mans deſtruc-
 tion. Gen. 3. 7.

Patience bringeth experience: and expe-
 rience hope. Rom. 5. 4.

Extortions compares to the hoſele aches
 two daughters. Pro. 3. 1. 15. looke Oppreſſion.

Eye. The eyes of God were alwayes upon
 the land of promiſe, that is, he made it fruite-
 full. Deut. 11. 12.

The Philiftines put out Samſons eyes.
 Judg. 16. 21.

Rahab the Ammonite demanded 7 right
 eyes: of the men of Iſrael. 1. Sam. 11. 2.

Zedekiah had both his eyes put out. 2. Kin.
 25. 7.

The eyes of Adam & Heuah were ope-
 ned. Gen. 3. 7.

The woman ſeeing the tree pleaſant to
 the eyes, ate thereof contrary to Gods com-
 mandment. Gen. 3. 6.

God opened the eyes of Hagar to ſee the
 well of water. Gen. 21. 19.

God opened the eyes of Balaam to ſee the
 angell. Num. 22. 31.

Gods eyes are upon the haughty to humble
 them. 2. Sam. 22. 28.

Such as diſobey God, ſhall looke in vaine
 for comfort, till their eyes fall out. Deut. 28.
 65.

Eyes able to ſee Gods benefices, looke
 Rare.

Wee may not doe what ſeemeth good in
 our owne eyes. Rom. 15. 39. Deut. 12. 8.

Saul being little in his owne eyes, was
 made king. 1. Sam. 15. 17.

He that hideth his eyes from the poore, ſhall
 haue many curſes. Pro. 28. 27.

All things are naked and open unto Gods
 eyes. Heb. 4. 1.

God promiſeth that his eyes and heart
 ſhould be perpetually in the Temple. 1. Kin.
 9. 3.

Of the ſingle eye and wicked eye. Mat. 6.
 22. 3. Luk. 11. 34.

Of the euil eye, that is grieved to looke on
 his needie brother. Deut. 15. 9. Wiſe the euil
 eye, put for enue. Mat. 20. 12.

The light of the body is the eye. Luc. 11. 34.
 An eye for an eye. Mat. 5. 38. Exod. 21.
 24. Luke 24. 20.

The eye hath not ſeene, &c. 1. Cor. 2. 9.

Job was the eyes of the blinde. Job. 29. 12
 Rebels haue no eyes, looke Eares.

Wiſdome are red eyes. Pro. 23. 29.

Euery eye ſhall ſee Chriſt at the day of
 iudgement. Reu. 1. 7.

God ſhall wipe away the teares from the
 eyes of all the faithfull. Iſa. 25. 8. Reuel. 7.
 17. and 21. 1.

Luſt of the eyes, looke Luſt.

Paul prayeth for the illumination of the
 eye. of the faithfull. Eph. 1. 16, 18.

Dauid prayeth God, to turne away his
 eyes from vauitie. Pſal. 119. 37.

Job made a covenant with his eyes, and
 toke Job. 31. 1.

Of prohibition of eyes, looke more. Gen. 6.
 2. and 34. 1. 2. and 39. 7. 2. Sa. 11. 2. and 13.
 1. Iſa. 3. 16. Pro. 23. 30, 31, 33. Eccleſ. 9. 5.

7. 10. and 20. 28. and 25. 23. and 42. 11.
 12. 13. & 26. 11, 12. 3. Pet. 2. 14. Mat. 5. 29.

Eyes liſt bp in prayer towards heauen.
 John 11. 41. and 17. 1.

Fables. Propheane and oſe wiſes Fables.
 1. Timo. 1. 4. to 8. and 4. 1. 2. 7. 2. Timo. 4. 4.

looke Doctors.

The Apoſtles in their doctrine were not
 directed by deceivable Fables. 2. Pet. 1. 16.*

Face. The Iſraelites appeared before the
 face of the Lord. Deut. 31. 11.

The Face or preſence of God, went with
 the Iſraelites. Exod. 33. 14.

Moſes hid his face, for he was afraid to
 looke on God. Exod. 3. 6.

Moſes could not ſee Gods face, and liue.
 Exod. 33. 20.

Moſes ſpake to God face to face, Exo. 33.
 11. Deut. 5. 4. and 34. 10.

The Lord paſſed before Moſes face. Exo-
 dus 34. 5, 6.

Wee ſhall ſee God face to face, after this
 life. 1. Cor. 13. 9, 10, 12.

God ſaw an Angel face to face. Judg.
 6. 22, 23.

God will hide his face from thoſe that for-
 ſake him. Deut. 31. 16. to 19.

Wee muſt pray frequently that Gods face
 may ſhine vpon vs. Num. 6. 25.

Seeke the face of God. Pſal. 27. 8, 9.

God will ſet his face againſt, &c. Leu. 17.
 10. and 20. 2. 10. 7. and 26. 17.

The face of God hidden. Iſre. 33. 5.

Faiſeth. God neuer faiſeth thoſe that truſt
 in him. Deut. 14. 38.

Faining. Chriſtians ought to loue without
 faining. 1. Pet. 1. 22.

Dauid fained himſelfe mad, and toke. 1.
 Sam. 21. 11, 12, 13.*

Faint-hearted, looke Cowardneſſe.

Fairneſſe. Saul was a goodly young man
 and a faire. 1. Sam. 9. 2.

Dauid was faire, and of a comely diſage.
 1. Sam. 16. 12.

Abſalom excelled in faireneſſe, and comely
 proportion. 2. Sam. 14. 25.

The ſonnes of God ſaw the daughters of
 men, that they were faire. Gene. 6. 2.

Abraham and Iſhak feared to be ſtaine
 for their wives ſakes, becauſe they were
 faire. Gen. 12. 11, 12, 13. and 20. 2. & 26. 7.

Rahel was a faire woman. Gen. 29. 17. ſo
 was Abigail. 1. Sam. 25. 3. and Bathſheba.

2. Sam. 11. 2. and Tamar Abſaloms ſiſter.

1. Samuel 13. 1. and Tamar, his daughter.

2. Sam. 14. 27. and Abiſhag. 1. Kin. 1. 3, 4.

looke Favour.

Faith. The definition of Faith. Heb. 11.

The faith of God put for his trueth, in ac-
 compliſhing that which hee hath ſpoken.

Rom. 3. 3.

Faith put for the gift of working miracles.

2. Cor. 12. 9. & 13. 2.

Such as haue faith of God, ſhall proſper.

2. Cor. 10. 20. and 1. Sam. 12. 20.*

Except the worde of God be mixed with
 faith, the hearing thereof doeth proſite no-
 thing. Heb. 4. 2.

Without faith, it is impoſſible to pleaſe
 God. Heb. 11. 6.

God doeth vnto vs according to our faith.

Mat. 9. 29.

Faith cometh by hearing the worde of
 God. Ro. 10. 17. and it is the worke of God
 in vs. Eph. 1. 18. 19. of the which Chriſt is
 the author and finiſher by the holy Ghoſt.

1. Cor. 12. 5, 9, 11. it is giuen vs for Chriſtes
 ſake. Phil. 1. 29. 2. Pet. 1. 3, 4. and therefore
 cometh not out of our ſelves. Mat. 16. 17. Mar.
 9. 24. & Phil. 3. 17.

Wee ought not in matters of faith, to bee
 led by mans wiſedome, but by Gods trueth.

1. Cor. 2. 3, 4, 5.

The efficacy of faith, which onely iuſtifi-
 eth. Iſa. 5. 3, 11, 12. Yaba 2. 4. Mat. 5. 36.

and 16. 16. Luke 1. 45. & 7. 50. & 8. 48. Job. 5.
 24. Act. 10. 43. and 13. 39. & 16. 31. Rom. 3.
 23, 24, 28. & 4. 5. and 5. 5. Gala. 2. 16, 21. & 3.
 11, 22. & 3. 6. Eph. 2. 8. Phil. 3. 9. 1. Peter
 2. 6, 7. Heb. 4. 2.

Faith was counted vnto Abraham for
 righteouſneſſe. Gen. 15. 6.

The readines of Abraham to offer by his
 ſonne, declared his faith. Gen. 22. 2, 11.

Eliſha endued with ſtrong faith, feared
 not thoſe that were ſet to apprehende him.

2. Kings 6. 16, 17, 18.

The faith of Iſidore ſtrengthened by the
 fleece of wooll. Judges 6. 36, to 41.

Jonathan with his armour beauer diſcom-
 fired the Philiftines through faith. 1. Samu.
 14. 6, to 24.

Dauid by faith feared not to fight with
 Goliath. 1. Sam. 17. 26, 32.*

The faith of Daniel and his companions.

Dan. 3. 17.

Of the faith and conſtance of ſeuē bre-
 thren and their mother. 2. Mac. 7. 1.*

Of the faith of Jeſus Chriſt, and his hope
 in temptation. Pſal. 34. 5. 6.*

God conſtirmeth the Iſraelites faith by re-
 ſponding to them his benefices. Deut. 8. 2. 3.*

God treeth our faith by ſignes and wons
 ders. &c. Deut. 13. 1, 2.

Abrahams faith proued. Gene. 22. 1.

Of the faith of Eliſa. 1. Kings 17. 1, 22.

2. Kings 4. 1, 4, 21.

Faith is neceſſarie for him that will come
 to Chriſt. Heb. 11. 6.

Faith purifieth the heart. **Acts 15. 9.**
 Of Faith proceedeth the observation of Gods commandments. **Ecclesi. 12. 3, 27.**
 We ought to pray in the holy ghost, to be edified in faith and love. **Rom. 12. 3, 12.**
 True Faith is that, that worketh by love, and bringeth forth good workes. **Galat. 5. 6.**
1. Pet. 1. 5, 10, 16.
 Against the faith of the Church, the gates of hell shal not prevail. **Mat. 16. 16, 18.**
 All the chosen are regenerated by Faith, and freely iustificed. **Rom. 3. 24, 25, to 29. * 2. Cor. 5. 17.**
 The ende of our Faith is the salvation of our soules. **1. Pet. 1. 9.**
 Those that are iustificed by Faith, are at peace with God. **Rom. 5. 1, 10.**
 Paul by faith waited for the hope of righteousness. **Gal. 5. 5.**
 Wee are raised up from sinne by Faith. **Col. 1. 12.**
 Wee are by grace saved through Faith in Christ. **Eph. 2. 8, 9. 2. Tim. 3. 15.**
 We know God by faith. **1. John 3. 3.**
 Wee have boldnesse, and free access to God by faith in Christ. **Eph. 3. 12.**
 By faith we resist the devil, and overcome both the world and him. **1. John 5. 4. 1. Pet. 5. 9.**
 Wee are blessed of God by faith. **Gal. 3. 14.**
 Faith is persecuted unto salvation by faith. **1. Pet. 1. 5.**
 Christians see God by faith, not with their bodily eyes. **2. Cor. 5. 7.**
 Faith maketh vs to reioyce in tribulation. **Rom. 5. 2, to 5.**
 The holy Ghost is received by faith, looke Holy Ghost.
 By our inclination to good workes, wee learne whether wee haue true faith or no. **Phil. 5. 1. John 2. 3, 4, 5.**
 The byssplate and shield of Faith and love. **Eph. 6. 6, 11. 1. Thel. 5. 8.**
 The true knowledg of faith, the summe of Christianitie. **1. Thel. 3. 5. ***
 Faith vnfained is known by love. **1. Tim. 2. 5.**
 Faith, hope and love continue: other gifts cease. **1. Cor. 13. 8, 13.**
 What things the fathers accepted, and what they endured by faith. **Heb. 11. 4. ***
 Of Abrahams faith. **Rom. 4. 17. ***
 Of the faith of John Baptist. **John 1. 31, 33, 34.** Of Andrew. **verl. 37, 40.** Of Philip and Nathanael. **verl. 43, 45. *** and of Peter. **Mat. 16. 16.**
 The faith of the Thessalonians. **1. Thel. 1. 8.**
 Let vs followe the faith of the Apostles, looke Conuerfation.
 Christ prayed that Peters faith should not faile. **Luke 22. 32.**
 The chiefe faued by faith. **Luke 22. 43.**
 The faith of the Centurion and those that watched Christ. **Mat. 27. 54.**
 Peter and John by faith heales a creeple borne. **Acts 3. 2, 6, 7.**
 A sinful woman for her faiths sake, is forgiven. **Luke 7. 47, 50.**
 By faith we receiue forgiveness of sinnes. **Actes 26. 18.**

Felix and Druilla his wife, instructed in the faith. **Acts 24. 25, 26.**
 The goodly glorified God for Pauls conuerfion to the faith. **Gal. 7. 32, 33.**
 The faith of the leper. **Mat. 8. 3. of blinde men. Mat. 9. 27, 28, 29, and 30. 30. * Mar. 10. 46. * Lu. 18. 35. * Of the ruler of the Synagogue. Mat. 9. 18, 19. Of the woman, with the issue of blood. Mat. 9. 21, 22. Of the father of him that was possessed. Mat. 9. 24. Of the Canaanitish woman. Mat. 15. 22, to 29. Mar. 7. 24, to 31. Of the ruler in Capernaum. John 4. 50. Of the Painim Centurion. Mat. 8. 6, to 14. Lu. 7. 2, to 11. Of a man lame borne. Act. 14. 8, 9, 10. Of the sicke of the palsey. Mat. 9. 2. Mar. 2. 5. Lu. 5. 30. Luk. 7. 2, to 11.
 Sicknesse are healed by faith. **Mat. 14. 36. Mar. 6. 56.**
 Christ tried the Apostles faith by a tempest. **Mat. 8. 24, 25, 26.**
 Peter walketh upon the water by faith. **Mat. 14. 28, 29.**
 Faith as much as a graine of mustard seede. **Mat. 17. 20, and 21. 31. Luke 17. 6. John 15. 7, 8.**
 Christ repproueth his Apostles for want of faith. **Mar. 4. 40.**
 The Apostles desired Christ to increase their faith. **Luke 17. 5.**
 Whatsoeuer we aske in faith, shalbe granted. **Mat. 21. 22. Mar. 11. 24.**
 The doore of faith opened vnto the Gentiles. **Actes 14. 27.**
 The Pharisees, neglecting faith, iudgement, cc. epe mine, rue, cc. **Mat. 23. 23. Luke 11. 42.**
 We ought to draw neere to Christ with a true heart in assurance of faith. **Heb. 10. 22, 23.**
 Moses exhorteth the people to haue faith in the victorie promised them. **Deut. 20. 3.**
 Paul exhorteth to bee stedfast in faith. **1. Cor. 15. 12. Actes 14. 1, 3, 22.**
 An exhortation vnto faith and good workes. **Psalm. 37. 3, 4, 5.**
 All men haue not faith. **1. Thel. 3. 2.**
 When the soune of man cometh, shall he finde faith on the earth? **Luke 18. 8.**
 Of trying and examining our faith, looke Examine.
 Wee must fight the good fight of faith. **1. Tim. 6. 12, and perseuere therein. Col. 1. 23. John 15. 4. and growe from faith to faith. Rom. 1. 17.**
 Whatsoeuer is not of faith, is sinne. **Rom. 14. 23. Mat. 11. 33, 34. Rom. 10. 14. Heb. 11. 6.**
 Faith, taken for the doctrine of the gospell. **Actes 6. 7. 1. Tim. 3. 9, and 4. 6. and for a full persuasion of christian libertie in things indifferent. Rom. 14. 22.**
 Reuolters from the faith. **Heb. 6. 4, to 9. and 1. Pet. 2. 20, 31, 32.**
 Good instructors in the faith. **1. Tim. 4. 6.**
 God will performe in vs his workes of faith. **Psalm. 138. 8.**
 Of faith, hope and love. **1. Cor. 13. 13.**
 We must doe good to all, but specially to those of the householde of faith. **Gal. 6. 10.**
 By no worldly thing can man assure him**

selfe of Gods fauour but onely by faith. **Ecclesi. 9. 1, 2, 3.**
 Fruits of faith, looke Fruits.
 Faith obtaineth that which the sacrifices prefigured. **Gal. 3. 23.**
 The lawe of faith giuen vpon condition. **Rom. 3. 27. and 8. 1. looke Beleue, Workes, and iustitie.**
 Faithfull. Samuel was a faithfull Prophet. **1. Sam. 3. 19, 20.**
 God forgeteth that hee would liue by a faithfull priest. **1. Sam. 2. 35.**
 Moses was a faithfull seruant of the Lord. **Num. 12. 7. Heb. 3. 5.**
 God is faithfull. **1. Cor. 1. 9, 2. Thel. 3. 3. 1. John 1. 9.**
 All the faithfull are one body in Christ. **Rom. 12. 4, 5.**
 The faithfull are called the house of God. **1. Peter 4. 17. a chosen generation, borne of God, a rayall and holy Priesthoode, an holy nation, a pecular people, and a spirituall house, and why. 1. Pet. 2. 25, 9. The Temple of the liuing God. 2. Cor. 6. 16. beloued of God. Jude 3. 2. children of God. Job. 3. 1, 10. made free by Christ. John 8. 36. Eph. 1. 2, and coheires with Christ of his euerslasting kingdome. Tit. 3. 7. Rom. 8. 17.**
 The faithfull in afflictions humble themselves to God. **Job 1. 20, 21.**
 God promitteth to be a father to the faithfull. **2. Cor. 6. 18.**
 God is careful for the faithfull. **Psalm. 101. 6, 7, 8.**
 The prophet exhorteth the faithfull to godlinesse and patience. **Psalm. 37. 28. ***
 God exhorteth the faithfull vnto faith and patience by the example of Abraham. **Psalm. 51. 2. ***
 The confession of the faithfull. **Isai. 25. 9.**
 The faithfull put their trust in God onely. **Psalm. 146. 3, 4, 5, 6. ***
 The faithfull acknowledge their persecutions to come by Gods providence. **Psalm. 38. 1. ***
 The toyes of the faithfull, and tormentes of the vnfaithfull. **Isai. 65. 13, 14. ***
 Prayer of the faithfull against persecuters looke Persecution.
 God spareth the faithfull for their great profit. **Psalm. 37. 17, 18.**
 The faithfull praise God, by whose grace they serue not idoles. **Tit. 1. 15, 12. ***
 A comparison betwene the faithfull and the infidels. **Psalm. 37. 1, 2, 4. ***
 The faithfull and vnfaithfull mingled together in the Church. **2. Tim. 2. 20.**
 The faithfull ought not to haue fellowship with an infidel. **2. Cor. 6. 14, 15, 16.**
 Curo the faithfull all things are pure. **Tit. 1. 15.**
 The faithfull ought to bee stedfast in the doctrine which hath bene taught them. **1. John 2. 27.**
 The faithfull desire to be remooued from the body, and to dwell to God. **2. Cor. 5. 4, 8.**
 The faithfull be strangers in this worlde. **Heb. 11. 13, 16.**
 The faithfull ought to be readie alwayes to render a reason of their hope. **1. Peter 3. 15, 16.**

The congregation of the faithful, to be gathered by the preaching of the gospel, is prophesied of. *Isai. 11. 12.*

The faithful ought to be united in Spirit. *Acts 2. 44. ** and 4. 32.

Amōg the faithful of the primitive church, there was none that lacked any thing necessarie. *Acts 4. 34, 35.*

The Lord knoweth how to deliver the faithful out of affliction. *2. Pet. 2. 5, 6, 7, 9.*

Life promised to the faithful. *1. Peter. 10. 16.*

The faithful hope onely in the mercie of God. *Psal. 52. 9.*

The faithful are the children of Abraham by promise. *Rom. 9. 8.*

The faithful shal not come into condemnation. *John 5. 24.* Iooke Believers, Children of God, Church, Saints, and Consecration.

Faithfulness is required in the disposed of the secreters of God. *1. Corin. 1. 2. Mat. 28. 19, 20.*

God will reward every man according to his faithfulness. *1. Sam. 26. 23.*

Of the faithlesse, looke Infidelities.

False. We are forewarned of false prophets, who are known by their fruits. *Mat. 7. 15, 16. & 24. 4, 5, 11, 24. Acts 20. 31. Phil. 3. 18. Deut. 13. 1, to 6. Jerem. 23. 9, 16, 25, to 35. **

False witnesses. *Exod. 20. 16.* and the punishment. *Deut. 19. 16, 21.*

We ought not to be false witnesses, or credit a false tale. *Exod. 23. 1.*

False prophets termed wolves. *Act. 20. 29.* and deceitful workers. *2. Cor. 11. 13.* who under the colour of the Gospel, serve their owne bellies. *Rom. 16. 18.*

Know a false prophet may be knowne. *Deut. 18. 22.*

Four hundred false prophets assembled before Ahab. *1. Kin. 22. 6. 2. Tho. 18. 5.*

Of the doctrine and countenance of false prophets. *Ezek. 22. 25. Jerem. 23. 9, 25, to 35. **

False prophets flatter Gods people. *Jer. 6. 14. and 14. 13, 14.*

Of false friends. *Ecclus. 37. 1, to 7.*

No degree but dealeth falsely. *Jer. 6. 13. and 8. 10.*

Fall. We ought not to rejoyce at our enemies fall, and wile. *Psalm. 24. 17, 18.*

The righteous shall see the fall of the wicked. *Psalm. 20. 16. and 11. 5.*

Thrice the fall and rising againe of man in Israel. *Luke 2. 34.*

We must take heed we fall not from the grace of God. *Heb. 12. 15.*

It is better to fall into the hands of God then man. *2. Sam. 24. 14.*

It is better to fall into the hands of the wicked, then to sinne before God. *Dan. 1. 23.*

It is a fearefull thing to fall into the hands of God. *Heb. 10. 31.*

Saul fell downe with the prophets and pressed God. *1. Sam. 19. 24.*

Abraham did fall on his face and laughed. *Gen. 17. 17.*

Ruth fell on her face before Boaz. *Ruth 2. 10.*

Moses and Aaron fell on their faces before the Lord. *Num. 20. 6.* so did Joshua. *Josh. 7. 6.* Moses fell downe before the Lord, praying for the Israelites. *Deut. 9. 8.*

We ought to helpe by an ore or an asse that is fallen. *Deut. 22. 4.*

To fall, taken for to die. *2. Sam. 3. 34.* to be deceived. *Ecclus. 23. 1.* *Luk. 6. 39.* and to be dishonoured. *Ecclus. 6. 13.*

The iust man falleth seven times, and riseth againe, but the wicked fall into mischiefe. *Psalm. 24. 16.*

Hee that thinketh that he standeth, must take heed lest he fall. *1. Cor. 10. 12.*

A man may fall with his tongue, and not with his will. *Ecclus. 19. 16.*

Where the tree falleth, there it lieth. *Ecclus. 11. 3.*

To fall on the necke. *Gen. 45. 24.*

Famile, looke Blocke.

Familiar. Saul fought unto a witch that had a familiar spirit. *1. Sam. 28. 7.*

Famine threatened to the disobedient. *Leu. 26. 26.* *Deut. 28. 23.* and 32. 24. looke Amendment.

Famine sent by reason of our sinnes. *1. Kin. 8. 35.*

Abraham to auoid famine in Canaan, went into Egypt. *Gen. 12. 10.* Iphak for the same cause, solourneth among the Philistines. *Gen. 26. 1, 6. **

Seven peeres of famine in Egypt and all lands thereto adioyning. *Gen. 41. 30. 54.*

How Ioseph dealt in the time of Famine. *Gen. 47. 1, to 27.*

Three peeres famine in the time of Dauid. *2. Sam. 21. 1.* an other great famine in the time of Ahab. *1. King. 18. 2.* an other in the time of Iehozam. *2. King. 6. 29, to 29.*

Famine prophesied. *Jer. 14. 1, to 7. Ezek. 9. 10, 11. ** and 22. 16, 18, 19. *Isai. 9. 2. **

In the Famine God enriched Iphak with plentie. *Gen. 26. 12, 13, 14.*

The widow of Iarephak relieved in the famine. *1. Kin. 17. 12, 14, 15, 16. **

Elisba foretold the Sunammite of the famine of seven peeres. *2. King. 8. 1, 2.*

Elineloch fleeing the famine solourned in the land of Moab. *Ruth 1. 1, 2, 3.*

Elisba foretold the famine unto Ahab. *1. King. 17. 1.*

In the famine, Elisba moueth the bitter portage. *Isai. 2. 4.*

A famine in Ierusalem in the time of Zedekiah. *2. King. 25. 3.*

Agabus foretold of an vniuersall famine. *Actes 11. 28.*

The famine of the word of God. *Amos 8. 11.*

The arrowes of famine. *Ezek. 16. looke Hunger.*

Famine. The famine of Christ is the Gospel. *Matth. 3. 12. Luke 3. 17.*

Fasting. God commaunded Moses to make the tabernacle according to the fashion shewed him in the mount. *Exod. 25. 9, 40.*

The fashion of this worlde goeth away. *1. Cor. 7. 31.*

Fasting. How we should fast. *Matth. 6. 16, 17, 18.*

What fasting the Lord requirerth. *Isai. 16. 17, and 58. 67.*

Fasting and sacrifices doe not profite the obdurate. *Jer. 14. 12. **

Fasting without the true workes of mercy, vnpoissable. *Zech. 7. 9, 10, 11. **

A question concerning fasting. *Zech. 7. 3, 5, 6, 7.*

Luauiske devils are not cast forth but with prayer and fasting. *Matth. 17. 15, 18, 20, 21. Mark. 9. 29.*

Daniel prayed unto the Lord with fasting. *Dan. 9. 3.*

After fasting & prayers, hands were laide on Paul and Barnabas. *Actes 13. 2, 3.*

Prayer and fasting at the ordaining of Elders. *Actes 14. 23.*

Pauls often fastings. *1. Corin. 11. 27. and 6. 6.*

Anna fasted and prayed foure score and foure peeres continually. *Luke 2. 37.*

Sara Raguels daughter fasted and prayed to God with teares. *Job. 3. 10.*

The childre of Israel fasted before the Lord. *Judg. 20. 26.* Againe they fasted, confessing their sinnes. *1. Sam. 7. looke Confession.*

Iehoshaphat proclaimed a generall fast throughout all his dominion. *2. Tho. 20. 3.*

Ezra proclaimed a fast. *Ezra 8. 21.*

Turne to the Lord with fasting & mourning. *Joel 2. 12, to 18.*

The Nineuites proclaimed a general fasting. *Jonah 3. 5, 6, 7. **

Moses fasted foure dayes & forty nights. *Exod. 34. 28.* so did Elisba. *1. Kin. 19. 8.*

Christ like wile. *Mat. 4. 2.* Of whose fasting reade *Psal. 35. 13.* and 69. 10 and 109. 24.

Dauid and his men wept, and fasted, but till euen. *2. Sam. 1. 12.*

The inhabitants of Iabesh Gilead fasted seven dayes. *1. Sam. 31. 13.*

Dauid fasted, and prayed unto God, for the childrens life. *1. Sam. 32. 16.*

Ahab fasted, and lay in sackcloth, and God pitied him. *1. King. 21. 27, 29.*

Isabab (fasting a few dayes) fasted all her widowhood. *Judith 8. 6.*

Esther fasted and prayed three dayes and three nights. *Esther 4. 16.*

A generall fast proclaimed. *Jerem. 36. 9.*

Christis disciples repented, because they fasted not, and excused. *Mat. 9. 14, 15.*

Fasting a ceremonie appertaining to burials. *1. Sam. 31. 13.*

The wicked Elders obey Iezebel in proclaiming a fast. *1. King. 21. 9, 11, 12.*

The hypocrites cast God in the teeth with their fasting. *Ia. 58. 3.*

Example of true and false fasting. *Luk. 18. 1, to 14.*

Of fasting more for feare, then for deuotion. *Jer. 36. 6.*

Fasting, not prayers of the wicked, regarded. *Ecclus. 34. 18, 27. **

Demonsirable abstinence, the dayly fast of Christians. *Ecclus. 31. 15. ** and 37. 28, 29, 30. *Matth. 15. 11, 18, 19, 20.* *Luke 21. 24.*

Joel 2. 31, 32. *1. Cor. 7. 5.* *Galat. 4. 10, to 12. ** *Phil. 3. 18, 19.* *1. Thel. 5. 5, to 9. 1.* *Tim. 4. 8.* *Col. 3. 18.* *2. Tim. 1. 13.* *1. Pet. 1. 13.* *to 17.* and 5. 6, 8. *2. Pet. 1. 5, to 9. 1.* *John 2. 16, 17.*

Ephe. 3. 3. *1. 8.* looke Abstinence.

Fathers ought not to prouoke their children.

to watch Ephe. 6.4. Col. 3.17.

The fathers are charged to teach their children the law of God. Deut. 11.19.

God commandeth the child to honour his Father and mother. Matth. 23.4. Mat. 7.10. looke Children.

Cursed is hee that honoureth not his Father and mother. Deut. 27.16.

He that smiteth his Father or mother, shall die the death. Exod. 21.17.

Of them that curse Father or mother. Lev. 20.9. Pro. 20.20. and 30.11.

Fathers and mothers must not be loved more then Christ. Matth. 10.37. Luke 14.26. Neither must they be followed in euill. Matth. 15.23. to 13. Actes 7.5.1. and 1. Peter 1.18.

The child ought not to die for his Father, nor the Father for his childrens sinne. Deut. 24.16. Iere. 31.29.30.

The child ought to aske his Father what God had done for him. Deut. 32.7.

Jesus Christ onely knoweth the Father and revealeth him to whom it pleaseth him. Matth. 11.27.

The spirit of God emboldeneth vs to call God our Father. Gal. 4.6.

Christ willerh vs to call no man Father in earth, and whp. Matth. 23.9.

Joseph was the supposed Father of Christ. Matth. 13.55. Luke 3.23.

God is our Father. Deut. 32.6. Ila. 63.16. 2. Cor. 12.29. 1. Cor. 16.18. and him must wee honour and feare. 1. Peter 1.17.18.*

Mal. 1.6.

He that knoweth Christ, knoweth the Father. Ioh. 14.7.

Job was called the Father of the poore, and whp. Job. 29.16.

Father taken for a chiefe gouernour or prince. 2. Chon. 2.24. for preachers and Prophets. 1. kin. 2.12. and 12.14. 1. Cor. 4.14.15. Gal. 4.6.19. Ioh. 10. for aged men. Levit. 19.32. 1. Timothy. 2.3. or for magistrates. Exod. 22.18. Deut. 16.18. Rom. 13.4. and for preachers. Matth. 23.30.31. Actes. 15.10. Heb. 1.1.

Fatherlesse. God both righte to the Fatherlesse. Deut. 10.18.

We ought to be a father to the Fatherlesse. Eccus. 4.10. after the example of God. Pl. 68.5. and 146.9.

The Iewes are les captiue for being the Fatherlesse and widow. Exe. 22.7.

Of oppressing or relieuing of the Fatherlesse, looke Widowe.

Fat. Isteal being waiped Fatte with flore, for looke God. Deut. 4.10. 11.12. and 8.7.8.9. 30.* and 31.27. 22. and 32.15.

God commanded the Israelites, not to eat the Fat of the beaust offered. Lev. 7.23. 24.25. and 3.17.

The Fatte of lambs, rammes, goates, to heate, &c. were Gods blessings on the land of promise. Deut. 32.14.

Fat for plentiful. Eccus. 38.11. for wealthie. Plal. 22.29. Pro. 28.25.

The Fatte of the land, what. looke Gene. 45.18.

Fattesse, for the spirit of wisdom, knowledge, and zeale. Iere. 31.14.

Israh blessed Iakob with the Fattesse of the earth. Gen. 27.28.

Favour. Vnto so is mindfull of mercie and truth, shall finde fauour in the sight of God and man. Pro. 3.34.

Louing Favour is better then siluer or golde. Pro. 22.1.

Grace & Favour of men cometh of God. Gen. 39.4. Exod. 11.23. and 12.35.36.

Ruth found Favour in the sight of Boaz. Ruth. 2.9.10.13. reade 1. Kings 15.27.

Plal. 105.19.20. to 23. Iere. 40.23.34. Dan. 1.9. Behe. 1.11. and 2.5 to 9.

Giuen craneth a signe of Gods, to knowe whether he were in his Favour or no. Iudg. 6.17.

Such as Favour the wicked, are wortie death as well as they. Rom. 1.31.

Fauoured. Ioseph was a well fauoured person. Gen. 39.6. looke Faire.

Fearre in affliction is expelled by calling to minde Gods benefices, power, and promises. Deut. 7.18.19.

The must make an ende of our saluation, with Feare and trembling. Philip. 2.12.1.

1. Pet. 1.17.*

Wee ought to Feare God. Deut. 4.10. and 14.23. Reue. 14.7. Exod. 20.18.20.

Whom we ought to Feare, and whom not. Matth. 10.28. Luk. 12.5. and 1. Pet. 2.17.

Whosoever Feareth God, and worketh righteoulesse, is accepted with him. Actes 10.35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes and Iudges must Feare God. Deut. 17.19. Exod. 18.21.

God delighteth to haue his people to feare him. Deut. 28.29.

Ioshua exhorted the Iewes to Feare the Lord. Iosh. 24.14.

The Israelites hauing seene the mightie power of God, Feared the Lord. Exe. 14.31. and 16.26. Deut. 28.23. to 28.

Whose Feareing the wrath of God, prayed vnto him for the Israelites. Deu. 9.18.19.

The prayle and commodities of the Feare of God. Plal. 63.1.3.4. 128.1.* Pro. 16.27. and 14.27. and 19.23.8. 22.4. and 28.14. Eccus. 1.11.10.31. and 2.* and 3.4.3.10.18.

Of the Feare of God. Mal. 1.6.

He that Feareth God, will neither speake nor doe euill. Levit. 19.14.

Adam after hee had sinned, was afraid of God. Gen. 3.7.10.

Ioseph feared God. Gen. 42.18. so did the midwives in Egypt. Exod. 1.17.20.21.

The seruants of Iheraob that feared God, were preferred from the halle. Exod. 9.19.

Obadias feared God. 1. king. 18.3.12.

Euery man ought to Feare his father and mother. Levit. 19.3.

Let vs feare, lly by forsaking Gods promises, we perish through infidelitie. Heb. 4.13.

Those that obserue not Gods commandes, shall leare their life day and night. Deut. 28.66.

The bierthen of Ioseph feared him. Gen. 45.3. and 50.15. to 22.

Saul was afraid of Dauid because God was with him. 1. Sam. 18.28.29.

The people feared Salomon for his wisdom. 1. king. 3.28.

Dauid seeing Izzah stricken, feared. 2. Sam. 6.6.7.8.9.10. Looke Good intent.

Iakob, Feare, Esau, sallety to prayer. Gen. 32.7.9.10.13.

The Israelites Afraide at the chalenge of Goliath. 1. Sam. 17.11.24.

Samuel was Afraide to anoynt Dauid king. 1. Sam. 16.2.

Saul was Afraide of the hoste of the Philistines. 1. Sam. 28.5.

Elisha fled for Feare of being slaine by Iezebel. 1. king. 19.23.

Wee ought to Feare them to whom Feare belongeth. Rom. 13.7.

The people being Afraide of Gods wrath, followed Saul & Samuel with one consent. 1. Sam. 11.7. Israel dwelt without feare all the dayes of Salomon. 1. King. 4.25.

A commendation of the feare of God which was in Abraham. Gene. 22.12.16.17.18.

Elisha feared not the king of Syria his army. 2. King. 6.14.15.

Perfect loue expelleth feare. 1. Ioh. 4.18.

God threateth, that they shall be Afraide in their chambers, who psonoke him by idollarie. Deut. 32.27.28.

The meanes to feare God, is to feare his word. Deut. 4.10. and 6.2.

The king of feare. Ioh. 18.14.

Feare for embracing. Ioh. 7.2.5. for zeale. Plal. 119.55. for reuerence. Ioh. 4.14. for obedience towards men. Rom. 13.4.7.3. 2. Cor. 17.5. Ephe. 5.9.1. 1. Pet. 3.14.

A godly feare. Plal. 119.120.

The feare of the Lord. Pro. 8.13. Plalm. 34.11.12.

What feare is. Ith. 17.11.

The honourable seede are they that feare the Lord. Eccus. 10.20.

Who so feareth God, departeth not from him. Iere. 32.40.

Fourte things to be feared. Eccus. 26.5.

The elect feare God. Mal. 3.16.

Those that feare God, shall haue no euill reposit. Iudeth 8.8.

Blessed is the man that feareth alway. Plal. 122.1. Pro. 18.14.

God giueth wisdom vnto such as feare him. Eccus. 43.33.

The beginning of wisdom is the Feare of the Lord. Plal. 111.10.

None forsaken that Feareth the Lord. Eccus. 2.11. Neither shall any euill happen to them. Eccus. 3.11.

We ought to eate in the Feare of the Lord. Eccus. 9.18.

Pouertie is the Feare of the needie. Pro. 10.15.

Feare the Lord, and honour his ministers. Eccus. 9.2.

The prayle of the Feare of God, about riches, strength, and beautie. Eccus. 40.26.27.

He that Feareth God, conuirteth in heart. Eccus. 2.16. and is vpright without hypoocrisie. Pro. 10.12.2.

Job feared God, and eschewed euill. Ioh. 1.18. Pro. 14.16.

Of worldly and carnall feare. Iohn 9.22.

G. ii. and

and 12.42. and 19.8.

Cornelius feared God with all his house. **Act. 10. 2.**

Simoon feared God. **Luke 2. 5.**

Judgement and righteousness follow the fear of God. **Isa. 5. 7.**

Ministers must not feare, looke Ministers. **Of childre feare. Iere. 36. 1. 6. Bar. 5. 33.**

Act. 9. 3. 8. 10. 2. 2. Cor. 7. 1. Eph. 5. 21. Col. 3. 22. 1. Pet. 2. 17.

Of naturall feare. **Mat. 14. 26. Isa. 24. 13.**

Of seruile feare. **2. Kin. 17. 32. 33. Job. 1. 16. Iere. 36. 16. Rom. 1. 15. Luk. 1. 74. and 1. Job. 4. 18. Reue. 21. 8.**

We ought not to feare the repproch of men, and tresp. **Isa. 51. 7. 8.**

He that feareth inconueniences, shall neuer doe his duetie. **Eccles. 11. 4.**

That which the wicked feareth, shall come upon him. **Pro. 10. 24.**

Either was trained by in the feare and knowledge of God. **Esk. 14. 5.**

Of the persecution of those that feare the Lord. **2. Cor. 16. 6. 2. to 66. and how God will deliuer them. ver. 66. and punish the wicked. ver. 68.**

It is a Fearefull thing to fall into the hands of the liuing God. **Deu. 10. 31. looke Timorous.**

Feast. The Jewes feasts were many, looke Sabbath and Pascheouer: and looke Pentecost in the first Table.

The feast of blowing of hornes and trumpets. **Leuit. 23. 24. Num. 10. 1. to 7. and 3. Chro. 5. 3. 12. 13.**

The feast of humbling, reconciling, and cleansing sinnes. **Leuit. 16. 29. 30. * & 23. 7. Num. 29. 7. to 12.**

The feastes of boughes or bootes, or **Tas** hermacles, called also the feast of gathering fruites. **Exod. 23. 16. Leuit. 23. 24. to 37. Num. 29. 12. * Deut. 16. 13. to 16. and 31. 10. to 14. Ezra 3. 4. Neh. 8. 1. 2. 14. 15. * 1. Chro. 5. 1. 5. 2. 2. Bar. 1. 9. 8. * & 16. 5. to 9. Jobn 7. 2.**

The feast of the newe Moone. **Num. 28. 1. to 16. and 1. Sam. 20. 5. 24. Eze. 45. 18. 29. 9. 46. 7. with other feastes: as **Esk. 9. 21. * 2. Bar. 15. 36. 37.****

The dedication of the Temple was also counted a solemne feast among the Jewes. **1. King. 8. 65. Job. 10. 22.**

What Jewes should offer at euery feast. **Eze. 23. 14. to 20. Leuit. 23. 2. * Num. 30. 3. ***

God hated the Jewes feastes, for that they were prophaned. **Isa. 1. 11. to 15. and 66. 17. Amos. 5. 21. 22. * and 5. 10. Mal. 2. 8. 13.**

Why Christ was not apprehended on the feast day. **Mat. 26. 5.**

Jesus on the feast day, bought buyers and sellers out of the Temple. **Job. 2. 14. 15. 16.**

Abraham made a feast when Izhak was named. **Gen. 21. 8.**

Whome wee ought to bidde to our feastes; and howe wee should debate our selues in Feasting. **Eccles. 9. 17. 8. Eze. 18. 12. Lu. 14. 12. 13. 14. Tob. 2. 1. 2. and 4. 16. 17. 1. Cor. 5. 8.**

The poore ought to be remembred at our feasting. **Neh. 8. 10.**

Job feared disorder and abuse in his child

dens feasting. **Job 1. 5.**

Izhak made a feast to Abimelech. **Gene. 26. 30. 31. and Ioseph to his brethren. Gene. 43. 3. 2. and Salomon to all his seruants.**

1. King. 3. 15.

Of Feastes vsed at sheepehearing. **Gene. 38. 12. 1. Samu. 15. 4. 11. 36. 2. Samu. 13. 24. 28.**

Pharaoh made a Feast on his birth day. **Gene. 40. 20. in diu Petros. Mat. 14. 6. Mat. 7. 21.**

Wedding Feastes. **Gene. 29. 22. Judg. 14. 10. Job. 2. 2. to 11.**

Dauid made a feast unto Abner. **2. Sam. 3. 20.**

Adoniah made a Feast unto his brethren. **1. King. 1. 5. 9. 25. 41. 49.**

The lowest roomes at Feastes. **Luk. 14. 8. to 12.**

Whetwe made a great Feast for Christ, his disciples, and others. **Luk. 5. 29. Marke 2. 15. Mat. 9. 9. 10.**

The chief places at Feasts. **Mat. 23. 6. 7.**

The office of a Feast-maker. **Eccles. 32. 1. 2. looke Solemne.**

Feasting, for fasting. **Isa. 22. 12. 13.**

Feeble. We ought to comfort the Feeble minded. **1. Thess. 5. 14.**

Hannah barren, and feeble, had children. **1. Sam. 2. 5.**

Feeds, Iakob was Fed of God all his life long. **Gen. 48. 15.**

How Dauid did feede Israel. **2. Sam. 5. 2. Mal. 7. 7.**

Judges and gouernours ought to see Gods people fedde. **2. Sam. 7. 7.**

Christ commaunded Peter to Feede his sheepe. **Job. 21. 15. 16. 17.**

Peter willet the elders of the Church, to Feede the flocke of Christ. **1. Pet. 5. 1. to 5.**

Those that Feede a flocke, are worthy to rate of the milke. **1. Cor. 9. 7.**

The greene pastures & waters for Christians to Feede on, are to bee founde in the Scriptures. **Psalms 23. 2. 3. Jobn 6. 27. 55. 56.**

Feete. It was a countesse in olde time first to wash the Feete of such as a man harbored. **Gen. 18. 4. 5. & 19. 1. 2. and 24. 32. 33. Judg. 19. 21. Gen. 43. 24.**

Abigail humbled her selfe to wash Dauids seruants Feete. **1. Sam. 25. 41.**

The Feete of the Israelites did not swell in the wilderness. **Deut. 8. 4.**

God maketh the Feete of his chosen, to be like Hindes Feete to doe his will. **2. Samu. 22. 34.**

Iohann caused his chosen men of warre to set their feete on the neckes of Kings. **Job. 10. 24. 25.**

Ruth slept at the feete of Boaz. **Ruth 3. 4. 8. 14.**

As had a disease in his feete. **1. King. 15. 23. 2. Chro. 16. 12.**

A sinful woman washed Christs Feete. **Luke 7. 37. 38.**

Christ washed his disciples Feete. **Job. 13. 5. 14. 15.**

Job was feete to the same. **Job 39. 15.**

Fellow helpers. looke Coadiutors.

Fellowseruant. Tychicus a fellow seruant

in the Lord. **Col. 4. 7.**

Fellowshippe. the faithfull continued in the Apostles doctrine and Fellowshippe. **Act. 2. 42.**

To haue Fellowshippe with God and his sonne. is to beleue in Christ, and to walke in the light. **Job. 1. 3. 5. 6. 7.**

The topfull fellowshippe of Christs members. **Psal. 14. 7. and 15. 1. ***

Righteousnesse hath no fellowship with vnrightheousnesse, nor light with darkenesse, nor the godly with inuides. **2. Cor. 6. 14. * Ephel. 5. 7. 8. and 1. Thel. 5. 5. 6.**

For. God will smite such as disobey him with fevers. **Deut. 28. 22.**

Christ healed Peters mother in law of a fever. **Mat. 8. 14. 15. Mark. 1. 30. 31.**

Field. The Israelites might not sowe their field with mingled seede. **Leui. 19. 19.**

Of him that burthens his neighbours field or vineyard. **Exod. 23. 15.**

We ought not to remouue the marked bounds of the field. **Deut. 19. 14.**

Abalom causeth Joabs field to be set on fire. **2. Sam. 14. 30.**

The field of blood. **Act. 1. 19.**

The field which Ieremie bought of Hamamel. **Iere. 32. 7. to 16.**

Fight. looke Warre.

Figge. The parabe of the Figge tree. **Mat. 24. 32. 33.**

The curling of the figge tree. **Mat. 21. 19. to 23. Mat. 11. 13. 14.**

The parabe of the bafruitfull figge tree. **Luke 13. 6. to 10.**

The Figge woulde not be king ouer other trees. **Judg. 9. 10. 11.**

Fill. God will Fill vs with all good things if we loue him. **Deut. 11. 13. 14. 15.**

We ought not to forget God, when wee are filled with his benefices. **Deut. 8. 10. 19. and 6. 10. 11. 12. as did the Israelites. Deu. 32. 15.**

Finds. To seeke God and to finde him, and to lose him. **Job. 25. 2. 4. 15.**

Gods iudgements cannot bee found out by man. **2. Eze. 40.**

Finger. A grantaine that had 24. fingers and toes. **2. Sam. 21. 20. 21.**

Tables written with the finger of God. **Exod. 31. 18.**

Pharaohs incanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorterie. **Exod. 8. 18. 19.**

The finger of God, what. **Luke 11. 20.**

Firmament. **Gen. 1. 6. 7. 8. Psal. 150. 1.**

First. The First borne of man or beast, dedicated to God. **Exo. 13. 2. 12. 14. and giuen for a parcel of the Leuites inheritance. De. 3. 12. 13.**

The First borne of man might be redeemed, and hote. **Eze. 13. 13.**

The First foale of an Ass was redeemed with a lambe. **Exod. 13. 13.**

Christ was the First borne of euery creature. **Rom. 8. 29. Col. 1. 15.**

How the First fruites ought to be offered. **Deut. 26. 3. 3. to 12.**

The First fruites pertained to the bie Priestes. **Num. 5. 9. Deu. Tithes.**

Chilke the first fruite, first borne, and first
h egotten of the dead. 1. Cor. 15. 20, 21, 22.
Col. 1. 18. Reue. 1. 5.

Altho the first borne of Egypt are flaine. Ex-
od 12. 29.

The first borne are the Lords. Ex. 22. 29,
30 and 34. 19. 20. Leuit. 27. 26. Rom. 8. 14,
16, to 10. Deut. 15. 19. 1. Sam. 1. 11, 20, 22,
28. Ezek. 44. 30. Luke 2. 23.

Of the firstings of first frutes. Eron. 23.
16, and 34. 26. Leuit. 23. 10. Rom. 18. 13.
Deut. 18. 4. 2. Thon. 31. 12. Nehem. 10. 35,
37. Psou. 3. 9, 10. Eccl. 44. 36.

The prerogative of the first borne ouer his
brethren. Gen. 4. 7, and 25. 31, 32, 33. Gene.
49. 3. Deu. 21. 15, 16, 17. 2. Thon. 21. 3.

Altho that haue the first frutes of the spirit,
doe goe for deliniance. Rom. 8. 21, 22, 23.
The first borne were otherwhiles reiected,
and how, and why. Gen. 9. 22, 25, and 48. 14,
18, 19, and 49. 4.

If the first frutes be holy, the whole lump
is holy. Rom. 11. 16.

Fishes created by the worde of God. Gen.
1. 21, 22.

Preachers called Fishers. Ezek. 47. 10.
Mat. 4. 19. Mat. 1. 17. Luke 5. 10.

Flame, looke Angell.

Flattering. How iustit flatterie is. Psou.
27. 6, and 28. 23. Eccles. 7. 7. Habak. 2. 15.

Against flatterers. Psou. 24. 24, and 18. 8,
and 16. 22, 28. *Mat. 11. 7, and 14. 4, and 18.
15. Rom. 16. 18. 1. Cor. 11. 17. 1. Thes. 2. 5.

Flatterie of false prophets, looke Falce.
Worldlings flatter both God and them-
selves. Psal. 78. 36, and 36. 2. looke World-
lings and Conceite.

The nature of flatterers. Ex. 26. 29. 5. Rom.
16. 17, 18. Psal. 41. 5, to 9. examples of flat-
terie. Mat. 22. 16. Iohn 11. 22. Act. 3. 4, and
22. 22, and 24. 23.

Harlots haue flattering lips. Iudg. 14. 15,
16, 17, and 16. 5, 6, 10, 13, 15, to 19. Psou. 2.
16, to 20. 8. 5, 3, to 7, and 6. 24. *and 7. 5, 21. *

Absalom, by flatterie, fought to aspire to
his fathers kingdom. 2. Sam. 15. 2, 3, 4, 5, 6.
Flea. Dauid teacheth himselfe a Flea. 1.
Sam. 26. 20.

Flee. Christ willett vs if wee be persecu-
ted in euē cite, to flee into another. Mat. 10.
23. to bid Paul and Barnabas. Act. 14. 5, 6.

Elitha wisken one of the sonnes of the
Prophets to flee, as soone as he had acknow-
ledged Iesu. 2. King. 9. 3.

God willett Elitha to flee from the pres-
ence of Ahab. 1. King. 17. 3.

Dauid fled. 1. Sam. 15. 14, and 19, 10,
12, and 22. 3, 4, 5.

Elitha fled from Jezabel. 1. King. 19. 3.

Moses fled from Pharaoh. Exod. 2. 15.

Dauid. 16. 42, and Iakob from Esau. Gen.
27. 43, 44.

The disciples fled. Mat. 26. 56.

Iohna seemed to flee before the people of
At. Iosh. 8. 9, 15, to 30.

The Syrians fled to Ahab. 1. Kin. 20. 20.

Sifera fled. Iudg. 4. 17. 21.

Absalom fled. 2. Sam. 13. 29, 34.

The Philistines fleeing were flaine. 1.
Sam. 17. 1, 5, 2.

The Israelites fled before the Philistines.

1. Sam. 31. 7.

Fleece. Of the experience of the Fleece of
wooll. Iudg. 6. 37, to 41.

Flesh, taken for man simply. Mat. 2. 3, 22.
Act. 2. 17. Rom. 3. 20, and 7. 18. 1. Cor. 1. 19.

Gal. 2. 16. for the naturall affection of man,
Matth. 26. 41, for the outward sight of man,

Iohn 8. 15. for outward pompe and offen-
tation, or for weakē state and condition. 2.

Corin. 10. 2, 3. for the common course of na-
ture. Galat. 4. 29. for this present life. 1. Pet.

4. 2. for the ceremonies of the law Galat. 3.
3. for the mortall boop. Phil. 1. 22, for the ge-
neration after the flesh. Phil. 3. 3, 4. 2. Cor.

5. 16.

Flesh & blood taken for man; or any thing
in mans nature corrupted. Mat. 16. 17.

Iohn 3. 6. Roman. 7. 18, and 8. 5. Galat. 1.
16. Eph. 6. 12, and for men corrupt through
sinne. 1. Cor. 15. 50.

The Jewes might not eat any flesh tope
of heales. Exod. 22. 31. nor that touchē a
ny uncleane thing. 1. Leu. 7. 19. neither might
they eat their flesh for the dead. Leuiticus

19. 28.

An and wife are but one flesh. Gene. 2.
24. Mat. 19. 5. Mat. 10. 8. Eph. 5. 31. 1.

Cor. 6. 16.

The people sell a lusting for flesh, & God
gaue it them. Rom. 11. 4, 13, 18, 19, and pu-
nished them for their lust. ver. 33, 34.

Nophin and Phinehas tooke from the peo-
ple perforce, the flesh of the sacrifice. 1. Sam.

2. 13, to 16.

Elitha is nourished with hyas and flesh
by rauens. 1. King. 17. 6.

Flesh attributed to filthes. 1. Cor. 15. 33.

Man being destitute of Gods Spirit is
but flesh, working fleshly whatsoeuer he de-
eth. Gen. 6. 3, 12.

All flesh is grasse. 1. Pet. 1. 24.

Iesus Christ being made man, became
partaker of our flesh and blood, & why. Heb.

2. 24. 1. Iohn 4. 2.

The true knowledge of Christ is not re-
uealed by flesh and blood. Mat. 16. 17.

By the sinne of the flesh, is vnseruood for-
nication, and all such sinne as our nature is
inclined to. Gal. 5. 16, 17, 19, 20, 21.

The flesh naturally desireth fleshly things.
Iohn 3. 6. Rom. 7. 14, and 8. 3, 5.

The wisdom of the flesh is death. Rom.
8. 6.

They that are in the flesh, can not please
God. Rom. 8. 8.

No goodnesse dwelleth in the flesh. Rom.
7. 18.

Those that liue after the flesh shall die.
Rom. 8. 13.

The faithful must banish from them all
fleshly lustes. Rom. 13. 12, 13, 14. Gal. 5. 13.

Eph. 2. 2, 3. 1. Pet. 2. 11. Gal. 5. 24.

The desires of the flesh are mortified by
Gods spirit. Rom. 8. 3.

Do trust in fleshly helpe. Ibad. 1. 7. Na-
h. 2. 9, 19.

Of the frailtie of the flesh. Eccles. 14. 17,
18.

The flesh approueth his owne counsels.
Psou. 15. 21.

The flesh is deceiued by his owne wiles.

home. Psou. 14. 8.

The peruerse opinion of the flesh, thin-
kereth that God hath no regarde vnto it. Job
35. 13.

The flesh is contrary to the spirit. Gala.
5. 17.

Flesh of Christ. looke Supper.

For a stony heart, God wil giue a heart of
flesh. Ezek. 11. 19.

Fles in Egypt. Exo. 8. 21, 24.

Flocks, looke Feede, and Foode.

The flocks of cattell are cursed to those
that disobey God. Deu. 28. 18.

We ought to know the state of our flocks,
or familie. Psou. 27. 23, and to feede them
with true doctrine, and good examples. 1.

Pet. 5. 2, 3, 4. Act. 10. 2. *Rom. 16. 5. Eph. 6.
4. 1. Tim. 5. 8. 2. Tim. 4. 19. looke Houthoide.

Christis flocks tiele. Lu. 12. 32.

Flood, Noahs flood. Gene. 6. 17. * and 7.
10.

Floure. Christis Floure. Mat. 3. 12. Luke
3. 17.

Floure. Man is but a Flowre of the grasse.
Jam. 1. 10, 11. looke Grasse.

An offering of flower. Leuit. 2. 1.

Folde, looke Sheepefolde.

Follom. We ought to follow goodness. Gal.
5. 4. 18. 1. Thes. 1. 5.

We ought to followe Gods worde. Deut.
13. 1, to 12, and obey it. Deut. 13. 4. 1. Sam.

12. 14.

Josiah and Caleb constantly followed the
Lord. Iudg. 32. 12.

To followe Christis steps, is to suffer as-
siction patiently, as he bid. 1. Pet. 2. 21.

Great multitudes followed Christ, and
he healed them all. Mat. 12. 15.

Christ shewed by miracle, how they shall
want nothing that follow him. Mat. 14. 13,
to 22. Mat. 6. 34, 37, to 45. Lu. 9. 11, to 18.

Who so will followe Christ, must haue no
lets to stay him. Mat. 8. 22.

To followe strange goddess, looke Who-
ring.

We ought not to follow a multitude to do
euill. Exod. 23. 2.

We ought to be followers of God as deere
children. Eph. 5. 1.

We ought not to followe that which is e-
uill, and why. 3. Iohn 11.

Paul willett vs to be followers of him.
1. Cor. 4. 16. 2. Thes. 3. 7, 8.

The Thessalonians became followers of
Christ and his Apostles, and how. 1. Thes.

1. 6. *

We ought to be followers of them which
through faith and patience inherite the pro-
mises. Heb. 6. 12.

Food of Gods word preferueth them that
be godly. Psou. 16. 26.

God ordaineth foode for man and beas-
ten. 1. 29, 30.

Iakob desired of God foode and appa-
rell. Gen. 28. 26.

The Midianites destroy all the foode of
the Israelites both in field and house. Iudg.

6. 1, to 7.

God giueth foode and rayment to the sa-
uerlesse. Deut. 10. 18.

Christ willett vs to take our dayly foode.

Mat. 6. 11. and not to be careful for things of this life. Matth. 6. 25. * 31. 33. looke Rayment.

The Succothites and Penuelites saine for that they would not giue foode to Simeon and his men. Iung. 8. 5. 9. 16. 17.

Fooles ought to bee scourged with rodde. Psa. 26. 3.

Fooles are the authours of contentions. Psa. 18. 6.

Fooles delight to talke what they list, vnccontrolled. Psa. 10. 8. 2.

Fooles are not to be taught. Psa. 23. 9.

Doctrine is very comberlome for fooles. Eccles. 21. 19 and 22. 7.

A fooles counsell is not to bee regarded. Eccles. 8. 17.

Riches profite not a foole. Psa. 17. 16.

The heart of foole is in their mouth. Eccles. 21. 26.

Honour is vntoemely for a foole. Prouer. 26. 1.

A foole thinketh his owne wit best. Psa. 12. 15.

A foole is vncorrigible. Psa. 17. 20.

Of the nature and qualite of a foole, and how he should be regarded. Prou. 12. 16 and 36. 4. to 15. Eccles. 21. 20.

Foolish Iewes regarded not God for all his benefites. Deut. 32. 5. 6.

Christians may not be foolish talking or iesting. Eph. 5. 4. 5.

The preaching of the Crosse is counted foolishnesse. 1. Cor. 1. 18.

To be truly wise, is to bee accounted a foole in the world. 1. Cor. 3. 18. 19.

God hath chosen the foolish things of this world, to confound the wise. 1. Cor. 1. 27.

Paul was counted a foole for Christ his sake. 1. Cor. 4. 10.

God hath made the wisdom of this world foolishnesse, by the foolishnesse of preaching. 1. Cor. 1. 20. 21.

Dauid was very foolishly in a numbing his people. 2. Sam. 24. 10.

The natural man iudgeth the doctrine of the gospel foolishnesse. 1. Cor. 2. 14.

Foolish questions. See Questions.

Foote of pride. Psa. 36. 11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Matth. 9. 39.

Forerunner. Christ our Forerunner and high Priest. Heb. 6. 20.

Forerunner. Saul desired of Dauid a hundred foreskinnes. 1. Sam. 18. 25.

Forget God. looke Fill.

The Israelites hauing forgotten God, were plagued. De. 32. 17. 18. to 27. 8. deliuered into their enemies hands. 1. Sam. 12. 9.

The chiefe butler of Pharaoh forgate Joseph his friend. Gen. 40. 21. 23.

Forgiue. We ought to forgiue. Eccles. 28. 1. 2. 10. 9. Par. 5. 23. 24. 25. and 6. 12. 14. 16. and 18. 15. 16. 17. * Eph. 4. 26. 32. and 5. 21.

Colos. 3. 12. 13. Luke 17. 3. 4.

Joseph forgate his brethren. Gen. 50. 17. to 21.

God onely forgiueu sinne, and keepeth from sinning. Gen. 20. 6. Rom. 3. 4. 18. Prou. 34. 7. Psa. 19. 12. Psa. 103. 3. 12. Ier. 45.

25. and 44. 22. and 51. 12. Jer. 31. 3. 4. 33. 8.

Psa. 3. 8. 6. 17. 7. and 32. 1. 2. 5. and 49. 7. 8. and 51. 14. and 79. 9. Dan. 9. 9. Hose. 13. 4.

Micha. 7. 18. 19. Par. 2. 7. Lu. 5. 21. through Christ Iesus. Isa. 45. 25. and 53. 5. 6. * Da. 9. 24. Mat. 1. 21. and 9. 2. 6. Marke 2. 5. 9. 10.

Mat. 26. 28. Lu. 1. 77. 3. 2. 30. 31. Lu. 5. 20. 24. and 24. 47. John 1. 29. Act. 4. 12. and 10. 43. and 13. 23. 38. 39. 1. Cor. 6. 11. and 15. 2.

3. 1. Cor. 5. 18. 19. 21. Gal. 1. 4. Col. 1. 14. and 2. 11. 13. 1. Tim. 1. 15. Tit. 2. 14. Heb. 1. 3. 8.

9. 13. 14. 22. 26. 28. 1. Pet. 1. 9. 10. 11. 18. 8.

2. 24. and 3. 18. and 4. 1. 13. 1. Job. 1. 7. 9. and 2. 12. 3. 5. and 4. 10. looke sinne & Pardon.

Free forgiveness of sinnes. Rom. 4. 7. is annexed to the gospel. Mat. 16. 19. Joh. 20. 23.

Foreknowledge. looke Counsell, and Prouidence.

Fornace Egypt is called the pzon Fornace. Deut. 4. 20.

Fornication. The body is not for Fornication. 1. Cor. 6. 1. 3.

We ought to abstaine from fornication. 1. Cor. 10. 8. 1. Thel. 4. 3. Acts 15. 20. 29. Heb. 12. 16.

To auoyde Fornication, euery man may haue a wife. 1. Cor. 7. 2.

Fornicators shal not inherite the kingdom of heauen. 1. Cor. 6. 9.

Christians ought not to eate with fornicators. 1. Cor. 5. 11.

Fornication ought not once to be named among Christians. Ephel. 5. 3.

S. Paul excommunicated the fornicator. 1. Cor. 5. 1. to 6. whom upon amendment hee receiued againe and comforted. 2. Cor. 2. 1. 2. 1. 7. to 12.

Of fornicators that deserved death. Leu. 18. 6. 29. * looke Incest, and Whoredome.

Forlake. The Israelites forsooke God, and honoured Baalim and Ashtaroth. 1. Sam. 12. 10.

God will not forsake his people, for his name and promise sake. 1. Sam. 12. 20. 21. 22. Deut. 4. 31.

God will not forsake them that walke in his waies. 1. King. 6. 12. 13.

God promised Joshua that hee would not forsake him. Deut. 31. 8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1. King. 9. 9.

Those that forsake God, shal be conlained. Josh. 24. 20.

The Israelites forsaking God, were deliuered into the Philistines hands. Iudg. 6. 1. 13. and 10. 7.

Done forsaken that feare God. Eccles. 2. 11.

Those that forsake any commodity for the loue of Christ, shal be wel recompensed. Mat. 19. 29.

We ought to forsake all that wee haue, to follow Christ, and say, Mat. 16. 24. 25. 26. Lu. 9. 23. to 27. and 14. 33. Examples in Abraham. Gen. 12. 1. 4. 5. 17. 23. 8. 21. 13. 14. and 22. 1. to 20. In Dauid. 1. Sam. 17. 45.

2. Sam. 15. 2. 5. 26. 30. 31. In Elisha. 1. Kin. 19. 20. 21. In Eleazar. 2. Macc. 6. 18. In the Apostles. Mat. 4. 19. to 23. 8. 19. 23. * Mat. 10. 28. and in Paul. Phil. 3. 7. 8.

We forsake God, when hee sweare by any other thing. Iere. 5. 7. and 4. 2.

Forswearing. looke Othe.

Fort. The forte of Sien, was the citie of Dauid. 2. Sam. 5. 1. 7. which was besieged. 1. Mac. 6. 18. 19. 48. 5. and Simon the brother of Iudas, besieged it. 1. Mac. 13. 47. 49.

Fortie. It rained fortie dayes and fortie nights. Gen. 7. 12.

Fortie persons and moe conspired the death of Paul. Act. 23. 12. 13. 14.

The punishment of fortie stripes. Deute. 25. 2. 3.

In Sodome, fortie righteous could not be found. Gen. 18. 29.

Fortie was in the mountaine fortie dales and fortie nights. Exod. 25. 18.

Elis iudged Israel fortie yeeres. 1. Sam. 4. 18.

Dauid reigned ouer Israel fortie yeeres. 1. King. 2. 11.

Salomon had fortie thousande stables of horses. 1. King. 4. 26.

Israel was in the desert of Sin fortie yeeres. Rom. 14. 3. 34.

Christ was in the desert fortie dayes. Marke 1. 13.

The Temple was in building fortie and six yeeres. John 2. 20.

Iesus appeared vnto his disciples, fortie dayes after his resurrection. Act. 1. 3.

Signes leene in the aire forty daies long. 2. Mac. 5. 2. see Fasting.

Fortune. looke Prouidence.

Foules. looke Birdes.

Fountains. Leuit. 11. 36. Gen. 21. 19. and 16. 7. and 21. 25. and 24. 11. 13. 16. and 29. 2.

10. 11. Exod. 2. 15. John 4. 6. looke Welles.

God willett the Israelites to stoppe the fountains of water of the children of Moab. 2. King. 3. 19.

Christ the fountaine of grace and beritie. Ioh. 1. 3. 1. John 1. 17.

Four. A river sprang out of Eden, & was diuided into foure heads. Gen. 2. 10.

Abimelech laide waite against Shechem with foure bands of men. Iudg. 9. 34.

Four thousand Israelites slayne by the Philistines. 1. Sam. 4. 2.

Four thousand see, see Loues.

The elect shal be gathered from the foure windes. Mar. 13. 27.

Lazarus dead foure dayes. John 11. 39.

A vision of a sheere knit at the foure corners. Acts 10. 11. 12.

Foure beastes full of eyes. Reue. 4. 6.

Four Angels stand on the foure corners of the earth, holding the foure windes. Reu. 7. 1.

Dauid sentre of foure folde restitution, and to each also against himselfe. 2. Sam. 12. 5. to 15.

Zachens restored wrongfull gotten goods foure folde. Luke 19. 8.

Four things invariable. Psa. 30. 15.

Four hidden. berie 18.

Four troublesome. berie 27.

Four full of wisdom. berie 24.

Four comely in going. berie 29.

Four things to be feared. Eccles. 16. 5. Forgate the thousand, 700, Israelites vpon

of the plague, besides them that died in the conspiracy of Balaam. Num. 16. 49.

Christe fourteenth generations in the genealogie from Abraham to Christ. Mat. 1. 17.
Found. Hisse found fauor in Gods sight. Eccl. 33. 13, 14.

God found Iacob his inheritance in a waste land, and roaring wilderness. Deut. 32. 9, 10.

Foundation. Christ is the foundation of his Church. 1. Cor. 3. 11.

Preachers must build upon Christ the foundation. 1. Cor. 3. 10, 11.

The foundations of the mountaines shall be set on fire in Gods wrath. Deut. 32. 22. The foundations of the world were discovered at his rebuke. 2. Sam. 22. 16.

Paul would not build on any mans foundation. Rom. 15. 20.

Foxe. Christ calleth Herode a Foxe. Luke 13. 32.

Foxes haue holes, but Christ had no resting place. Mat. 8. 20.

Samson tied firebrands to 300. Foxe tales. Iudg. 15. 4, 5.

Foxes for heretiques. Cant. 2. 15.

Falle prophets like foxes, and why. Eze. 13. 4.

Free. Of man, looke Man.

Free. God requirith of the Israelites free offerings. Exod. 25. 2.

Free cities, looke Refuge.

Wee ought to stand tall in the libertie, whereunto Christ hath made vs free. Gal. 5. 1. that is, from sinne. Roman. 6. 7, 18, 22. and Job. 1. 1. Pet. 2. 16.

Freedom proclaimed to the Israelites in the yeere of Jubile. Levit. 25. 10, 11.

Elisba hauing freely received Gods gifts, bestowed them freely to helpe Naaman. 2. King. 5. 15, 16.

Freewill. Of mans freewill before his fall. Genes. 1. 26, 31. and 2. 15. Eccles. 5. 14, to 18. and 17. 1, to 7, 12. Will. 2. 23. Col. 3. 9, 10.

Ephe. 4. 23, 24.

Of mans freewill after his fall, and howe that without Gods spirite he can do nothing but sinne. Ge. 6. 5. 8. 21. and 20. 6. Deut. 29. 2, 3, 4. Psalm. 14. 3. and 49. 20. and 116. 11.

Is. 16. 1, 9. and 19. 21. and 20. 9, 24. and 21. 3. Iai. 63. 17. Iere. 10. 23. and 24. 7. and 31. 14, 18. Ezech. 36. 26, 27. Hose. 1. 3, 9, 14. Mat. 10. 20. and 15. 18, 19. and 16. 17, 23. Marke. 2. 11, 12. John. 1. 12, 13. and 3. 5, 6, 27. and 6. 4, 45. and 15. 2, 4, 5, 6. Act. 16. 14, 3. 26. 18.

Rom. 8. 6, 7. and 9. 16. 1. Cor. 3. 7. and 4. 7. 8. 12. 3. and 15. 10, 2. Cor. 3. 5. Ephe. 2. 1, 2, 3, 5, 12. Phil. 1. 6. and 2. 13, 21. and 4. 13. Tit. 3. 3, to 9. Heb. 13. 20, 21. Iam. 1. 14, 17. and 4. 8. Eccles. 17. 14. Rom. 5. 6. Galat. 5. 17.

Friends and neighbours ought to be loued. Levit. 19. 18.

The hearie counsell of a friend is most sweete. Pro. 27. 9.

Our friendes ought to bee entertained. Pro. 24. 9. Eccles. 9. 12. and cherished. Eccles. 14. 13. to 17.

The secrets of our friend, we may not discover. Eccles. 27. 16, to 22.

Seleue of deceitfull friendes, and why. Obad. 7. Mat. 7. 24, 5.

The proprietie of a friende, and howe we should chuse him, and behaue our selues toward him. Eccles. 6. 6, to 8.

Sweete talke multiplieth friendes, Eccles. 6. 5.

Riches ingender friendship. Pro. 19. 4, 6, 7.

What things breake friendshippe, and what constancie and charitie ought to be among friends. Eccles. 22. 20, to 26.

Howe to behaue our selues with a friende that is our superiour. Pro. 23. 1, 6, 7, 8.

Friends ought to be friendly one to another, and why. Pro. 8. 24.

The proprietie of a true friende. Pro. 17. 17. Eccles. 27. 6. and of a fained friende. Eccles. 27. 10, 16.

Howe a man may know a friend. Eccles. 12. 8, 9.

Wee ought not to giue our friend power ouer vs. Eccles. 3. 18.

Friendshippe of this world, enuinitie with God. Iam. 4. 4.

Wee ought to make vs friendes, by distributing our temporall goods to the poore, and why. Luk. 16. 9.

Christ called his Apostles Friends. John 15. 14. and calleth Iudas friend. Mat. 26. 50.

Of deceitfull and wicked friendes. Deut. 13. 6, 8, to 12. 2. Sam. 3. 27. and 15. 7, 13. and 20. 9, 10. Psalm. 55. 12, 13, 14. Iere. 9. 3, to 7. and 12. 6, 14. and 41. 2, 6, 7. Dan. 11. 26, 27, 32.

Husai a faithfull friend to David. 2. Sam. 15. 37. and 16. 16, 17.

Eoward, looke Generation.

Fruites. The tree is known by his fruit. Mat. 7. 16, to 21. Luke 6. 43.

Fruites of righteounesse, and of sinne. Rom. 6. 1. * and fruits of the spirit. Gal. 5. 22. *

God placed the Israelites in the land of Canaan, to eate the fruites of the fieldes. Deut. 32. 13.

The spies sent to Canaan, brought of the fruit. Num. 13. 21, 24.

Fruite of body, and fruit of ground, &c. blessed to those that loue God. Deut. 28. 1, 3. and cursed to those that doe not. Deut. 28. 18.

Fruite of the body eaten. Deut. 28. 3. looke Women.

We are deliuered fro the curse of the law, that we should bring forth fruit. Rom. 7. 4, 6.

Our motions to sinne, bying forth fruit vnto death. Rom. 7. 5.

God made Leah fruitful. Gen. 29. 31. and Rachel. chap. 30. 22. Ruth. 4. 11.

Of vncircumcised fruit. Levit. 19. 23.

What be the fruits of faith after regeneration. Iech. 8. 16, 17. 1. Iob. 3. 14. 2. Pet. 1. 6, to 10. Iech. 9. 1, 2, 3.

Fruites of righteounesse. Phil. 1. 11. and fruites of mans inuentiones. Iacob. 7. 13.

Looke Confession and Faith.

Fulfilling. Wherein the fulfilling of the Law consisteth. Iose. 22. 5. Deut. 10. 12, 13. Rom. 1. 8. Gal. 5. 14. and 6. 2.

Christ hath fulfilled the law for vs. Mart. 3. 15. Rom. 8. 4. Mat. 5. 7. looke Christ, Obedience and Faith.

Full the measure put for making perfect and finishing all wickednesse. Mark. 23. 32.

Gene. 1. 5, 16.

Fulnesse. The Fulnesse of Christ, is the Church. Ephe. 1. 23.

Christ came at the fulnesse of time, and why. Gal. 4. 4, 5. Ephe. 1. 10.

Of Christ his fulnesse we haue all receiued. John. 1. 16.

Full Christ full of grace & trueth. Ioh. 1. 14.

Allee be to them that be full, for they shall hunger. Luke 6. 25.

The wicked full of vnsighteousnes. Rom. 1. 29. * and 3. 10, 14. to 19.

The wisdom of God is full of mercie and good fruites. Iam. 3. 17.

The full age of Christ. Ephe. 4. 13.

Funerall, looke Mourning.

Famous men abounding in transgression. Dan. 29. 22. looke Willfull.

Figure necessary for a Preacher. 2. Tim. 4. 10. looke Armour.

Of fyre breacking out. Exod. 22. 6.

Fyre was not kindled on the Sabbath day. Exod. 35. 3.

Of fyre that should neuer be put out. Levit. 6. 12, 13.

Fyre was in the tabernacle by night. Exod. 40. 38.

God consumed Siceous sacrifice by fyre, and why. Iudg. 6. 21.

Fyre from heauen consumed Eliahs sacrifice. 1. King. 18. 24, 38, 39.

Fyre mingled with haile, the seuenth plague of Egypt. Exod. 9. 24, 25.

Sodom and Gomorah destroyed with fyre and brimstone from heauen. Gen. 19. 24, 25.

The murderers against God, consumed with fyre. Iam. 1. 11.

Naab and Abihu destroyed with fyre, and why. Levit. 10. 1, 2.

The two captaiues ouer sitte, were with their sisters consumed with fyre from heauen. 2. Kin. 10. 12.

Of purifying by fyre. Iam. 3. 20, 23.

Aaz consecrated his soane in fyre vnto his doles. 2. Kin. 16. 3.

The fyre wherewith the wicked shall be tormented. Marke. 9. 44.

Euerlasting fyre prepared for the deuil, and his angels. Mat. 15. 25.

The faithfull shall bee cast into hell fyre. Iohn 15. 6.

The fyre that consume reuengers and blasphemers. Iob. 10. 27.

God is a consuming fyre to the wicked. Deut. 4. 9, 10, 24. Iob. 12. 29. a comfortable fyre to the godly. Iero. 13. 21, 22. Iam. 9. 15.

God came down in the fyre, when he deliuered the law. Iob. 19. 18.

The glory of God appeared in mount Sinai as a consuming fyre. Exod. 24. 17.

Consuming Fyre went out of Gods mouth. 1. Sam. 22. 9.

Fyre was kindled in Gods wrath against Israel. Deut. 32. 22.

Christ desired that the Fyre of his Gospel were kindled. Luke 12. 49.

Every mans tongue shall be tryed by fyre. 1. Cor. 3. 13, 15.

Eliah was taken vp into heauen by a chariot and hoes of fyre in a whirlewinde. 2. Kings 2. 11.

The angel appeared to Moses in a flame of fire. Exod. 3. 2.

The lake that burneth with fire and brimstone. Reue. 21. 8.

Of the fire hid in the pit, and miraculously both preserved and found. 2. Macc. 1. 18, 19, 22, 24.

Of the invincible fire of hell. Matth. 3. 12. and 5. 22. Matth. 9. 43.

Fire taken for warre. Num. 21. 28. for the effect of Gods spirit. Matth. 3. 11.

Fierie trials, put for affliction. 1. Pet. 1. 7. and 4. 12.

Fierie law: so called because it doeth terrifie, and fray the conscience. Deut. 33. 2.

G.

Gage, looke Earnest and Pledge.

Garish attire, looke Apparell.

Garments of little woollie fogbitten. Deut. 22. 11.

The soldiers cast lots for Christ his garments. Mat. 27. 35.

Sicknesses healed by touching the hemme of Christs garment. Matth. 14. 32. Matth. 6. 56.

Saul discerned not Samuel by his garments. 1. Sam. 9. 18.

White garments. Eccles. 9. 8.

What a mans garment, &c. betokeneth, looke Countenance.

We ought to hate the garment spotted by the flesh. Jude 23. looke Vestures and Coates.

Gazing. Saint Paul was made a gazing stocke to the world. 1. Cor. 4. 9, 10.

Gate. Judges were wont to sit in the gate to heare controuersies, and giue iudgement. Deut. 21. 19. and 22. 15. Gene. 34. 20. Ruth 4. 1, 11.

Gates put for greatest strength, and power, because the munitions of towncs and cities were principally at the gates. Gene. 24. 60. Matth. 16. 15, 18.

The fraite gate leadeth to heauen. Matth. 7. 13, 14.

Garbering. The tribe of Dan called a gathering hoste. Josh. 5. 13.

The feast of tabernacles after the gathering in of cozne. Deut. 16. 13.

Manna gathered euery day, saue the Sabbath. Exod. 16. 4, 5, 15.

S. Paul exhorteth to charitable gathering for the poore saints. Ro. 12. 13. and 15. 25, 26. 1. Cor. 16. 1, 2. Act. 11. 29. and 12. 25.

Against those that gather riches and hope therein. Luke. 12. 16, 21, 35. Eccles. 11. 18, 19.

Gain. Against such as teach for gain. 1. Tim. 6. 4, 5. Tit. 1. 11.

Godlines is great gain. 1. Tim. 6. 6.

Of those that are greedie of gain. Psal. 73. 19. looke Couerousnesse.

Gilded folkes, looke Eunuchs.

Genealogie of Simeon. 1. Chro. 4. 24. Genes. 46. 10. Exod. 6. 15.

The Genealogie of Benjamin Gene. 46. 21. and 1. Chro. 7. 6. and 8. 1.

The Genealogie of Iudah. Gen. 38. 3. and 46. 12. and 1. Chro. 2. 3. and 4. 1, to 24.

The Genealogie of Issachar. Gen. 46. 13. 1. Chro. 7. 1.

A briefe genealogie from Adam to Esau and Iakob. 1. Chro. 1. 1, to 35.

Fables and Genealogies ought not to be

heeded. 1. Tim. 1. 4.

Generation, taken for ancestors. Matth. 1. 1, for condition of estate. Luk. 16. 8. for an age, or the people living in that age, or for a certaine time. Matth. 24. 34. Luke 1. 48.

Feb. 3. 10.

The generation of Ishmael. Gene. 25. 12, to 19 of Izzhak. Gene. 25. 19. of Iakob. Gene. 46. 8. to 28. of Iesus Christ, Matth. 1. 1. Luke 3. 23.

Christians a chosen generation. 1. Pet. 2. 9

The Israelites a froward and crooked generation. Deut. 32. 5.

The Pharisees and Sadducees, a generation of vipers. Mat. 3. 7. and 12. 34. Lu. 3. 7.

Of foure wicked generations, looke Psal. 30. 11, to 15.

Our generation and creation is of God. Deut. 32. 18.

To all creatures on earth, God gaue berue of continuall generation. Gene. 1. 11, 12, to 29.

Gentiles manners and abominations to bee amopped. Ephel. 4. 17, 18, 19. Roma. 1. 21.

Deut. 14. 1. Leuit. 18. 26.

Gentiles called sinners. Galat. 2. 15. and whelpes, looke Dogges.

The conuersation of the Gentiles before they knew Christ. Ephel. 2. 11, 12. 1. Cor. 8. 1.

1. and 12. 2.

The Crosse foolishnesse to the Gentiles, looke Crosse.

God suffered the Gentiles to walke as they listed until the preaching of the Gospel. Act. 14. 16.

Iesus foresheweth that he should be deliuered into the hands of the Gentiles. Luke 18. 32.

Iesus sheweth the expectation of the Gentiles. Gene. 49. 10. Isa. 60. 9.

The election of the Gentiles. Psal. 18. 49. and 80. 9.

The conuersion of the Gentiles. Psal. 113. 4, 8. Isa. 2. 2. Actes 11. 18.

The vocation of the Gentiles. 2. Sam. 22. 44. 50. Isa. 60. 10. Zeph. 3. 8.

The Gentiles pertaine to the kingdome of Christ. Psal. 2. 8. Rom. 15. 12.

The Gentiles of iherusalem farre from Christ. Ephel. 2. 12. and righteousness. Rom. 9. 30.

The doore of faith opened to the Gentiles. Actes 14. 27. Christ foresheweth their entrie.

Mat. 8. 11, 12. 13. 20. 21. conuersion. Matth. 24. 14. Mark. 13. 10, 13, 14. spiritual woordes.

John 4. 20. to 4. 24. as vnto whome hee was sent. Luke 2. 30, 31, 32. Actes 2. 39. and therefore calleth them his sheepe. John 10. 14, 16. because the Iewes would not enter. Luke 14. 18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Iewes refused it. Mat. 10. 5. 6. Matth. 7. 27. Actes 13. 45, 46. 47. Galat. 3. 9.

The election of the Gentiles is free. Roman. 10. 20.

Gentiles desire Philip that they might see Iesus. John 12. 20, 21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act. 15. 9. and 10. 11, to 17.

God reuealeth the glorious myserie of his

grace to the Gentiles. Col. 1. 26, 27. Matth. 2. 1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Matth. 28. 19, 20.

As many of the Gentiles as were ordained to life, beleueed. Actes 13. 48.

The Iewes forbad the Apostles to preach to the Gentiles. 1. Thess. 2. 16. Actes 11. 2, 3.

Paul a minister of the Gentiles. Rom. 15. 16. their Apostle. Rom. 11. 13. 1. Tim. 2. 7. their teacher. 2. Tim. 1. 11. sent to them. Act. 9. 15. Gal. 2. 7. Ephel. 3. 2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10. 45.

The Apostles Epistle to the Gentiles. Act. 15. 23, to 30.

The offering up of the Gentiles faith, called an acceptable sacrifice vnto God. Rom. 15. 16. The glorie whereof is due to God, berse 17, 18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11. 11.

The Gentiles are citizens with the saints, and of the household of faith. Ephel. 2. 19. and light in the Lord. Ephel. 5. 8.

Saint Paul called the Gentiles a wilde elme tree. Rom. 11. 17.

Iewes and Gentiles conioyned in one. Ephel. 2. 13, to 18.

The Gentiles are become the children of God. Rom. 9. 26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11. 18, to 26. but to remember what they were before they knew Christ. Ephel. 2. 11.

There shoulde moe Gentiles then Iewes, beleue in Christ. Isa. 54. 1.

The Gentile Achish had a care of Dauid. 1. Sam. 29. 9, 10. and 27. 2, 12. and 28. 2. and Hiram the Gentile (who furnished Salomon with stiffe and workemen) bore him like good will. 1. Kings 5. 1, 5, 6, 7.

Naaman the Gentile confessed that there was no God, but in Israel. 2. Kings 5. 15.

The Queene of Sheba, being a Gentile, acknowledged the name of the Lord. 1. kin. 10. 1, to 11.

Gentlewomen, looke Apparell.

Gentlenesse commended. Mat. 5. 5, 25. and 11. 29. and 28. 12, to 17. 1. Cor. 13. 5. Galat. 5. 22, 23. Ephel. 2. Col. 3. 12. Titus 3. 2. as a fruite of the spirit. Gal. 5. 22.

Ghost. Christ preseed vpon the Ghost vpon the crosse. Matth. 27. 50.

Giftes. The seruant of Abraham gaue giftes to Rebekah & her parentes. Ge. 24. 52.

Voluntarie giftes required towarde the making of the tabernacle. Exod. 25. 2, to 10.

What giftes God gaue Salomon. 1. kin. 3. 5, 12. 13. 4. and 4. 29.

Ashel predestined of Gods giftes. 2. Sam. 2. 18, 19, to 24.

Saluation is the gift of God. Ephel. 2. 8.

Iesus Christ giuen for vs, is the gift of God. Ioh. 3. 16. and 4. 16. Rom. 5. 15, 16.

To giue the holy Ghost, is the gift of God. Actes 8. 17, 18, 20. So is it to understand and interpret the Scriptures. Luke 24. 45. and is to bee obtained by prayer. 1. Cor.

It is þ gift of God with patience to beare affliction. *Phil.* 1. 29.

All things that we enjoy, are Gods good gifts. *Mat.* 2. 15, 16, 17. *Luke* 19. 12, 20, 28. *1. Cor.* 4. 7. *1. Tim.* 1. 17. *2. Pet.* 1. 3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. *Eph.* 4. 8, 11, 12.

The gifts of God are without repentance. *Rom.* 11. 29.

Euery man hath his proper gift of God, *1. Cor.* 7. 7.

Gods gifts are diuers, according to his grace giuen vs. *Rom.* 12. 6.

Of the gift of tongues. *Actes* 2. 4. *1. Cor.* 12. 28, 30, and 14. 1, 10, 12. and of healing. *1. Cor.* 12. 28, 30.

To sit on the right or left hand of Christ, is the gift of God. *Matth.* 20. 21, 23. *Matthe* 10. 37, 40.

The gifts of God must be employed to his glory. *1. Pet.* 4. 10, 11. lest we be deuiued of them, and cast into hell fire. *Mat.* 25. 27, 28, 30. *Luke* 19. 23, 24, 26.

Gifts blinde the eyes of the wise. *Eccles.* 20. 28. Thy refoze Iudges ought not to receiue them. *Deut.* 16. 18, 19. *Exod.* 23. 8.

Giftes for tribute. *2. Sam.* 8. 2.

God meassureth the gift by þ heart. *Mat.* 22. 41, 43, 44.

Of gifts, & presents looke more. *Ec.* 32. 13. & 33. 8, 10, 12, 19. *2. Sam.* 15. 26. *1. Sam.* 27. 25. *2. Sam.* 8. 10. *2. Kin.* 5. 15, 16, 22, 23, 27.

Giue, and it shalbe giuen vnto you. *Luke* 6. 38.

Great and precious promises are giuen vs by Christ. *2. Pet.* 1. 4.

The holy Ghost teacheth vs that al things that we haue, are giuen vs of God. *1. Cor.* 2. 10, 11, 12.

To whome much is giuen, of him shall be much required. *Luke* 12. 48.

It is a blessed thing to giue rather then to receiue. *Actes* 20. 35.

God giueh al things. *Gene.* 32. 11.

God gaue the citie Iericho into the hand of Ioshua. *Josh.* 6. 3, 4, 5.

God loueth a cheerefull giuer. *2. Cor.* 9. 7.

God gaue Samuel to succede Eli in the Priesthood. *1. Sam.* 1. 27, 28.

Girded. God girded David with power to conquire his enemies. *2. Sam.* 22. 40.

Saint Paul willett vs to stand girded with veritie. *Eph.* 6. 14.

Gladnesse. Looke Ioy, and Reioycing. *Class.* We that hearely & doeth not, is as he that beholdeth his face in a glasse. *James* 1. 23, 24.

We see now through a glasse darkely, but then shall we see face to face. *1. Cor.* 13. 12.

Gleaning. Ruth gleaned come after Boaz reapers. *Ruth* 2. 3.

The gleanings of grapes of Ephraim, better then the vintage of Abiezer. *Judges* 8. 2.

Looke Widowes.

Glory. The glory of God appeared in the cloude. *Exod.* 16. 20.

The light of the glory of the Lord, like consuming fire. *Exod.* 24. 17.

The glory of the Lord appeared, when

Ioshua and Caleb should haue bene stoned. *Numb.* 14. 10.

The glorie of the Lord filled the tabernacle. *Exo.* 46. 34, 35 & the Temple. *1. kin.* 8. 11.

The glorie of God appeared to Moses & Aaron. *Numb.* 16. 42, 44.

Moses besought the Lord to shew him his glorie. *Exod.* 33. 18.

The Ark of God, called the glorie of Israel. *1. Sam.* 4. 21.

Isaiah saw the glorie of God after a sozt. *Isa.* 6. 1, 10, 6.

God discomfiting Pharaoh & al his hoste, got glorie to himselfe. *Exo.* 15. 11. *Ro.* 9. 19.

God filleh al the earth with his glorie, by punishing the inuolentie of his people. *Numb.* 14. 21.

God was the sword of the Israelites glorie. *Deut.* 33. 29.

God chose the children of Israel vnto his glorie. *Deut.* 26. 18, 19.

David did al that he did, to the glorie of God. *1. Sam.* 17. 45, 46, 47.

The counsels of the wicked turne to Gods glorie. *Psalm.* 66. 10, 11, 12.

All people created to the glorie of God. *Deut.* 26. 19.

The Philistines being plagued with Emmerodes and Plce, their priests exhorted them to giue glorie to the God of Israel. *1. Sam.* 6. 2, 10, 6.

The glorie of Christ, as the glorie of the onely begotten sonne. *John* 1. 14.

Glorie put for merice. *Rom.* 9. 23.

The glorie of God is revealed to vs by the Gospel. *2. Cor.* 4. 6.

The sicknesse and raising of Lazarus, was the glorie of God. *John* 11. 4, 40.

Glorie to God in the high heauens. *Luke* 2. 14.

Abraha gaue glorie to God, when he constantly depended on his promises. *Ro.* 4. 20.

God did shew the riches of his glorie vps on the elect, by his mercy. *Rom.* 9. 23.

All glorie is due vnto God onely for whose pleasure al things were created. *Ren.* 4. 11.

Phil. 4. 19, 20.

Glorie to the Lambe who was slaine for vs. *Reue.* 5. 12.

No man ought to glorie in any thing but in God. *1. Cor.* 9. 23, 24. & *1. Cor.* 1. 31. *2. Cor.* 10. 17.

Christians ought to doe all things to the glorie of God. *1. Cor.* 10. 31.

The good workes of man, set forth Gods glorie. *Phil.* 1. 9, 10, 11, 1. *1. Pet.* 2. 12.

The holy Ghost foreteweth Christ his sufferings and glorie. *1. Pet.* 1. 11.

Our light afflictions are not worthe the eternal weight of glorie, which they bring. *Rom.* 8. 18. *1. Cor.* 4. 17.

Han is the image of Gods glorie and the woman is the glorie of hman. *1. Cor.* 11. 37.

The glorie of the Ephesians was Pauls suffering. *Ephel.* 3. 13.

The Thessalonians was Pauls glorie and crowne. *1. Thess.* 2. 19, 20.

Paul preacheth the Gospel not for glorie of men, but to please God. *1. Thessalonians* 2. 3, 10.

Christians should not be desirous of baine

glorie. *Gal.* 5. 26. looke Vaine glorie, Confesse, and Die.

The glorie of the wicked is to their shame. *Phil.* 3. 19.

Glorified. God will be glorified. *Leuit.* 10. 3, and therefore he defended his people wonderfully. *Exod.* 14. 25.

How God is glorified. *Exa.* 14. 37.

We must glorie God for deliuering vs from the Deuil and sinne, as the Israelites did, for their deliuerance from Pharaoh. *Exod.* 15. 1, 2, 10, 20.

God is to be glorified in al things. *Deut.* 28. 58. though Iesus Christ. *1. Pet.* 4. 11.

We ought to pray that the worde of God may haue free passage, and be glorified. *2. Thess.* 3. 1.

Christ was glorified, when Iudas went to betray him. *John* 3. 31.

Christ desired his Father to glorie him among men. *John* 17. 1.

Benhadad glorified himselfe in þ strength of his armie, and was discomfited. *1. kin.* 20. 33, 18, 25, 30.

We ought to glorie God, that suffereth as a Christ. *1. Pet.* 4. 13, 16. *Mat.* 5. 10, 11, 12.

God is to be glorified by the puritie of our bodies. *1. Cor.* 6. 20.

Iesus Christ shall be glorified by his saintes. *2. Thess.* 1. 8.

If wee will be glorified, wee must suffer with Christ. *Rom.* 8. 17.

Of the Glorifying of our bodies. Looke *Phil.* 3. 21, and Body, and Resurrection.

Gluttonie is a worke of darkenesse. *Rom.* 13. 13, and of the flesh. *Gal.* 5. 19, 21. to be as uooped. *1. Pet.* 4. 3, by the example of Esau, who was prophaned thereby. *Heb.* 12. 16.

We may not keepe companye with Gluttons or belly gods. *1. Tim.* 3. 20.

A prayer against Gluttonie. *Eccles.* 23. 16.

Of the rich Glutton. *Luke* 16. 19. * Looke Drunkennesse, and Suffeting.

G Gashed. The Iewes gashed at Stes uen with their teeth. *Actes* 7. 54.

G Gnatting of teeth. Looke more. *Mat.* 8. 12, and 13. 50. and 24. 30.

Gnat. The Pharisees strained out a gnat, and swalowd by a Camel. *Mat.* 23. 24.

G Goe. God did goe before the Israelites to guide them. *Deut.* 31. 3.

How the Israelites did goe out of Egypt. *Exo.* 12. 37, 38, 39.

To goe vnto his Fathers, put for to die. *Gen.* 15. 15.

To goe into the number, put for being enrolled. *Exod.* 30. 13.

God. God is a spirit. *John* 4. 24.

God is one. *1. Cor.* 12. 39. *1. Joh.* 1. 7. *1. Cor.* 8. 6. *1. Tim.* 2. 5. Alpha and Omega, beginning, and ending, first, and last. *Reuela.* 1. 8, 11, 17.

God the Father tooke great delight in his sonne. *Mat.* 3. 17.

Christ prooueth that hee was God, and that the Father wrought by him. *John* 1. 17, and 10. 31.

No man hath seene God, can see him, or knowe him as he is, but Christ. *John* 1. 18, and 4. 22. *1. Tim.* 6. 16.

One God, and Father of all, above all, though all, & in vs all. 1. Cor. 8. 6. Ephe. 4. 6. God dwelleth not in Temples made with hands. Act. 17. 24. and 7. 48.

The name of God. Exod. 3. 14. God filleth heaven and earth, and seeth all things. Jer. 23. 24. Nothing hidden or unknown to God. Eccl. 16. 17, 18.

Wee live, moue, and haue our being in God. Act. 17. 28.

The wicked thinke there is no God, or that God hath no regard to worloly things. Job 22. 13, 14. & 24. 12. * & 34. 19. Psal. 10. 4, 13, and 14. 1. and 53. 1. and 73. 11. Nothing is certaine without God. Wisd. 11. 22.

All things are possible with God. Gene. 18. 14. Mat. 19. 26. Luke 18. 27. Mat. 19. 27. God needeth no mans help. Job 26. 2, 3, 4. * Because God hath made all creatures, they ought to humble themselves vnto his ordinances. Isa. 45. 9, 10, 11, 12.

All things are Gods. Psal. 24. 1. of God, through God, and for God. Rom. 11. 36.

God doeth all things unsearchably. Pro. 25. 2, 3.

Philippie desired to see God the Father. John 14. 8.

All woordes of God are exceeding good. Eccles. 39. 16. Gene. 1. 31.

The God and Father of Christ, is our God and Father. John 20. 17.

God was the Israelites God, and dwelt amongst them. Exod. 29. 45.

There is no God, but the God of Israel. Deut. 4. 35, 39, and 32. 39. 1. Sam. 2. 2.

The Lord saith that he was the God of Israel, and bade them not to feare the gods of the Amorites. Judges 6. 10.

God chose the Israelites, to the ende hee wold be their God. Exod. 6. 7. Deut. 4. 20.

God would be knowne to be the Lord, by signes and miracles. Exo. 7. 6, 7.

Our God is God of gods, and Lord of Lordes. Deut. 10. 17, 21. Isa. 45. 1, 5, 12.

God was declared to be the onely and true God of Israel, by sending fire to consume Eliahs sacrifice. 1. Kings 18. 36, 37, 38.

Naaman the Syrian confided, that the God of Israel was the onely true God. 2. King. 5. 15. So did Jerobo. Exo. 18. 11. And Nabab. Job. 2. 11.

None other but God alone, that afflicteth and healeth, that killeth and giveth life. Deut. 32. 39.

God was the onely conductor of the Israelites. Deut. 32. 10, 12.

God is he that doeth all things in vs. 2. Sam. 22. 30.

Dauid did all things that God might be glorified. 1. Sam. 17. 45, 46, 47.

God giueth all things. Gene. 33. 11. God careth for vs. 1. Peter 5. 7.

Of the familiaritie and beautifullnesse of God toward Abraham. Gene. 18. 10, 17, 18, 19, 24. * & 19. 29.

God was with Izhak for his fathers sake, and therefore willeth him not to feare. Gen. 26. 24.

God was with Iacob in his way, and on

him onely he depended. Gen. 28. 13, 15, 20, and 4. 4.

God was with Ioseph. Gene. 39. 2, 3. with Caleb. Joshua 14. 12. and with Joshua in whatsoeuer he did. Josh. 1. 9. and with Jonathan. 1. Sam. 14. 70, 15, 45.

God promised Sideon that hee would be with him. Judges 6. 12, 16.

God would be knowne to be our deliuerer out of bondage. Exod. 16. 6. Deut. 5. 6.

God refused to conduct his people, for their idolatries sake. Exod. 33. 3.

God fought for Israel. Josh. 10. 42.

God deliuered into the hands of the Israelites, their enemies. Deut. 2. 21, and 3. 2.

God will haue all victorie to bee ascribed vnto him. Josh. 24. 11, 12. for he deliuered the Philistines into the hands of Dauid. 2. Sam. 6. 24, 25. and Og into the hands of the Israelites. Deut. 3. 3. Therefore he sent but three hundred men with Sideon. Judges 7. 24, 6, 7.

God was he that chased the Amozites, and other. Exod. 34. 11.

God gaue Hezekiah victorie for his owne names sake, and for Dauid his seruants sake. 2. Kings 19. 34.

God will not bestowe his grace alwayes in baine. Iudg. 10. 10, to 14.

Moise, Aaron, Nabab, Abihur, and the 70 Elders of Israel, &c. saw God. Exod. 24. 9, 10, 11.

God appeared to Joshua like a man with a drawn sword in his hand. Joshua 5. 13, 14, 15.

Samoaah and his wife thought they had seene God, when they sawe but his Angel. Judges 13. 3, 22.

God ought to be followed. Ephe. 5. 1. and blessed, and whp. 2. Cor. 1. 3, 4.

The children of Israel not able to heare God speake. Exo. 20. 18, 19.

The people seeing the sicke of the pallsie healed, glorified God. Mat. 9. 8.

Howe to offer to God our selues, and all that we haue. Rom. 6. 13.

We ought to feare, worship, and offer to God onely. 2. Kings 17. 36.

All knees shal bow vnto God. Isa. 45. 23.

We must loue and serue God with all our heart and soule. Deu. 6. 5, 13. & 11. 1, 3. and submit our selues vnto him. Eccl. 1. 3. 8. and by prayer creeke vnto him onely, and we shall finde him. Deu. 4. 29, 30, 31. Eccl. 3. 8, 29.

Vnto God onely belongeth all honour and glorie. Isa. 42. 8.

We can not serue God and riches. Matt. 6. 24. Luke 16. 13.

We ought not to tempt God. Deut. 6. 16.

He that is of God heareth Gods woide. John 8. 47.

He that is of God, ought to walke as Christ walked. 1. John 2. 6.

All things are of God, by Iesus Christ. 2. Thess. 1. 11, 12.

God, the giuer of all grace beginneth the good woike in vs, and performeth it. 1. Cor. 4. 7. Phil. 1. 6. Heb. 13. 21.

God is to be acknowledged the authour of all goodnesse. 1. Cor. 8. 6, 7.

God is he that iustifieth vs for the loue of

Christ. Rom. 8. 32, 33.

We are elected of God to be sanctified by his spirit. 1. Pet. 1. 2.

God hath raised vs vp to life with Christ, and whp. Ephe. 2. 5, 6, 7.

God hath called vs vnto glorie & vertue. 1. Pet. 1. 3.

The Pharisees despised the counsell of God. Luke 7. 30.

We are in God, and dwell in him, if wee loue God and our neighbour. 1. John 2. 5, and 3. 24, and 4. 12.

Our God is the God of mercie, patience and comfort. Rom. 15. 5. 2. Cor. 1. 3.

God cannot lie. Titus 1. 2.

God will giue eternal life to those that hee hath promised the same. Heb. 10. 23, 36.

Gods gifts, and calling are without repentance. Rom. 11. 29.

Those that cleaue to God shal liue, where as those that folowe idoles shal perishe. Deut. 32. 17.

God chastiseth him whom he loueth. Heb. 12. 6.

The first fruites ought to be offered vnto God. Exod. 23. 16, 19.

Iaakob going into Egypt, offered sacrifice vnto God. Gene. 46. 1.

Ioseph attributeth vnto God both his selling into Egypt, and the honour that hee received there. Gene. 45. 8.

God suffereth the spirit of errour to possesse the mouth of false prophets. 1. king. 22. 21, 22.

God sent an euil spirit betwene the inhabitants of Shechem and Abimelech, that they might destroy one another. Iud. 9. 23, 24.

Of the prouidence of God toward the Samaritanes afflicted. 2. Kings 7. 16. *

The mercie of God toward all men. Wisd. 11. 20, 26, and 12. 1, 2, 8, 10. *

None good but God onely. Matt. 19. 17.

Marke 10. 18. Luke 18. 19.

God is loue. 1. John 4. 16.

Preachers are Gods laborers. 1. Cor. 3. 9.

God onely conuerteth the heart. 1. Kings 18. 37.

God touching our hearts, we shal solowe. 1. Sam. 10. 26.

God ruleth the steps and wayes of men. Pro. 20. 24. Jer. 10. 23.

Paul prayeth God to guide his iourney. 1. Thess. 3. 11.

God beholbeth the heart, not outward appearance. 1. Sam. 16. 7.

God foretelleth things to come, and not idoles. Isa. 42. 8, 9.

God is the authour of peace, and not of confusion. 1. Cor. 14. 33.

God onely is holp. Reue. 15. 4.

The description of God. Exod. 34. 5, 6, 7. his power and benignitie. Isa. 40. 10. *

The name of God is our protection. Pro. 18. 10.

Howe God is to bee sought for, and who finde him. Wisd. 1. 1, 2.

God onely forgiveth sinners. Marke 2. 7. God sauteh without twoord. 1. Sam. 17. 45. God is onely wise. Rom. 16. 27.

God seeth and learetheth the heart, and reines. Act. 8. 15. 8. 1. Thessalon. 2. 4. Reuel. 2. 23.

2.23. **Psal.** 7.9. **Iere.** 11.20. & 7.11. & 17.10.
God onely was the funder of wifedome.
Baruch 3.32.36.

In punishing the wicked, God is eſteemed ſanctified. **Iſa.** 5.6.

It was the will of God, that **Rebekah** ſhould be the wife of **Iſhak**. **Gen.** 24.50,51.
Whoſe the man of God. **Deut.** 33.1.

Of thoſe that worſhip both God and **Iſidols**. 2. **King.** 17.33.

The **Iſraelites** did chooſe to ſerve God, and reſected **Iſidols**. **Joſh.** 24.16,21,22,23,24,31.

Satan called the god of this worlde. 2. **Cor.** 4.4.

God made **Whoſe** a god to **Pharaoh**. **Exod.** 7.1,2.

To ſanctifie God, what. **Deut.** 32.51.
God ſpeaketh by his preachers. **Ierem.** 7.23,26, and 11.7,10.

How God is pacified. **Dan.** 4.24.
God is able to abate the pride of princes. **Dan.** 4.34.

God neuer faileth thoſe that truſt in him. **Dan.** 14.38. 2. **Mac.** 15.26,27.

What God requieth of vs. **Iſaiah** 6.8.
God onely governeth al things. 2. **Eſo.** 6.6.

God is the preferuer and giuer of kings domes. 2. **Chro.** 36.23. **Eſth.** 16.16.

How God is tempted. **Psal.** 78.18.
God is our father. **Deut.** 32.6. **Mal.** 1.6.

2. **Eſo.** 1.29.
Godhead. The fulneſſe of the godhead dwelleth in **Chriſt**. **Col.** 2.9.

Godly. How we are partakers of the godly nature. 2. **Pet.** 1.3.

All that live godly, ſhall ſuffer perſecution. 2. **Tim.** 3.12.

Godlines cauſeth a king to be bleſſed. **1. Pet.** 2.5,24.

Godlineſſe, or ungodlineſſe doeth neither proſite or hurt God, but man. **Iob.** 33.6,7,8.

Godlineſſe hopeth for eternal life. **Titus** 1.1,2.

We ought to exerciſe faith, true Godlineſſe, and help conuerſation. 1. **Tim.** 4.7,8.

2. **Pet.** 3.11.
Gods. If we honour ſtrange gods, we ſhall periſh. **Deut.** 5.7,10,10.

The gods, that are made with hands, are no gods. **Act.** 19.26.

Rahel ſtate away the gods of **Iſidols** of her father. **Gen.** 31.19,30.

Yaakob commanded his houſhold to put away the ſtrange gods. **Gen.** 35.2.

Samuel rebought the people to put away the ſtrange gods, to ſerve the true God. 1. **Sam.** 7.3.

Gods bleſt for **Iudges** and **Princes**. **Eſo.** 22.8. **Psal.** 82.1,6 for **Angels**. **Psal.** 95.3.

Gods the worke of mens hands. **Deut.** 4.28.
Of the diuerſitie of the gods of the **Gentiles**. 2. **King.** 17.29,30,31.

Many bee called gods, yet unto vs there is but one. 1. **Cor.** 8.5,6.

The gods of the **Gentiles** are not to bee feared. **Baruch** 6.3,4,22,26.*

The true God blaſphemouſly compared to the gods of the **Gentiles**. 2. **King.** 18.33,34,35. and 19.10,12,31.

Of that will ſerue the Lord, muſt put away

ſtrange gods. **Joſh.** 24.23.

No mention may bee made of any other gods but the Lord. **Exod.** 23.13.

Who ſo offereth to other gods, ought to be ſlaine. **Exod.** 22.20. looke **Idolatrie** and **Superſtition**.

Thoſe to whome Gods word is giuen, are called gods. **John** 10.34,35.

Gold or ſilver that appertaineth to idols, may not be put to payeable uſe, and toby. **Deut.** 7.25,26.

The weight of golde that came peereſly to **Salomon**. 1. **King.** 10.14. The Queene of **Shebas** giſt unto him and of diuers things made of golde. 1. **Kin.** 10.10,16,17,18,21.

Gold or ſilver as plenty as ſtones. 2. **Thro.** 1.15.

Gold or ſilver can not deliuer any from Gods wrath. **Eſe.** 7.19.

Joſhua reſtored the golde, ſilver, &c. at the ſacking of **Jericho**, and put it unto the treaſure of the houſe of the Lord. **Joſh.** 6.19,24.

If any man build golde on the foundation of **Chriſt**, his building wil endure. 1. **Corinthians** 3.12.

Chriſt ſent his Apoſtles to preach with out golde, ſilver, &c. **Mat.** 20.9. **Marke** 6.8. **Luke** 9.3.

Good. None good. **Psal.** 14.3. & 53.1,3. **Ro.** 3.10. noz pure. **Iob.** 25.4. but God onely. **Mat.** 16.16,17. **Mark.** 10.18. **Luke** 18.19.

God ſawe all that he had made, and loe it was very good. **Gen.** 1.13.

God made all his good to goe beſore **Whoſe**. **Eſo.** 33.19.

Cleane to that is good, and abhorre that is euill. **Rom.** 12.9. **Galat.** 4.18. 1. **Theſſal.** 5.15.

We ought to be wiſe to good, and ſimple to euill. **Rom.** 16.19.

Doe good to al, but ſpecially to the faithfull. **Gal.** 6.10.

We ought to doe good, euen to our enemies. **Luke** 6.35.

It is lawfull to doe good on the Sabbath day. **Luke** 6.9,10.

God wil conſume idolaters after hee hath done them good. **Joſh.** 24.20.

Dauid did good for euill. 1. **Sam.** 24.5,7,8. and 26.9.

We ought to doe that is good in the ſight of the Lord. **Deut.** 6.18.

Good and euill. **Deut.** 30.15.

Our corrupt nature can not do that good we worſh. **Rom.** 7.18,19.

Good intent contrary to Gods worde, is ſin. 1. **Sam.** 13.11,1015. & 15.11,13,19,20.

Azzah for his good intent, contrary to Gods commandement, was ſlaine by God. 2. **Sam.** 6.6,7. looke **Thoughts**.

Goods of him that is taught, are to be imparted to the teacher. **Gal.** 6.6.

Shame is the reward of euill gotten goods. **Act.** 1.18. looke **Riches** and **Bleſſings**.

Goodneſſe. Overcome euill with goodneſſe. **Rom.** 12.21.

Hans heart, unreformed by God, is enapt to goodneſſe. **Hag.** 1.14.

Goshauke. It was not lawfull for the Jewes to eate of a **Goshauke**. **Deut.** 14.12.

Gospel is the glad tidings to ſalutation.

Luke 2.10. **Rom.** 16.17.

The Gospel declareth howe **Chriſt** died for our finnes, was buried, &c. 1. **Corinth.** 15.1,10,5.

The Gospel giueth eternall life by **Chriſt** unto Gods choſen, according to his purpoſe and grace. **Ephel.** 1.7,9. 2. **Tim.** 1.9. **Tit.** 2.11.

The Gospel called the wiſedome of God. **Matth.** 11.19. 2. **Cor.** 2.7. the myſterie hidden from the beginning of the worlde. **Ephel.** 3.9. **Col.** 2.26. the adminiſtration of the ſpirit and righteouſneſſe. 2. **Cor.** 3.8,9. a myſterie, or ſecrete. 1. **Cor.** 4.1. **Col.** 4.3. and the reuelation of the myſterie. **Rom.** 16.25.

Wee are ſaued by the Gospel. 1. **Corinth.** 15.2.

The Gospel is the newe covenant. **Iere.** 31.31.

The Gospel preached by **Chriſt** firſt in **Galile.** **Iſa.** 9.2. **Mat.** 4.16.

It was foretold that the Gospel ſhould be reuealed to the **Gentiles**. **Iſa.** 29.18. and preached. **Iſa.** 27.12,13. and howe ſinners ſhould receive the ſame. **Iſa.** 29.24.

Whither the Gospel traueth vs. **Heb.** 12.22,23,24.

The Angel declared the Gospel unto the ſhepherds. **Luke** 2.10.

The promiſe of eternal life, reuealed by the Gospel. **Eph.** 1.5. **Titus** 2.11.

The Gospel which the Apoſtles heard in ſecrete, ſhould bee preached openly. **Matth.** 10.27.

Chriſt ſent his Diſciples to preach the Gospel. **Matth.** 28.19,20. **Mat.** 16.15,16.

The Gospel to be preached throughout all the worlde. **Matth.** 24.14. **Mat.** 10.10. and to euery creature. **Matth.** 16.15. and ſo it was. **Coloſſ.** 1.23.

Paul preached the Gospel from **Jeruſalem** to **Iſtincum**. **Rom.** 15.19.

The maſtike of **Chriſt** is declared by the Gospel. 2. **Cor.** 4.4.

None ought to be forbidden to preach the Gospel, albeit he be unworthy, and w. **1. Pet.** 9.49,50.

Who ſo loneth father or mother more than **Chriſt**, is not worthy to be a miniſter of the Gospel. **Matth.** 10.37,39. and 16.25. **Marke** 8.35.

The deceitfulneſſe of riches, &c. maketh the Gospel to be unfruitfull in many. **Marke** 4.15,17,19.

The Gospel compared to ſeede ſowen. **Matth.** 13.3,10,18,20,24.

All thoſe to whome the Apoſtles preached the Gospel, beleueed not. **Rom.** 10.16. **Iſaiah** 53.1.

The Gospel is hid to ſome through their incredulitie. 2. **Cor.** 4.3,4.

The Gospel from the time of **John** Baptiſt, ſuffereth violence. **Matth.** 11.12. **Luke** 16.16.

Thoſe that haue not bene faithfull in riches of iniquitie, are not to be truſted with the Gospel. **Luke** 16.11.

The Gospel unknowne to the wiſe Jewes, and yet knowne to the ſilly Apoſtles. **Matth.** 11.25.

The Gospel compared to a treaſure hid den,

den, and a precious stone found. Matt. 13. 44, 45.

The Pharisees beleue not the Gospel, neither will suffer other to beleue. Mat. 23. 13. Lu. 11. 52.

The Gospel bringeth dissension and death to the professors thereof. Mat. 10. 34, 35. Act. 14. 1, 2, to 7.

What they shall receive, who for the Gospels sake haue forsaken all things. Matt. 19. 28, 29.

None but such as are called and chosen, receive the Gospel, and bring forth fruites. Mat. 20. 1, 8, to 16.

Our conuersation must be such, as becomes the Gospel. Phil. 1. 27.

The terrible iudgement of God against such as contemne the Gospel. 2. Thess. 2. 10, 11, 12.

The Gospel is the more advanced by good workes. Col. 1. 6.

The Gospel prophesied of, to be preached in diuers languages. Isa. 28. 11.

The Church is gathered by preaching of the Gospel. Isa. 60. 3.

The conscience is gladdened with the word of the Gospel. 1. Pet. 1. 2, 5.

The Gospel of John why it is writtten. John 20. 30, 31.

Governour. Ioseph Governour ouer the land of Egypt. Gen. 42. 6.

Against wicked governours of cities. Zep. 3. 3. looke Princes, and Magistrates.

Grace. Noah found grace in the eyes of the Lord. Gene. 6. 8, 9. so did Moses. Exod. 33. 17.

Hannah desired to finde grace in Elies sight. 1. Sam. 1. 8.

By the rich grace of God wee are redeemed. Ephe. 1. 7. Tit. 3. 7.

The Pharisees forgetfulde of grace to come to vs by Christ. 1. Pet. 1. 10.

God determined before the beginning of the world to bestow his grace on vs. 2. Tim. 1. 9. that wee might be glorified for so great grace bestowed. Ephe. 1. 4, 5, 6.

The grace of God appeared that we should liue holily, waiting for the blessed hope of eternal life. Tit. 2. 11, to 15.

Wee are saved not by workes, but by grace in Iesus Christ. Ephe. 2. 8, 9. John 1. 17. of els were grace no more. Rom. 11. 6.

The remnant of the Iewes shall be saved by grace. Rom. 11. 4, 5.

They make fruite the grace of Christ, who seeke to be iustified by workes. Gal. 5. 4.

We ought to trust in the grace offered by the Gospel. 1. Pet. 1. 13. and not to receive the same in vaine. 2. Cor. 6. 1.

What to relecth the grace of God offered, can looke for no mercy. Heb. 10. 36, 27.

The Apostles with grace & peace to those Churches they wrote unto. Rom. 1. 7. 1. Cor. 1. 3. 1. Pet. 1. 2.

We ought to grow in grace and the knowledge of Christ. 2. Pet. 3. 18.

As wee profite in the knowledge of God and Christ, so shall the grace of God be multiplied vnto vs. 2. Pet. 1. 2.

Grace put for the doctrine of the Gospel.

Titus 2. 11. Heb. 13. 9. 1. Pet. 5. 12. for faith, and the fruites thereof. 1. Pet. 1. 5. for free gifts. 1. Cor. 1. 4. for spiritual gifts. 2. Pet. 3. 18. for the ministration and preaching of grace. Galat. 2. 9. for free forgiveness of sinnes. John 1. 17. for the whole calling of the faithfull. Heb. 12. 15. for the efficacie and power of the spirit. Actes 14. 26.

Of Grace before and after meales, looke Thanksguyning and Prayles.

Of the grace of God, looke Favour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c. Exod. 36. 6, 7.

Grafted. To what ende wee are grafted with Christ into his death. Rom. 6. 3, 4, 5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom. 11. 17, 19.

Grapes, looke Cluster.

It was permitted the Iewes to eate of his neighbours grapes, but not to carry any away. Deut. 23. 24.

Grasse. God will send grasse to feede the cattell of those which loue him. Deuter. 11. 13, 15.

All flesh is grasse, and all the grace thereof, is as the flower of the feld. Isa. 40. 6. 1. Pet. 1. 24.

Grashopper, looke Blasting.

Graves. The graves did open at the death of Christ. Matt. 27. 52.

Isaac let a pillar vpon Rahels graue. Gen. 35. 20. 1. Sam. 10. 2.

No man knoweth where Moses graue is. Deut. 34. 6.

Isaac commanded that none should touch the graue of the man of God. 2. Ki. 23. 17, 18.

The graues of lust. Num. 11. 31.

The graue described. Job 10. 19, 21, 22.

The Lorde bringeth downe to the graue, and raiseth vp. 1. Sam. 2. 6.

Grauen. Michahs grauen and molten image. Iugb. 17. 3, 4.

Great. God is great. Deut. 10. 17.

Who shall be great in the kingdom of heauen. Mat. 18. 4. Mat. 9. 34. Lu. 9. 46, 48.

God hath done great things for his people. 1. Sam. 12. 24.

Saul forgetfulde Dauid, that he should doe great things. 1. Sam. 26. 25.

Moses desired God that his power might be great. Num. 14. 17.

The Greekes seeke after worldly wisdom. 1. Cor. 1. 22.

A prophetic of the kingdom of the Greekes. Dan. 11. 2, 3.

Greeting. Of the greeting betweene Moses and Iethro. Exod. 18. 7.

Paul wilther the faithfull to greete one another with an holy kisse. Phil. 4. 21. 1. Thess. 5. 26.

The Scribes and Pharisees loued greetings in the markers, &c. Mat. 23. 7. looke Salvation.

Griene not the holy spirit of God. Ephe. 4. 30.

It grieueth Gods enemies, that his children prosper. Hebe. 2. 10.

Groane. Every creature groaneth with vs, for the reuealing of the sonnes of God. Rom. 8. 22.

God heard the groning of the Israelites. Exod. 6. 5, 6. and had compassion on their groanings for their Iugges lakes. Iugb. 2. 18. Grewe. Samuel grewe and the Lord was with him. 1. Sam. 3. 19.

Grudging. looke Murmuring.

Grudgingly. Wee must not giue almes grudgingly. 2. Cor. 9. 7.

Guided. Wee must be guided by Gods word, and not by good intent. Eccles. 4. 17.

Guile. A guile found in the mouth of Iesus. 1. Pet. 2. 22.

All guile ought to be laid aside of Christians. 1. Pet. 2. 1. looke Wrong.

Gyants. Emims, Sanayimms, and Anak. Deut. 2. 10, 20, to 24. Num. 13. 33, 34.

Gyants were mightie men, and contemptners of God. Gen. 6. 4.

Dauid discomfited foure Gyants, the sonnes of Haraphah. 2. Sam. 21. 2, 16.

H. Habitation. The land of Canaan Gods holy Habitation. Exod. 15. 13.

Wee growe to be an Habitation of God, by the building of the spirit. Ephe. 2. 21.

Hailestones. God destroyed his enemies with Hailestones. Iosh. 10. 11.

Ha lowed by an, looke Bread.

Haile. Iacob Hailed on his thigh. Gene. 32. 31.

To Haile betweene two opinions, what. 1. Kings 18. 21.

Hand taken for strength. 1. Kings 18. 46.

Luke 1. 66. Act. 1. 21. for ministerie of seruice. Leuit. 26. 46.

Hamar, deflowed of Amnon, layde her handes on her head. 2. Sam. 13. 13.

The leprous hande of Moses became sound. Exod. 4. 6, 7. so did the dyed hand of Ieroboam. 1. Kings 13. 4, 6.

The Apostles repoured for eating with vnwashed hands. Mat. 15. 2. Mar. 7. 2, 3, 4, 5.

The Pharisees maruile that Christ late at dinner with vnwashed handes. Luke 11. 37, 38.

Helate washed his handes in token of Charkes innocencie. Mat. 27. 24.

Paul wilther vs to worke with our owne handes. 1. Thess. 4. 11. as himselfe did. Act. 18. 3. day and night. 1. Thess. 3. 9. 2. Thess. 3. 8. to relieue himselfe and others. Act. 20. 34.

Paul wilther him that hath fallen, henceforth to labour with his hands. Ephe. 4. 28.

God will prosper our handie worke, if wee loue him. Deut. 30. 9. for he is the director of the same. Psal. 90. 17.

Christ lifting by his handes, blessed his Apostles. Luke 24. 50, 51.

If our hand offende us, wee ought to cut it off. Mat. 5. 29, 30.

Christ healed the dyed hand on the Sabbath day. Mat. 10. 12, 13.

The Apostles healed the sicke by laying on their handes. Marke 16. 18. so did Christ. Luke 4. 40.

Children brought to Christ that he might lay his handes on them. Mat. 19. 13. Marke 10. 13, to 16.

Joshua replenished with wisdom, by the laying on of Moses handes. Deut. 34. 9.

Paul recovered sight, by laying on of Ananias

manias hands. Actes 9. 17, 18.

Stretching forth the hands to God, taken for acknowledging the offence. 1. Kin. 8. 34.

Salomon praying, stretched out his hands toward heauen. 1. Kings 8. 32.

Moses praying, spread his hands unto the Lord. Exo. 9. 29, 33.

So long as Moyses helde by his hands to God, the Israelites preuailed, &c. Exodus 17. 11, 12.

Lifting up the hands to heauen, a manner of swearing. Deut. 32. 40. Gen. 14. 22. Res. uelut. 10. 5.

To lift up the hand against any, is to resist. 1. Kings 11. 26.

None can deliuer any out of Gods hands. Deuteronom. 32. 39. nor auoide his handes. Amos 9. 2.

The Lordeys hand is not shortened. Num. 11. 23.

Gods hand was sore against the Iewes, when he deliuered them into their enemies hands. Iudges 2. 15.

The hand of the Lorde was against the Philistims all the dayes of Samuel. 1. Samuel 7. 13.

The hand of God is vpon any when hee afflicteth them with any kinde of plague. 1. Sam. 5. 7.

The faithfull are in Gods handes. Deut. 33. 3.

The hand of God for a clowde. Exo. 33. 23. Look. Laving.

What Gods right hand signifieth. Luke 22. 69. Actes 7. 55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2. 14.

Hanged. The Philistims hanged by Sauls body on the wall of Bethsan. 1. Samuel 31. 10.

The seven kinsmen of Saul were hanged before the Lord. 2. Sam. 21. 1, 6, 9.

Rechab and Baanah were hanged for murdering Ithoboth. 2. Sam. 4. 5, 6, 12.

Abolouer was hanged on a tree, ought to be buried the same day. Deut. 21. 22, 23. because he is cursed. Gal. 3. 13.

Happie. look. Providence.

Happie. Ten things happie. Eccles. 2. 7, 10, 14. look. Blessed.

Hard. Two things hard and ytelous. Eccles. 26. 30.

Nothing too hard for God. Jerem. 32. 27. Gen. 18. 14.

Harden. Whome God will, he hardeneth. Rom. 9. 18 and 11. 7.

To harden our hearts, is to be obstinate. 1. Sam. 6. 6. John 12. 40.

God hardened the hearts of the Phitiues, and whp. Job. 11. 10.

God hardened Pharaohs heart. Exo. 7. 3, 13, 14 and 8. 15, 32. 9. 7, 12, 34, 35. and 10. 1, 20, 27, and 11. 10. and 14. 4, 8.

God hardened the spirit of Sison, and whp. Deut. 2. 30.

Heart hardened, taken for forgetfull. Marke 6. 52.

The hardness of heart is the fountaine of Ignorance. Eph. 4. 18. look. Heart.

Heart forbidden the Iewes to eate. Leuit. 6. 6. Deut. 14. 7.

Harlots. Two harlots pleaded before Salomon. 1. Kings 3. 16.

He that completh himselfe with an harlot, is one body with her. 1. Cor. 6. 16.

Harlots that soother enter into the kingdom of God then proude Pharisees. Matth. 23. 31, 32.

Of the behauiour of harlots. Prou. 9. 13, to 18. look. Whores.

Harrest. look. Armour.

Harre. The Iewes might eate of a Harre, &c. Deut. 14. 5.

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Harrest. The Iewes might eate of a Harre, &c. Deut. 14. 5.

made the head, and not the taile to any nation. Deut. 28. 13.

Christ is the head, of whom the body of the Church dependeth, and is nourished. Eph. 5. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35.

Christ brake the Serpents head. Gen. 3. 15.

The mans head must be bare when hee prayeth, and the womans couered. 1. Cor. 11. 4, 10.

The head for the honorable man, or prince. Isa. 1. 6, and 9. 15. Amos 9. 1. Num. 1. 4.

Heale. God onely healeth, and deliuereth from afflictions. Deut. 32. 39.

God healeth all our infirmities. Exo. 15. 26. Jer. 17. 14.

We are heale of our sinnes by Christ his stripes. 1. Peter 2. 24.

Health. The health of Israel is the Lord. Jer. 3. 23.

To whom health is promised. Prouerbes 4. 22.

Heale the most excellent thing in the world. Eccles. 30. 15, 16.

Heape. The wicked heape sinne vpon sinne. Eccles. 3. 29.

Heape coales, look. Coales.

Heard of swine, look. Swine.

Heardmen, strife betweene the Heardmen of Gerar and Ithak. Gen. 26. 20. look. Shepherds.

Hear. Samuel heareth God speake vnto him. 1. Sam. 3. 10, 11.

The Israelites would not hearken to Moses, and whp. Exo. 6. 9, 12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1. 42, 45.

All ought to heare and obey Gods voyce. Job. 8. 35. 1. Sam. 12. 14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exo. 36. 5, 6.

God commandeth vs to heare the Prophet Christ. Deut. 18. 18, 19. Mat. 17. 5. Luk. 9. 35. 2. Peter 1. 17.

None can heare without a preacher. Rom. 10. 14.

Faith commeth by hearing the woide of God preached. Rom. 10. 17.

Christ exhorteth all that haue eares to heare. Matth. 13. 9. Marke 4. 3, 9. Luke 8. 8.

Preachers must speake, whether the people will heare or not. Jer. 7. 37.

To heare put for to beleue. Matth. 7. 24. John 10. 8, 16. 1. Tim. 4. 16. 1. Job. 4. 6, and for to vnderstand. 1. Cor. 14. 2.

Hearing onely is not sufficient. Mat. 7. 21. Luke 11. 28. Rom. 2. 13. James 1. 22. look. Doe.

Diuers kindes of hearers. Mat. 13. 19, 20. 1. John 7. 40, 41.

They that heare Gods preachers, heare God himselfe. Luke 13. 16. and are of God. Job. 8. 47. and contrariwise. 1. Job. 4. 6. look. Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1. 19.

God wil not heare contentmors of his woide and preachers. Jer. 11. 11.

Dauid

Dauid's enemies crying for ayde, were not heard. 1. Sam. 22. 42.

God heard Eliab. 1. Kings 18. 37, 38.
God will heare the crye of the afflicted and
oppressed calling on him. *Psalmus 22. 34.*
2. Sam. 22. 7.

Whome God doeth heare, and whom not.
John 9. 13.

God heard the voyce of Ishmael. Gen. 21.
17. of Leah and Rachel. Gen. 30. 6, 17. and
of Jacob in his tribulation. Gen. 35. 3.

Moses was heard of the Lord. Exod. 32.
14. Num. 14. 20. Deut. 9. 16, 19. & Samuel.
1. Sam. 7. 9. and Manoah. Judg. 23. 8, 9.
Heart comforted with bread. Judg. 19. 5.

The heart of a man is deceitfull and twi-
ked about all things. Jerem. 17. 9. Gen. 6. 5.
and 8. 21.

To blesse a mans selfe in his heart, is to
flatter himselfe in his wickednesse. Deuter.
29. 19.

God knoweth the secrets of all hearts, and
erery them. 1. Sam. 16. 7. 1. Kin. 8. 8. Act.
15. 8. 1. Thess. 2. 4. 1. John 3. 20. Heu. 2. 23.
1. Thron. 28. 9. Psalm. 7. 9. Jerem. 11. 20. and
17. 10. and 20. 12.

God shal make manifest the counsaile of
the heart. 1. Cor. 4. 5.

Of the abundance of the heart the mouth
speaketh. Luke 6. 45. Matt. 12. 34, 36.

What desireth the heart, and what not.
Matt. 15. 11, 19. Mar. 7. 15, 18, 19, to 24.

The hearts are purified by faith. Act. 15. 9.

God turneth and reneweth the heartes of
men, and why. Ezek. 11. 19. and 36. 26, 27.
Jer. 32. 29, 40. 1. King. 18. 37.

Salomon prayeth God, to conuert the
heartes of his people vnto him. 1. Kings 8.
58.

God gaue Saul another heart to be a new
man. 1. Samu. 1. 6, 9.

With the heart man beleueth vnto right-
eousnesse. Rom. 10. 9, 10.

God must open the heart, if any heare at-
tentinly. Act. 16. 14. and reforme it, before
it be apt to goodnesse. Hag. 1. 14.

Where our treasure is, there will the heart
be also. Matt. 6. 21.

God will not condempne vs before
our selfe. 1. John 3. 18, 19, 20.

We ought to speake vnto our selues and
make melody vnto the Lord in our heartes.
Eph. 5. 19. The wordes of God ought to bee
laide vp in our heartes. Deu. 6. 6. and 10. 28.

Hannah prayeth in her heart to the Lord,
to become fruitful. 1. Sam. 1. 10, to 14. and
hauiug obtained, her heart reioiced. 1. Sam.
2. 11.

To beleue in heart. 2. Cor. 1. 37.

God meassureth our almes according to
the heart. Marke 12. 41; to 24. Luke 21. 1,
to 5.

We ought to draw neere to Christ with
a pure heart. Heb. 10. 22. and followe them
that call vpon God with pure hearts. 2. Tim.
2. 22.

It is God that stablisheth our hearts in
holinesse. 1. Thess. 3. 13. 2. Thess. 2. 16, 17.

The Pharisees couered rather to haue
their cuppes then their hearts cleane. Matt.
23. 25.

Christ mourned for the hardnesse of the
Pharisees hearts. Matt. 23. 5.

We ought to forgive our brother from our
heartes. Matt. 18. 34, 35.

We ought to loue and serue God with all
our heart. Deut. 6. 5, 13. and 10. 12, 20. 1. 1.
Luke 10. 27.

As his heart was vpight with the Lord.
1. Kings 15. 14. And so must oures be. Chap.
8. 6, 1.

Ioshua exhorteth to serue God with al the
heart and soule. Josh. 24. 14, 23. and 25. 5.

We may not attribute to our vprightnesse
of heart, eternal life which God giueth free-
ly. Deut. 9. 4, 5.

We ought to turne to God in heart, if
wee looke to obaine mercy. 1. Kings 8. 47,
48.

Dauid solowed God with all his heart.
1. Kings 1. 4. 8.

Hezekiah walken before the Lord with
a perfect heart. 2. Kings 20. 3.

Our heart is turned from God, when wee
serue strange gods, or trust in any thing be-
side God. Deut. 29. 18.

The foolishness wiues of Salomon turn-
ed away his heart from God. 1. Kings 11.
3, 4.

Those that turne their heart from God,
shal haue their liues shortened. Deuteronom.
30. 17, 18.

The crye of a contrite heart vnto God.
Psal. 130. *

If wee retorne vnto God with all our
heart, he will turne vnto vs. Deut. 30. 9, 10.

Samuel exhorteth to turne to God, with
all the heart, and to serue him onely. 1. Sa-
muel 7. 3.

Ioshua turned to the Lord, with all his
heart. 2. Kings 23. 25.

God pitieth mercy to those that con-
uert in heart. Deut. 30. 1, 2, 3.

Salomon craueth of God an vnderstan-
ding heart. 1. Kings 3. 9.

The King is commaunded to reade the
Law, least his heart should be life vp. Deut.
17. 14. *

Our heartes ought not to be life vp to for-
get God, and to lye. Deut. 8. 5, 14.

Pharaoh's heart hardened. Exo. 9. 34.

God giueth to those that feare him, an un-
derstanding heart. Deut. 29. 3, 4. and to those
that disobey him, a faint heart. Leui. 26. 36.

The Shechemites moored the heartes of
the Israelites to receiue Abimelech. Judg.
9. 2, 3, 6.

The heartes of the Amorites and Cana-
anites fainted at the Israelites conning.
Josh. 5. 1.

The Israelites hearts melted, when they
were discomfited at Ai. Josh. 7. 5.

Boaz comforted the heart of Ruth, by
speaking kindly. Ruth 2. 14.

Heart hardened against the poore. Looke
Harden.

God giueth the disobedient a trembling
heart. Deut. 28. 65.

Sauls heart was astonied, when he sawe
the Philistines assembled against him. 1.
Sam. 28. 5.

Dauid touched in heart, after he had cut
off the lap of Sauls garment. 1. Sam. 24. 6.

Whose willerth the Israelites to let their
heartes to Gods worde. Deut. 32. 46.

Wee ought not to seeke after our owne
heart. Num. 15. 39, 40.

The heartes of the simple deceiued by Ads-
salom. 2. Sam. 1. 5. 2. to 7, 11.

We ought to loue one another with a pure
heart. 1. Tim. 1. 5. 1. Pet. 1. 22.

Saint Paul walken in the simplicitie of
his heart. 2. Cor. 1. 12.

Dauid fed the Israelites in simplicitie of
heart. Psal. 78. 72.

The thanksgiving of a true and faithfull
heart. Psal. 130. *

God ledde Israel 40. yeeres in the wil-
dernes to proue their hearts. Deut. 8. 2.

Ioshabs heart did melt, when he heard the
Lawe read. 2. Kin. 22. 10, 11, 18. * 2. Chro.
34. 37.

They whose heart God had touched, fol-
lowed Saul. 1. Sam. 10. 26.

The knowe of the heart hath shame many.
Ecclus. 30. 23.

How a mans heart may deceiue him. Deu.
11. 16.

The pride of the heart deceiueh man. Ma-
hab. 3.

The heart of God for the purpose of his
will. 1. Chro. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the word of
God. Pro. 4. 4.

Gods lawes britten in the heartes of the
faithfull. Heb. 8. 10.

One heart and one way expounded. Jerem.
32. 39. Act. 4. 32. Ezek. 11. 19. 36. 26, 27.

Woe to the double hearted. Ecclus. 2. 13;
and 3. 28.

He that feareth the Lord, conuerteth in
heart. Ecclus. 21. 6.

The reward of them that let by doles in
their heartes. Ezek. 14. 2, 3 to 11.

Of the keeping of the heart. Pro. 4. 23.

Dauid was a man after Gods own heart.
1. Sam. 13. 14.

God soze in his heart. Gene. 6. 6.

The heart is made holp and pure through
Christ. Psal. 51. 10.

Heart of the earth, for the inward part
of the earth. Matt. 12. 40.

Heart for the desire of the heart. Mat. 6. 21.
For the soule. 1. Pet. 3. 4. For the conscience.
1. Thess. 1. 3, 5. 1. John 3. 20, 21. and for the
will. Actes 4. 32.

Heathen. Such as refuse admonition,
ought to be vnto vs as Heathen men. Matt.
18. 17.

Heauen, and the Heauen of Hauens, is the
Lords. Deu. 20. 14. and is called his throne
and dwelling place, though it be not able to
containe him. 1. Kings 8. 27, 30, 39, 43, 49.
Matt. 5. 34. Actes 7. 49.

The Heauen called the firmament, made
by the wordes of God. Gene. 1. 8.

The Heauens, created and preserued by
Gods worde, shal be dissolued with fire. 2.
Pet. 3. 5, 7, 12.

Paul taken by into the third Heauen. 2.
Cor. 12. 2.

Heauen open. Matt. 3. 16, Act. 7. 56.

Heaven and earth are called to witness.
Deut. 32. 1.

God openeth the heavens, in giving raine
in due season. Deut. 28. 12.

Whosoever worshippeth the hoste of hea-
ven, ought to bee stoned to death. Deut. 17.
2, 3, 5.

Heaven and earth shall passe. Mat. 24. 35.
Mat. 13. 31. Heb. 1. 11. Reue. 21. 1.

The heavenly kingdome prepared for the
holy Angels and Gods elect. Mat. 25. 34.
and 5. 3. to 13.

Heaue. The hand of the Lorde heaue a-
gainst them of Asshur. 1. Sam. 5. 6.

The rich yong man loath to sell all, went
from Christ heaue. Luke 18. 22, 23.

The Pharisee did binde heaue burdens
for other. Mat. 23. 4.

Christs soule heaue, euen to the death.
Mat. 26. 38. his disciples eyes heaue also.
Ier. 43.

Of heauiness, and harme comming there-
of. Psal. 3. 10. Eccles. 25. 14. and 30. 21.
and 38. 18. to 24. looke Sorrow, and Weeping.

Heeles. The Israelites being warrn far,
spurred with their heeles against God. Deu.
32. 15.

Yudas lifted by his heele against Christ.
John 13. 18. Psal. 41. 9.

Satan may brule the heele of the godly,
but not overcome them. Gen. 3. 15.

Iniquity compasseth vs ouen at p heeles,
when we are in miserie. Psal. 49. 5.

Hell. In Hell there is no meate. Eccles.
14. 16.

The description of hell. Psal. 30. 33.

How hel is prepared from the beginning
for the deuil and his Angels, and all wicked
persons. Mat. 25. 30. 41, 46. Job 10. 21, 22.

Psal. 66. 15, 16, 24. Dan. 7. 24. Mic. 5. 1. to
15. Mat. 3. 10, 12. and 5. 20, to 27. and 6. 16.

and 8. 12, 29. and 13. 30, 42. and 18. 9, 6. and
22. 13. and 23. 33. Mat. 9. 43. to 49. Luke 9.

9. to 17. and 10. 15. and 16. 23. Phil. 2. 10.
Heb. 10. 27. 2. Pet. 2. 4. Jude 6. 8. Reuel. 6. 8.

and 19. 20. and 20. 10, 14, 15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen. 37. 35.

Helpe. God did helpe Israel against the
Philistines. 1. Sam. 7. 10.

Our helpe in time of neede, is Christ. He-
brewes 4. 16.

The helpe of Israel is the Lorde God.
Deut. 33. 26.

The Israelites cry to the Lorde for helpe,
Iung. 6. 7, 8, 14.

God helped the faithfull oft times mira-
culously. Iose. 5. 13. * 2. King. 6. 17. and 19.

35. 2. Mat. 10. 29, 30. and 11. 8. looke Ap-
pearing.

Hennae. Christ would haue gathered the
Israelites, as a henne her chickens. Mat. 23. 37.

Herbes. The weake may eate herbes: so
that hee iudge not those that eate them not.
Rom. 14. 13.

Herbes, with their seedes, created by the
word of God. Gen. 1. 11, 12.

Herebe. There must be heresies, and why.
1. Cor. 11. 19. 2. Pet. 2. 1.

Heresies are the works of flesh. Gal. 5. 20.

Christ his religion counted heresie. Actes.
24. 14.

Heretikes, after twise admonition, ought
to be reiect. Tit. 3. 10, 11.

Heritage, looke Inheritance,

Heirens. Christ hath regenerated vs by the
holy Ghost, that we should be heires of eter-
nall life. Titus 3. 5, 6, 7.

Jesus Christ is the heire of all good
things. Luke 10. 14. Heb. 1. 2.

Abraham the heire of the world by faith.
Rom. 4. 12.

Christians heires of God, through Christ.
Gal. 4. 7. Rom. 8. 17.

Heire of women. looke Proud.

Of heires, looke moze First borne.

Hide. God will hide his face from those
that forsake him. Dent. 31. 17, 18.

Elisah bidden to hide himselfe from the
rage of Ahab. 1. King. 17. 3.

The Israelites did hide themselves for
feare of the Philistines. 1. Sam. 13. 5, 6.

He that hideth his sinnes, shal not prosper.
Prou. 28. 19.

High. The people sacrificed in high places
before the building of the temple. 1. kin. 3. 2.

Jeroboam made an house of high places.
1. King. 12. 33, 32, 33.

Amasiah & Jehoshaphat tooke not away
the high places, which Jeroboam had erec-
ted. 2. kin. 14. 4. 1. King. 22. 43. but Hezeki-
ah did. 2. King. 18. 4. to 9.

Salomon offered incense in the high places
before hee built the Temple. 1. Kings 3. 3.

and after also by the prouocation of his
wives. 1. King. 11. 4. to 10.

Mountaines and high trees, for prouide
and losse people. Isa. 2. 14.

Wee ought not to be high minded. Rom.
12. 16. and whp. Ioh. 16. 18. and 18. 12. looke
Abomination, Presumption.

Samuel willed Saul to goe vp vnto the
high place. 1. Sam. 9. 19.

The heauens are not so high to kinde as
Gods perfection. Job 11. 7, 8.

Holy. God onely is holy. Reu. 15. 4. Psal.
99. 5, 9.

God is holy, and he onely will be honou-
red. Iosh. 24. 19, 20.

The Beth-chemites did confesse that the
God of Israel was the holy Lorde God. 1.
Sam. 6. 20.

God commaundeth his people to be holy
vnto him. Exod. 22. 31. Num. 15. 40.

The wicked count themselves as holy as
the godly, and all degrees alike holy. Num.
16. 3.

The Israelites an holy people of God.
Deu. 14. 2, 21. & 26. 19. by bearing his word,

and keeping his covenant. Exod. 19. 5, 6.

Those whome God hath predestinate, are
holy, in that they are iustified by Christ.
Rom. 8. 30.

Wee ought to be holy in conuersation, as
he is holy that called vs. 1. Pet. 1. 15, 16. and
whp. 2. Pet. 3. 10, 11.

The place is holy where Gods word is
declared. Iosh. 5. 15. Exod. 3. 5. Actes 7. 33.

Psal. 64. 7, 8.

The holy places wherewith Christ is en-
tered for vs. Heb. 9. 24.

True not that which is holy vnto dogges.
Mat. 7. 6.

Timothee knewe the holy Scriptures of
a child. 2. Tim. 3. 15.

Holy dayes. looke Feast.

Holy Ghost. No man can say that Jesus is
the Lorde, but by the Holy Ghost. 1. Cor.
12. 3, 4.

The Holy Ghost promised to the Apo-
stles. Luke 24. 49. John 14. 16, 17. Actes. 1. 8.

and sent to them. Actes 2. 4.

God giueth the Holy Ghost to them that
seriously desire him. Luke 11. 13.

Our loue proceedeth fro the Holy Ghost,
and by him is shewed abroad in our hearts.
Rom. 5. 5. 1. John 4. 13.

Jesus Christ was conceived by the Holy
Ghost. Luke 1. 31, 35.

Christ dispossessed deuils by the Holy
Ghost. Mat. 12. 28. Luke 11. 20.

The Holy Ghost is giuen the faithfull, to
answere the aduersaries in the truth. Mat.
10. 19, 20.

The Holy Ghost declared to the Pro-
phets, the sufferings and glorie of Christ.
1. Pet. 1. 11.

The Prophets spake as the Holy Ghost
moued them. 2. Pet. 1. 21.

We are elect, that we might be sanctified
by the Holy Ghost. 1. Pet. 1. 2.

The sending of the Holy Ghost was pro-
phesied of. Ier. 2. 28, 29.

Christ promised to send the Holy Ghost.
Luk. 24. 49. who was not sent til Christ was
glorified. Iohn 7. 39.

The Holy Ghost called the comforter and
spirite of truth. Iohn 14. 16, 17, 26. Act. 1. 8.

Christ baptizeth with the Holy Ghost.
Mat. 3. 11.

The Holy Ghost is called the water of
life. Iohn 4. 10. and 7. 38.

Christ gaue his disciples the Holy Ghost.
Iohn 20. 22, 23.

The Holy Ghost was giuen to the Apo-
stles according to Christs promise. Actes
2. 4.

The Samaritanes received the Holy
Ghost. Actes 8. 17.

To whome the Holy Ghost is giuen. Ga-
lat. 3. 2.

The faithfull are sealed with the Holy
Ghost. Ephel. 1. 13. and 4. 30. who is the ear-
nest of the inheritance promised to confirme
vs in the assured hope thereof. 2. Cor. 1. 22.

Ephel. 1. 14.

The grace of the Holy Ghost powred by
on the Gentiles. Actes 10. 44, 45.

Our bodies are temples of the Holy
Ghost. 1. Cor. 6. 19.

Zacharias was filled with the Holy Ghost,
and prophesied. Luk. 1. 67. * so did Simon.

Luke 2. 25. to 36.

John Baptist filled with the Holy Ghost
from his birth. Luke 1. 15.

The Holy Ghost was not giuen vnto Je-
sus Christ by measure. Iohn 1. 16. and 3. 34.

Heb. 1. 9.

The Holy Ghost repproueth the worlde of
sinne, of righteounesse, and of iudgement.
Iohn 16. 8.

The Holy Ghost beareth witness in our
consciences

The Lord of Hostes only to be honoured & feared. Isa. 1. 24, 29. Jer. 1. 17, 20. Mal. 1. 6. House infected with the leproy, how it is to be cleansed. Leui. 14. 34.* Of the sale and redeeming of lands, houses, &c. Leuit. 25. 23, 29, 39.*

The houses of Salomon, and his wife, builded. 1. King. 7. 1, 2, 8. What we ought to do, when we build faire houses. Deut. 8. 11, 12, 17, 18. looke Dedicating.

As we sit in our houses we must meditate on Gods word. Deut. 1. 19 and 6. 7.

Of the government of the house of Salomon. 1. King. 4. 7, 22.* and 10. 4, 5, 10.

The people with that the house of Boaz might be like the house of Pharez. Ruth. 4. 12.

Beth-el the house of God. Gen. 28. 2, 3, and 35. 6, 7, 15. Iudg. 18. 31.

David seeing that his sonne was dead, went into his house of the Lord. 2. Sa. 12. 20. The House of him whose flesh is put off, bid for a poulder. Deut. 25. 9, 10.

David might not build God an house. 2. Sam. 7. 5. and whp. 1. King. 5. 3.

God promisseth David to establish his house for ever. 2. Sam. 7. 16.

God promised to build Ieroboam a sure house. 1. King. 11. 38. and promisseth to Sadoch likewise. 1. Sam. 2. 35.

Rahel and Leah builded the house of Israel. Ruth. 4. 11.

God called the people of Israel his house, Rom. 12. 7. and the house of Israel Gods vineyard. Isa. 5. 7.

The house of God is, where his word is declared. Gen. 28. 13, 10, 18.

The house of God, is the Church. 2. Sam. 7. 13.

The faithfull are the spirituall house of God. Heb. 3. 6. and 1. Pet. 2. 5.

The Temple the house of prayer. Isa. 56. 7. Mat. 21. 13. looke Temple.

House taken for mans bodie. 2. Corin. 5. 1, 2.

Paul preached publickly, & throughout every house. Act. 10. 20.

Better to go into the House of mourning then feasting. Eccles. 7. 4.

What we must do, returning from Gods house to our owne. 1. Thro. 12. 43.

The ought to let our house in order before we die. 2. King. 20. 1.

Houses maintained by liberitie shalbe destroyed. Job. 15. 34.

Household. Abraham instructed his household. Gen. 18. 19.

Household of faith, looke Faith.

Humble. The humble excuse of the Reus besides, &c. for erecting an altar. Ios. 22. 21, 22, to 32.

The prayer of the Humble pearceth the cloudes, &c. Eccles. 35. 17.

God giueth grace to the Humble. Jam. 4. 6. 1. Pet. 5. 5.

Paul humbled him selfe, that he might exalt the Corinethians. 2. Cor. 11. 7.

Who so will be greatest in the kingdome of God, must humble him selfe as a little child. Mat. 18. 2, 4. Mar. 9. 35. Luke 9. 48.

Paul was humbled, yet perished not. 2. Cor. 4. 8, 9.

He that humbleth himselfe, shalbe exalted. Mar. 23. 12. Luke 14. 11. Jam. 4. 10. Examples of the Publican. Luke 18. 13, 14. And Christ him selfe. Phil. 2. 8, 9.

Abah humbled him selfe before the Lord. 1. King. 21. 27, 29.

We ought to humble our selues under the mightie hand of God. 1. Pet. 5. 6, 7. 2. Cor. 8. 48, 49.

God punisheth man to humble him. 1. Am. 3. 20, 22, 31, 32, 33.

Whereby God humbleth man. Eccles. 3. 10 and 1. 13.

To be humbled is to know a mans selfe. Deut. 8. 16.

God humbleth whom he please. Tobit. 4. 19.

To humble the soule, is to fast. Leuit. 23. 27.

Humbled taken for subdued. Iudg. 3. 30. & for de floured, or defiled. Deu. 21. 14, and 22. 24, 29.

God humbleth the pride of them that trust in them selues. 2. Sam. 22. 28. Luke 1. 51, 52.

The Israelites often humbled by the Philistines. Iudg. 6. 2, 6.

The Philistines humbled before the Israelites. Iudg. 8. 28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa. 57. 9. ar.

Hannah was humbled, or brought low by barrenesse. 2. Sam. 2. 7. looke Lowly.

Humbleesse of minde to be embraced. Ephes. 4. 2. Col. 3. 12. looke Meekenesse.

Humilitie taught by the parable of ghesis bidden to a feast. Luk. 14. 7, to 12. by the example of Christ. Mat. 11. 19. Phil. 2. 1, to 8.

The grade of humilitie. Iho. 16. 19. Eccles. 10. 8.

The perfectment of humilitie. Iho. 15. 33. and reward thereof. Iho. 2. 4.

Humilitie purchased Gods sauiour. Dan. 10. 12. 1. King. 21. 27, 29.

God doth alway reward true humilitie. Gen. 18. 27. & 29. 31.* and 41. 40, 51.* Exod. 3. 5, 10, 11.* and 4. 10.* Iudg. 6. 11, 13, 22.*

1. Sam. 7. 6, 10, 13. 2. Thro. 12. 6, 7, 12. & 32. 26. 33. 12, 13. & 34. 27, 28. Ihal. 35. 18. Iho. 11. 2. & 18. 12. & 25. 7 & 29. 23. Iha. 37. 1, 10

8, 14. & 57. 15 & 66. 2, 4. Ier. 1. 2, 6, 7. Iona. 3. 5, 6.* Eccles. 3. 19, 22, 31. & 7. 5, 17. & 11. 1, 12. Iudg. 4. 9, 10, 16. Iudg. 9. 21, 11.* Mat. 3. 4, 14, 15.* & 5. 3, 5, 11, to 13. and 8. 2, to 14.

& 15. 22, to 29. & 20. 26, 27. & 21. 5. Mar. 9. 35, 36, 37. & 10. 43, 44. Luke 9. 23, 48. & 10. 16. & 15. 17. & 22. 24, 26. Iob. 13. 4, 12, to 18. Act. 10. 30, 31, 35. Rom. 11. 18, 20. 1. Cor. 4. 6.* and 5. 2. & 15. 8, 10, 12. Heb. 11. 25.*

Reuel. 4. 10, 11, and 19. 4.

Hundred. An Hundred folde more in this world, promised to those that forsake all for Christ. Mat. 19. 29. Mar. 10. 29, 30. Luke 18. 29.

Hundreds, &c. Exo. 18. 31. Deut. 1. 13, 15, and 31. 28. looke Centurion.

Hunger. Christ was hungrie. Mat. 4. 2. and 21. 18. Luke. 4. 2.

God alleth and giueth bread to the Hun-

grie. Luk. 1. 53. Psal. 146. 7.

Paul had learned both to be full & hungry. Phil. 4. 11, 12.

Hunger and other afflictions, look. 1. Cor. 4. 11, 12, 13. 2. Cor. 11. 23, 27.*

Those that Hunger and thirst for rightes onnesse, shalbe filled. Mat. 5. 6. if they come to Christ. Iho. 6. 35.

If our enemy hunger, we must feed him. Rom. 12. 20. Iho. 12. 21. much more our brother. Isa. 58. 7, 10. Eze. 18. 7. Tob. 1. 16. & 4. 16. Eccles. 4. 2.

The fault that halther hunger nor thirst after this life. Isa. 49. 10. Iho. 7. 16.

To make empty the hungrie soule. Ihal. 32. 6.

Christ hungrie in his members. Mat. 25. 35, 40, 42, 45.

Hurt. If we hurt any, we must recompense it, or be punished. Exod. 23. 5, to 16. and 21. 22. God would not suffer Laban to hurt Iacob. Gen. 31. 7.

He that hurteth any of Gods people, hurteth him selfe. Zech. 2. 8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1. Pet. 3. 5, 6. Gen. 18. 12.

Elsanah a louing husband. 1. Sam. 1. 5, 8, 23. so was Iphah. Gen. 23. 67 and 26. 8.

The husband is the wifes head. 1. Corin. 11. 3.

Of the duetie and authoritie of husbands towards their wifes. Gen. 2. 23, 24. & 3. 16. Iam. 5. 12, 13.* and 30. 7, 8, 9. Deu. 22. 13, to 22. & 24. 1, to 6. Ecc. 7. 16, 26. & 9. 1. Ihal. 2. 23. Iho. 1. 15, to 21. Mal. 2. 14, 15, 16. Tob. 10. 12. Eccles. 9. 9. 1. Corin. 7. 3, 4, 5, 11, 12, 27, 29, 33. Eph. 5. 25.* Col. 3. 19. Tit. 3. 4, 5. 1. Pet. 3. 7. looke Wife.

Husbandrie, looke Plough and Tillage.

Huswies looke Busibodies.

Hypocrisie is a deceipt in the heart. Iho. 12. 20.

Hypocrisie of the Iewes repproued. Isa. 29. 13.* and 58. 2, to 6.

Hypocrisie the leauen of the Pharisees. Luk. 12. 1.

Against hypocrisie. Psal. 139. 1.*

Hypocrites are a generation pure in their owne conceite. Iho. 30. 12.

Hypocrites murmur, for that God heareth them not. Isa. 58. 2, 3.

The ingement of hypocrites is confusion and despair. Iob 36. 13.

The blindness of hypocrites will neuer suffer them to knowledge their finnes. Ihal. 3. 7, 13, 14, 15.

Against the Iewes which were hypocrites. Iha. 48. 1, 2, to 12.

Against hypocrites that sanctifie themselves by outward works. Iha. 66. 3, 4.

The Lorde sheweth evidently, that the Iewes were hypocrites. Iere. 2. 17.*

Of the hypocrisie and hypocritically repentance of Saul. 1. Sam. 15. 13, 20, 30.* and 18. 17, 19.

Hypocrites pretend to set forth Gods glory, when they mainteine idolatry. Iera. 4. 2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction. Ps. 1.

Dece.

Rebe. 6. 19. Eccles. 19. 2, 5, 26.

The hypocrites shall not come before God.
Job 13. 16.

When hypocrites reigne, it is a signe of
Gods displeasure. Job 34. 30.
Hypocrites in heart, what they are, & what
is their end. Job 35. 13, 14.

The cry of hypocrites God will not heare.
Psal. 18. 41.

Hypocrites seeme to seeke to God in trou-
ble, but not from the heart. Psal. 78. 34, 36,
37. per God forgiveth such other wiles. ver-
38. and whp. ver. 39.

Every one is an Hypocrite and wicked.
Isa. 9. 17.

Hypocrites seeme godly, but their deedes
betray them. Iere. 5. 2.

Of hypocrites, & their reward. Eze. 14. 1,
3, 4, 7, to 11.

Hypocrites will cloke their sinnes with the
billet of leaning upon the Layne. Micah. 2.
11.

An Hypocrite butteth his neighbour with
his mouth. Iho. 11. 9.

Vaine glorious hypocrites haue their re-
ward. Mat. 6. 2.

What hypocrites discern, and what they
doe not. Luk. 12. 56, 57.

Of hypocisie, looke more. 2. Sam. 15. 2,
3, to 7. King. 1. 1. Gene. 3. 10. and 15. 21.
and 20. 5. and 27. 8. Ierem. 2. 20. and 9. 3.

Ezek. 3. 3. 1. Mil. 1. 2, to 13. Eccles. 19. 2, 4,
25, 26. & 32. 15, 2. Mat. 6. 21. Mat. 2. 7, 8,
and 7. 5, 21, 22. & 15. 7, 8, 9. & 16. 3. & 22. 18,
and 23. 13, 14, 15. and 24. 5. Mat. 7. 6, to
14. Lu. 11. 39, to 45. and 18. 9, to 15. Act. 5.
3, to 12. & 18. 23, 24. and 13. 10, 11. Rom. 2.
1, 3, 4, 5, 17. Gal. 3. 11, 12, 13. 1. Tim. 4. 1,
2, 3. 1. Pet. 2. 1, 2, 16.

Hyre. We may not keepe backe the labour-
ers hyre and whp. Deut. 24. 14, 15. & 25. 4.
Leuit. 19. 13.

Christ giueth all men Hyre alike. Matth.
20. 8. Looke Wages and Whore.

The Hyreling will flee, when he seeth the
woolfe. Iohn 10. 12, 13.

All Hyreling for money, may be called
Michahs priests. Iudg. 18. 4.

Hyfpe dipped in the blood of the Passa-
uer. Exo. 12. 22. reade Job. 19. 29. Heb. 9. 19.

Iakes. Baals temple was made a Iakes.
2. King. 10. 27.

Iarbone. looke Asse.

I idle cake is isling condemned. Eph. 5.
4. Mat. 12. 36.

Isaiah calleth the people when they de-
sire to serue God, idle Exo. 8.

Against idle busines. 1. Tim. 3. 13.

Against idle shepheards. Eze. 34. 2, to 17.

Idleness one of the sinnes of Sodome.
Eze. 16. 49.

David through his Idleness committed
adulterie. 1. Sam. 11. 1.

Against Idleness. Iho. 12. 11, & 18. 9. Ec-
cles. 3. 24, 26. 2. Thes. 3. 10, 11, 12. 1. Tim.
5. 13.

Idole. What an Idole is. 1. Iohn 5. 21.

Idolaters shall not inherit the kingdome
of heauen. 1. Cor. 6. 9.

Let us not be Idolaters, lest we perish as

did the Israelites. 1. Cor. 10. 7.

We ought to flee from idolatry. 1. Cor. 10.
14.

The destruction of the Israelites came
for their Idolatry. Iere. 16. 11. Eze. 6. 4. 2.

Jeremiah reprooueth the people for their
Idolatry. Iere. 44. 2.

Idolatry used especially of the priests and
head gouernours themselves. Eze. 8. 3, 5.

Idolatry of the Israelites reprooued, and
per not forsaken. Ioh. 12. 10, 11, 14.

The Idolatry of Aholah and Aholiab. E-
zek. 23. 2, 3, 4.

The description of the Israelites Idola-
trie, and how it was punished. 2. King. 17. 7,
13, 18.

Of the Idolatry of the line of Iudah. 1.
King. 14. 2.

Jeroboam prouoked Israel into Idolatry.
1. King. 12. 28, 29.

God left the Idolatrous Canaanites a-
mong the Israelites. Iudg. 2. 2, 3. Iosh. 23.
12, 13.

God reputeth disobedience for Idolatry.
1. Sam. 15. 23.

The Israelites became Idolaters com-
mitting whoredome with the daughters of
Moab. Iain. 25. 1, 2, 18.

Idolatry committed with the golden calfe.
Exo. 32. 4, to 7.

Of the punishment of Idolaters. Exo. 23.
20, & 23. 23, 23. Deut. 17. 2, 5, to 8. & 29. 23,
26, and 30. 17, 18. Reue. 21. 8.

Wee may not honour Idoles, nor company
with Idolaters. Exo. 23. 24. 2. Thes. 20. 37. 1.
Cor. 5. 11.

All places of Idolatry ought to be destroy-
ed. Deut. 12. 2, 3.

We may make no compact with Idolaters.
Exo. 23. 4, 23, 23. & 34. 12. 17. Deut. 18.
16, 17. Iosh. 23. 7.

What evils proceed of Idolatry. Iosh. 14.
26, 27.

Against Idolaters, looke Psal. 97. 7.

Idolaters are cursed & miserable. Deut. 27.
15. Iosh. 13. 10.

Of the vanitie of Idoles. 1. Sama. 12. 21.
1. Kin. 16. 26. Isa. 46. 1, 2, 5. Iere. 10. 8. and
how they tooke their beginning. Iosh. 14. 1,
10, 13, to 27.

Idoles are vnpotstable, & can do nothing.
Isa. 44. 9, to 21.

Idoles are mocked. Isa. 41. 23. Iosh. 13.
10.

Against Idoles and Idolatry. Iere. 10. 3, 4,
5, 8. Eze. 6. 6. Baruc. 6. 3. Psal. 115. 4, to 7,
and 135. 15, to 19. Isa. 40. 18, 19, 20. & 42. 8.

Wee ought to make no Idoles or grauen
image. Leu. 26. 1. for cursed is the Idole and
Idole maker. Iosh. 14. 8.

An Idole is nothing in the woelde. 1. Cor.
8. 4.

No agreement betweene the Temple of
God, and Idoles. 2. Cor. 6. 16.

We ought not to turne to Idoles, or make
molten gods. Leu. 19. 4.

Against worshippers of Idoles. Iohn. 2. 18,
19. 20. Amos 4. 2, 3, 4. Isa. 42. 8. Iosh. 15.
6, and 16. 1, to 20.

We ought not to sacrifice our children un-

to Idoles. Leuit. 20. 2, to 6.

As bestiall Idolatry. 1. King. 15. 13, 13,
and so did Ioliab. 2. King. 23. 4, 5, 20.

Of meate consecrated unto Idoles. 1. Cor.
8. 4.

Who so eateth of meate sacrificed unto I-
dols, seemeth to fauour idolatry. 1. Cor. 10.
28.

The golde or siluer of images and Idoles,
is not to be couered, but abhorred, and whp.
Deut. 7. 25, 26.

No kindred of friendship is to be regar-
ded, which assureth to Idolatry. Deut. 13. 6.

Idolatry called fornication. 2. Thes. 2. 1, 11.

It is a woike of the flesh. Gal. 5. 1, 10.

Nothing is too deare for Idolaters. Iere.
10. 9.

Idolaters haue plenty. See Plentie.

Idoles called by the name of blinde and
lame. 2. Sam. 5. 6.

Courtousnesse called Idolatry. Col. 3. 5.

Idoles and all that belong to them called
filthinesse. 2. Thes. 9. 5. Act. 5. 10.

Idoles called new gods. Deut. 32. 17.

Idolaters Leuites, looke Leuire.

Idolaters by praver thinke to moue their
gods. Iona. 1. 5, 6. looke Image and Gods.

Ielous. God is Ielous and will haue vs
arise in him onely. Exo. 34. 14. Deut. 5. 9.

Exo. 20. 5. Iahum 1. 2.

Paul Ielous with godly Ielousie. 2. Cor.
11. 2. And not as others were. Gal. 4. 17.

Elisha Ielous for the Loyde of hostes, and
whp. 1. King. 19. 14.

The Iauie of Ielousie. Iam. 5. 1. 1.

Gods Ielousie for Zion. Iere. 3. 2.

A Ielous and drunken woman is a great
plague. Eccles. 26. 6, 8.

Against Ielousie. Eccles. 9. 1.

God is Ielous against them that feare not
his threatenings. Deut. 29. 20.

God moued to Ielousie with Idolatry De.
32. 21.

Iesling, looke Idle.

Iewes baptized unto Moses. 1. Cor. 10. 2.

The Iewes exercised in affliction, & whp.
Deut. 8. 2, 3, 5, 16.

Of the Iewes obstinacie. Isa. 48. 4. Act. 28.
27.

The reprobation of the Iewes, & their cal-
ling againe. Gene. 49. 10. Deut. 4. 26, to 32.

Iosh. 5. 6, 1, to 16. Iere. 31. 1. Isa. 10. 20,
21, 22. Eze. 33. 18, 29. & 37. 32. Iosh. 3. 4,
5. Luk. 21. 24. Rom. 11. 25, 26. Ioh. 10. 16.

The vnion of Iewes and Gentiles in
Christ. Isa. 19. 24. Ephe. 2. 13, 15, 18.

Iewes of two loyes. Rom. 2. 28, 29.

Paul desired not to be deliuered from the dis-
obedient Iewes. Rom. 1. 5, 31. looke Infidelitie.

Ignorance no excuse. Luk. 12. 48. Deut. 30.
11. Rom. 10. 6, 7, 8.

A prayer for the Ignorances, *Psalm* 3. 2.
 Ignorance of the Scriptures, is the occasion of Gods wrath & breedeth all sinne, and *Isaiah* 2. 1. *Rom.* 1. 7. *Psalm* 3. 5, 10, 11. *Psalm* 2. 8, 9, 30, 31. *Isaiah* 1. 3, 4, and 5. 13. *Wisdom* 6. 6, 7, and 14. 1. *Ecclesiast* 4. 25. *Psalm* 1. 5, 14. *Psalm* 1. 24. *Job* 3. 19, 20, 21, and 12. 35. *Rom.* 1. 28. *Rom.* 10. 2. 3. 1. *Cor.* 14. 38. and 15. 34. 1. *Cor.* 2. 8. 1. *Thel.* 4. 13. *Actes* 3. 17.
 The Athenians worshipped ignorantly. *Actes* 17. 23.

Who is simple and ignorant, must have recourse to the holy Scriptures. *Pro.* 9. 4, 5. *John* 6. 5, 5, 8.

Image. Whyp no Image was seene, when God gaue the Law. *Deut.* 4. 15, to 20.

God forbiddeth making of Images: to serue, or bow downe vnto. *Exo.* 20. 4, 5. *Leu.* 26. 1. The danger that commeth by making Images. *Deut.* 4. 25, to 29.

God abhorreth the Images that are made to be honoured. *Deu.* 9. 12. And curseth them that make them. *Chap.* 27. 15.

The Iewes did trust in Images, & sought to them for ayde. *Deut.* 32. 37, 38.

God commaunded the Israelites, to destroy all Images and their worshippers. *Deut.* 7. 2, to 6. *Num.* 33. 52.

Hicah had a grauen and molten Image in his house. *Iudg.* 17. 4. Which certaine of the tribe of Dan tooke away, and set up in the citie of Dan. *Iudg.* 18. 13.

Those that loue and worship Images, what they are worthy of. *Wis.* 15. 6, & 16. 1, to 20.

The sight of Images stirreth up the desire of the ignorant vnto idolatry. *Wis.* 15. 5.

Images set vp. 1. *Rin.* 1. 28, 29. * 2. *Chio.* 25. 14, & 33. 2, to 10. *Dan.* 3. 1, to 8. *Hol.* 13. 2. 1. *Hac.* 1. 57. looke Idoles.

Images pulled downe and defaced. *Exod.* 32. 30. *Deu.* 9. 21. *Iudg.* 6. 25, 28, & 10. 16. 1. *Sam.* 7. 34. 2. *Rin.* 10. 36, 27, & 11. 18. 2. *Rin.* 18. 4. 2. *Chio.* 14. 3, & 15. 8, & 27. 3, & 23. 17, & 29. 16, & 30. 14, & 31. 1, 2. *Chio.* 33. 15, & 34. 3, to 8. 1. *Hac.* 5. 67, and 13. 47, 48, and 14. 7.

Warnings, exclamations, & threatnings against Images and idolaters. *Deut.* 4. 23, to 29. 5. 32, & 6. 3, 12, to 17. 8. 25, 26, and 8. 11. * & 11. 16, 17, 18, & 12. 30, 31, & 13. 3, 8. * & 29. 20. * & 30. 17, 18. * & 33. 11. * & 24. 14, 20. 2. *Chio.* 7. 19. * *Isaiah* 1. 20, 24, 25, & 28. 9, 18. * *Jer.* 5. 6, 7, 19. * & 7. 9. * & 17. 3, & 19. 3. * *Ez.* 6. 3. * & 23. 22, 23, 24, to 35. * *Hol.* 4. 12. * *Wich.* 1. 5. * *Hab.* 2. 18, 19. *Jer.* 1. 2. *

Worshipping of Images punished. *Exod.* 32. 30, 27, 28. *Leu.* 10. 1, 2. *Num.* 25. 4, to 10. *Iudg.* 2. 14, 15, & 3. 8, 12, & 4. 1, 2 & 6. 1, to 7, and 10. 7, 8, & 13. 1. 1. *Rin.* 11. 14, 23. * & 13. 4, & 14. 10, 11, 17. 2. *King.* 2. 24, 26. * & 21. 12, to 17. 23, and 24. 18. 30. and 25. 16, 27. * and 28. 5, to 9. and 29. 8. 9. & 33. 11. *Lam.* 1. 3. * and 2. * & 3. 1, to 18. 42. * & 4. 1, 9. * *Ezek.* 5. 12. *Rom.* 1. 24. * 1. *Cor.* 10. 5, 7, 8.

God created man in his owne Image incorruptible. *Gen.* 2. 27. *Wis.* 2. 23. and to the same Image he shall be renewed. 1. *Cor.* 15. 49. *Ephe.* 4. 23, 24. *Col.* 3. 10.

Iesus Christ the Image of the inuisible God. *Col.* 1. 15.

Man is the Image and glorie of God. 1. *Cor.* 11. 7.

The Image of a hope. 1. *Cor.* 13. 12.

Imagination. He that seemeth to himselfe to be some what, deceiveth himselfe in his owne imagination. *Gal.* 6. 3.

The imaginations of mans heart are euill continually. *Gen.* 6. 5. and 8. 21.

Wee may not followe the Imaginations of our owne heart. *Num.* 15. 39. looke Thinke, Imitate, looke Follow.

Immortalitie. God only hath immortalitie. 2. *Tim.* 6. 16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. *Cor.* 5. 45. *Ephe.* 1. 14.

This mortall must put on immortalitie. 1. *Cor.* 15. 53.

Adam had bene immortall, if hee had not eaten the forbidden fruite. *Gen.* 2. 7, 3. 22.

The keeping of Gods Lawes is the assistance of Immortalitie. *Wis.* 6. 18, and Immortalitie maketh vs neere God. *Wis.* 6. 19. looke Soule.

Impatience. Job is reprehended of Impatience. *Job* 4. 2, 5, 6.

The remedie for impatience. 1. *Thessal.* 5. 18.

Of Impatience, and the punishment thereof. *Exod.* 14. 11, and 15. 24. and 16. 23, 3. and 17. 23. *Num.* 11. 4, to 16. and 14. 1, 2, 3, 4, 10, 22. * and 21. 4, 5. 6. *Job* 3. 1. * *Pro.* 12. 8, 13, 18, 19. *Ecclesiast* 2. 15.

Impossible for obdurate blasphemous Apostates to be renewed by repentance. *Heb.* 6. 4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. *Gen.* 18. 14. *Matt.* 19. 25, 26. *Mark.* 10. 24, to 28. *Luke* 1. 37. and 18. 25, 26, 27. *Jer.* 8. 6.

It is impossible for man to fulfill the lawe of God absolutely. *Deu.* 6. 1, 2, 5, 6, & 27. 26. *Matt.* 5. 17, 21, 22, 27, 28, 37, 38. * *Actes* 15. 10. *Rom.* 7. 14, 21, 5. 17, 23, 24. * and 8. 3. 1. *Cor.* 2. 14. *Iam.* 2. 10. *Gal.* 3. 10, 11. 32.

Incarcation. The incarceration of Iesus Christ brought joy vnto his faithful. *Isa.* 4. 2. *

Incess. Of offering incess. *Leuit.* 2. 1.

Incess of Lot. *Gen.* 19. 34.

Incess forbidden. *Leuit.* 18. 6, 22, 23. and 20. 15, 16. *Rom.* 1. 27.

Inchanters, looke Soothsayers.

Incomprehensible are all Gods workes. 2. *Cor.* 4. 11.

Incorruptible. Adam created incorruptible. *Wis.* 2. 23.

Man shall rise againe incorruptible. 1. *Cor.* 15. 52, 53.

Incredulitie, looke Vnbelieve.

Indifferent things lawfull, but some not expedient for some respects. 1. *Cor.* 6. 12, 13. *Ecclesiast* 37. 27.

Paul was conformable to all indifferent things, and wyl. 1. *Cor.* 9. 22.

Infamie, looke Report and Slander.

Infidels. How the Iewes became Infidels. *Deu.* 33. 18. 1. *Sam.* 17. 10.

Nothing pure to Infidels. *Tit.* 1. 15.

Satan blindeth the eyes of Infidels. 2. *Cor.* 4. 4.

Of Infidel beastes, which deny the resurrection. 1. *Cor.* 15. 32, 33.

The ende of Infidels. 1. *Peter* 4. 17, 18. *Rom.* 2. 8, 9.

Horrible iudgements denounced against Infidels. 2. *Thel.* 2. 10, 11, 12.

Wee ought not to company with Infidels, and wyl. 1. *Cor.* 6. 14, 15.

Infidelitie of the Israelites pursued by Pharaoh. *Exod.* 14. 10, 11, 12. of Moses and Aaron, when the people chide for water. *Num.* 20. 10, 12.

Moses repossessed the Israelites for their Infidelitie. *Deut.* 1. 32.

Infirmities shall bee taken away from them that obey God. *Deut.* 7. 15.

Christ felt out our Infirmities, and yet was without sinne. *Heb.* 4. 15.

Christ crucified concerning his Infirmities, liued through the power of God. 2. *Cor.* 13. 4.

Paul reposed in Infirmities, and wyl. 2. *Cor.* 12. 9, 10.

Wans Infirmities and Gods grace. *Ezek.* 3. 14.

Ingratitude, looke Vnthankfulness.

Inheritance. To whome the Inheritance of the deceased without heire male shall descend. *Num.* 27. 1, to 19.

Neither would not forgoe his Inheritance. 1. *Rin.* 2. 13.

God was the Inheritance of the Priests and Leuites. *Deuter.* 18. 1, to 9. and 20. 9. *Num.* 18. 8, 20. 26. *

The Inheritance of heauen commeth not to vs by workes, but by Gods promise, though faith. *Gal.* 3. 18, 22.

An Inheritance immortall, is reserved for vs in heauen. 1. *Pet.* 1. 4.

Whyp Christ refused to diuide the Inheritance betwene the two brethren. *Luk.* 12. 13, 14.

No fornicators, idolaters, &c. shall Inherite the kingdom of heauen. 1. *Corinth.* 6. 9, 10. *Ephe.* 5. 5.

Iniquitie. Because Iniquity hath increased, the loue of many shall bee cold. *Mat.* 24. 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. *Exo.* 20. 5. *Deut.* 5. 9.

God forgiveth iniquitie. *Exod.* 34. 7.

Wee that haue loue, reioyceth not in Iniquitie, but in truth. 1. *Cor.* 13. 6.

Those that are elect, depart from Iniquitie. 2. *Tim.* 2. 19.

Injuries to be reuenged, Christ forbidderth. *Mat.* 5. 39, 40.

Wee must rather suffer iniurie, then goe to law with our neighbor. 1. *Cor.* 6. 7.

Wee ought not to bee angry, nor doe any thing by inurious practices. *Ecclesiast* 10. 6.

Wee ought not to bee mindfull of Injuries. *Leuit.* 19. 18.

Ioseph pardoned his brethren the Injuries they had done him. *Gene.* 50. 17, 19. 21. and David suffered the Injuries of Shimei. 2. *Sam.* 16. 7, 10.

Moses reposed him that had iniured his fellowe. *Exod.* 2. 13. and defended Iethro daughters from iniurie. *Exod.* 2. 17.

Dauid reuenged the Injuries done to his seruants. 2. *Sam.* 10. 5, 12. *

Innocents are oppressed. *Ecclesiast* 4. 1.

None innocent before God. *Exod.* 34. 7.

Wee ought not to slay the innocent. *Exo.* 23. 7. and cursed is hee that taketh reward

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to that ende. Deut. 27. 25.

Innocent. Uriah & other Innocents slaine by Dauid's commandement. 2. Sam. 1. 17. Samuel pleads his Innocence before the people. 1. Sam. 12. 2. to 6.

The innocencie of Tobias. Tob. 2. 13. 14. Job rectified his innocencie. Job. 31. 1. Herod causeth the innocent children to be slaine. Matt. 2. 16.

Pilate said he was innocent of the blood of Christ. Matt. 27. 24.

Abimelech tooke Abrahams wife with Innocent hands. Gen. 20. 5.

Innocent as doves. looke Simple. Every man ought to defend his Innocencie. Job. 22. 21. to 32. 1. Sam. 1. 15. 16. 1. Kin. 18. 18. * Jerem. 37. 13. 14. 18. John 8. 46. 49. * Actes 2. 13. to 37. and 6. 11. 13. and 7. 2. * and 28. 17. *

Inordinate affection ought to be mortified in vs. Col. 3. 5.

Every brother walking inordinately, is to be thinned. 2. Thess. 3. 6.

Inquire. Wee ought to inquire of sue to God for ayde in sicknesse, and not to idoles. 2. King. 1. 16.

Ishua made peace with the Gibeonites, and inquired, of counselled not with God. Job. 9. 14. 15.

Instructed. God instructed the Israelites 40. yeeres. Deut. 8. 2. 3.

Instruments of musick played upon, by David & his people before the Arke. 2. Sam. 6. 3. 5. 12. which he afterward appointed to continue. 1. Chron. 15. 16.

The Instruments of a foolish sheepeheard. Jerh. 11. 15.

Insurrection, looke Rebell.

Intemperance breedeth diseases. Eccles. 31. 19. 20. and 37. 29.

Intent. Of good intent. looke Good.

Intercessor. Abraham an intercessor for the Sodomites. Gen. 18. 23. *

Christ is our onely intercessor unto God his father. Rom. 8. 34. 1. John 2. 1. looke Mediator.

Interpretation of dreames cometh of God. Gen. 41. 8. 15. 16.

He that speaketh a strange tongue, ought to pray that he may interpret it. 1. Cor. 14. 13.

The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12. 10. 11.

Interest. looke Vltie.

Inise. Wee ought not to consent unto such as inise vs into sinne. Psal. 1. 10. to 20.

Inventions. Curtes against wicked works and inuentions of men. Deut. 28. 20. * Wisd. 15. 4.

Vaine inuentions are not to be regarded. Psal. 119. 113.

Inuocation, looke Call, and Prayer.

The Inward man delighteth in the Lawe of God. Rom. 7. 22. and is renewed dayly. 2. Cor. 4. 26.

Journey. Paul journeyed often. 2. Cor. 11. 16.

Of the 42. journeyes of the Israelites. Num. 33. 1. 2. *

A Sabbath dayes journey. Act. 1. 12.

Ioy. The satifull suffer with ioy the spoyle of their goods, and whp. Heb. 10. 34.

What ioy is in heauen for one sinner that converteth. Luke 1. 5. 7.

The sorrowes of the gospell shall be turned into ioy. Job. 16. 29. 21. 22.

A true ioy and peace proceedeth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospell. 1. John 1. 4.

Christ would that his ioy should be fulfilled in vs. John 17. 13. 17. 19.

The two Dauides did ioy in Christs resurrection. Matt. 28. 8. and so did his disciples. Luk. 24. 41. 52.

The birth of Christ was tidings of great ioy. Luke 2. 10.

Of ioy and peace of conscience, looke Act. 2. 46. and 8. 8. and 13. 52.

The feare of the Lord giueth ioy. Eccles. 1. 12. and prolongeth the life of man. Eccles. 30. 22.

Ioyfull giuer, looke Giver.

Ioynes obtained for the gospell. Rom. 2. 7. 10. 1. Cor. 2. 9. Mat. 35. 10. and 51. 3. 11.

Israelites of two sorts. Rom. 9. 6. 1. Cor. 10. 18. Gal. 6. 16. looke Children.

Italy. Paul sailed into Itale. Act. 27. 1. 6. * looke in the first Table.

Cornelius captaine of the Italian band. Actes 10. 1.

Judge and Iudgement. Iudges are exhorted to Iustice and wisdom. Wisd. 6. 1. 2. 3.

Who so presumptuously disobeyeth Iudge that iudgeth right, ought to die. Deut. 17. 12.

The Iudge ought not to haue any regard of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widow and fatherlesse. Psal. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raise upon Iudges, &c. Ero. 22. 28. Act. 23. 5.

An example of a true Iudge or Prince. 1. Sam. 12. 2. 3. *

Of Holes Iudges, see Centurion.

Ornithi was Iudge ouer Israel. Iudg. 3. 9. 10. 10. was Deborah. Iudg. 4. 4.

God many times deliuered his people for their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17. 6.

Samuels children were bribing Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Dauid. 1. Kin. 21. 11. 13.

That God is Iudge of all the world, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17. 18. Job. 34. 11. 12. Psal. 7. 8. 11. and 94. 2.

Psalm. 24. 12. Mat. 11. 34. Eccles. 35. 12. Matt. 16. 27. Rom. 2. 1. to 12. 1. Col. 4. 3. 4.

Christ shall Iudge both quicke and dead. Act. 10. 42. Rom. 14. 9. to 13. Job. 5. 27.

They may not be rash Iudges of other. Mat. 7. 1. 2. to 6.

Iudges ruled in Israel 450. yeeres. Actes 13. 20.

Like Iudge, like officers. Eccles. 10. 2.

The meanes to iudge right is to regard Gods glory, and not priuate commoditie. Job. 5. 43.

Iudge none blessed, before his death, and whp. Eccles. 11. 28.

Iudges execute not mans iudgement, but

Gods. 2. Chron. 19. 6.

The faces of Iudges are covered by God. Job 9. 24.

Iudges and Princes shall abide the forest iudgement, if they abuse their authoritie. Wisd. 6. 5. to 10.

God beeth iudgement to the fatherlesse and widow. Deut. 10. 18.

God iudged Dauid's cause against Absal. 1. Sam. 25. 38. 39.

Wales iudged controuersies betwene the Israelites from morning till euen. Ero. 18. 13. to did the Elders. Ero. 24. 14.

Ally Aaron bare the names of the chelue tribes in the brestplate of iudgement. Ero. 28. 29.

Samuel went his circuit to execute iudgement pere by pere, al his life. 1. Sam. 7. 15. 16.

In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Ero. 23. 2.

What equitie is required in iudgement. Ero. 23. 1. 7. to 10.

Weightie matters in iudgement were decided by the high priest. Deut. 17. 8. 9.

Wee ought not in iudgment to peruert the right of strangers, fatherlesse, &c. and whp. Deut. 27. 17. 18.

Abraham commanded his household to doe righteousness, and Iudgement. Gen. 18. 19.

Jeremiah exhorted the king of Iudah to execute righteousness and Iudgement. Jer. 22. 3.

Dauid executed iudgement to al his people. 2. Sam. 8. 15.

All the waies of God are iudgement. Deut. 32. 4.

Wee must haue Gods iudgements before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he will reuenge those that hate him. Deut. 32. 41.

Gods iudgements are full, & like a great deepe. 2. Edo. 5. 40. Rom. 11. 33. Psal. 36. 6.

Whatsoeuer we do, is subiect to the iudgement of God, and not of men. Rom. 14. 6. 8. 10. 13. 14. *

The iudgement and vnsearchable wisdom of God is manifested by his workes. Job 37. 1. 2. *

The Iudgements of God are wonderful. Wisd. 16. 17.

The wicked haue no consideration of Gods Iudgements. Psal. 28. 5.

God by his iudgement, sometime suffereth the obdurate to doe what they list. Psal. 81. 11. 12.

Of the great iudgement of God against the wicked. Wisd. 17. 1. *

Iudgement merciflesse to them that shewe no mercie. Iam. 2. 13.

Gods iudgements against such as beleene not his Gospell. 2. Thess. 2. 10. 11. 12. and such as withdrawe other from the trueth. Gal. 5. 10.

God iudgeth the heart, not by outward appearance. 1. Sam. 16. 7. neither ought we to iudge by likelihoones. Eccles. 11. 2. Job. 7. 24.

If God should iudge according to right, no man should be innocent. Job 9. 28.

Gods Iudgement beginneth at his owne house. 1. Peter 4. 17. Psal. 11. 31. and whp. 1. Cor.

1. Cor. 11. 32. God iudgeth when he punisheth. Gen. 15. 14. 1. Sam. 3. 12. 13. To ludge his people, taken for to pierce them. Deut. 32. 36. The Iudgement of God, against the sons of Eli. 1. Sam. 2. 25. Of the Iudgement of God against the carnall Israelites. Hose. 4. 2, 3. * and against the enemies of his people. Joel 3. 1, 4, 12. * God Iudgeth the cause of his, when he asseuergeth their wrong. 1. Kin. 8. 32, 45, 49. 1. Sam. 25. 38, 39. Christ was not sent to ludge the world, but to save it. John 3. 17. and 12. 47. Christ Iudgeth as he heareth, & his iudgement is iust. John 5. 30. He that refuseth Christ, shall be Iudged by his world. John 12. 48. The manner of Gods comming to Iudgement. Psal. 50. 3, 10, 7. Mat. 25. 31. * 2. Thes. 1. 7, 10. 11. The day of Iudgement is known to the father onely. Mar. 13. 32. * Mat. 24. 36. What signes shall precede the same. Mat. 24. 29. Mar. 13. 24. * When will God reuenge the counsailes of all hearts. 1. Cor. 4. 5. Then shall one bee taken and the other refused. Mat. 24. 40. Luke 17. 36. Looke Comming. John Baptist threatned Gods Iudgement to moue to repentance. Mat. 3. 7, to 13. The Saints shall ludge the world. 1. Cor. 6. 2. Tit. 5. 1, 2, 15, 16. Mat. 19. 28. Jude 14, 15. Gods miracles, called his great Iudgements. Exod. 7. 3, 4. Iudgement put for law and right. Leuit. 19. 37. Psal. 9. 16. The law Iudgeth no man before it heare him. John 7. 51. Christ forbideth to ludge our brother or neighbour. Mat. 7. 1. to 6. Lu. 6. 37, 41, 42. He that Iudgeth his brother, iudgeth the Law. Jam. 4. 11, 12. We may not ludge the seruants of Christ concerning meates, and why. Rom. 14. 3, to 9. Col. 2. 21, 22, 23. Iudge not before the time. 1. Cor. 4. 5. The spirituall man discerneth all things, and is not Iudged of any. 1. Cor. 2. 15. Why Christ came vnto Iudgement into this world. John 9. 39. Christ shall bring forth Iudgement vnto victorie. Mat. 12. 20. Christ affirmed that the Iudgement of the world was by his vanquishing of the deuill. John 12. 31. Paul passed little to be Iudged of any: nay he Iudged not himselfe. 1. Cor. 4. 3, 4. We shall render accounts of all our doings at the last Iudgement. Eccles. 11. 9, 14. To be corrected by Iudgement, what. Ies. 54. 6, 28, and 10. 24. Of Gods place of Iudgement. Joel 3. 1, 2. Of the general Iudgement. Reade 2. Pet. 7. 31, 32, 33. After death shall the Iudgement come. 2. Thes. 1. 10. 35. Heb. 9. 27. Wee must haue boldnesse in the day of Iudgement. 1. John 4. 17. Iudgement, for a telled state of gonerues

ment. Mart. 12. 18. For equitie. Mat. 23. 23. For punishment. Act. 8. 23. Rom. 2. 3. For auhoritie and power. Job. 5. 23, 27, and 16. 11. For restoring things out of order. John 9. 39. For Gods secret counsell and workes. Rom. 11. 33. Reue. 19. 2. For affliction and correction. 1. Cor. 11. 32. 1. Pet. 4. 17. Gods Iudgements ought to bee declared vnto our children. Joel 1. 3. Gods Iudgements are shewed vpon persecuters. Amos 7. 17. The wicked tremble at Gods Iudgements. Acts 24. 26. The wicked vnderstand not Iudgement. Psal. 28. 5. Of the office and authoritie of Iudges. Exod. 21. * and 22. * and 23. * Leuit. 24. 14. * Deut. 17. 2. * and 25. * Josh. 7. 10. * 1. Sam. 12. * Eccles. 4. 9, 10, and 10. 1, 2, and 4. 2. 3. Psal. 8. 2. * Psal. 18. 5. Isa. 7. 20, and 10. 1, 2. Iere. 5. 9. 8. Luk. 18. 2, to 9, and 23. 1, to 26. John 8. 15, 26, 27. James 2. 4, 6. Against peruerse Iudgement. Eccles. 11. 7, 8, 9. Act. 28. 4, 6, 1. Tim. 5. 19, 21. Before Iudgement must goe experience. Gen. 3. 8, 14. * and 11. 5. and 18. 21. Exod. 3. 7, 8. Deu. 13. 14, 15. * and 17. 4. 5. & 19. 18, 19. Josh. 7. 19, 20, 21. * and 22. 21. * 33. Iudg. 20. 34, 13. * 1. Mat. 7. 6. * 23, 24. Eccles. 11. 7, 8. Dan. 13. 48, 49. * 62. Iudgement of doctrine appertainerh to the faithfull. Deut. 13. 4, to 12. Job 34. 1, to 5. Iudeth 8. 28, 29. Mat. 7. 6, 29. 1. Cor. 14. 32. Col. 2. 8, 16, 19. 1. John 4. 12, 13. The Iudgement of the dead is immediatly to life or death. Mar. 16. 16. Luke 16. 22. * and 23. 43. John 3. 15, 36. and 5. 24, 29. looke Purgatorie. Iust men shall shine as the Sunne. Mat. 13. 43. looke Day. The Iust shall liue by faith. Heb. 10. 38. Gal. 3. 11. Rom. 1. 17. Heb. 2. 4. Whole are Iust, whole finnes are couered. Psal. 32. 1, 2. Rom. 4. 7, 8. Of Iust and vpyright men. Genes. 6. 9. Job 1. 1. Luke 1. 6. and 2. 25. God is Iust. Deut. 32. 4. John Baptist was sent to turne the disobedient to the wisdoms of Iust men, &c. Lu. 1. 17. looke Righteous. Iustice. Abraham the paterne of Gods Iustice. Isa. 41. 2. Iustification. Christ died for our finnes, and rose for our Iustification. Roman. 4. 25. looke Righteousnesse. Iustise. None can bee Iustified in Gods sight. Job 9. 2, 15. Psal. 143. 2. The Gentiles Iustified through faith. Gal. 3. 8. We are Iustified by faith in Christ. Rom. 4. 24. and 5. 1. and by the spirit of God. 1. Cor. 6. 11. before we can bring forth good fruites. Luke 1. 45, 57, 5. God Iustifieth, who can condemne. Rom. 8. 33, 34. No man is Iustified by the lawe, but by faith in Christ. Gal. 3. 2. * 26. If we be Iustified by the law, Christ died in vaine. Gal. 2. 21. Whole that will be Iustified by the Law, haue no neede of Christ. Gal. 5. 4.

Willisome Iustified of her children. Mat. 11. 19. Those that are Iustified are no better to the flesh, but to the spirit of God. Rom. 8. 12, 13. and are at peace in their consciences. Rom. 5. 1, 3, 9, 10, 11. and are heires of eternall life. Titus 3. 7. How God Iustifieth vs. Act. 13. 38, 39. Titus 3. 5. By our wordes we shall be Iustified or condemned. Mat. 12. 37. Confession of mouth, and faith of heart Iustifieth. Rom. 10. 9, 10. To Iustifie God, is to praye him as Iust. Luke 7. 29. K. Kepe. How God kepe Israel. looke Apple. We must kepe Gods commandments. Exod. 15. 26. in keeping whereof is great reward. Psal. 19. 11. God doth great acts for his people, that they should kepe his commandments. Deu. 11. 7, 8. And is mercifull to those that kepe them. Exod. 20. 6. God promised to kepe Iaakob, wheresoeuer he went. Gen. 28. 15, 20. And to be kepe David. 1. Sam. 25. 39. 2. Sam. 8. 6. Wee ought to praye to God that hee will kepe vs. Rom. 6. 24. Iosias exhorted the Reubenites, &c. to kepe Gods commandments. Ios. 22. 2, 3, 5. How to kepe the feast of Christs passion. 1. Cor. 5. 7, 8. Moles kept the sheepe of Iethro his father in law. Exod. 3. 11. David being anoynted king kept his fathers sheepe. 1. Sam. 17. 15. He that beleueth in the Lord keepeth his commandments. Eccles. 32. 24. The keeper of the prison of Philippi commerted. Acts 16. 27, to 35. We must praye to be kept blameles to the comming of Christ. 1. Thes. 5. 23. To keepe holy, looke Sanctified. Keyes of binding and loosing. Mat. 16. 19, and 18. 16, 17. * John 20. 23. Wherein the keyes and authoritie of the Church consisteth. Marke 16. 5. Luke 22. 24, 25, 26. Acts 2. 38. * 1. Pet. 5. 2, 3. The key of David. Reuel. 3. 7. The key of the bottomlesse pit. Reue. 9. 1. Kill. God doth kill and make alius. Deut. 32. 39. 1. Sam. 2. 6. God would haue killed Moles in the inne. Exod. 4. 24. God willethe the Israelites to kill all the people that they found in the land of promise. Deut. 7. 1, 6. We ought not to kill. Exod. 20. 13. Deut. 5. 17. Gen. 9. 6. Whosoeuer killeth, must be killed. Gen. 9. 6. Exod. 21. 12, to 15. Leu. 24. 17. Saul commanded that David should be killed. 1. Sa. 19. 1. Of those that haue killed themselves. 1. Sa. 31. 4, 2. Sa. 17. 23. 1. Kin. 16. 18. 2. Mar. 16. 3. and 14. 37, 41. Mat. 27. 5. Acts 1. 8. For Christs sake wee are killed all day long. Rom. 8. 36. If the wicked refraine to kill, how much more ought the gospell. Iosiah 1. 14. H.iii. Kinde.

Kindnesse. Christians ought to put on kindnesse, *gc.* Col. 3. 12, 13, 14.
Kinred. Looke Tribe.
King. The King is ordained to doe equite and iudgement. 1. Kings 10. 9.
A King by indgement maintained his realme. *Pro.* 29. 4.
The king ought not to haue many wiues, and why. Deut. 17. 17.
Kings are forbidden to drinke wine excess. Quely, and why. *Pro.* 31. 4, 5.
The Kings heart is in the hande of the Lord. *Pro.* 21. 1.
The wrath of a King is as messengers of death. *Pro.* 16. 14. and 20. 2.
Woe to the land when the king is a child. Eccles. 10. 16.
Jeremiah exhorted the King to execute iudgement. *Iere.* 22. 3.
The Lord will set a wise king ouer his beloued. 2. Chron. 1. 11.
What is the honour of a king, and how his throne may be established. *Pro.* 25. 4, 5.
Kings changed, looke Kingdome.
The king must reade Deuteronomie all his dayes. Deut. 17. 18, 19, 20.
The heaith and victorie of kings commeth of God. *Psal.* 144. 10.
We must honour the king, and submit our selues to his ordinances. 1. Pet. 2. 13, 17. and pray for all that are in authoritie. 1. Tim. 2. 2.
An exhortation vnto kings and Iudges. *Psal.* 2. 10, 11, 12.
When the Israelites had no kings or magistrates, euer man did what he listed. *Judg.* 17. 6.
The Israelites desire a King to iudge them. 1. Sam. 8. 5, 12, 20. wherefore Samu- el reppoueth them. 1. Sam. 10. 19. and 12. 12.
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What manner of men earthly kings naturally are. 8. 9, 10, 19.
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Saul is constituted king against his will. 1. Sam. 10. 22, 23, 24.
Iehoiada the high Priest taught Iehoshaphat the king. 2. King. 12. 2.
Dauid, Ioshab, & Meschiah were kings that feared the Lord. Eccles. 49. 8. & to was Ala and Iehoshaphat. 1. kin. 1. 5, 11. 2. Chz. 17. 3.
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The people honoured king Salomon for his wisdom. 1. King. 3. 28.
Five kings hanged. *Iosh.* 10. 16, 22, to 28.
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Elah king of Israel, being drunken, was slaine by his seruant. 1. King. 16. 9, 10.
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To the king enclaffing, immortall, *gc.* be glory for euer and euer. 1. Tim. 1. 17.
Christ affirmed that he was the king of the Iewes. *Mat.* 27. 11. Pilate confessed it, the Iewes denie it. *Iohn* 19. 15.
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Kings haue dominion ouer their subjects bodies and cattel. *Dehe.* 9. 37. looke Princes.
Kingdomes are persecuted by God. *Ester* 16. 16.
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God confirmeth his promises touching the kingdome of Christ. *Isa.* 54. 4.*
Christ teacheth that it is our fathers pleasure to giue vs the kingdome of heauen. *Luke* 12. 32.
Christes kingdome is not of this worlde. *Iohn* 18. 36. appointed to the faithfull by him selfe, as vs father appointed it to him. *Luke* 22. 29, 30.
The kingdome of God is prepared for the chosen. *Matth.* 25. 34.
Though many afflictions the godly are housefild to enter into the kingdome of God. *Acts* 14. 22. 2. *Chel.* 1. 5.
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Kingdome of heauen, for the newe fate of the church. *Matth.* 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the gospel. *Mat.* 11. 12. & 13. 24. for the kingdome of Mesias. *Mat.* 3. 2. for eternal life. *Mat.* 5. 20 and 7. 21. and 19. 21. and for the visible Church. *Mat.* 5. 19. and 13. 24, 47.
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steth. *Rom.* 14. 17.
The kingdome of heauen suffreth violence. *Matth.* 11. 12.
The kingdome of God is not in worde but in power. 1. *Cor.* 4. 20.
To whom the kingdome of heauen appertainerh. *Matth.* 19. 14. *Mat.* 10. 14, 15.
None can enter into the kingdome of God, except he be regenerate. *Ioh.* 3. 3, 5, 10 9
Many are called vnto the kingdome of heauen, but few enter. *Luke* 14. 15, to 25. *Matth.* 22. 2, to 15.
Rich men hardy enter into the kingdome of heauen. *Matth.* 19. 24, 25, 26. *Mark.* 10. 23, to 28.
The kingdome of God is within vs. *Luk.* 17. 21. looke Leauen.
First seeke the kingdome of God. *Matth.* 6. 33.
The Pharises neither enter into the kingdome of heauen themselves, nor suffer other. *Matth.* 23. 13.
Christes calling out of Demits by vertue of the holy Ghost, shewed that the kingdome of heauen is come. *Matth.* 12. 28.
The Pharises aske Christ, when the kingdome of heauen should come. *Lu.* 17. 20.
The Iewes dreamed of a restitution of the kingdome of Dauid. *Mark.* 11. 7, to 12. and the Apostles asked Christ, when he would restore the kingdome to Israel. *Acts* 1. 6.
Of the spirituall Kingdome of God. 1. *Sam.* 2. 9, 10. and 29. 9, 11. to 26. *Psal.* 2. 9, 10. and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22. 25.* and 144. 18.* *Isa.* 11. 2.* and 41. to 18 and 42. 3, 4, 7. *Ierem.* 23. 5. and 33. 20.* *Ezek.* 34. 23.* and 37. 16. *Dan.* 2. 44, 45, 46. and 4. 28, 31.* and 7. 27. and 9. 24, 25. *Hole.* 3. 4, 5. *Mich.* 4.* and 5.* *Ierch.* 7. 9.* *Luke* 22. 69.* and 33. 2. *Iohn* 12. 32, 36. *Ieb.* 1. 2. and 2. 3.
Kisse. *Ishak* kissed his sonne *Isaakob.* *Gen.* 27. 27.
Isaakob kissed Rabel. *Gen.* 29. 11. and *Iosephs* children. *Gen.* 48. 13.
Isaakob kissed his sonnes and daughters. *Gen.* 31. 55.
Isaakob kissed his daughter. *Gen.* 45. 15. and his father being dead. *Gen.* 50. 1.
Aaron kissed Moses. *Ecto.* 4. 27. and *Moses* his father in law. *Ecto.* 18. 7.
Naomi kissed her two daughters in law. *Ruth* 1. 9.
Samuel kissed Saul. 1. *Sam.* 10. 1.
Jonathan and Dauid kissed each other. 1. *Sam.* 20. 41.
Dauid kissed Absalom. 2. *Samu.* 14. 33. and Absalom the people. 2. *Sam.* 15. 5.
Dauid kissed Baisal. 2. *Sam.* 19. 39.
Elisha desired that he might go kisse his father and mother. 1. *King.* 19. 20, 21.
A chaste and holy kisse a token of veritate charitie. *Rom.* 16. 16. 1. *Cor.* 16. 20. 2. *Cor.* 13. 12. 2. *Chel.* 5. 36. 1. *Iet.* 5. 14.
The brethren kissed Paul at his departing. *Acts* 20. 37, 38.
The sinful woman kissed Christes feete. *Luke* 7. 38, 45.
Judas betrayed Christ with a kisse. *Luke* 22. 48. *Matth.* 26. 48, 49. *Mark.* 14. 44, 45.

Knees and kneeling. Salomott prayed kneeling on both his knees. 1. kings. 8. 54. so did Daniel. Dan. 6. 10.

The 50. soldiers sent to Elifiah, fell on their knees before him. 2. king. 1. 13. 15.

God hath refused 7000. in Israel, that had not bowed their knees to Baal. 2. king. 19. 14. 18.

Those that kneeled downe to drinke water, were forbidden to goe with Gideon. Iud. 7. 56.

Miserable apostumes in the knees, shal afflict the disobedient. Deut. 28. 35.

Know. God will bee knowne to be Lord. Exod. 7. 17.

We know God if we keepe his commandments. 1. Ioh. 2. 3. 4. 5.

To knowe and bee knowne of God, looke Gal. 4. 9.

The Lord knoweth who are his. 2. Tim. 2. 19.

To knowe, for to haue to doe. Gen. 4. 1. 1. king. 1. 4. for to doe good. Ruth. 2. 10. and for to proue or allow. Reuel. 2. 2.

God hath not cast away his people whom he knew before. Rom. 11. 2.

Whom God knew before, them he ordeyned to bee like fashioned to the image of his Sonne. Rom. 8. 29.

We must meditate in Gods Lawe, to learne to know our dutie, and doe it. Ioh. 1. 8. 1. King. 2. 3.

Knowledge puffeth vp, but loue edifieth. 1. Cor. 8. 1.

Bezaleel and Aholiab were filled with knowledge. ex. Exo. 31. 3. & 35. 30. so was Hiram. 1. King. 7. 17.

John Baptist brought knowledge of saluation. Luk. 1. 77.

Wee ought to encrease in the knowledge of God. Col. 1. 10.

Some euer learning & neuer able to come to the knowledge of the truth. 2. Tim. 3. 7.

Wee ought to haue a zeale according to knowledge. Rom. 10. 2.

The tree of knowledge of good and euill. Gen. 2. 9. and 3. 5. 7.

The Lord is a God of knowledge. 1. Sa. 2. 3.

The knowledge of God is better then burnt offerings. Hose. 6. 6.

The true knowledge of God is to rest upon God. Hose. 14. 9. looke Wisdome.

The Priests lips should preserve knowledge. Pal. 12. 7.

Kowe. Of the sacrifice of the reb kowe, Num. 19. 2. 9.

Two milch kine sent away from Ekron, with the Arke of God. 1. Sam. 6. 7. 10. 12.

Unthankful princes are called kine, and why. Amos 4. 1.

L.

Labour. Mans life is a continuall labour and trauaile. Iob 7. 1. * Eccles. 1. 8.

Pal. 90. 10. Eccles. 1. 8.

We ought to liue of our labours. Prouer. 5. 15.

The praise of labour. Prouer. 12. 11. Eccles. 7. 15.

Labour bringeth abundance. Prouer. 14. 23.

He that shunneth labour, shall come to po-

uerty. Prouer. 20. 4. and 21. 5. 17.

The labours of the disobedient shall be deuoured with grasshoppers. Deut. 28. 38.

God beheld the labour of Iakobs hands. Gen. 31. 42.

Pharaoh commanded to oppress the Israelites with labour. Exod. 1. 1. 4. and 5. 9.

Paul boasted not of other mens labours. 2. Cor. 10. 15.

Paul appoynted himselfe the minister of God. in labours. 2. Cor. 6. 5. and 11. 23.

Our labour shall not be in vaine, if it be wrought in the Lord. 1. Cor. 15. 58.

Those that die in the Lord, rest from their labours. ex. Reuel. 14. 13.

We ought to reuerence those that labour in the Gospel. 1. Cor. 16. 16.

The Apostles reaped the Prophets laboure. Iohn 4. 38.

The Labourer is worthy of his wages. Luke 10. 7. 1. Tim. 5. 18.

The Labourers are fewe. Matth. 9. 37.

God heareth the crye of Labourers and men in aduersitie. Deut. 26. 7.

Labour and trauaile for sinne is layd vpon all men. Gen. 2. 19. and 3. 19. Exod. 20. 9. 10. 11. and 34. 21. Deut. 5. 13. 14. 15. Tob. 2. 11. * Pal. 104. 3. Prou. 80. 3. 4. 5. 16. and 14. 4. 23. Eccles. 3. 10. and 1. 13. Iohn 21. 3. 6. Actes 18. 2. 3. and 20. 34. Ephel. 4. 28.

Labour maketh not rich, but the blessing of God. Gene. 3. 18. & 26. 12. and 30. 27. 30. * Deut. 8. 3. 4. 16. Iob 42. 10. * Prou. 80. 3. 6. Eccles. 18. 2. 3. 4. Eccles. 11. 11. to 18.

Lacke. He that giueth vnto the poore shall not lacke. Prou. 28. 27.

Ladder. Iakob sawe a Ladder in his dreame. Gen. 28. 12.

Laden. Christ calleth vnto him all that are laden. Matth. 11. 28.

Lake burning with fire and brimstone. Reuel. 21. 8.

Lambe. The oblation made with a Lambe. Leuit. 3. 7.

The manner of eating the Paschal Lambe. Exod. 12. 3. to 29.

Christ is the Lambe who hath taken away our finnes. Ioh. 1. 29. Reu. 5. 8. 9.

How the Lambe Christ is honoured. Reu. 5. 6. 13. Which stood vpon mount Sion. Reuel. 14. 1.

Christ willed Peter to feede his Lambes. Iohn. 21. 15.

Lame. Bepbithotheth accused. 2. Sam. 4. 4. and 16. 10. 5.

Lamentation. of David ouer Saul and Jonathan. 2. Sam. 1. 17. *

Israel lamented for the Ark. 1. Sam. 7. 2.

Rhitha daughter lamented her virginities she dwelt vpon the mountaynes. Iudg. 11. 38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king. 13. 29.

Lampes for the Candelsticks of the Tabernacle. Exod. 25. 37. and 27. 20. 21. Leuit. 24. 2. 3. 4.

The Lampes of the 10. virgins. Matth. 25. 1. to 14.

Lands. looke Famine in Egypte,

Language. One Language a good space after the flood. Gen. 1. 1. 1.

The Apostles spake all languages. Act. 2. 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1. King. 4. 29.

Last dayes prophesies of. 1. Timo. 4. 1. 2. Tim. 3. 1. and 2. Pet. 3. 3.

The Last shall be first, and the first Last. Matth. 20. 16. and 19. 30.

Lawe. The terrible deliuiery of the Law, & the cause thereof. Ex. 19. 16. 18. Deut. 33. 2. and 5. 2. to 18. Heb. 12. 18. to 22.

Moses repeateth the Law. Deut. 1. 3. 3.

Moses commanded the Lawe, for an inheritance of the congregation of Iakob. Deut. 33. 4.

Curst be he that confirmeth not all the wordes of the Law, to doe them. Deut. 27. 26.

Their reward that keepe the Lawe, and their punishment that despise it. Deut. 23. 10. * Baruch. 4. 1.

God commandeth to reade the Lawe day and night, and why. Iosh. 1. 8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deut. 10. 18. 19. 30.

Moses exhorted the people to keepe the Law. Deut. 4. 1. So doeth Ioshua. Iosh. 22. 5.

The Law of the burnt offerings. Leuit. 6. 9.

The Law of him that toucheth it is in the tent of the dead. Num. 19. 13. 14.

The high Priests and Iudges ought to iudge according to the Law. Deut. 17. 9. 10. 11.

The Iewes were compelled to forsake the Law of God. 2. Mac. 6. 1.

What the Lawe of God is, and the fruites thereof. Pal. 19. 7. to 12.

The Lawe taken for the doctrine of the Law. Matth. 7. 12. for other bookes besides the bookes of Moses. Ioh. 10. 34. and 12. 24. and 15. 23. Rom. 3. 15. For the whole doctrine of God. Iam. 1. 25. and for outward profession. Phil. 3. 5. for the whole doctrine of saluation. Ila. 2. 3.

The Law diuided into two Tables. Mat. 22. 37. 38.

The Law was obtained by Angels in the hand of a mediator. Gal. 3. 19.

The Lawe was giuen by Moses. Iohn 1. 17. and 7. 19.

The constitution of the Law appertained to the Iewes. Rom. 7. 4.

The knowledge of sinne cometh by the Law. Rom. 3. 20.

The Law was added because of transgressions, and was obtained by Angels in the hand of a mediator. Gal. 3. 19.

Why the Law entred. Rom. 5. 20.

The Lawe is a schoolmaster to leade vs to Christ. Gal. 3. 24.

The Law is halp, iust, & good. Rom. 7. 12.

The Law is good, if it be used lawfully. 1. Tim. 1. 8.

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7. 16.

The Lawe of Moses an importable yoke. Actes 15. 10.

The Lawe called the strength of sinne. 1. Cor. 15. 56. because it is an occasion of sinne.

Rom.

Rom. 7. 5. 8. called also the Law of Sinne, and death Rom. 8. 2. & of wrath Rom. 4. 15. & the ministracion of death & damnacion. 2. Cor. 3. 7, 9. and the oldnesse of the letter Rom. 7. 6. None of the Jewes kept the Lawe. John 7. 19.

The Lawe giueth not life. Gal. 3. 21. No man is iustified by the Lawe in the sight of God. Gal. 2. 16. and 3. 11. As many as are of the woordes of the Lawe, are cursed. Gal. 3. 10.

The ende of the Lawe is loue. Math. 5. 43. 44. and 7. 12. and 22. 37. to 41. John 13. 34. 35. Rom. 13. 8, 9. Gal. 5. 14. 22. and 6. 2. 10. 1. Tim. 1. 5.

Christ hath abrogated the Lawe. Eph. 1. 15. 2. Cor. 3. 7, 11. Math. 11. 13. Acts. 13. 38. 32. & 15. 10. 11. Rom. 7. 6. Gal. 3. 24, 25. and 4. 3. to 8. Col. 2. 17. Heb. 8. 9.

The Lawe was a shadowe of good things to come. Heb. 10. 1, 10.

The Lawe was read in the Synagogues euery Sabbath. Act. 13. 27.

The Iewes alledge the Law to put Christ to death. John 19. 7.

Christ came to redeeme those that were vnder the Law. Gal. 4. 5.

Christ is the ende of the Law. Rom. 10. 4. That which the Law could not doe, Christ hath accomplished. Rom. 8. 3, 4.

The law made nothing perfect. Heb. 7. 19. The similitude of the heire, and the allegorie of the childe of Sarah, and Agar, proue that the Lawe is ceased. Gal. 4. 1, 22.

Christ came to fulfill the Lawe and the Prophets. Math. 5. 17.

The Lawe is not giuen to the righteous, but to the Lawlesse, disobedient, &c. 1. Tim. 1. 9, 10. Gal. 5. 18.

God hath written his Lawes in the hearts of the faithfull. Heb. 8. 10.

The Lawe of God delighteth the spirit of the faithfull. Rom. 7. 22. &

The wisdom of the flesh is not, nor can not be subiect to the Law of God. Rom. 8. 7.

The law of four members rebelleth against the law of our minde. Rom. 7. 23.

The Lawe of Christ is a Lawe of libertie. Jam. 2. 12.

The royall Lawe is the loue of our neighbour. Jam. 2. 8.

If the Law were glorious, how much more the Gospel? 2. Cor. 3. 7, 8, 9.

Who so shall faile in one point of the law, is guiltie in all. Jam. 2. 10.

Against wicked Lawe makers, looke Ista. 10. 1.

Wicked Lawes ought to be broken. Dan. 6. 15.

Custom is a Lawe to the wicked. Wils. 14. 15.

There is one Law-giuer which is able to saue and to destroy. Jam. 4. 12.

The first Lawe. Gen. 2. 16, 17. transgressed, and punished. Gen. 3. 6.

The Law of the ten commandments was giuen by voyce. Exod. 20. 1, to 18. written in Tables. Exod. 31. 18. Deut. 5. 22. which are broken. Exod. 32. 19. Deut. 9. 17. and renewed. Deut. 10. 1. to 6. Exod. 34. 1, 28.

The Lawe is read. Deut. 31. 9, to 14. Ios. 8. 35. Acts. 15. 1, 2. 1. King. 2. 3. 2. Thro. 34. 18. Dehe. 8. 1, to 9. 1. Esay. 2. 40, to 48. 2. Mac. 8. 23.

Before the Lawe, sinne was not counted sinne. Rom. 5. 13.

Of transgressing the Lawe of God, of the king, looke Transgresse.

The Lawe of God can not bee fulfilled without the Spirit of God. Deut. 5. 29, 33. and 13. 14. Psal. 119. 1, 2. * Luk. 18. 14, 16, 27. Acts. 15. 9, 10, 11. Rom. 8. 1, to 18. Gal. 5. 16, 18, 22. *

The Law was giuen to bring forth fruite in vs. 2. Efb. 9. 31.

Poliperitie soloweth them that loue Gods Law. Psal. 119. 16.

The Lawe of faith giuen vpon condition, and how. Rom. 3. 27. and 8. 1.

Wee map not goe to Law vnder vnbellees uers. 1. Cor. 6. 1, to 9.

Laugh. Abraham and Sarah laughed, and whp. Gen. 17. 17. and 18. 12.

Woe vnto them that laugh now, for they shall weepe. Luk. 6. 25.

Though some laugh Gods messengers to scoone, yet some profite thereby. 2. Thron. 30. 10, 11.

Laughter, see Countenance.

Wee ought to Laugh no man to scoone. Ecc. 10. 1. looke Paltime.

Lay, looke Whoredome.

Lying on of hands. Gen. 48. 13. * Exa. 29. 10. Leuit. 1. 4. and 3. 2, 13. Rumb. 27. 18. * Mat. 10. 16. Acts. 6. 6. & 8. 17, to 25. & 13. 3. & 19. 6. 1. Tim. 4. 14. and 5. 22. 2. Tim. 1. 6.

Leaders. Gods long suffering leadeeth to repentance. Rom. 2. 4.

Leafe. The sounde of a leafe shaken, shall chase the wicked. Leuit. 26. 36.

Learne. The Elders of Israel did learne Gods Law. Dehe. 8. 13.

Least. Siden confesseth him selfe least of his fathers house. Iudg. 6. 15.

Paul least among the Apostles. 1. Cor. 15. 9. and of all Saints. Eph. 3. 18.

Who so shall breake one of the least com mandements, and teach men so, shall be called least in the kingdome of heauen. Mat. 5. 19.

The least in the kingdome of heauen, is greater then John Baptiste. Math. 11. 11. Luke 7. 28.

Leaue, looke Forsake.

Leauen. The meate offerings were made without Leauen. Leuit. 2. 11.

Leavened bread might not be eaten at the celebration of the Passouer. Exod. 12. 15.

The kingdome of God compared to Leauen. Matt. 13. 33.

Leauen taught for pernicious doctrine. Mat. 16. 6, 12. Gal. 5. 9. & for hypocrisie. Lu. 12. 1.

The Leauen of malice ought to be purged in vs. 1. Thro. 5. 7, 8.

Leafe. To seeke God, and to finde of leafe him. 2. Thro. 5. 2, 15.

Of leeing of finding Dre, Sheepe, Asse, or garment. Deut. 22. 1, 2, 3.

Legions of Angels and deuils. Math. 26. 53. Mat. 5. 9. Luke 8. 30.

Lending. The Act of lending, borroweing, and receiuing to custodie. Exod. 22. 7, 9, 14, 15. Leuit. 6. 4. Deut. 24. 10.

Of Lending to the poore. Exod. 22. 25, 26, 27. Deut. 15. 2, 7, 10. Eccles. 29. 1, to 10. Mat. 5. 42. Luk. 6. 30, 35.

Leprous, looke Hand.

Leprosie how it was to be knownen. Leuit. 13. 2. * and how to be cleansed. Leuit. 14. 2. * and how greatly to be taken heede of. Deut. 24. 8.

Naaman the Sygrian healed of Leprosie. 2. king. 5. 15.

The Lepers declared to the Samaritanes the prouidence of God. 2. king. 7. 10.

Niriam became Leprous for grudging against Moses. Num. 12. 13. and was secluded the house seuen dayes. Num. 12. 15. according to the Law. Leuit. 13. 46. Num. 5. 3.

Christ healed one of the Leprie. Math. 8. 2, 3.

Of the 10. Lepers which were cleansed by Christ. Luk. 17. 12, to 20.

King Cizziah stricken with Leprie, for his surping the Priestes office. 2. King. 15. 5. 2. Thro. 26. 16, 19, to 23.

Letter. looke Men.

Letter taken for the Lawe. 2. Cor. 3. 6. Of for the signe of the sacrament, when the truth is not conioined. Rom. 2. 27, 29.

Criah carried a Letter of his owne death. 2. Sam. 11. 14.

Of Iezabels counterfeited letters. 1. kin. 2. 1. 8

Paul calleth the Lawe, the oldnesse of the Letter. Rom. 7. 6.

Leuites that serued idoles, no more admitted to the Priesthood, and whp. Exe. 44. 10, to 15. looke in the first Table.

Leuide. God giueth the wicked ouer vnto a leuide minde. Ista. 57. 20, 21. Rom. 1. 28.

Liberrall. Wee ought to be liberrall to the poore. Eccles. 11. 1.

Libertie. The creature shall bee deliuered from corruption, into the glorious Libertie of the sonnes of God. Rom. 8. 21.

Christs seruant is at Libertie in the Lord. 8. Cor. 7. 22.

The libertie of the Gospel ought not to be an occasion of falling to the weake, nor cause of wickednesse to the flesh. 1. Cor. 8. 9. Gal. 5. 13. 1. Pet. 2. 16.

Of the Libertie which wee haue by Iesus Christ. Ista. 43. 15. *

Paul blest not his Libertie. 1. Cor. 9. 4, 15.

Falle preachers promise false libertie. 2. Pet. 2. 19.

Libertie proclaimed in the 50. yeere. Leuit. 25. 10. Deut. 15. 2, 3.

Lie lent vpon man and beast in Egypt. Exod. 8. 16, 17.

Life breathed into mans face. Gen. 2. 7.

The Life of a man is a vapour. Jam. 4. 14. is a winde. Job. 7. 7. is short. 1. Cor. 7. 29. is vanitie. Psal. 39. 5, 6. through sinne. Psal. 90. 3, to 11.

Job is wearie of his Life. Job. 10. 1.

God prolongeth and shortneth the life. 2. king. 20. 5, 6. Deut. 30. 16, 18. Exod. 23. 26.

Long life promised to those that obey God. Exod. 31. 26. and that honour father and mother. Exod. 20. 12. Deut. 5. 16. Eph. 6. 2, 3.

The Life of the wicked shall hang doubtfull before them. Deut. 28. 66.

Jaakob calleth his brother Lord. Gen. 33.
 13, 14.
 Christ the Lord of glory. 1. Cor. 2, 8.
 Sunday the Lords day. Reuel. 1, 10.
 Lordship. How those that haue Lordship, ought to be the same. 2. Sam. 23, 3.
 Lost, looke Leele, and Deut. 22, 1.
 Lotter. Of casting of Lottes. Leui. 16, 8, 9, 10, 33, 5, 4. Iosh. 17, 13, to 19, 3. 18, 8, 1. Sam. 10, 20, 21, 3. 14, 10, 40, 41, 42. Psal. 16, 33, 3. 18, 18. Dele. 1, 1, 1. Ezek. 20, 19. Iosaph. 1, 7. Actes 1, 3, 3.
 The wicked call Lotter to doe mischief.
 Either 3, 7.
 Loue cometh of God, and he that loueth, is borne of God. 1. John 4, 7.
 We are called the sonnes of God, through the loue which God hath shewed vnto vs. 1. John 3, 1, 2.
 Wherein the loue of God appeared. Rom. 5, 8, 1. John 4, 9, 10.
 The loue of God is shed in our hearts by the holy Ghost. Rom. 5, 5.
 God hath chosen vs, that we should be holy before him in loue. Ephes. 1, 4.
 Loue is the end and fulfilling of the law. Rom. 13, 9, 10, 1. Tim. 1, 5.
 Loue ought to be without dissimulation. Rom. 12, 9.
 The loue of God is not in him, who being able, doeth not helpe, seeing his brothers neede. 1. John 3, 17, 18.
 God loueth vs with an euerslasting loue. Iere. 31, 3.
 Whosoever hath loue, will doe his neighbour no harme. Rom. 13, 10.
 Loue couereth the multitude of sinnes. 1. Pet. 4, 8. 1. John 10, 12.
 Loue edifieth. 1. Cor. 8, 1.
 Loue is the bond of perfectnes. Col. 3, 14.
 therefore wee must loue without faimng. Rom. 12, 9, 10. Ephes. 5, 2, 1. Thessa. 4, 9, 1. John 3, 11, 1. Pet. 1, 22.
 All things ought to be done in loue. 1. Cor. 16, 14.
 Ioseph exhorted his brethren to loue one another. Gene. 45, 24.
 Christian dette is loue. Rom. 13, 8.
 Who so is perfect in loue, shall haue boldnes in the day of iudgement. 1. Ioh. 4, 17, 18.
 S. Paul wisheth to the faithful increase of loue, and whp. Ephes. 3, 17. Phil. 1, 9, 10, 11, 1. Thes. 3, 12, 13.
 Christ forsootheth that loue should waue colde, and whp. Mat. 24, 12.
 The wounds of a louer are faithful. 1. Pet. 2, 6.
 Commandments of loue. Exod. 20, 12, 20, 18. 1. Pet. 3, 27, 28.
 Loue of neighbours acceptable to God and man. Eccles. 2, 5, 1.
 The great loue of Jaakob toward Rabel. Gen. 29, 18, 20, 30.
 Amongst wicked loue. 2. Sam. 1, 3, 1, 2.
 Salomon asserted in the loue of his idolatrous wiues. 1. King. 11, 1, to 9.
 The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death. Deut. 13, 1, to 12.
 God loued vs, before we knew him. 1. Ioh. 4, 19, and chose vs, because he loued vs. Deu.

7, 7, 8, and 10, 15.
 God loueth the people. Deut. 33, 3.
 The inestimable Loue of God toward his children. Hose. 2, 1. * Deut. 4, 36, 37, 38, and 10, 15, and 23, 5.
 God loued Salomon. 2. Sam. 12, 24, 25.
 God so loued the world that hee gaue his only begotten sonne, and whp. 1. John 3, 16.
 Ephe. 2, 4, 1. John 4, 10, 11.
 Christ so dearly loued vs, that hee gaue his life for vs. 1. Ioh. 15, 1, 3. Gal. 2, 20. Ephe. 5, 2.
 The Father loued the sonne, and whp. 1. John 10, 11, 17.
 Christ hath taught vs the Gospel, that we might be loued of God. 1. John 17, 23, 26.
 Who loueth God perfectly in deede. 1. John 2, 3, 5.
 If we loue the world, the loue of God is not in vs. 1. John 2, 15.
 Whereby we know that we loue God. 1. John 5, 1, 2.
 All things worke for the best to them that loue God. Rom. 8, 28. The crowne of life is promised to them. Iam. 1, 12, and God will acknowledge them for his. 1. Cor. 8, 3.
 Sanctiued David. 1. Sam. 16, 21, 10. David Jonathan as his owne soule. 1. Sa. 18, 1, 3, 20, 17. above the loue of women. 2. Sa. 1, 26.
 We ought to support one another, & follow the truth in loue. Ephe. 4, 2, 15.
 He that loueth not his brother, abideth in death. 1. John 3, 14.
 Good ministers must be had in singular loue for their workes sake. 1. Thes. 5, 12.
 We ought to edifie our selues in the loue of God. Jude 20, 21.
 All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6, 10.
 We must loue Christ before we can keepe his worde. 1. John 14, 15.
 Those that be the children of God, loue Christ. 1. John 8, 42.
 Those that loue Christ, reioyce that hee went to the Father. 1. John 14, 28.
 Who so loueth the sonne shall be loued of the Father and the Sonne. 1. John 14, 21.
 Because many sinnes are forgiven the sinful, they loue much. Luke 7, 37, 47.
 We are known to be Christs disciples, by mutual loue. 1. John 13, 35.
 Christ loued Marie, Martha, & Lazarus. 1. Ioh. 11, 5, and the pong man. Mat. 10, 20, and Iohn the Euangelist. 1. John 21, 20.
 Christ asked Peter three times if hee loued him. 1. John 21, 15, 16, 17.
 We ought to loue our enemies. Mat. 5, 44. 1. Iouet. 25, 21. Rom. 12, 20, 29. David loued Saul. 1. Sam. 2, 7. * & 26, 9.
 Thou shalt loue the Lord thy God, and thy Neighbour as thy selfe. Mat. 22, 37, to 41.
 To loue God aright is more then all burnt offerings. Mat. 12, 29. * 33. Deut. 6, 3, 4.
 We are exhorted to loue God, and our neighbour. 1. Iohn 4, 7. * & 3, 27. Iosh. 23, 11.
 Iosua exhorted the Reubenites to loue God. Iosh. 22, 5.
 God requieth of vs to loue him. Deu. 10, 12.
 God circumciseth our hearts, that wee should loue him. Deut. 10, 6.
 Salomon loued God. 1. Kings 3, 3.
 God is merciful to those that loue him.

Exod. 20, 6. Deut. 5, 10, and 7, 12, 13.
 Coloure God, a n d obey his worde, fe and felicitie. Deut. 30, 16, 20.
 The commendation of loue, and the properties thereof. 1. Cor. 13, 3.
 God is the God of peace and loue. 2. Cor. 13, 11.
 God chastiseth whom he loueth. Heb. 12, 6.
 1. Iou. 3, 10. Reue. 3, 19.
 The care of discipline is loue: and loue is the keeping of Gods lawe. 1. Ioh. 6, 17, 18.
 Of the great loue of God toward those that beleue in him. Exod. 20, 2, 6. Deu. 6, 10, 11, and 7, 6, 8, 13. Iosh. 24, 17, 18. 1. Iou. 8, 17. Iere. 31, 3. Eccles. 4, 10, 12, 14. 1. John 10, 10, to 19, and 15, and 13, 1. * and 15, 9, to 14, 6, 16, 23, 26. Rom. 5, 8. Gal. 2, 20. Ephe. 2, 4, and 5, 2, 1. 1. John 4, 9, 10, 11. Eccles. 17, 29.
 True faith worketh by loue. 1. Cor. 13, 5, 6.
 We knowe that we are the sonnes of God by true loue. 1. Ioh. 3, 17. * which is the newe and olde commandment. 1. Iohn 2, 8, and 3, 23, 2. John 5.
 What they are worthy of that loue images. 1. Ioh. 15, 6, and 16, 1, to 20.
 Prosperity followeth them that loue Gods law. Psal. 119, 165.
 Loue. Let the brother of loue degeere, reioyce when he is exalted. James 1, 9, 12.
 He that is loue in his owne sight, to set forth Gods glory, is of great account with God and good men. 1. Samuel 6, 22. looke Mecke and Humble.
 Loyne. Eliab girded by his loines and ranne. 1. King. 18, 46. So did Gehazi. 2. King. 4, 29.
 We must girde by the loines of our minde, and how. 1. Pet. 1, 13.
 Christ willett vs to girde our loines about. Luke 12, 35.
 Layerers, looke Idleness.
 1. Lucere, looke Gaine.
 Luke-narms, looke Colde.
 Lunasike. Christ healed one that was lunaticke. Mat. 17, 15, 18. Marke 9, 17, to 30. Luke 9, 38.
 Lust. Graues of lust. Rumb. 11, 34.
 We must humne the former lusts of ignorance. 1. Pet. 1, 14, and youth. 2. Tim. 2, 22, and of concupiscence. 1. Thes. 4, 4.
 The people lusteth after flesh, and is punished. Num. 11, 33.
 Lusts choke in vs the word of the Gospel. Marke 4, 19.
 Looking on a woman to lust after her, is adulterie in the heart. Mat. 5, 28. 1. Ioh. 2, 23, 29, 32. Eccles. 25, 23.
 The lust of the two wicked Iudges punished. Dan. 13, 8, 11, 20, 62.
 The lusts of the flesh, and lusts of the eyes, are not of the Father. 1. Iohn 2, 16.
 We may not obey the lusts of Sinne. Rom. 6, 12. looke Concupiscence.
 1. Lying. A lying spirit in the mouth of all Abas prophets. 1. Kings 22, 23.
 The olde prophet made a lye upon a good intent to the man of God. 2. Kings 13, 18.
 Lying ought to be auoyded. Ephe. 4, 25.
 Col. 3, 8, 9. Reue. 21, 27, and 25, 15.
 Lying is of the deuill, and he is the father thereof. 1. John 8, 44.
 The

The iudge ought not to receive a Lie or false tale. Exod. 23. 1.

All men are Liars. Iſa. 9. 17.

An Amalekite to please David, forged a Lie. 2. Sam. 1. 10.

The Lord hateth a rich man that is a Liar. Eccles. 5. 2.

The Cecilians were Lyars. Tit. 1. 12.

The Jewes Lyars. Iohn 8. 55.

Ananias and Sapphira lyed to the holy Ghost. Act. 5. 2, 3.

God can not lye. Tit. 1. 2. Heb. 6. 18.

Jaahob by his mothers collie, made a lie to obtaine the blessing. Gen. 27. 19.

Of lying looke moze. Gene. 3. 3. & 37. 32. & 39. 14. 15. Iſa. 19. 12, 16. 2. Sam. 15. 3, 7, 8. 2. kin. 5. 22, 25. Iſa. 1. 5, 6, 8, 11. Eccles. 7. 12. & 10. 23, 24, 25. & 26. 5. & 26. 17. 8. 12, 17, 18. & 20. 1. Rom. 3. 4. 1. Ioh. 2. 4, 23. & 4. 20.

Cursed bee he that lyeth with his fathers wife. Deut. 2. 22, 27.

M.

I Madde. He that amoynted Iehu King ouer Israel, was termed a madde fellowe. 2. King. 9. 11.

Fellus tolde Paul, that much learning made him madde. Act. 26. 24.

God will finite the wicked with madness. Deut. 28. 28, 34.

What madness is. Eccles. 1. 17.

Magistrates. How wee ought to obey Magistrates. Rom. 13. 1 to 8.

Christ payed tribute to the Magistrate. Matth. 17. 24.

How the Magistrates thron is stablished. Prou. 25. 5.

Wicked Magistrates regard not the causes of the poore. Prou. 29. 2.

Magistrates ought to be no drunkards, and whp. Ioh. 3. 1. 45.

A good Magistrate is the gift of God. Eccles. 10. 4.

Three chiefe points necessarie for a Magistrate. Est. 10. 3. looke Princes, Iudges, Rulers, Elders, & Poole.

Magicians. looke Soothsayers, Sorcerers, Witches, and Wisemen.

To Make. God did make. Deute. 32. 15. therefore wee ought not to alke him why hee did so. Rom. 9. 10.

Ben praise them that make much of them felices. Iſa. 49. 18.

Male. God created the male and female. Gen. 5. 2.

Malice. God bestroepeth the wicked in their owne malice. Iſa. 94. 23.

Malice of women. Eccles. 2. 14.

Who so seareth not from malice, shall peccilly. 1. Sam. 12. 25.

Maliciousness utterly to be banished from Christians. 1. Cor. 5. 8. Eph. 3. 31. Col. 3. 8. 1. Pet. 2. 1. Iam. 1. 21.

We ought to be children concerning maliciousness. 1. Cor. 14. 20. looke Envie.

Mammon. looke Riches. Ioh. 16. 13.

Man. In what estate man was created. Gen. 1. 26, 27. & 9. 6. Iſa. 2. 23. Eccles. 7. 31. to what ende. Iſa. 43. 7. of what moulde. Gen. 2. 7. & 3. 19. & 8. 27. Job 4. 19. and 10. 9. to 13. Iſa. 14. 6. 4. Eccles. 10. 9. Man is a wind that passeth & returneth not. Iſa.

78. 39. galle. Iſa. 40. 6, 7, 8. douring & woymd. 1. Mar. 2. 62.

God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 1. 26, 28. 29. 2. Ed. 6. 55.

God forbade man the eating of the tree of knowledge. Gen. 2. 17. and gaue him food.

Man. 1. 29.

Man placed in paradise, to dresse it. Gene. 2. 15. where hee gaue names to all things. Gen. 2. 19, 20.

The name of man given to both sexes indifferently. Gen. 5. 2.

God gaue man an helper like unto himselfe. Gen. 2. 18, 21.

Mans dignitie. Iſa. 8. 4.

The heart of man is naturally wicked. Gen. 6. 5.

Uncleane by birth is man. Job. 25. 4.

Man is full of miserie. Job. 14. 1. bozne to trouble. Job. 5. 7. & whp. Eccles. 1. 11. & 3. 10.

All men are liars. Iſa. 1. 16. 11. Iſa. 9. 17. by nature the children of wrath. Ephes. 2. 3. and beasts by their owne knowledge. Iere. 10. 14. and 51. 17. they are in Gods hands, as clay is in the potters. Eccles. 3. 12. their napes are numbez. Job. 7. 1. their helpe is vain, they are vanitie. Psalm. 60. 11. and 62. 9.

What mans righteousness is. Iſa. 64. 6. Man looketh on the outward appearance. 1. Sam. 16. 7.

Jesus Christ knoweth what man is, and what is in him. Iohn. 2. 25.

By one man came death unto all mankind. 1. Cor. 15. 21, 22.

God reformeth mans heart, before it bee apt to goodnesse. Hag. 1. 14.

The first man Adam was made a living soule. 1. Cor. 15. 45.

The first man was of the earth earthy: the second, the Lord from heauen. 1. Cor. 15. 47.

Jesus Christ is man. Iohn. 8. 40.

Paul diuiderh man into three parties. 1. Thel. 5. 23.

Paul went not about to please men, but God. Gal. 1. 10.

It is lawfull for euery man to haue his wife. 1. Cor. 7. 1.

The Pharises teaching mens precepts, worshipped God in vaine. Mat. 15. 2, to 10. Marke 7. 2, to 14.

Fables of men that turne from the truth, are to be amoynted. Titus 1. 14.

Woles called the man of God. Deut. 33. 1. so was Eliiah. 1. Kings 17. 24. and an Angel. Iudg. 13. 6.

The Prophet is called the man of God. 1. Sam. 9. 6. 1. Kings 12. 22.

Five comely men from heauen aided Iudas Macabeus. 2. Mar. 10. 29.

Seuen women saine to take holde of one man. Iſa. 4. 1.

The woman ought not to weare a mans nor a mans womans raiment. Deut. 22. 5.

Man is the womans head: and Christ the mans. 1. Cor. 11. 3.

Of mans infirmities, and Gods grace and power. Iere. 3. 14. Job. 40. 2.

Of those that haue recourse to mans helpe, and forsake God. Iſa. 31. 1. Iere. 17. 5, 6.

Of the regeneration of man. Matth. 18. 3. Iohn 1. 13. and 4. 13, 14, 23, 24. & 7. 37. 38, 39. 1. Cor. 4. 15. Gal. 4. 5, 6, 18. *Eph. 4. 13. *E. 16. 22, 23, 24. Col. 3. 9, 10. 1. Pet. 3. 12.

A waouering minded man, is vnkable in all his waies. James 1. 8.

We ought not to feare the reproch of men, and whp. Iſa. 51. 7, 8.

The spirit of breath of man ascendeth. Eccles. 3. 21. and 12. 7.

Where with a man sinneth, by the same shal he be punished. Iſa. 1. 11. 2.

God bestroepeth diuine creatures for mans sinne. Iech. 1. 3.

Whp God punisheth man by little & little, and bestroepeth him not at once. Iſa. 12. 2, 10. 20. Amos 4. 6.

Mans anger is according to his power. Eccles. 28. 10.

Man with man wrought filchinesse among the heathen. Rom. 1. 27.

Mans merites, looke Merices.

Man and wife one flesh. Gen. 2. 24. Matth. 19. 5. 1. Cor. 6. 16. Eph. 5. 31. Marke 10. 8.

Saul was turned into another man, and how. 1. Sam. 10. 6, 9.

The ma of sinne. 2. Thel. 2. 3, 8. looke Men.

Manners. Evil speaking corrupt good manners. 1. Cor. 15. 33. looke Custome.

Mansions. looke Iourneys.

Man slaughter reuenged. Gen. 4. 8. *19, 23, 24. and 9. 5.

When the manslayer shalbe iudged innocent. Deut. 19. 4. to 11.

Whosoever hateth his brother is a Manslayer, and hath not eternal life abiding in him. 1. Iohn 3. 15.

Of Man slaughter forbidden, transgressed, & punished. Gene. 37. 18. & 42. 21. Exod. 1. 22. & 2. 11, 14, 15. and 22. 17. & 22. 23. Iſa. 24. 21. Iam. 4. 20. and 25. 7. *Deut. 5. 17. and 19. 10, 12, 13. and 21. 1. to 10. and 27. 25.

Ioh. 10. 2. *Iudg. 9. 5. 1. Sam. 18. 11. *2. Sam. 4. 5. 1. kin. 2. 5, 6, 28. to 36. & 21. 13. *2. king. 14. 5, 6. and 21. 16, 23, 24. Iher. 6. 17. and 28. 17. Lam. 4. 13. Ezek. 11. 6. to 14. and 22. 3. to 17. & 24. 6. *Ioh. 4. 2. *Ioh. 2. 8. Eccles. 34. 21, 22, 23. *Matth. 5. 21. to 27. and 15. 16. and 19. 18. and 23. 29. *and 26. 41, 42, 51, 56. and 27. 3, 4, 5, 21. Ier. 15. 7, 11. Luke 23. 25. Iohn 8. 44. Act. 3. 14. Rom. 1. 29. and 13. 9. Gal. 5. 21. 1. Tim. 1. 9. 1. Peter 4. 15. James 5. 6. 1. Iohn 3. 12. Reue. 13. 10. & 21. 8. and 22. 5. looke Murder.

Mantel. Eliiah cast his Mantel on Elisha. 1. Kings 19. 19.

Eliiah diuided the waters with his Mantel. 2. Kings 2. 8. so did Elisha. Iere. 14.

Many there bee that goe into the broad gate of destruction. Matth. 7. 13.

The godly Preacher turneth many from their iniquitie. Iſa. 2. 6.

Many Prophets and righteous men desired to see Christ in the flesh. Matth. 13. 17. Luke 20. 24.

Many shal come in the Name of Christ, and deceiue many. Matth. 24. 5. Mar. 13. 6. Luke 21. 8.

Many shal come from the East and West, and shall sit downe in the kingdom of heauen.

heaven. *Matth.* 8. 11.

Christ having done many good works, asketh the Jewes for which of them they would stone him. *Ioh.* 10. 32.

Many of the Jewes beleueed. *Iohn.* 4. 42. and 11. 45. and 12. 42. *Act.* 4. 4.

Christ spake many things in parabes. *Matth.* 13. 3.

We may not walke as many doe, who are enemies of Christ his Crosse, and whp. *Phil.* 3. 17.*

In many things we sinne all. *Iam.* 3. 2.

Marchants of Babylon were the great men of the earth. *Reue.* 18. 23.

The marchants of the earth are waxed rich by Babylon, but they shal weepe for her destruction. *Reue.* 19. 3, 11.

A marchant can not lightly keepe him from wrong. *Ecclesi.* 26. 30. looke Buying.

Markes to knowe false Apostles by. *Rom.* 16. 18.

Those that shall be saved are marked. *Esai.* 9. 4, 6. *Reu.* 7. 3. *Ezra.* 12. 22, 23. Looke Roundes.

Marriage instituted. *Gen.* 2. 22. * *Matth.* 19. 5.

The praise of marriage. *Pro.* 18. 22.

Against such as speake their faith in marriage. *Mal.* 2. 11. to 17.

Raphael instructed Tobias how he should marrie. *Tob.* 6. 15.

Confirmation of marriage. *Gen.* 9. 1, 7.

Pauls counsell to married folkes and to widowes. 1. *Cor.* 7. 8, 9.

New married men exempted from al publique bulnesse the first yeere. *Deut.* 24. 5.

Young widowes are willed to marrie, and whp. 1. *Tim.* 5. 14.

An olde maner to marrie the elder before the yonger. *Gene.* 29. 26.

Marriage feastes. Looke Feastes.

With what feare of God, the marriages of Izhak and Tobias were celebrated. *Genes.* 24. 1.* *Tob.* 7. 12, 13. and 8. 1.*

Hee that had not in a marriage garment, was cast into utter darkenesse. *Matth.* 22. 11, 12, 13.

Against marriage with infidels for worldly respects. *Gen.* 6. 1, 2. and 19. 14, 15. *Deu.* 7. 2, 3, 4. and 20. 18. and 21. 12. *King.* 11.*

2. *King.* 8. 18, 26. 2. *Cor.* 6. 14.* *1. Ioh.* 5. 18. *1. Tim.* 4. 3.

Marriage forbidden by deceivers. 1. *Tim.* 4. 3.

Marriage compared to the coupling of Christ and his Church. *Ephes.* 5. 29.

Second marriages. *Rom.* 7. 2. 1. *Cor.* 7. 8, 9, 39. 1. *Tim.* 5. 14. looke Diuorce.

Marriages of Ministers lawfull. *Act.* 21. 9. 1. *Cor.* 7. 2, 9. 2. *Phil.* 4. 3. 1. *Tim.* 3. 2, 4, 5. and 4. 1, 3. *Tit.* 1. 6. *Heb.* 13. 4.

Of Marriage, looke moze *Gene.* 3. 16. and 8. 16. *Ezra.* 10. 15, 16. 2. 3. 32, 33. *Rom.* 31. 16. and 25. 1.* and 21. 1, 2. and 28. 1. and 29. 15.* and 24. 1. to 9. *Ioh.* 23. 7. *Iudg.* 3. 6. and 4. 2.* *Ezra.* 9. 2.* *Math.* 13. 23. *Esa.* 2. 17. *Ihou.* 18. 22. *Ecclesi.* 25. 1, 8.* and 40. 25. 19. *Matth.* 9. 14. and 19. 3. to 13. and 22. 24. to 34. *Luk.* 14. 8, to 12. 1. *Tim.* 3. 2. to 4. *Titus.* 1. 6.

Of Spirituall Marriage betweene God.

and the faithfull. *Cant.* 2. 10. *Iou.* 15. 18. 1.* and 54. 1.* 2. 61. 5. *Ier.* 31. 32. *Eze.* 16. 8. *Iose.* 2. 2.* *Matth.* 9. 15.* 22. 2. 8. 25. 1. *Mat.* 2. 19. *Luk.* 5. 34. *Ioh.* 35. 2. *Cor.* 11. 2. *Reue.* 19. 7. and 21. 2.

Martyrs. The felicitie of Martyrs. *Matth.* 3. 1. to 10. Their comfort. *Matth.* 10. 28, 29. and 16. 25. *Luk.* 21. 16, 18. *Rom.* 8. 36, 37. 2. *Tim.* 3. 12.

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23. and 20. 28, 31. *Act.* 20. 28. *Rom.* 3. 25, 32. and 4. 3. and 5. 10. and 8. 2. and 9. 5. 2. *Cor.* 5. 19. *Phil.* 2. 3, 7. *Col.* 1. 14, 15, 19, 20. and 2. 9. 1. *Tim.* 2. 5. *Heb.* 1. 3. and 4. 14. 8. 5. 8. 9.

Meditate. The children taught by their parents, ought to meditate in Gods lawe continually. *Deut.* 1. 1. 18. 19. *Psal.* 1. 2.

Joshua bidden to meditate in the law day and night. *Ioh.* 1. 8.

Mecke. Wee must learne of Christ to be mecke and lowly in heart. *Matth.* 11. 29.

The mecke shal inherite the earth. *Matth.* 5. 5.

Moses was a mecke man aboue al others. *Num.* 12. 3.

The Meekenesse of Paul in rebuking faultes. 1. *Cor.* 4. 21. and of David towards Shimei. 2. *Sam.* 16. 11.

Of meekenesse looke moze. *Iosh.* 7. 19. 2. *Sam.* 25. 5.* 1. *kin.* 1. 2. 7. *Pro.* 15. 1. *Ecclesi.* 1. 22. *Matth.* 5. 5. *Galat.* 6. 1. *Ephes.* 4. 2. 2. *Tim.* 2. 25. looke Humblenesse, Lowlinesse, and Gentleness.

Meete. Looke Salutation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutual loue. *Rom.* 12. 5. 1. *Cor.* 10. 16, 17. and 12. 12.* *Ephes.* 4. 25.

We ought not to giue our members vnto sinne. *Rom.* 6. 13.

Our bodies are the members of Christ. 1. *Cor.* 6. 15, 19.

The members of the body of sinne, must be mortified. *Col.* 3. 5.

Members, for all the partes and powers of man. *Rom.* 6. 19. and for the part not regenerated. *Rom.* 7. 23.

Men, put for persecuting men. *Matth.* 10. 17.

Men ought to loue their liues. *Eph.* 5. 28. *Pro.* 5. 18.

The counsell of men wil come to nought. *Actes.* 5. 38, 39.

What men shall be in the latter dayes. 2. *Tim.* 3. 2. to 10.

When men be not vnder the yoke of a lawe, there is nothing to bee looked for, but the wrath of God. *Iudges.* 21. 25. and 20. 1.*

Wee ought not to feare the reproches of men. *Isa.* 51. 7.

Why men be lesse and lesse. 2. *Esa.* 5. 33, 34. 55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. *Ephes.* 2. 7. 2. *Samu.* 24. 15. *Psal.* 32. 10. *Ier.* 2. 13.

The Lord is mercifull to those that loue him. *Ezra.* 20. 6. and 3. 6, 7. *Deut.* 4. 31.

God wil not forsake his people because he is mercifull. *Ezra.* 4. 31.

God wil heare the crye of the afflicted, because he is mercifull. *Ezra.* 22. 27.

Gods mercie is euerlasting. *Luke.* 1. 50.

Of the praise of Gods mercie. *Ecclesi.* 17. 28. *Psal.* 30.* and 2. *Sam.* 7. 23.

Samuel allegeth vnto the people the mercies of God. 1. *Sam.* 23. 7.*

Of the mercie of God toward his, and his iudgments toward the wicked. *Psal.* 62. 12. and 101. 1.*

Not confessed that it came of Gods mercie, that he persecuted not among the Sodomiters.

miles. Gen. 19. 19.

Salomon acknowledged the mercie of God to David, in placing him king in his steade. 1. Kings 3. 6.

God in mercie redeemed his children out of captivitie. Exod. 15. 13. All things in this life to be attributed to Gods mercie. Deut. 8. 18.

The mercie of God extendeth it selfe even to beasts. Psal. 36. 5, 6, 7.

Mercie is promised to those that repent. Deut. 30. 2. to 11.

The mercie and trueth of God promised. Psal. 89. 1, 2. *

The onely mercie of God hath delivered us from sinne by the blood of Iesus Christ. Isa. 52. 3.

God will not withhold his mercie from his chosen. 2. Sam. 7. 15.

We are regenerated by the mercie of God. 1. Peter 1. 3.

Through the tender mercie of God, Christ became man Luke 1. 78.

Christ took on him our flesh, that he might be a mercifull and a faithful high Priest. Heb. 2. 17.

It is not in him that willeth or in him that runneth, but in God that sheweth mercie. Rom. 9. 16, 18.

God hath mercie on whome he will. Exod. 33. 19. Rom. 9. 15, 18.

Paul propounded to the Iewes Gods mercie. Rom. 11. 6, 7.

The Gentiles have obtained mercie, that the Iewes might follow them. Ro. 11. 31, 32.

Paul obtained the office of preaching by Gods mercie. 2. Cor. 4. 1.

Let us looke for the mercie of the Lord Iesus Christ. Jude 21.

Moses confessed the mercie of God. Num. 14. 18, 19.

Raami wisheth her daughters in lawe Gods mercie. Ruth 1. 8.

Paul wisheth mercie to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shewe mercie on his friends. 1. Kings 8. 50.

God will haue mercie and not sacrifice. Psal. 9. 13.

Be mercifull as your father is mercifull. Luke 6. 3, 6.

How greatly Christ efforceth the workes of mercie. Matt. 25. 35. *

Mercy promised the mercifull. Mat. 5. 7.

God blesteth the mercifull and liberall. Psal. 11. 25, 26. *

Judgement mercilesse, to him that sheweth no mercie. James 2. 13.

David shewed mercie unto his enemy Saul. 1. Sam. 24. 7, 8. which mercie Saul is compelled to acknowledge. 1. Sam. 26. 21.

Jonathan required David to be like mercie to his posteritie, as he was to him. 1. Samuel 20. 15.

Saul spared the Kenites because they shewed mercie to Israel. 1. Sam. 15. 16.

To deale mercifullly and truly, is to doe that a man desireth. Gene. 47. 29.

God hardened the Hittites hearts, that no mercie might be shewed to them. Joshu.

11. 26.

To shew mercie, put for to save life. Iudg. 1. 24. Josh. 2. 12.

The praise of mercie. Psal. 134. 11. & 19. 17.

Yaakob confessed himselfe unworthy the least of Gods mercies. Gen. 32. 10.

We ought to pray God to be mercifull unto us. Num. 6. 25.

Gods mercie to Joseph. Gen. 39. 21.

God was mercifull to his people, for their enemies cruelty. Judges 2. 18.

God be mercifull to thee, my sonne, was Josephs blessing to his brother. Gen. 43. 29.

We ought to shew mercie with cheerefulness. Rom. 12. 8.

God more encliveth to mercie then to wrath. Mich. 7. 18, 19.

God is he that sheweth mercy. Iere. 9. 24.

Gods mercie is as great as himselfe, and his punishment as his mercie. Eccles. 2. 21, and 16. 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9. 3.

God is mercifull to such as convert unto him. 2. Tho. 30. 9.

An example of Gods mercie toward man. Iouah 4. 11.

Of the mercifullnesse of God toward the faithfull. Gene. 11. 15. * Exod. 6. 1, and 9. 26.

and 11. 3, 7. and 23. 6. and 34. 6, 7. Num. 20. 8. Deuteronomie 4. 30. 31. and 5. 10 and 7. 9. and 10. 27, 28. and 28. 1, to 15. and 30. 1, 11. and 32. 4, 10, 36. and 2. Samu. 7. 8, 9.

15. and 12. 13. and 24. 10, 12, 14. * Kings 8. 23. 2. king. 20. 1. 5. to 12. Neh. 9. 17. * Psal. 21. 7. & 35. 7, 8, 9, 10, 86. 5. & 103. 10. *

and 111. 4. & 126. 5. & 145. 8, 9. Isa. 30. 18. and 54. 7, 8. 10. & 55. 3, 7. Iere. 12. 15, 16. & 18. 8.

Ezek. 18. 32. * and 33. 14, 15, 16. Hose. 2. 14, 23. * Joel 2. 13. Ion. 4. 2. 2. Cor. 2. 10. * and 7. 6. * 1. Tho. 11. 20. * Eccles. 2. 12. & 3. 19.

21. & 17. 19. and 18. 4. Mat. 1. 28. & 18. 11. Luke 1. 50. 58, 72. & 6. 36. & 15. 4. * and 23. 34. 43. Rom. 11. 4, 30, 31, 32. 2. Corin. 1. 3.

Ephel. 2. 4. 1. Tim. 1. 13, to 18.

Mercifullnesse of the faithfull toward their neighbours, and the reward thereof. Psal. 3. 3, 4. & 14. 22, 31. & 16. 6. & 19. 17. & 21. 21.

and 25. 21, 22. Isa. 58. 6. * Psal. 6. 6. & 68. 2. & 79. 10. Eccles. 3. 33, 34. and 28. 2, 4.

and 35. 19. Mat. 5. 7. & 9. 13. and 13. 42. and 18. 15. * & 25. 35, to 41. Mat. 9. 41. Luke 6. 27, 35, 36. and 10. 30, to 38. Rom. 12. 8. Galat. 6. 10, 16. Col. 3. 12. 1. Timo. 5. 10. looke

Almes, Pitye and Compassion.

Of vnicersifullnesse and the punishment thereof. Exod. 1. 10. * Iudg. 8. 4. to 18. 1. Sa. 25. 10. * Job. 10. 5. * Psal. 21. 13. Isa. 57. 1.

Amos. 1. 3. * Eccles. 35. 18. Mat. 18. 28. * and 25. 41. * Luke 16. 19. * James 20. 13.

Benot Mercifull to those that offende of malice. Psal. 59. 5.

Mercifulse. Exod. 25. 17. and 26. 34. & 35. 12, 13. and 37. 6.

Mercifulse, and Mirrh looke PaAime.

Merites. Against man merites. Deut. 9. 4, 5. Job 9. 3. 20. Psal. 143. 2. Isa. 64. 6.

Mat. 10. 8. and 13. 11. & 17. 27. & 14. 22. and 25. 34. Lu. 1. 30, 48. and 12. 2. & 17. 7, 9, 10.

and 18. 14. Job. 1. 6. & 3. 15, 16. & 6. 40, 65. & 10. 28. & 15. 16. Acts. 13. 48. & 15. 16. & 26. 8.

Rom. 3. 10, 11, 12. 19. 20, 27. & 4. 2. and 6. 13. and 9. 32. and 10. 3. and 11. 2, 5, 6, 32. 35. 36.

1. Cor. 1. 27. & 3. 5. and 4. 4, 7. & 15. 57. Galat. 1. 15. and 2. 16. and 3. 18. & 4. Ephel. 1. 4, 5.

and 2. 4, 8, 9, 13. Phil. 1. 29. Col. 1. 12. and 2. 13. 2. Thel. 1. 11. and 2. 16. 2. Tim. 1. 9. & 4.

Tit. 3. 5, 7. Heb. 2. 10. Iam. 2. 5. 1. Pet. 1. 23, 9, 18. and 5. 10. 2. Pet. 1. 3. 1. John 1. 10.

and 2. 12. and 3. 1. & 4. 10, 19. Jude 21. Rev. 3. 18. and 4. 10, 11. and 21. 4. and 21. 17.

Messengers. The Kings watch is as Messengers of Death. Psal. 16. 14. looke Preachers, Ministers, Angels, and Prophets.

Midwive in Egypt feared God. Exod. 1. 15, 17. *

Mighie. God is mightie and terrible. Deut. 10. 17.

Christians weapons are mightie. 2. Cor. 10. 14.

Companie not with one that is mightier then thy selfe. Eccles. 1. 3. 2.

Appolos mighie in the Scriptures. Acts. 18. 14. 1. Cor. 1. 12.

Of Davids mightie men and worships. 2. Sam. 23. 8. *

Midwive, looke Blasting.

Milke. The land of Canaan flowed with milke and honny. Exod. 3. 8. Deut. 32. 12, 14.

Abraham set butter and milke before his ghestes. Gen. 18. 8.

Isael gave Silera milke to dymke. Iudg. 4. 19.

To whome the milke of the worde apperaineth. Heb. 5. 12, 13, 14. 1. Corin. 3. 1, 2.

1. Peter 2. 2.

Misfonsse ought not to be taken to pledge, and why. Deut. 24. 9.

Minde. The wicked are delivred by into a reprobate minde, and why. Rom. 1. 18. Isa. 57. 20.

Christ hath giuen us a minde to know the true God. 1. John 5. 20.

We ought to be like minded one to another. Rom. 15. 5, 6.

Trauaile of minde, see Labour.

We ought to be of that minde that Christ was of. 1. Peter 4. 1.

The minde of man is vaine. Eph. 4. 17. 18.

Mindesfull. We ought not to be mindesfull of wrong. Leuit. 19. 18. looke Remember.

Ministers. What manner of men the ministers of the Temple should be. Leuit. 21. 10.

Who to murmureth against Gods ministers murmureth against God himselfe. Ex. 16. 2, 3, 8.

God chose the house of Aaron to minister before him. 1. Sam. 2. 28. Elisah was the minister of Elisah. 1. king. 19. 21. and Ieshua of Hofes. Josh. 1. 1.

Iesus Christ came to minister and to give his life for our redemption. Mat. 20. 28.

Mathe 10. 45.

Christ is the minister of Saints, and Bishop of Christians. Heb. 8. 1, 2.

Paul was a minister of the Gospell. Col. 1. 25. so was Appolos. 1. Cor. 3. 5. and 4. 1.

Paul a minister of the new Testament of Iesus Christ among the Gentiles. Rom. 15. 16. 2. Cor. 3. 6. and 11. 23. Col. 1. 25.

Christ gave instructions to the ministers of his worde. Mat. 10. 1. *

The Minister of the worde ought to feede the flocke. *Iohn 21.15.*
 What loue true Ministers beare to the Church. *Phil. 1.12.*
 How the minister should declare the wordes of God. *1. Pet. 4.11.* and suffer persecutions. *Mat. 10.24.25. Iohn 12.26.*
 He ought to loue the ministers of his worde. *1. Thess. 5.12. 13.* and honour them. *1. Tim. 5.17.* and pray for them. *Eph. 6.19. Col. 4.2. 3. Thess. 3.2.*
 Ministers ought not to seeke their owne, but the honour of the Lord Jesus. *Phil. 2.1.* Neither ought they to bee covetous. *1. Tim. 6.5. Titus 1.7.*
 Ministers of the worde ought to haue all things necessarie. *Matth. 10.10. Luk. 10.7.* *Rom. 15.23.* and *9.10. 11.24. Gala. 6.6.* and *1. Tim. 5.18.* As Paul being in prison had. *Phil. 4.10. 14.16. 18.*
 We ought to pray for the increase of labouring ministers. *Mat. 9.38.*
 He that wil be chiefe among Gods ministers, ought to be made their seruant. *Matth. 10.26.27. Luke 22.26.*
 Ministers shall receive according to their labour. *1. Cor. 3.8. 14.*
 There be a Minister of the Church of Gentiles. *Rom. 16.1.*
 Against falsse Ministers, see Falsse.
 Ministers that tickle the eares with fables. *2. Tim. 3.6. 4.3. Titus 1.10.*
 The Ministers disorder causeth religion to be condemned. *1. Sam. 2.27.*
 God giueth his Ministers such vertues as are answerable to their vocations. *1. Sam. 10.9.*
 The holy Ghost speaketh by his Ministers. *Matth. 18.20.*
 Death ought not to fray Gods Ministers from declaring the crueltie. *Iere. 26.13. 10.26. Actes 18.9.10.*
 The office of Ministers. *Ezek. 33.2.* looke Priest and Preaching.
 Ministering to the poore. *Roman. 1.16. 26. 1. Cor. 8.4.* looke Almes.
 The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. *Eph. 4.12. Actes 20.24.*
 Miracles. God shewed Miracles, that hee might be acknowledged the onely God. *Exodus 7.34.5.*
 God wrought miracles by his Prophets. *2. kin. 4.1. 10.8.* and by Moyses. *Exod. 4.3.5.* and *14.21.* and declared by miracles that hee was with Iosua. *Ios. 3.7.*
 The Father is glorified by the miracles of his sonne. *Matth. 15.31. Mat. 7.17.*
 Power of working miracles is the gift of Gods spirit. *1. Cor. 12.10.* for to confirme his worde. *Marke 16.17. 18.*
 No man could doe such miracles as Christ did, except God were with him. *Iohn 3.2.*
 Miracles are wrought onely by the power of Christ. *Actes 3.12. 16.* and *9.34. Marke 16.17.*
 The Apostles prayed that they might worke miracles. *1. Cor. 12.10.*
 Christ was appoynted the sonne of God by miracles. *Actes 2.22.*
 The Galileans seeing Christs miracles,

beleeued in him. *Ioh. 4.53.* so did other. *Ioh. 2.23. Matth. 12.15. 23.23.*
 All glorified God for the miracles. *Actes 4.22.24.* and turned to the Lord. *Actes 9.35.*
 The first miracle that Iesus wrought. *Iohn 2.11.*
 The Apostles wrought many miracles. *Act. 2.42. 8.3. 15.*
 God wrought no small miracles by the handes of S. Paul. *Act. 19.11.*
 By the miracles at Christs death, the Centurion confessed him to be the sonne of God. *Mat. 27.54.*
 The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. *Luke 10.20.*
 All the miracles of Christ are not written. *Iohn 20.30.* and *21.25.*
 It was for to be that seducers should worke miracles. *Matth. 24.23. 24.2. 1. Thess. 5.10. Reuel. 13.14. 8.16. 14.*
 Miserie of man, looke Man.
 Misericordie. True repentance mitigateth Gods wrath. *Jonah 3.5.*
 A Moate in the horseys eye. *Mat. 7.3.*
 Mocked. Christ was mocked. *Mat. 27.29. Iohn 19.3. Marke 15.20.* so was Eliah. *2. kin. 2.23.* and David of Michal. *1. Sam. 19.27.*
 Eliah mocked Baal and his Prophets. *1. Kings 18.27.*
 Kings men mocked Job. *Job 30.1. 10.15.*
 Men of high degree feare to be mocked. *Iere. 38.19.*
 Of Moderate fare, looke Dice.
 Modesty required in a Bishop. *1. Tim. 3.2.* and in young men *Eccles. 32.8.9.*
 Money deliuered, looke Lending.
 Vnto Monie all things are obedient. *Eccles. 10.19.*
 Moneth. A bish, wherein the Israelites departed out of Egypt. *Exod. 13.4.*
 The oblation for the first moneth. *Ezek. 45.18.* and of the seven first dayes of the leuenly moneth. *Ex. 12.2.*
 Monuments. Whyp Monuments were and may be erected. *Iosua 4.6.* looke Stones and Graue.
 Morall. The wise man counted himselfe mortall. *Eccl. 7.1.*
 Morter untempered. *Ezek. 13.15.* and *22.28.*
 Mortification. *2. Cor. 4.10. 11.12. Col. 3.5.* *Rom. 8.13.*
 Mother. Hee that honoureth not his mother is accursed. *Deut. 27.16.*
 Christ theued who are his mother and brethren. *Mat. 12.47.* *Mat. 3.34.35. Luk. 8.20.21.*
 Christ commendeth his mother to Saint Iohn. *Iohn 19.26.27.*
 Rizzah shewed a mothers affliction on Saules seven sonnes hanged. *2. Sam. 21.10.*
 Of the grievous punishment of the betherzen, and their mother. *2. Marceabees 7.1.*
 The mother gaue her childe sucke three yeeres. *2. Marceabees 7.27.* looke Father, and Martyrdome.
 Mother tongue most commodious to discourse. *1. Cor. 14.24.*

Morsms of sinne, while we are in the flesh, haue force to bring forth in vs fruite vnto death. *Rom. 7.5.*
 Mouten, looke Grauen.
 Mount. Whether man nor beast might approach nere the mount of Sinai. *Exod. 19.12. 13.* and *34.3.*
 Eliah sate vpon the toppe of the Mountaines. *2. Kings 1.9.*
 Of the woman which sate vpon 7. Mountaines. *Reuel. 17.9.*
 The Syllians blasphemed God, calling him the god of the Mountaines, and therefore were destroyed. *1. kin. 20.23. 28.29.*
 The Mountaines shall drop sweete wine. *Amos 9.13. Joel 3.18.*
 Christ taught vpon the Mountaine. *Mat. 5.12.*
 Mourning. Christ mourned for the Jewes hard hearts. *Mat. 3.5.*
 Samuel mourned for that God had releued Saul. *1. Sam. 5.35.*
 Of feigned mourning of women. *2. Sam. 14.20. 21. Jerem. 9.17.*
 Of mourning and Burial of the dead. *Gen. 5.5. 23.2.* *2. 25.8.9. 35.39.* and *37.34. 35. 47.29. 30. 49.29.* *2. 50.1.* *Leuit. 13.5.6.* and *12.28. Numbers 19.11. 14.* and *20.28.29. Deut. 14.1.* and *28.26.* and *34.8.* *1. Sam. 18.37. 16.1.* *2. 25.1.* *3. 31.12. 13. 2. Sam. 1.12. 12. 2.4.5. 8.31.* *2. 10.2. 4. 12.20. 24. 24.25. 8.11. 13.4.* *2. 1.2. 1. king. 13.29. 30.31. 2. king. 11.19.20. Ioh. 10.21. Iere. 34.4.5. 2. Ezech. 22.3. Tob. 1.30. 4.3.5. Eccles. 22.10. 12.12.* and *34.30. 1. Mac. 12.5.2.* and *13.25.26.27. 2. Mac. 12.39.* *Matth. 9.23. Luk. 7.12. Act. 8.2. 8.37.* looke Lamentation, Sorowe, and Weeping.
 Mouth. God giueth man a mouth, and power to speake. *Exod. 4.11.*
 The word is nere there, euen in thy mouth, and heart. *Deu. 30.14.*
 God spake vnto Moyses Mouth to Mouth. *Num. 12.8.*
 God put his wordes in the mouth of Christ, to declare vnto vs. *Deut. 18.18.*
 Iosua not hauing counselled with the mouth of the Lord made peace with the Gibeonites. *Ios. 9.14.*
 To open the mouth to the Lord, is to holwe, which may not be done rashly. *Eccles. 5.1. Judges 11.36.*
 To open the mouth. *Mat. 5.2. 2. Cor. 8.35.* and *10.18.*
 A rowmate mouth must Christians haue with Ihu. *2. 24.* looke Heart.
 A Mule. Salomon rode on a Mule. *1. kin. 1.33.24.* So did Absalom. *2. Samuel 18.9.14.*
 Be not like horse and Mule, which want understanding. *Psal. 32.9.*
 Engendering of Mules first found by Adam. *Gene. 36.24.*
 Multitudes ought not in all things to be followed. *Exod. 23.2. Matth. 7.13.* and *16.15.* and *24.5.* *Luke 6.26.* and *13.22.23.24. Ioh. 6.60. 65.67. Act. 1.18.* and *9.27.* and *28.22.*
 Great multitudes followed Christ. *Mat. 15.30.* and he fed them. *Marke 8.1.2.* to 10. taught them. *Marke 10.1. Iohn 6.1.2.* and healed them all. *Matth. 4.23.24.25.*

and 12. 15. Mat. 3. 10. Luke 5. 15. and 6. 17, 18, 19.

Murmuring to bee swoyded in all things, Phil. 2. 14. 1. Cor. 10. 10. Tit. 1. 11.

Murmurers were consumed with fire from the Lord. Num. 11. 1.

The murmuring of Israelites are consumed by the hand of God. Num. 16. 41.

The Israelites murmured for flesh. Num. 11. 1, 4. because the water was bitter. Exo. 15. 24. for want of water. Exod. 17. 1, 2, 3. Num. 20. 2, 3. for belly cheate. Exod. 16. 2, 3. and for the way. Num. 21. 4, 5.

Moses murmured against God, Num. 11. 10. to 16. Aaron and Miriam against Moses. Num. 12. 1. and the people against Moses, after they heard there were Canjans in the land of Canaan. Num. 13. 34. and 14. 24.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16. 8.

Moses putteth them in remembrance of their murmurings. Num. 32. 8.

God threateth the Israelites murmuring. Num. 14. 29, 30. 39.

Murmurers, looke moze Mat. 9. 11. Lu. 5. 30. & 15. 2. & 19. 7. Job. 6. 41. 61. Roman. 1. 21, 29. Jude 16. looke Rebellion.

Murder abhorred of iudicels. Act. 8. 4. Law for murder. Rom. 35. 16.

Punishment for murderers. Reuel. 21. 8. looke Kill, and Manslaughter.

Muske ought to be given care unto. Eccles. 32. 5, 6, 7.

Musarde. The increase of the Church taught by the parable of the graine of Musardeeds. Luke 13. 19.

Myse went up from the earth, & watered it at the beginning. Gen. 2. 6.

Myserie. The myserie of our saluation is the Gospel reuealed in the scripture. Rom. 16. 25, 26.

The myserie of the Gentiles receiuing, reuealed to Paul. Ephel. 3. 4, 6. Colofians 2. 26.

The great myserie, God manifested in the flesh, and iustified in the spirit. 1. Tim. 3. 1, 16.

Myserie requied before and after the communicating of Gods myseries. 1. Sam. 21. 5, 6.

The myserie of the great whoze. Reuel. 17. 5.

The myserie of iniquity. 2. Thel. 2. 7. looke Secret.

Myrie. Of Aarons Myrie, looke Exod. 39. 28. and 38. 39.

N.

Naked Man before the transgression, was Naked, & yet not ashamed. Gen. 2. 25. but after he knew he was Naked. Gen. 3. 7, 11.

Naile being Naked, prophesied with the Prophets. 1. Sam. 19. 24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod. 32. 25.

Nakednesse threatned to the disobedient. Deut. 21. 48. Hose. 2. 3.

Names given to all beastes and fouls by Adam. Gen. 2. 20.

Mothers were wont to giue Names to their children. Ge. 29. 32. and 30. 24. Iudg. 13. 24.

The neighbors gaue name to Boaz child. Ruth 4. 17.

The high priestes daughter that playeth the whoze polluteth the Name of her father. Leuit. 21. 9.

Ioahus Name famous throug all the world, whp. Josh. 6. 27.

A man ought to haue a regard of his good name. Eccles. 41. 12, 13.

God made Dauid to haue a great Name upon earth. 2. Sam. 7. 9.

The builders of the Tower of Babel, sought to get them a Name on earth. Gen. 11. 4.

To stirre by the Name of the deen. Ruth 4. 10, 11.

Names tozitten in heauen. Luk. 10. 20.

God will put out their Name from vnder heauen, that flatter themselves in wickednesse. Deut. 29. 20.

The Jewes are commaunded to destroy the Name of Amalek from vnder heauen. Deut. 25. 19.

To destroy idoles, and abolish their names. Deut. 12. 3.

The Name of God. Exod. 3. 14.

God reuealed not his great Name Iehouah, to Abraham, Izhak and Iacob. Exod. 6. 3.

The name of God is a strong tower. Pso. 18. 10.

Dauid ouercame Goliath in the Name of the Lord of hostes. 1. Sam. 17. 45. 49.

Gods Name is holy. Luke 1. 49, 51, 52.

God exalteth the Name of such as keepe his lawes. Deut. 26. 19.

The place that God chuseth to put his Name there, is to bee sought vnto Deuter. 12. 5.

God will not forsake his people for his great Names sake. 1. Sam. 2. 22.

The great Name of God heard ouer all. 1. Kin. 8. 41, 42.

Dauid blessed the people in the Name of the Lord. 2. Sam. 6. 17, 18.

Elisba cursed the children in the Name of the Lord. 2. King. 2. 24.

When men began to call on the Name of the Lord. Gen. 4. 26.

Abraham called on the name of the Lord. Gen. 12. 8. and 13. 4. so did Hagar. Gen. 16. 13. and Izhak. Gen. 26. 25. looke Calling.

Moses did publish the Name of the Lord. Deut. 32. 3.

The Leuites blessed Israel in the Name of God. Deut. 10. 8.

Elisab in the Name of the Lord, reedified the Altar. 1. Kin. 18. 30, 32.

Who so blaiphemed Gods Name, was stoned to death. Leuit. 24. 11, 14, 16.

Take not the Name of God in vaine. Exod. 20. 7. Deut. 5. 11.

Sware by the Name of God, and not of Iooles. Deut. 6. 13.

Gods Name was in the Angell that guided Israel. Exod. 23. 21.

To put the Name of God vpon any, is to pray for him. Num. 6. 27.

Joshua feared Gods name should be blasphemerd, if Israel were ouercome. Joshua 7. 9.

The false prophet speaking in the Name of the Lord, should die. Deut. 18. 20, 22. looke Pollute.

Name giue for power. Mat. 7. 22. John 1. 12. and 23. 13. Actes 3. 6. for dignitie. Phil. 2. 9.

Name put for men. Reue. 3. 4. Act. 1. 15.

A good name better then great riches. Pso. 22. 1. then a good opynment. Eccles. 7. 3. and maketh the bones fat. Pso. 15. 30. and endureth for euer. Eccles. 41. 13.

Narrowe is the way that leadeth vnto life. Mat. 7. 14.

Nations. God diuided to the nations their inheritance. Deut. 32. 8. Eccles. 17. 15.

The Jewes aboue all nations, created to Gods glory. Deut. 26. 19.

By God did roote out the nations by liete and liete. Deut. 7. 22. Iudges 3. 1.

Moses foresheved that all nations that resisted Joshua, should be destroyed. Deutero. 3. 21.

The Nations are with God as a droppe of a bucket. Isa. 40. 15.

Christians are an holy nation. 1. Pet. 2. 9.

Exod. 19. 6. looke Gentiles.

Nature, looke Birth.

Naturall branches God spared not. Rom. 11. 21, 24.

The natural man perceiueeth not things of the spirit of God, and whp. 1. Corinth. 2. 14.

We must first heare the naturall body before we can enioy the spirituall. 1. Corinth. 15. 46.

Timothie, Pauls naturall sonne, howe. 1. Tim. 1. 2.

Nature taken both in ill and good part. Eph. 2. 3. 1. Cor. 1. 14.

A men by nature are vaine and ignorant. Tit. 1. 3. 1.

Two natures in Christ. Mat. 1. 23. John 1. 14. and 3. 13. and 6. 62. Act. 20. 28. Rom. 1. 3. 4. Phil. 2. 6, 7.

Nayle. Iael driueth a nayle into Sisera his temples as he slept. Iudges 4. 21, 22.

As a nayle in the wall sicketh fast, so doeth sinne betweene selling and buying. Eccles. 27. 2.

Thomas would not beleuee till hee sawe the print of the nayles of Christs woundes. John 20. 25, 27, 28.

Necessarie. looke Scripture.

Neede of all things threatned to the disobedient. Deut. 28. 48. looke Poore & Beggars.

Negligently. looke Cursed.

Nece, looke Seuen.

Neighbours. We ought to bring home our Neighbours Dore of sheepe, &c. that goeth as a trap, if we knowe thereof. Deut. 22. 1.

Euery man hath a commandement giuen him concerning his Neighbour. Eccles. 27. 12.

We ought to lende to our Neighbours. Eccles. 19. 1, 2.

Neighbour, bled for another man. Mat. 22. 39.

Those that continue their Neighbours reproved

repoured. Gala. 3.10.

We ought not to defame our Neighbour. Eccles. 19. 8, 10.

How to reprove our Neighbour. Eccles. 19. 17. Leuit. 19. 17.

Hee is our Neighbour that needeth our helpe. Lu. 10. 30, to 38.

Euery man must please his Neighbour in that that is good to edification. Roma. 15. 2. 1. Cor. 10. 24.

Love of our Neighbour fulfilleth the law. Rom. 13. 8, 9, 10.

God threatneth destruction vnto þe Iewes euill Neighbours, that trouble them. Jerem. 12. 14.

A Neighbour neere, is better then a broþer farre off. Psom. 27. 10.

Nest. The lawe for him that findeth a birdes Nest. Deut. 22. 6, 7.

To let mans Nest on high. Habak. 2. 9. Net. The parable of the draw Net. Mat. 13. 47, to 51.

The Net of God, what. Ezek. 12. 13. and 17. 20. & 32. 3. Hose. 7. 12. and Net of man, wher. Habak. 1. 16. Hose. 5. 1.

New. The Israelites erected New gods. Deut. 32. 17.

Christians must be new creatures. Gal. 6. 15. 2. Cor. 5. 17.

New heavens, and Newe earth. 2. Peter 3. 13.

Newnesse of life is the Spirite. John 3. 6. Wee ought to walke in Newnesse of life. Rom. 6. 4. Act. 3. 26. and 20. 21. Gal. 5. 16.

Ephe. 4. 1. * and 5. 1, to 21. Colo. 3. 1. * 8, 16, 20. * 1. Thel. 4. 3, to 1. 1. Pet. 1. 23. & 2. 9, to 13. 1. John 2. 3, to 7.

To serue God in Newnesse of spirit. Rom. 7. 6.

Wee must put on the New man. Ephe. 4. 24.

The New Testament. Heb. 8. 8, 10. * & 10. 16, 17. Gen. 3. 15. Mat. 20. 28.

Paul an able Minister of the Newe Testament. 2. Cor. 3. 6.

The New commaundement. 1. John 2. 8. and 3. 23.

Next of kinne, looke Custore.

Neveh. Euery man Neveh after his neighbours wife. Iere. 5. 8.

Nigardness, looke Couetousnesse.

Night. The parable of him that came to borrow bread of his friend at Midnight. Lu. 11. 5, 10, 11.

The Night was created by the worde of God. Gen. 1. 5.

Joseph by night fledde into Egypt with Christ and Marie. Mat. 2. 14.

The shepherds watched their flockes by Night. Lu. 2. 8.

Anna serued God Night and day. Luk. 2. 36, 37.

Peter traunailed all Night, and could get nothing. Luk. 5. 5.

Nicodemus came to Christ by Night. Joh. 3. 1, 2.

The Night cometh when no man can worke. John 9. 4.

If any man walke in the Night, he stumbleth, and why. John 11. 10.

The Angel by Night opened the prison doores, and brought the Apostles forth. Act. 5. 19 and 12. 6, to 11.

The night is past, and the day is at hand. Rom. 13. 12.

We are children of the day, and not of the night. 1. Thel. 5. 5.

Night diuided into watches. Mat. 14. 25. and 24. 43. Lu. 12. 38.

Night otherwhile diuided. Mat. 13. 35. and 14. 30. looke Day.

Nobilitie defiled by pride & foolishnes. Eccles. 12. 9.

Numbered. The Israelites meet for warre numbered. Num. 1. 3. *

None, put for very fewe. 1. Cor. 2. 8.

Nourishment, looke Foodes and Meate.

Nose, looke Eares.

Nource. Naomi nourced Ruths childe. Ruth 4. 16.

Nourishers ought to nource their owne children. 2. Cor. 8. 10. 2. Mac. 7. 27. looke Sucke.

Nurture, looke Correction & Discipline.

O.

Obedience God more esteemeth, then all sacrifices, & why. 1. Sam. 15. 22, 23. Eccles. 4. 17. Hose 6. 6. Iere. 7. 22, 23.

We ought to obey the voice of God. Exo. 15. 26. Deut. 30. 20.

The people promised to obey Gods voice. Exo. 24. 3, 7.

Blessing promised to those that obey God. Deut. 11. 27.

Saul is reieted of God, because he obeyed not. 1. Sam. 28. 18.

Wee ought to be obedient to those that helpe to aduance the Gospel. 1. Cor. 16. 16.

Christ obeyed his Fathers will vnto the death. Heb. 5. 7. 8. Phil. 2. 8. by whose obedience we are made righteous. Rom. 5. 19. *

Wee ought to be obedient children. 1. Pet. 1. 14.

We ought rather to obey God then men. Acts 5. 29. and 4. 19.

Paul proueth the Cozinthians obedience. 2. Cor. 2. 9. and reioiced thereat. 2. Corin. 7. 13, 14, 15.

Obedience due to parents. Exo. 20. 12. Leui. 19. 3. Deut. 5. 16. Tob 4. 3.

Christ obeyed his mother, and supposed father all. Luke 2. 51.

Wee ought to obey those that haue the oversight of vs. Heb. 1. 3. 17. vpon paine of excommunication. 2. Thel. 3. 14.

Wee ought to obey Magistrates. Exo. 22. 8. Rom. 13. 1, to 7. Deut. 17. 8, to 14.

The children of Israel were obedient to Iosiah. Deut. 34. 9. Josh. 1. 16, 17.

Abrahams obedience praised of God. Gen. 22. 3. 16. *

The Gentiles obeyed the Gospell, as soone as they heard it preached. 2. Samu. 22. 45.

Obedience of the Rechabites praised and rewarded. Iere. 35. 6. *

How God and his worde must be obeyed before all things, and what profite we reape thereby. Gen. 12. 4. * and 17. 1. * and 26. 2. *

Exo. 1. 15. * & 19. 5. * & 23. 22. * Leui. 20. 23. & 26. 34. * Deut. 4. 1. * & 7. 1. * & 11. 27. & 13. 4. * & 18. 9. & 24. 8, 9. * & 27. 10. * and 28. 1, to 15. Josh. 22. 2. * 1. Sam. 12. 8, 9. * 2. Kin. 10.

6. * 2. Cor. 7. 12. * Psom. 1. 8, 9. * and 15. 37. * Isa. 48. 17. and 53. 3, 7. Jerem. 11. 3. * and 17. 5, 7, 13, 22. * Dan. 3. 17. * Psom. 1. 3, 1, to 8. Eccles. 35. 1. * 2. Macca. 7. 1. * Parth. 4. 19, to 23. and 7. 21. * and 8. 27. and 9. 9. and 15. 35. * and 17. 24. * and 23. 3. * Luk. 5. 4. to 12. and 10. 3, to 21. John 4. 7, to 11. Rom. 16. 19. 1. Thel. 4. 3. * and 5. 10. *

Oblations, looke Offerings.

Obligation looke Handwriting.

Obstinacie. Destruction of the obstinate is prophesied. Ezek. 6. 11. * Jerem. 7. 15, 16. and 17. 27. and 19. 2, to 10. looke Harden and Stiffnecked.

Occasion. It came of the Lorde, that Samson sought an occasion against þe Philistines. Judges 14. 2, 4.

Some took occasion by the commaundement, and wrought, &c. Rom. 5. 8.

Odour. God will not smell the fauour of their sweete odours, that disobeie him. Leuit. 26. 31.

Offence. Wee ought not to offend our weak brother for meates sake. Rom. 14. 20, 21. or giue him occasion of falling. 1. Cor. 8. 9. * and 10. 32.

Christ forbode his Disciples that they should bee offended by him. Mat. 26. 31.

Peter was an offence to Christ. Mat. 16. 23.

Christ willett vs to beware of Offence. Mat. 18. 6, to 10.

Paul is tormentted in spirit for the Offences of other. 2. Cor. 11. 29.

Not to be offended for persecution. John 16. 1 to 4.

Some of Christs disciples offended at his preaching. John 6. 61, 65, 66.

The Pharisees were offended in hearing Christ. Mat. 5. 12.

Happie are they that are not offended at Christ. Mat. 11. 6.

The Pharisees offended with Christ, and why. Mat. 13. 57. Mat. 6. 4. Luk. 4. 22, 24.

The gospell are an offence to the wicked. Exo. 10. 7.

Whatsoeuer doeth offend vs, we ought to auoyde. Exo. 34. 12. to 18. Deut. 7. 2, 3, 4, 5, 16, 25, 26. and 13. 6. * Mat. 5. 29, 30. and 16. 22. to 27. Marke 9. 42, to 48. Rom. 16. 17, 18.

Offering done without leauen. Leui. 6. 15, 16, 17.

The Offering for sinne done by ignorance. Num. 15. 24, to 30. Leuit. 4. 3. *

All meate offerings must be seasoned with salt. Leuit. 2. 13.

Offering of beastes. Leuit. 3. 1. *

The offerings of the princes at the dedication of the Tabernacle. Num. 7. 2. *

Offerings of euery solemne fast day. Num. 28. 2. * and of the 8. first dayes of the 7. month. Num. 29. 1. *

God esteemeth not the offerings of the obstinate. Iere. 14. 12. Eccles. 34. 18.

Christ was offered once for vs. Heb. 7. 27. and 9. 26. and 10. 12.

The pure offering of the Gentiles. Mala. 1. 11.

Wee ought to offer vnto God onely. Exo. 20. 23.

20. 22. *Leuit.* 17. 3. to 19.

We ought not to offer unto God any vile thing. *Mat.* 18. 1. 3. 4. looke Sacrifices.

Office of any man maketh not his prayer or sacrifice acceptable to God. *Mal.* 1. 9.

Gymning Oyle. *Ezod.* 30. 23. to 34. looke Annoynt.

Older Testament abolished in Christs *Brotherhood.* *Heb.* 8. 3. 13. looke Testament.

Of Eli his house should neuer bee Olde man. 1. *Sam.* 2. 32.

Olde adulterie, looke Adulterer.

The Olde man his person is to be honoured. *Leuit.* 19. 32.

The olde in understanding shal flourish in the Church. *Isa.* 65. 20.

The olde way the best way. *Iere.* 6. 16.

Olde commandement, see Loue.

Olde man with his works he ought to put off. *Coloss.* 3. 9. and crucifie, and whp. *Roma.* 6. 6.

Olive. The Olive refused to reigne ouer other trees. *Iudg.* 9. 9.

Wild Olives ingrafted, ought not to boast against the natural branches. *Rom.* 11. 14. 17. 18.

One heart, and one way expounded. *Iere.* 32. 39. *Ezek.* 11. 19. and 36. 26. 27.

Be we Jew of Grecian, man, or woman, all are one in Christ. *Gal.* 3. 38.

Christ prayeth his Father, that all the faithful should be one. *John* 17. 21.

All that beleue, were of one heart & one soule. *Act.* 4. 32.

Only, God is our God onely. *Deut.* 32. 39.

The Lord onely of alone lede the Israelites. *Deut.* 32. 12.

God onely deliuereth out of tribulation. 1. *Sam.* 10. 19. governeth all things. 2. *Ezod.* 6. 6. is only good. *Luk.* 8. 19. only wife. *Rom.* 16. 27. is only to be feared and feared. *Deut.* 10. 20. and 6. 13. *Mat.* 4. 10.

Christ the only begotten sonne of the father. *John* 1. 14. and 3. 16. 1. *John* 4. 9.

Onely beleue. *Luke* 8. 50.

The elect onely beleue. *Act.* 13. 48.

Open. *Elisha* prayed God to open the eyes of his enemies. 2. *King.* 6. 20.

We ought to open our hand to our poore brother. *Deut.* 15. 8.

God opened the wombe of Leah. *Genes.* 29. 31.

Pauls mouth was open to the Corinthians. 2. *Cor.* 6. 11. looke Mouth.

Operations of the holy Ghost are diuers, and diuersly bestowed. 1. *Cor.* 12. 6. to 12.

Opportunity, looke Time.

Oppresse. Thou shalt not oppresse thy brother. *Leuit.* 19. 13.

Samuel an upright Iudge, and neuer oppressed any. 1. *Sam.* 12. 3. 4. 5.

None comfort the oppressed *Eccles.* 4. 1.

Against oppression. *Iob.* 5. 8. 9. & *Mal.* 3. 5. looke Wrong, Defraude, and Vurie.

Opprobrious. He that is accustomed to opprobrious speech, will neuer be reformed. *Eccles.* 23. 15.

Ordained onto eternall life. *Act.* 13. 48.

Order. All things ought to be done honestly and by order. 1. *Cor.* 14. 40.

Ezekiah before he died was willing to put

his house in an order. 2. *Kin.* 20. 1. which was denied to Alcimus. 1. *Bar.* 9. 55.

Aythophel put his house in order, & hanged himselfe. 2. *Sam.* 17. 23.

Of the lande where is none order, looke *Iob* 10. 22.

Other things will I set in order when I come. 1. *Cor.* 11. 34.

Ordinance, looke Abolish.

Of publike ordinances. *Isa.* 16. 17.

Against wicked decrees and ordinances. *Isa.* 10. 1. to 5.

Organes inuented. *Gen.* 4. 21.

Originall sinne, looke Sinne.

Orphanes, looke Fatherlesse.

Ostrich, of his nature. *Iob* 39. 17. to 22.

Othe. God hath kept his Othe with the posteritie of *Abraham*, *Isahak*, and *Isaakob.* *Peter* 7. 1. 8. *Isah.* 21. 43. *Luk.* 1. 72. to 76. as he promised. *Gen.* 15. 18. & 26. 3.

Isahak and *Abimelech* tooke an othe eche of other. *Gen.* 26. 28. 29. 31. to did *Isaakob* & *Laban.* *Gen.* 31. 50.

How *Abraham* tooke an othe of his seruants. *Gen.* 24. 2. to 9.

Saul bound the *Israelites* with an othe. 1. *Sam.* 14. 24.

Saul falsified the othe made to the *Gibionites.* 2. *Sam.* 21. 2.

Othes are to bee performed. *Numbers* 30. 3.

When the Iudge shall take an othe. *Ezod.* 22. 10. 11.

An othe is the ende of all strife. *Hebre.* 6. 16.

God bound himselfe with an othe. *Heb.* 6. 17. 18. *Isa.* 54. 9. 10.

Othe abused. *Matth.* 23. 16. * & 26. 63. 72. *Mat.* 6. 16. *Act.* 23. 12.

Peter with an othe and cursing, denpeth be knewe Christ. *Matth.* 26. 72. 74. *Mat.* 14. 66. to 71.

Herodes rashly othe. *Mat.* 14. 7. 9.

Shimei put to death, for breaking his oth. 1. *King.* 2. 36. 37. 42. *

The chief of *Israel* in the name of the rest, receiued an othe to walke in Gods law. *Dehe.* 10. 29. *

Diuers formes of othes. *Genes.* 22. 16. and 42. 25. and 47. 31. 1. *Kin.* 19. 2. *Judeth* 1. 12. looke in Perurie and Swear.

Owe, looke Loue.

Outward, looke Appearance.

Outward man. 2. *Cor.* 4. 16.

Oxe that goeth, what shal be done there with. *Ezod.* 21. 28. 35. 36.

The offering of *oxe* or bullocke. *Leui.* 3. 1.

Saul helued a yoke of oxen in pieces, and whp. 1. *Sam.* 11. 7.

The *oxe* ought not to bee mooled, that treadeth out the corne. *Deut.* 25. 4. 1. *Cor.* 9. 2. to 15.

The Jewes might eat the flesh of Oxen. *Deut.* 14. 5. 26.

Oxen in the Temple, vnder the molten sea. 1. *Kings* 7. 23. 24. 25. 2. *Chronicles* 4. 3. 4.

Oyle, looke Debes.

The holy oyle. *Ezod.* 30. 23. to 26.

The mouth of a strange woman moze lost then oyle. *Isa.* 30. 15. 3.

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Pacified. How God may bee pacified. *Dan.* 4. 24.

Painted. *Iezebel* painted her face. 2. *Kin.* 9. 30.

False healed by Christ. *Matth.* 9. 2. 6. 7. and by *Peter.* *Acts* 9. 33. 34.

Alcimus being striken with the Palsie that he could not speake, died miserably. 1. *Bar.* 9. 55. 56.

Parable of *Nathan* to *Dauid.* 2. *Sam.* 12. 1. to 5. of the *Whille* and *Cedar.* 2. *Ezod.* 25. 18. of Gods vineyard the Jewes. *Isa.* 5. 7. of the two Eagles. *Ezek.* 17. 3. 7. of the leeching pot, and of *Ezekiels* wife being dead. *Ezek.* 24. 3. 6.

Jesus spake nothing to the multitude without Parables, and why. *Matth.* 13. 13. which hee expounded to his Disciples. verse 18. 35.

The Parable of children piping in the market place. *Mat.* 11. 16. to 20. Of the vncleane spirit that returneth worse then he went out. *Matth.* 12. 43. 44. 45. Of the sower. *Matth.* 13. 3. Of the tares. verse 24. 25. Of the graine of mustarde seed. verse 31. Of the leauen. verse 33. Of the treasure hid. verse 44. Of the precious pearle. verse 45. 46. Of the drab net. verse 47. to 51. Of the Publicane and *Pharise.* *Luke* 18. 9. to 15. Of the two sonnes. *Matth.* 21. 28. Of the figge tree. *Matth.* 24. 32. Of the thiefe. *Matth.* 24. 43. Of the talents. *Matth.* 25. 15. Of the reme virgins. *Matth.* 25. 1. to 14. Of the Samaritane. *Luke* 10. 30. to 38. Of the riche man. *Luk.* 12. 16. to 21. Of the fruitlesse fig tree. *Luk.* 13. 6. to 10. Of the prodigall sonne. *Luk.* 15. 11. * Of the steward. *Luk.* 16. 1. to 9. Of the wicked iudge and the widow. *Luk.* 18. 1. to 9. Of the candle light. *Matth.* 5. 15. *Luke* 11. 33. Of the house built vpon the sande. *Mat.* 7. 26. Of the lost sheepe. *Matth.* 18. 2. Of the vnumerick seruant. *Matth.* 18. 28. Of the labourers in the vineparde. *Matth.* 20. 2. Of the vineparde byed fourth. *Matth.* 21. 33. Of the King that made the mariage. *Matth.* 22. 2. Of the faithfull and vnfaithfull seruant. *Matth.* 24. 45. 48. Of the feede that groweth and increaseth. *Mat.* 4. 27. Of the importunate friende. *Luke* 11. 5. Of the strong man armed. *Luke* 11. 21. and of the piece of silver lost. *Luk.* 15. 8.

Of the significatio of a parable. *Luk.* 8. 10.

Parables are darke speeches. *Isa.* 49. 4. and 78. 2.

Parable for prophesie. *Mat.* 23. 7. for a iest. *Isa.* 26. looke Prouerbe.

Parable knownen. 2. *Ezod.* 4. 7. looke Eden in the first Table.

Pardon, looke Forgiue.

Many sometimes pardoned for a few good. *Genes.* 18. 24. 32. and 19. 21. yea for one *Iere.* 5. 1.

Against Pardons and Purgatorie. *Isa.* 1. 18. and 57. 1. and 43. 25. *Ezek.* 18. 26. 27. 18. *Isa.* 13. 14. *Isa.* 5. 17. and 103. 11. 12. *Eccles.* 9. 5. 6. and 11. 3. *Matth.* 3. 12. 3. *Eccles.* 14. 14. 16. *Tobit* 3. 6. *Matth.* 7. 13. 14. and 25. 46. *Mat.* 3. 29. *Luk.* 16. 23. 26. and 23. 42. 43. 46. *John* 3. 18. 36. and 5. 24. 29. and 17. 24. *Acts* 7. 59. *Rom.* 8. 1. *Gal.* 6. 10.

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Phil. 1. 21, 22. 1. Thes. 4. 13. 2. Tim. 4. 7, 8.
 Heb. 9. 14, 27. 1. John 1. 7. Rev. 14. 13. looke
 Purgings.

Parentage how in olde time was executed
 the right of Parentage. Ruth 4. 1, 7.

Parents must bee honoured, obeyed and
 helped. Exo. 20. 12. Deut. 5. 16. Eph. 6. 1, 2.
 Mat. 15. 4.

We ought not to curse or smite our parents.
 Exo. 21. 15, 17.

Those that despised their parents are leu
 captives. Ezech. 22. 7, 10, 15.

Parents are commanded to shew their chil
 dren how they were deliuered from Phara
 ohs r. Iamnie. Exod. 13. 8, 14, 15.

Parents and childreus dueitie wherein it
 consisteth. Psal 78. 5, 6, 7. looke Father and
 Children.

Parishioners must render double honour to
 their spiritual fathers. 1. Timothee 5. 17,
 23. 1. Co. 4. 1, 15. and be carefull, lest the
 seruice of Gods worde bee fruitfull in them.
 Mat. 13. 3, 10, 18, 24. * looke Children, and
 Hearers.

Partakers of Christs sufferings. 1. Pet. 4.
 13.

Wee are made partakers of Christs, if wee
 persist in faith. Heb. 3. 14.

Partridge. Saul hunted Dauid, as one
 hunted a Partridge. 1. Sam. 26. 20.

The courteous resembled to Partridges. Je
 rem. 17. 11.

Pasison of Christs. Zech. 13. 7. Mat. 26.
 31.

Passouer celebrated and kept vnder C³
 ra. Exo. 6. 19, 20.

When, with what order, and what oblati
 on the Passouer was celebrated. Exod. 12.
 2, 20, 29 and 13. 3, 10, 11, 8, 23, 15, and 34. 18.
 Deut. 16. 1. Eze. 45. 18, 21. how Christians
 must keepe the feast of Passouer. 1. Co. 11.
 5, 8.

Joseph and Marie went secretly to Ieru
 salem at the Passouer. Luk. 2. 41.

Christ kept his Passouer with his disci
 ples. Mat. 26. 17, 18, 19.

Our Passouer Iesus Christ was sacrific
 ed for vs. 1. Co. 5. 7.

We must alwayes continue the memorial
 of the Passouer. Exod. 12. 14.

Who ought to eate the Passouer, how, and
 where. Exo. 12. 43, 44, 45.

The solemnitie of the Passouer is coman
 d. 1. Leuit. 23. 3, 5.

The Passouer commanded to be celebra
 ted againe, and the punishment of the neg
 lecters thereof. Rom. 9. 2, 5, 13.

The Passouer kept by Ioshua. Josh. 5. 9,
 10. by Hezekiah. 2. Chron. 30. 1. * by Ioshua.
 2. King. 23. 11, 22, 23. and no Passouer from
 Samuels daies kept like his. 2. Chronic. 35.
 18, 19.

Pastime. He that loneth pastime, shall bee
 a poote man. Psal. 2. 1, 7. looke Play.

Pastor. Christ the chiefe Pastor promised.
 Eze. 34. 25, 26. Jer. 23. 5. *

Against false Pastors which seduce & peo
 ple. Iere. 12. 10. and scatter and destroy the
 fheepe of Gods pasture. Jer. 23. 1, 2 to 5. looke
 Watchmen, Bishops and Shepherds.

Patience. God is the God of Patience and

consolation. Rom. 15. 5.

God, by his Patience and long suffering,
 leaeth vs to repentance. Rom. 2. 4.

After Gods long patience cometh his
 wrath. Rom. 9. 22. 1. Pet. 3. 9, 15.

The Prophets are let before vs for exam
 ples of long patience. James 5. 10.

The patience of Job, and Tobit. Job 2.
 10. Tob. 2. 10, and 3. 2.

The praise of patience. Psal. 138. 1, 2.

We ought to be patient, not feeling res
 uenge. 1. Thess. 5. 14, 15. Col. 3. 11.

Love is patient. 1. Co. 13. 4, 7.

Christians haue neede of patience, and
 why. Heb. 10. 36.

Faith being exercised with afflictions, en
 gendereth patience. Rom. 5. 3. 1. Jam. 1. 3. and
 patience experience. Rom. 5. 4.

Paul reioiceth of the Thessalonians pa
 tience. 2. Thess. 1. 4. and threaten persecution
 himselte patiently. 1. Co. 4. 11, 12, 13.

Our patience must bee made perfect
 through good workes. James 1. 3, 4.

Who bring forth good fruit with patience.
 Luke 8. 15.

Aduersitie in youth trappeth vs to pati
 ence. 1. Lam. 3. 27.

By your patience possesse your owne soules.
 Luke 21. 19.

Our patient minds ought to be knowen to
 all men. Phil. 4. 5.

Patriarke expounded. Heb. 7. 4.

The Patriarke came of the Jewes. Rom.
 9. 5.

Isaak begat the twelue Patriarke. Act.
 7. 8, 9.

Of the Patriarke Dauid. Actes 2. 19.

Of Peace be with you, or vnto you, a kinde
 of salutation. 1. Sam. 25. 6. Ge. 43. 33. Iudg.
 19. 20. Luk. 24. 36. John 20. 19.

Goe in peace, a kinde of leaue giuing. 1.
 Sam. 1. 17. Luk. 7. 50. and 8. 48.

God is the author of peace. 1. Thess. 5. 23.
 1. Co. 14. 33. Roma. 15. 33. and Christ
 is our peace, and preacher thereof. Eph. 2.
 14, 17.

Peace, for reconciliation betweene God &
 man. Act. 10. 36. for quietnesse of conscience.
 Luke 2. 14. for safe and sound. 1. Co. 16. 11.

for true toy and felicitie. Mat. 10. 13. Luke
 1. 79. and 19. 42. & 24. 36. John 14. 27. Rom.
 1. 7. and 8. 6.

Paul exhorteth the Co. 14. 27. Rom.
 1. 7. and 8. 6.

Paul exhorteth the Co. 14. 27. Rom.
 1. 7. and 8. 6.

We ought to haue peace with all men, as
 much as lieth in vs. Rom. 12. 18. Eph. 4. 2.

Wholes would haue let peace betweene
 two Hebrewes. Exod. 2. 13.

Paul witherth to all Christians peace.
 Rom. 15. 13. Eph. 4. 2. 2. Thess. 3. 6.

Wee ought to pray vnto God for peace.
 Num. 6. 26.

Hezekiah reioiced that hee should enioy
 peace in his dayes. 2. Kings 20. 19.

Peace betweene Salomon and Hiram. 1.
 Kings 5. 12.

Peace in Israel all Salomons dayes. 1.
 Chro. 22. 9. 1. Kings 4. 24.

The Loide gaue peace to the Israelites
 in Ioshua his dayes. Josh. 22. 4.

Peace in the Church. Acts. 9. 31. Isa. 66.
 22.

When men shall say Peace, sudden destru
 ction shall come. 1. Thess. 5. 3.

If Peace be offered to a citie, and accepted,
 it must be spared. Deut. 20. 10, 11.

Israel forbidden to make peace with Mo
 ab and Ammon. Deut. 23. 6.

Sideon called his Altar, The Peace of the
 Lord. Judges 6. 24.

The Lord promised peace to his people.
 Hol. 1. 4, 4. *

Peace of heart by Iesus Christ. Psal. 46.
 8, 9.

Peace in the Church. Isa. 66. 12.

Peace in heauen, and gloze in the highest
 places. Luke 19. 38.

Gloze to God, and peace in earth, see
 Glorie.

The faith of Christ bringeth peace of con
 science. Rom. 5. 1, 2.

The peace of Christ passeth all vnder
 standing. Phil. 4. 7.

Ierusalem knewe not what belonged to
 her peace. Luke 19. 42.

The peace of God ought to rule in our
 hearts. Col. 3. 15.

Peace on the house of those that receiue
 Gods ministers. Mat. 10. 13.

The doctrine of Christ bringeth peace to
 those that suffer afflictions. John 16. 33.

Christ test peace among his disciples.
 John 12. 57.

Samuel was asked if he came peaceably.
 1. Sam. 16. 4.

Abraham to buy peace, resigned his right
 to his nephew. Gen. 13. 8.

Josephs brethren could not speake peace
 ably to him, and why. Gen. 3. 7, 4.

Be peaceable. 1. Thess. 4. 11.

Peacemakers the children of God. Mat. 5.
 9.

The inward peace betweene God and the
 beleeuing by Christ. Isa. 2. 2, 6 & 9. 2, 10, 8.
 and 11. 1. * Hose. 12. 18. * Mich. 4. 1. * Zech. 9.
 9. * Luk. 24. 25, 50. John 14. 27. & 16. 33. &
 22. 19. Act. 10. 36.

Peculiar. Christians a peculiar people,
 and holy nation. 1. Pet. 2. 9. Tit. 2. 14. looke
 Precious.

Pelicans binatfull for the Jewes to cate
 of. Deut. 14. 17.

Penance. looke Amendement.

Pence. One being forgiven 10000. ta
 lents, would not forgive 100. pence. Mat. 18.
 24. *

Two pence giuen to the hostie, to releue
 the wounded man. Luke 10. 35.

Penie. a measure of wheate for a penie.
 Reue. 6. 6.

Of the lost peny. Luke 15. 1.

People. God hath not cast away his peo
 ple which he knew before. Rom. 11. 2.

Two manner of people in y^e womb of Re
 bekah. Gene. 25. 23.

God tooke the children of Israel, to be his
 people. Exo. 6. 7. Deu. 4. 7. 1. King. 8. 51.

God appointed a place for his people Is
 rael. 2. Sam. 7. 10.

Israel promised that they will be Gods
 people. 2. Kings 11. 17.

The people remained at the foot of mount Sinai. Exod. 19. 21.

The people murmured in dispaire of entering into the land of promise. Num. 14. 1, 2. and 13. 32.*

The people of Canaan not all destroyed, but made tributaries. Judg. 1. 27, 30, 33.*

The wickednesse of the people. Ezek. 22. 29. who neither regarded God nor his word. Jer. 6. 19.

The people of the land what wannie they use. Eze. 22. 29.

Gods people are alwayes charged with breach of lawes, and diminishing princes prosper. Ez. 3. 8.

Two manner of people God abhorreth. Eccles. 5. 25, 26.

Of Gods people, looke Church.

Perfect is the worke of the mightie God. Deut. 32. 4.

If thou wilt be perfect, sell that thou hast, &c. Matth. 19. 20, 21.

Whosoever finnet not in word, is a perfect man. Jam. 3. 2.

Perfect in Christ Iesus. Col. 1. 28.

Wee ought to be perfect as our heavenly father is perfect. Matth. 5. 48.

Paul exhorteth us to perfection. Heb. 6. 1, 1. Cor. 1. 10.

The Lawe could bring nothing to perfection. Heb. 7. 19.

Perfume. The consecration of making of the perfume. Exod. 30. 34, 35.*

Peril, looke Danger.

Perurie forbidden. Leuit. 19. 12.

Against Perurie, burrueth light and false othe. Exod. 8. 15, 25, 28, 32. 8. 27, 28, 34, 35. 8. 20. 7. Leuit. 5. 1, 4. 24. 11, 10. 17. 1. Sa. 6. 10. 1. 1. Kin. 18. 31, 32. 2. Thro. 36. 13. 1. Job. 4. 2. Jer. 5. 4. 8. 17. Mal. 2. 5. and 4. 1. Ecc. 1. 23. 9. 10, 11. and 27. 14. 1. Matt. 6. 6, 62. and 7. 15, 16. and 11. 9, 10. 19. 8. 13, 43, 10. 49. 2. Matt. 4. 7. and 12. 3. 4. Matth. 5. 34, 10. 38. 7. 26. 69.* Mark. 6. 23, to 30, looke Orche and Sweating.

Pearle, looke Parable and Swine.

Persecution cometh by Gods appointment. Psal. 39. 9.* and therefore we are armed against the same. Mat. 10. 17.* and 24. 9, 13. John 5. 18, 20.* and 16. 1, 32.*

Who so will live godly in Christ, shall suffer persecution. 2. Tim. 3. 12.

Whom persecution withdraweth from the true profession of Gods word. Mat. 4. 17.

Being persecuted in one cite, wee may flee to another. Matth. 10. 23.

The ministers of Gods word ought not to feare persecution, and whp. Matth. 10. 28.

The Lord delivered S. Paul from many persecutions. 1. Tim. 3. 11.

Paul suffered persecution patiently. 1. Cor. 4. 12. & the Lord delivered him. 2. Tim. 3. 11.

Blessed are they that suffer persecution for righteousness sake. Matth. 5. 10.

Great persecution against the Church. Acts 8. 1. 1. Pet. 1. 1.

We ought to pray for those that persecute us. Matth. 5. 44. Rom. 12. 14. 1. Cor. 4. 12, 13.

Gods iudgements vpon persecuters. Acts 7. 17.

The Prophets complaine against wicked

persecuters of the iust. Habak. 1. 1. 2. Esdr. 16. 62.*

A prayer against those that persecute the Church. Eccles. 36. 1, to 18, looke Affliction and Tribulation.

Perseuer in the faith. John 15. 4.

God will confirme the faithfull in persevering unto the end. 1. Cor. 1. 8, looke Continue and Endure.

Persons. Wee ought not to haue respect of persons in iudgement. Leuit. 19. 15. Deut. 1. 17. and 16. 19. Thro. 2. 23.

God resectueth all such as obey his word, without regard of person. Isa. 56. 3, to 9.

God accepteth no mans person. 1. Samu. 16. 7. Actes 10. 34. Ephes. 6. 9. Job 34. 19.

Wise. 6. 9. Eccles. 35. 12, 13. Ro. 2. 11. Gal. 2. 6. Col. 3. 25. 1. Pet. 1. 17. Deut. 10. 17. 2. Thro. 19. 7.

Do respect of persons among Christians. Jam. 2. 1, to 12, looke more. Pro. 18. 5. and 28. 21. Matth. 22. 9, 10, 39. Rom. 10. 12, 13.

Pesilence threatened to those that disobey Gods Lawe. Leuit. 26. 25. Deut. 28. 21, 1. King. 8. 37, looke Blasting.

Dauid of three plagues, chose the Pesilence, and whp. 2. Sam. 24. 13, 14, 15, which ceased, when he had sacrificed. berie 25. looke Plague.

Perswaded. A man thoroughly perswaded in the truth, ought to be steadfast therein. 2. Timothy. 3. 14.

Pharise. Paul was a Pharise. Act. 23. 6.

What the Pharises and Sadduces differ in. Actes 23. 8.

The Pharises were blinde. Joh. 9. 39, 40.

The Pharises would haue none to beleue in Christ. John 7. 48.

The Pharises and Scribes taught the people without authority. Mat. 7. 29. Luke 4. 32. Mat. 12. 2.

The Pharises reprove Christ and his Apostles, and whp. Matth. 9. 11, 14. and 12. 12, Luke 5. 33.

The Pharises consult howe they might destroy Christ. Matth. 12. 14. and a fine charge, that if any man knewe where he was, he should betray him. Joh. 11. 57.

The Scribes and Pharises sit in Moses chaire. Matth. 23. 2, 3.

The Pharises sent officers to apprehend Christ. Joh. 7. 32.

A Pharise bade Christ to dinner. Luke 7. 36.

The Pharises asked the man that was borne blinde, how he had receiued his sight. John 9. 15, 17.

The Pharise and Publican pray in the Temple. Luke 18. 10, to 15.

The Pharises & Sadduces are called generations of vipers. Matth. 3. 7. hypocrites and serpents. Mat. 7. 5. & 23. 13, 33. thieves and robbers. John 8. 8.

The Pharises are rebuked of Christ. John 8. 7. by Steuen. Actes 7. 51, 52. by Paul. Actes 23. 3, 6. Phil. 3. 2.

The Pharises mocke Christ. Luke 16. 14.

This is of pots for the Temple. 2. Thron. 4. 11.

Philosophie ought to be taken heede of. Col. 2. 8.

Physician ought to be honoured, and whp. Eccles. 38. 1, to 9.

Physicians could not heale the woman bloody fluxe. Mat. 9. 2, 5, 26.

A looke not to God, but to Physicians in his sicknesse. 2. Thro. 1. 6, 12.

Pierie, looke Godlineesse.

Pillar. A cloude pillar by day, & a fiery by night, directed the Israelites. Exod. 13. 21. Num. 14. 14. Deuter. 1. 33. Psalm. 78. 14. 1. Thro. 10. 1.

God appeared to Moses in the pillar of a cloude. Deut. 31. 15.

The pillars of the Tabernacle. Exod. 27. 10, 11.

The two pillars of brasie for the Temple, and some of them. 1. Kin. 7. 15, 41.

James, Cephas, and John were counted pillars in the Church. Gal. 2. 9.

Piped, looke Parable.

Pitch. He that toucheth pitch, shall be defiled therewith. Eccles. 13. 1.

Pickers of the 300, men that were with Gideon. Judg. 7. 16.*

Pit, looke Digge.

Rozah, &c. went downe quicke into the pit. Num. 16. 30, to 34.

Pitie. Peter willed Christ to pity himself. Matth. 16. 22. looke Mercie and Compassion.

Place. Not la. still for the Jewes to offer in every place. Deut. 12. 5, to 15.

Plagues, see Amèndment.

Plagues are sent for contemning Gods word and preachers. Jer. 29. 18, 19.

God plagued the Egyptians, that they might learne that he was the only true God. Exo. 7. 1.* and 8. 1.* 9. 1.* 10. 1.* 12. 1.*

Plagues sent vpon the disobedient. Deut. 28. 15.* looke Curses and Blasting.

No ende of plagues to the evil man. Pro. 24. 20.

In all plagues God resectueth a remnant, to declare the cause of his punishment. Eze. 12. 16.

It is a plague for a rich man not to haue a liberal heart. Eccles. 6. 2.

To know the plagus in our owne heart, is to confesse our selues sinners. 1. Kin. 8. 38.

Played. The Israelites played before the golden calfe. Exod. 32. 6, 19.

Samon played before the Philistims. Judges 16. 25, 26, 27.

Dauid and others played on instruments before the King. 2. Sam. 6. 5.

Dauid was a running player on an harp. 1. Sam. 16. 16, 17, 23, and a sweete singer. 2. Sam. 23. 5.

Har slaughter counted a play with souls. 1. Sam. 2. Sam. 2. 14, 15, 16.

Planted. God planted the garden of Eden. Gen. 2. 8.

God planted Israel in the mountaine of his inheritance. Exod. 15. 19.

God promised to plant his people, that they shal mooue to more. 2. Sam. 7. 10.

He that planteth a vineyard, may eate of the fruit. 1. Cor. 9. 7, to 15.

Paul planted, and Apollos watered. 1. Cor. 3. 6.

Every plant which heauenly father hath not planted, shall be rooted by. Mat. 15. 13.

A. ii.

Balked

Wastard plants shall take no deepe roote, and whp. *Wisd.* 4.3.4.5.

Place. The place for the holy crowne was of pure gold. *Exod.* 39.30. and let vpon the fore front of the Miter. *Exod.* 28.36, 37.

Pleafe. Samuel pleaded and was in fauor both with God and men. *1 Sam.* 2.26. Every man ought to please his neighbour in that that is good to edification. *Rom.* 15.2. Those that goe about to please men, serue not Christ. *Gal.* 1.10.

Without faith it is impossible to please God. *Heb.* 11.6.

God is well pleased in his Sonne. *Matt.* 3.17. and 17.5. *1 Pet.* 1.17.

Three things please God. *Eccles.* 35.1. *Pleasure.* All things created for Gods pleasure. *Reue.* 4.11. see *Revel.*

Pledge. Iudah gaue Camar a Pledge. *Gene.* 38.17, 18.

When Pledges shall be restored. *Exod.* 22.26, 27.

What ought not to be taken to pledge. *Deut.* 24.6, 17.

We may not take any pledge by violence, nor sleepe with it *Deut.* 24.10, to 14. looke *Earnest.*

Plennie is an argument of Idolaters, for their religion. *Ier.* 44.17, 18, 19.

Plentifullnesse. Want of Plentifullnesse, is to be imputed to our sinnes. *Magge.* 2.17, 28.

Plow not with an Oxe and an Ass toges ther. *Deut.* 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. *Luke* 9.62. looke *Tillage.*

Pollas. Those that offer their children to Molech, pollute the name of God. *Le.* 18.21. and 20.3. so doe the perjured. *Leuit.* 19.12.

Pollution coming by night, how it was purged. *Deut.* 23.10, 11.

The Poole Bethesda. *Iohn* 5.2.

Poore among vs, and whp. *Deut.* 15.4, 5, 11. *Matt.* 26.11. *Iohn* 12.8.

We ought not to turne our eye from the poore. *Eccles.* 4.1, 5, to 9. but be carefull of them. *Deut.* 15.7, to 11. *2 Cor.* 13.8, 7, 9. and 9.1.

Lending to the poore, see Lending.

Hee that stoppeth his eares at the crye of the poore, shall cry himselfe, and not be heard. *Pro.* 21.13.

Paul laboured to relieue his owne necessitie, and other poore brethren. *Acts* 20.34.

The reward of relieuing the poore. *Matt.* 25.40. *Luke* 16.9.

We ought to bid the poore to our feastes, and whp. *Luke* 14.13, 14.

God hath chosen the poore of the worlde which are rich in faith. *Iam.* 2.5.

We ought to giue to the poore cheerfullly, and whp. *Rom.* 12.8. *2 Cor.* 9.7.

Paul was willed in his preaching to the Gentiles to be mindefull of the poore at Jerusalem. *Gal.* 2.9, 10.

Pauls care for the poore Saints. *1 Cor.* 6.1, 2, 3.

The liberality of those of Macedonia and Achaia toward the poore Saints, Roman. 15.26.

Poore mans pledge, see Pledge.

Judges ought not to respect the rich, more then the poore. *Exod.* 23.3. *Leuit.* 19.15. nor ouerthrow the right of the poore. *Ex.* 23.6, 7.

The poore must be relieved, not oppressed. *Pro.* 22.3, 7, 9, 16, 22.

Against oppressors of the poore. *Amos* 5.11. *Eccles.* 5.7.

Wicked magistrates regard not Poore mens suites: but hee that doeth, his throne shall be established. *Pro.* 29.2, 4, 7, 14.

The poore labourers hire must not be detained. *Deut.* 24.14, 15.

God raised the Poore out of the dust. *1 Sam.* 2.8. and exalting the poore, punisheth the haughty. *2 Sam.* 22.28. *1 Lk.* 1.48, 51, 52.

The children of the prophets were poore. *2 kin.* 6.1, 12. so was the widow of Zarephath. *1 kin.* 17.9, to 17.

We may not oppress or moche, but haue mercie on the poore, and whp. *Pro.* 14.31. and 17.5.

The godly poore better then the wicked rich. *Pro.* 18.6. *Mal.* 37.16, 17, to 23.

What a Poore man that oppresseth the Poore, is like. *Pro.* 28.3.

God hateth the Poore man that is proud. *Eccles.* 25.2.

Blessed are the Poore in spirit. *Matt.* 5.3. *Luke* 6.20.

The Poore receiue the Gospel of Christ. *Matt.* 11.5.

Elisba helped the Poore. *1 King.* 4.1, to 8. He that hath mercie on the Poore, lendeth vnto the Lord. *Pro.* 19.17. and shal not lacke. *Pro.* 28.27.

God regardeth the Poore. *Judg.* 6.1, 15, 16. and is their strength. *Isai.* 25.4.

Poore and rich by nature both alike. *Reuel.* 5.5. *Eccles.* 9.3.

Wee are willed to bee liberall vnto the poore, and whp. *Eccles.* 11.1.

We must be content with our state, be it poore or rich. *Phil.* 4.11.

What poore men God regardeth. *Isa.* 66.2. looke *Widow.*

The comfort of poore men. *Matt.* 10.28, 29, 30. *Luke* 9.23, to 27.

Better is a poore wise child, then an old foolish king. *Eccles.* 4.13.

Pouerrie and shame to him that refuseth instruction. *Pro.* 13.18.

Pouerrie with the feare of God is commendable. *Pro.* 15.16, 17.

He that is fallen into Pouerrie, ought to be relieved. *Leuit.* 5.25, 35, 36, 37.

The Philippians relieved Pauls pouerrie. *Phil.* 4.10, 14, 16.

In prosperitie thinke vpon pouerrie. *Eccles.* 18.24. looke *Competent.*

Pouerrie and riches are of the Lord. *Pro.* 14.31. *Eccles.* 11.14.

Christ his pouerrie. *Matt.* 8.20. *Luk.* 2.7, 12, 16. and 9.58.

Porte of Salomon. *Actes* 3.11. called the great contr. *2 Chr.* 4.9. taken for the Temple where Christ preached. *Matt.* 21.23.

Porters ordained. *1 Chr.* 26.1. *Portion.* The Lords portion is his people. *Deut.* 39.9.

Elkanah gaue portions to his wiues, and

children. *1 Sam.* 1.4, 5.

Possible. If it be possible, haue peace with all men. *Rom.* 12.18.

Christ prayed, that if it were possible, that house might passe from him. *Mat.* 14.15.

If it were possible, the very elect should be deceived. *Matt.* 24.24. *Mark.* 13.22.

If it had bene possible, he would haue giuen me your eyes. *Gal.* 4.15.

All things are possible to God. *Genes.* 18.14. *Matt.* 19.26. and to him that beleueth. *Mark.* 9.23.

Possentie. looke *Seede.*

Por. Ezekiel prepared a por. *Ezek.* 24.3. looke *Phials.*

Porter. We are in the Lords hand, as clay in the Potters. *Iere.* 18.6. *Rom.* 9.21.

Power of God vanquisheth the enemy, not worldly helpe. *Isa.* 31.8, 9.

God is of power, and might. *Deut.* 10.17. His power is not diminished. *Isa.* 50.2. Hee would haue it known to all. *Isai.* 53.13.

Pharaoh resisted, that Gods power might be known. *Exod.* 9.16.

All power shalbe taken from those that disobey God. *Deut.* 28.32, 33.

Wans strength is onely in the power of God, as may appeare by Benjamin & Danah. *1 Sam.* 2.9. & *Samlon.* *Judg.* 16.20.

Wee may not attribute our riches to the power of our hands, but to the mercie of God. *Deut.* 8.17, 18.

The Gospel is the power of God vnto saluation. *Rom.* 1.16.

The preaching of the crosse, is the power of God. *1 Cor.* 1.18.

Paul approueth himselfe a minister of God, by his power of God. *2 Cor.* 6.4, 7. which was annexed to his preaching. *1 Cor.* 2.4, 5.

Paul had power to edification, not to destruction. *2 Cor.* 13.10. which wrought in him mightily. *Col.* 1.29.

Wee are preferred by the power of God, vnto saluation. *1 Pet.* 1.5.

Gods Power is made peritie through weakenesse. *2 Cor.* 12.9.

God ministereth to vs the power of his spirit by faith. *Gal.* 3.5.

To bee endued with power from on high. *Luke* 24.49.

Nicanor trusteth to his power, and Judas in God. *2 Macc.* 15.25, 26.

Wans anger is according to his power. *Eccles.* 28.10.

We ought not to burthen our selues aboue our power, in keeping company, and whp. *Eccles.* 13.2, to 15.

Porters. All Powers are ordained of God. *Rom.* 3.1. *Wisd.* 6.3.

Wee must obey them for conscience sake. *Ge.* 1.3. *1 Pet.* 2.13, 14, 19. *Titus.* 3.1. Looke *Kings, Princes, Iudges* and *Magistrates.*

Prayer. Christ prayeth for vs and obtaineth whatsoever we aske in his name. *Iohn* 16.23, 24, 26.

Christ prayeth for the Apostles, & all that should beleue through their preaching. *Ioh.* 17.9, 20. and for Peter, that his faith should not faile. *Luke* 22.32.

Before we pray, wee must forgive, else God

God will not forgive vs. Mat. 11. 25, 26.

By the examples of the sonne and the im-
portunate friend, Christ exhorteth vs to pray
in hope. Mat. 7. 7, 8 to 13. Luk. 11. 5, 10 to 14.

We ought to pray with the spirit and un-
derstanding. 1. Cor. 14. 15.

We know not what to pray as we ought,
but the spirit maketh request for vs. Rom. 8.
26, 27.

John Baptist taught his disciples to pray,
and so did Christ. Mat. 6. 5, 9, to 16. Luke
11. 1, to 5.

The Canaanite woman prayed to Christ.
Mat. 15. 22, to 29. Mat. 23. 25, to 31.

Israhel prayed to the Lord to make his
wife fruitful. Gen. 25. 21.

Israhel prayed God to deliuer him from
Esau. Gen. 32. 9, 10, to 13.

God heard the prayers of Leah and Ra-
chel. Gen. 29. 31, and 30. 6, 22.

Dauid prayed God to pardon his sinne. 2.
Sam. 24. 20, and to bless his house. Chap.
7. 25.

Holies in prayer beseeched God to helpe
him his gloze. Ex. 33. 18. & that he might go
ouer into the land of Promise. Deu. 32. 25, 26.

Elisah prayed for raine. 1. King. 18. 42.

Dauid prayed, that the counsel of Abi-
phel might be turned into foolishnes. 2. Sa-
15. 31.

We ought to pray in the holy Ghost. Iude
20. 21.

We must pray continually, and why. Lu-
21. 36. Rom. 12. 11, 12. Eph. 6. 18, 19. Col.
4. 2, 3.

Paul prayeth for the increase of love. 1.
Thessa. 3. 12. Phil. 1. 9. and knowledge of
Gods will. Col. 1. 9.

Holies and Aaron pray God to punish on-
ly the rebels. Num. 16. 22.

Samson prayeth God to restore his for-
mer strength. Iudg. 16. 28.

Naomi prayed God that his fauour & rest
might be on her two daughters in law. Rut.
1. 8, 9.

God commaunded the Iewes to pray for
the life of Nabuchodonosor, and the prospe-
ritie of Babylon. Iere. 29. 7. Baruch 1. 11.

Hezekiah prayed God to sende him aide
against the king of Asshur. 2. King. 19. 15, to
20.

Samuel prayed for the Israelites against
the Philistines. 1. Sam. 7. 8, 9.

Joshua prayed and mourned before the
Lord, because the Israelites were discom-
fited. Josh. 7. 6, to 10.

Holies prayed God to be with him, in go-
uerning and leading the people. Exo. 33. 13.

Elisah prayed that his enemies, sent to
apprehend him, might be smite with blind-
nesse. 1. King. 6. 18.

Hannah prayed for a child. 1. Sam. 1. 10,
to 19.

Iehozabaz prayed, and was deliuered from
the king of Aram. 2. King. 13. 4.

Salomon prayed the Lord, that whoso-
uer did pray in the Temple, might be heard.
1. King. 8. 30.

Paul prayed for Timothee night and day.
2. Tim. 1. 3.

Pray one for another: the prayer of the

righteous availeth much. Iam. 5. 16.

We ought to pray for kings & for all men.
1. Tim. 2. 1, 2.

We ought to pray for them that sinne not
unto death. 1. John 5. 16.

Abraham prayed for the Sodomiters. Gen.
18. 23. * and for Abimelech. Gen. 20. 17, 18.

Holies prayed for the Israelites 40. daies
and 40. nights. Exo. 32. 11, to 14. Deu. 9. 25,
26. * that God would pardon their increduli-
tie. Rom. 14. 13, to 20. or raise him out of the
booke of life. Exo. 32. 31, 32.

Pharaoh prayeth Holies to pray vnto God
for him. Exo. 8. 8, 28 and 9. 28 and 10. 17.

The Israelites pray Samuel to pray for
them. 1. Sam. 12. 19.

Holies prayed God to forgive Aarons i-
dolatrie. Deut. 9. 20, 21.

Aaron prayed Holies, that hee would pray
vnto God to helpe their sister Miriam of the
lepp. Num. 12. 10. *

Aaron prayed for the people, & the plague
ceased. Num. 16. 47, 48.

Hanoah prayed, and why. Iudg. 13. 8.

Hezekiah prayed Isaiah to pray to God
for the Israelites against Saneherib. 1. kin.
19. 2, 3, 4.

If any bee afflicted, let him pray. James
5. 13.

At the prophets prayer, Ieroboams hand
was restored. 1. King. 13. 6.

Samuel, being displeased with the people
for craving a king, gaue himselfe to prayer.
1. Sam. 8. 6.

Holies prayed for p idollatrous Israelites,
albeit God forbade him. Exo. 32. 10, 11.

The prayer of two or three gathered to-
gether in Christs name, shall obtaine. Mat. 18.
19, 20.

Prayer is a lifting vp of the heart to God,
with assured trust to be heard. Psal. 25. 1, 2.
and 86. 4, and 143. 8.

The house of prayer ought not to bee pro-
phaned. Mat. 21. 12, 13.

God is neere vnto all that call on him by
faithfull prayer. Deut. 4. 7.

We may not vse vaine repetitions in our
prayers. Mat. 6. 7.

The prayer which Christ taught his Apo-
stles. Mat. 6. 9, to 14. Lu. 11. 2, 10, 15.

Jesus Christ spent all the night in prayer
vnto God. Luke 6. 12.

The Apostles with other faithfull contin-
ued with one accord in prayer. Acts 1. 13,
14, and 2. 42.

Widowes in neede, doe trust in God, and
continue in prayers day and night. 1. Tim.
5. 5.

The Church made earnest prayer vnto
God for Peter. Act. 12. 5.

God being overcome by daily prayer, deli-
uered the Israelites from their enemies.
Iudg. 10. 1, 13, to 17.

Of the place where the faithfull were
wont to pray. Acts 16. 13.

S. Paul and his company were going to
prayer. Act. 16. 16.

The prayer of the Apostles. Act. 4. 29, 30.

The prayers of our faithfull seruant of A-
braham. Gen. 4. 21, 23, 14.

Elisah by prayer raised his hostesse sonne

to life. 1. King. 5. 7, 20, 22. * The life did C-
lisha. 2. King. 4. 33, to 37.

The prayer of the people for merces do
Gods hand. Iere. 14. 7, to 10.

The prayers of faithlesse people God re-
gardeth not. Iere. 4. 10, 11.

The prayer of the Apostles at the election
of Matthias. Act. 1. 24, 25.

We ought to shew our request vnto God
by prayer. Phil. 4. 6.

Watch and pray, lest ye enter into ten-
tation. Mat. 26. 41.

Those that bee humbled with afflictions,
are constrained to haue recourse to God by
prayer. Leni. 26. 40, 41.

Iehoshaphat fearing his enemies, had re-
course to God by praier. 2. Ch. 20. 3, 6, to 13.

Elisahs prayer vnto God to send fire from
heauen to destroy Abaziahs messengers. 2.
King. 1. 10, 22.

To pray, for giuing of thanks. 1. Sam. 2. 2

God heareth the prayer of the poore, and
oppressed. Gen. 16. 1. & 21. 17. Exo. 22. 23. * &
3. & 6. 5. & 22. 23, 27. Deu. 4. 29, 30. & 15. 9.

1. Sam. 9. 16. & 12. 8, to 12. & 22. 7. 1. Kin. 17
1. 2. King. 20. 2, to 8. 2. Iudg. 32. 20, 22. & 33.
12, 13. 2. Ch. 15. 8, 9. Iudg. 4. 9, to 14. Eccl.
4. 6. & 2. 5. & 35. 17, 18. * & 48. 10, 21. Psal.
3. 4. & 4. 3. & 9. 10, 18. & 12. 6. & 20, 2.
4. & 21. 24. & 50. 15 & 55. 16, 19. & 86. 5. * &
116. 1, 2. & 145. 8, 18, 19. Psal. 30. 18. & 55. 13,
2, 3. 6. Ier. 29. 12.

God will not heare the prayer of some. 1.
Sam. 8. 18. Psal. 18. 41. Ps. 1. 28, 29. & 15.
9. & 21. 13. & 28. 9. Psal. 1. 15. Iere. 7. 16. &
11. 14. & 14. 13, 12. & 27. 8. & 14. 14. & 14.
16, 18. 20. & 33. 4. & 37. 7. 13. Eccles. 3. 4
20, 27. Psal. 12. 16, 17.

Of the manner of p Saints praier. 1. Kin.
8. 22, to 62. 2. Ch. 6. 12. & 14. 11. Exo. 9. 5. *

Mathe. 1. 4. * & 2. 4. Psal. 32. 37. 16, to 21. &
64. 1. * Iere. 32. 17, to 26. Lam. 5. 1. * Dan.
9. 3, to 20. Ionah. 1. 2. * Tob. 3. 7, 11, to 16.
Iudg. 9. 1. * & 16. 13, to 18. Eccl. 14. 2. * Psal.
9. 1. * & to the end of the booke. Eccles.
5. 1, to 13. & 23. 1, to 7. & 36. 1, to 18. 1. Mac.
4. 30, to 34. 2. Mac. 1. 24, to 33.

Of perseverance in praier. Mat. 15. 23, 27
& 20. 31. & 26. 44. Luk. 18. 1. & 21. 36. 1. Thes.
5. 17. Col. 4. 2. Act. 1. 14. & 2. 42. & 16. 2. Rom.
12. 12. Eph. 6. 18. 1. Tim. 5. 5. 2. Tim. 1. 3.
1. Iet. 4. 7.

Prayer. God is our Praise, and ought to be
praised of vs. Exo. 15. 2.

The praise of the Creator, how farre it ex-
ceedeth. Eccles. 4. 23, 30.

God chose Israelites to excel all others
in praise, name and gloze. Deut. 26. 18, 19.

God is worthy to bee prayed, and why.
Deut. 32. 41.

The Israelites prayed God, and why.
Josh. 22. 33.

Dauid prayed God, for making her
fruitfull. 1. Sam. 22. 1, to 11.

Salomon prayed the Lord, because hee
had finished a Temple vnto his name. 1. kin.
8. 15, 18, 19, 20.

Dauid praised God, for promising that the
Messias should be descended of him. 2. Sam.
18. * and for the victories which hee had sent
him. 2. Sam. 22. 1, 3. *

The Apostles continued in the Temple
praising and lauding God. Luk. 24. 52, 53.

The people seeing Christ his miracles,
prayed God. Luk. 18. 43.

God hath predestinate vs to the prayse of
his glory. Eph. 1. 4, 5, 6.

They which beleued, praised God. Act. 2.
46, 47.

Wee must offer to God the sacrifice of
praise. Heb. 13. 15.

Every man that haue praise of God, when
the counsels of the hearts shall be made ma-
nifest. 1. Cor. 4. 5.

Another man ought to prayse vs, and not
our selues. Ps. 27. 2.

Prayles vnto God ought to bee sung with
vnderstanding, and wbp. Psal. 47. 7. looke
Blesse, Give thanks, and Song.

Pratler, looke Babblor.
Tray, looke poyle.

Preaching. Christ preached in a shippe.
Mat. 13. 2. Mar. 4. 1.

God promise that he would sende Prea-
chers of his word. Isa. 30. 21.

Of Preachers sent to shewe the glad ty-
dings of the Gospel. Isa. 2. 5.

Before Isaiah began to preach, hee was
purified by the Lord. Isa. 6. 5, to 11.

Jesus commanded the Gospel to be prea-
ched to every creature. Mat. 16. 15.

None ought to preach except hee be sent.
Rom. 10. 15.

Preachers ought to speake nothing, but as
the word of God doeth teach them. 1. Peter
4. 11.

The Apostles preached in the Temple,
and from house to house. Act. 5. 20, 21, 42.

Christ willed him that was healed by him,
to preach what God had done vnto him.
Mat. 5. 19, 20.

Preachers ought to put their brethren in
remembrance of their duetie. 2. Pet. 1. 12.

Who lo preacheth any thing before the
Gospel of Christ, is not to be entertained. 2.
John 10.

Wee ought to receiue and relieue Prea-
chers. 3. John 8.

The Apostles preached what they had
heard and seene. 1. John 1. 3.

Falfe Preachers and their punishment. 2.
Pet. 2. 1, 2, 3.

Paul ioyed that the Gospell of Christ
was preached, howsoeuer. Phil. 1. 18.

Christ preached alwayes openly. John
18. 20.

Preachers ought to beware of blursed au-
thoritie. 1. Pet. 5. 3.

What a Preacher and his office is. Eccle.
1. 1.

God speakech by his Preachers. Jerem. 7.
26.

The wicked seeke to slander the godly
Preacher. Jer. 28. 18.

Whether the people will heare or no, the
Preacher must speake. Jer. 7. 27. Ezek. 2. 5,
to 11. and 3. 9, 11, 17, and 32. 2, 18, 19.

Contempt of Gods word and Preachers
plagued. Jerem. 29. 18, 19. The contrary re-
sounded. Jer. 39. 18.

Preachers must not flatter sinne.
Lam. 2. 14.

What a Preacher ought to pray for. Col. 4.
3, 4.

They that heare not Gods Preachers, are
not of God. 1. John 4. 6.

True Preachers teach out of the Scrip-
tures. Acts 28. 23.

Preachers are called fishers. Ezek. 47. 10,
and watchmen, and wbp. Ezek. 3. 17, and
33. 2.

Preaching is a gift of the holy Ghost. 1.
Cor. 12. 10.

At Peters first preaching were added to
the Church 3000. soules. Act. 2. 41. at his se-
cond preaching the Church was numbred
5000. Acts 4. 3.

Of the preaching of Paul. Act. 1. 3. 14. and
what was the effect thereof. 1. Cor. 2. 1, 2.

The preaching of S. Paul was trueth, &
no waivering doctrine. 2. Cor. 1. 18, 19, 20.

God by the foolishnesse of preaching, sa-
ueth beleuers. 1. Cor. 1. 21.

Against vnpredaching Pastors. Psal. 50.
16, 17. Ps. 27. 23. and 29. 18. Isa. 42. 19. and
56. 10, 11. & 58. 1. Jer. 1. 7, 8. & 23. 1, 2. & 48.
2, 3, 10, 18. * Holc. 4. 6, 8, 9. & 6. 9. Amos 8. 11.

What 27. Jer. 11. 17. Matt. 5. 13, to 17. and
10. 27. & 28. 19, 20. & 25. 14, to 31. Luk. 10. 2.
and 12. 42, 43, to 49. & 14. 28. & 16. 2. Acts
20. 28. John 10. 13. & 21. 15, to 18. Rom. 10.
14, 15. 1. Cor. 9. 14, 16. Phil. 2. 21, 2. Col. 12.
14. 1. Timo. 4. 16. Tit. 1. 9. Heb. 13. 7. looke
Prophets, Bishops, Ministers, Pastors, Inter-
preting, and Prophecyng.

Predestination admitteth no pleading
with God. Rom. 9. 20.

Whom God hath predestinate, he calleth,
iustificth, and glorifieth. Rom. 8. 30.

God hath predestinated vs according to
his will and purpose. Eph. 1. 5, 11. and
therefore vnto vs all things worke for the
best. Rom. 8. 28.

The predestination cannot be damned. Job.
10. 28, 29. Rom. 8. 31. *

Of predestination and reprobation, looke
more Exod. 7. 3. and 33. 12. Psal. 33. 12. and
65. 4. & 147. 19, 20. Ps. 10. 16. 4. Isa. 41. 9. Jer.
1. 5. 2. & 10. 23, to 28. and 6. 1, to 11. Matt.
7. 1, 3, 14, 23. and 20. 16. and 24. 22. & 25. 34,
41. Lu. 10. 22. Job. 10. 26, 27. and 12. 39, 40,
and 13. 18. & 15. 16. & 17. 10, 12. Acts 13. 48.
and 21. 14. Rom. 8. 29, 30. and 9. 11. * 14, 20,
to 24, 27. and 11. 5, 7. to 10. 1. Cor. 2. 7. Eph.
1. 4, 5, 11. & 2. 10. 1. Thel. 1. 4. 2. Thel. 2. 13.
2. Tim. 1. 9. and 2. 19, 20. 1. Pet. 1. 2. and 2. 8.
2. Pet. 1. 10. 1. John 2. 19. Reue. 13. 8. looke
Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccle.
18. 22.

John Baptiste was sent to make ready a
people prepared for the Lorde. Luke 1.
17.

Present, looke Gift.

Presumption. Hee that presumptuously re-
sisteth iudgement giuen according to Gods
law, ought to die. Deut. 17. 12, 13.

The Presumption of the Corinthians. 1.
Cor. 4. 6.

Presumption, how it hath bene forbidden,
transgressed, and punished. Gen. 3. 6, 16. and
11. 4, to 10. Exod. 5. 2. and 14. 8. Num. 15.

30. Dent. 1. 43, 44. 1. Sam. 9. 18. & 17. 8, 9. *
2. King. 18. 19. * and 19. 10. * 14. 35, 36, 37.
Job 22. 13, 14. Ps. 106. 16, to 20. and 31. 10.
and 1. 5, 25. and 16. 5, 18. and 18. 12. and 29.
23. Psal. 3. 16. * and 2. 13. * and 10. 13. * and
14. 11, to 17. Jer. 48. 26. * and 49. 4, 16. Eze.
28. 2. & 31. 10. Dan. 4. 22. * Hab. 3. 18. 12.
17. Tob. 4. 13. Judet. 2. 2, 45, to 14. and 6. 1,
to 12. and 13. 8. * Eccle. 10. 7. & 2. Psal. 9.
4, to 19. Luke 1. 18, 19, 20. & 10. 15. 14. 11,
16, to 25. & 18. 10, 10, 15. and 22. 3, to 7. Actes
12. 21. * Rom. 11. 20, 21, 22. Timo. 3. 1, to 10.
1. Pet. 5. 5. looke Pride.

Precious was the woyle of God in the la-
ter dayes of Eli. 1. Sam. 3. 1.

The soule of Saul was precious in the
eyes of David. 1. Sam. 26. 21.

Precious in the sight of the Lorde is the
death of his Saints. Psal. 116. 15.

Preuent. Salomon would haue preuented
Gods determination, but could not. 1. King.
11. 40. and 12. 2, 3.

Price. Christians are bought with a price,
and therefore ought to be Gods seruants on-
ly. 1. Cor. 6. 20. and 7. 23.

Abraham would not take the selue with-
out paying the price thereof. Gen. 23. 9, 13.

Pricke. Saint Paul was disquieth with
a pricke in the flesh. 2. Cor. 12. 7.

Pride. Paul repproueth the pride of the Co-
rinthians. 1. Cor. 4. 19.

God breaketh the pride of men, which dis-
obey him. Leui. 26. 19. and scattereth them
in the imaginations of their hearts. Luke 1.
51.

Dauids zeale counted of his brother Eli-
ab, pride. 1. Sam. 17. 28.

God deferred to punish the Israelites, lest
their enemies should waie proude thereby.
Deut. 32. 26.

Christ repproueth the pride of the Scribes
and Pharisees. Mat. 23. 2, 4, to 8. and of those
that couet to sit in chiefe places at feastes.
Luke 14. 8.

A prayer against pride. Eccle. 2. 3, 4. to 7.
Ps. 30. 7, 8.

Pride is the originall of sinne. Eccle. 10.
12, to 20.

The proude man shall be consumed. Isa.
29. 10. Hab. 2. 5.

Pride enueryeth strife. Ps. 13. 10.

It is perillous to bee familiar with the
proude. Eccle. 1. 31.

God destroyeth the house of the proude.
Ps. 15. 2, 5.

Hee is proude, that doth about strife of
wordes, not being content with the doctrine
of the Gospel. 1. Tim. 6. 3, 4.

God resisteth the proude, and giueth grace
to the lowly. Jam. 4. 6.

Wee ought not by pride to esteeme better
of our selues then of other, but contrariwise.
Phil. 2. 3.

The deuil is the king euer the child of
pride. Job 41. 25.

Pride goeth before destruction. Ps. 16. 18,
and 18. 12.

The prosperitie of the wicked maketh them
proude. Job 21. 7, to 17.

The pride of the heart of the vngodly will
deceiue them. Hab. 3.

Harbocheus refused not to honour Haman of pride, but for conscience sake. Est. 3.13, 14.

God is able to abate the pride of princes, Dan. 4.34.

The pride of these latter daies prophesied of. 2. Es. 8. 50. 2. Tim. 3.1, 2, 4. Looko Presumption, and Ambition.

Priests were either such as did sacrifice in the first tabernacle, or entered once a pere into the holiest place. Heb. 9.6, to 9.

What the high priest ought to observe before he entered into the Sanctuary. Levit. 16.2.*

The Priests did eate the residue of the oblations. Levit. 10.12.

When the Priests might not drinke wine. Levit. 10.9.

The manner of consecrating the Priests. Exod. 29.1, to 33.

Who were meete to receiue Priesthoode, and who not. Levit. 21.17.*

The hie Priest might marry a maybe, or else none. Levit. 21.13, 14.

Of Priests and Levites, & of their offices. 1. Chro. 9.2.* 2. Chro. 19.8, 9, 10. their portions in the land of promise. Ezek. 48.9, 10.

God was the priests inheritance, and therefore they lived of the sacrifices. Deu. 18.1, 2.

Causes of great importance, were brought before the Priest. Deut. 17.8, 9.

Gods covenant with the Priests was of life and peace, and that their lips shoulde preserve knowledge. Mal. 2.4, to 8.

The Priests bare the arke, going before the people. Josh. 3.6.

The king ought to receive the law at the Priests hands. Deut. 17.18, 19, 20. and therefore Jehoshaphat was taught by Jehoiada the Priest. 2. King. 12.2.

Joshua governed by the counsel of the hie Priest. Num. 27.21, 22.

The Priest: Daughter playing the whore, must be burnt. Levit. 21.9.

Jeroboam made Priests for money. 1. Kin. 12.31.

Salomon spared Abiathar because hee was the Lords Priest. 1. King. 2.26, 27.

No more Priests of Eli his stocke, looko Eli in the first Table.

Israel long without Priest to teach, and without law. 2. Chro. 15.3.

The Philistines Priests doubted whether their plague was of God, or by fortune. 1. Sam. 6.2, 9.

Agons Priests tread not on the threshold of his temple. 1. Sam. 5.4, 5.

Eliab slayeth Baals Priests. 1. Ki. 18.40. so did Jehu. 2. Kin. 10.25.

The craft of Bels Priests detected. Dan. 14.10, to 23.

Pharao provided for his Priests in the famine. Gen. 47.22.

The Priests kitchen. Ezek. 46.20.

Against Priests, Ps. 5.1. that contemne God and his name. Jer. 2.8. and of their covetousnesse. Mal. 1.6, 8. and 2.1, 2. Isa. 3.14.

Of the unmercifullnesse of the Priest and Levite. Luke 10.31, 32.

The Priests consult how to put Christ to death. Matth. 26.3, 4.

Christ was delivered to Pilate by the suite of the hie Priests. Matth. 27.18.

Christ commanded the seper to shew himselfe to the Priest. Matth. 8.3, 4.

Priests obeyed to the faith. Actes 6.7. Mattan, Baals Priestaine. 2. Ki. 1.18.

Of the Priests of the second order. 2. Kin. 23.4.

Wherein the Priests offended. Eze. 22.26.

The hie Priest, wherefore he was ordained. Heb. 5.1. and 8.3.

Like people, like Priests. Isa. 24.2. Ps. 4.9. and 6.9. And such princes such Priests. 2. Chro. 13.9.

Christ the everlasting hie Priest after the order of Melchisedech. He. 5.6. and 7.8, 24, 25. and 6.20. Whereof reade 1. Sam. 2.35. Psal. 110.4. Iere. 33.18. Zech. 6.11.* Heb. 2.17. and 3.1. and 7.15, 16, 17. and 8.6. and 9.11. and 10.10, to 15.

The faithfull are Priests. Exo. 19.6. Psal. 61.6. and 66.21. Jer. 33.21. Psal. 131.9, 16.

Offering spiritual sacrifices. Rom. 12.1. 1. Pet. 2.5. Reue. 1.6.

The Priet of Midian had seven daughters. Exod. 2.16.

With the Priesthood is changed by Christ, there must be a change of the law. Heb. 7.12.

Jalon obtaineth the hie Priesthoode by Simonie. 2. Mac. 4.7, to 11. looko Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom. 13.13, 14.

The estates of Princes are changed, and why. Job 12.17, to 23.

An exhortation to the Princes and gouernours of Israel. Eze. 45.9.

Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos 6.1.*

The Lord reponeth the Princes of Jerusalem, and why. Zech. 3.3.

Against the tyrannie of Princes. Ezek. 22.27. Mic. 3.1, 9.*

Wicked Prince, wicked seruants. Ps. 29.12. Eccles. 10.2.

The Princes of this world crucified the Lord of glory. Act. 3.17, 18. and 1. Cor. 2.8.

The portion of the Prince in the lande of promise. Ezek. 45.7. and 48.21. and of his and the peoples offerings. Ezek. 43.16, 17. and 46.4, to 19.

Paul preached not the wisdom of Princes. 1. Cor. 2.6, 7.

The Prince of this world is cast out. John 12.31.

The deuill is the Prince that ruleth in the aire. Eph. 2.2.

The Princes of Salomons officers, were five hundred and fiftie. 1. Kin. 9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles. 10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu. 13.13.* & 17.18, 19. Josh. 3.6. & 9.6. 2. Sam. 5.6, 21.1. Chro. 15.1, 3. & 15.1, 11, 16.* & 16.4. 2. Chro. 14.15. & 17.6, to 10. & 19.8. & 20.3. 1. Kin. 2.35. & 5.5. 2. Kin. 18.4. & 23.4, 5, 14, 21. to 25. 2. Chro. 29.3, 5, 15, 18.* & 30.1, 2. Psal. 2.10. Isa. 49.23. Mat. 22.21. John 10.34. Rom. 13.1, to 8. 1. Timo. 2.1, 2, 3, 1. Pet. 2.13, 14, 17.

The example of a Prince procureth the subject to imitate. 2. Sam. 3.35, 36.

The euill of the subjects, the Prince must account his owne. Est. 8.6.

Christ a Prince. Actes 5.9.

Princes ought not to gather much treasure. Deut. 17.16, 17.

God stirreth up the spirit of Princes to doe his will. 2. Chro. 39.22.

Princes the authours of wickednesse. Eze. 2.2.

Princes companions of theennes Isa. 1.23.

Princes wherein they offend. Ezek. 22.27.

Princes otherwise abused by those that are about them. Est. 16.6.

God is the protector of Princes and kingdoms. Est. 16.16.

He that is fauoured of the Prince, is so in fauour with the subject. Ester 9.3. looko Kings, Iudges, Magistrates, and Powers.

Principalities spoiled by Christ. Col. 2.15. who is the head of al principallie and power. Col. 2.10.

Principles of Gods word. Looko Worde.

Prison. Michaiab the prophet of God put in prison. 1. Kin. 22.27. so was Paul. 2. Cor. 11.23. Act. 16.23. and Peter Act. 12.4. and others. Actes 5.18.

The Iapour of the prison beleuened, and was baptized. Actes 16.23, 33.*

Paul persecuted christians, and put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen. 14.14. to 17. 1. Sam. 30.3, to 17. Ester. 3.7, to 3. Tob. 1.16, 18. Matth. 25.36, 43. Acts. 12.12. 2. Timo. 1.16, 17, 18. Heb. 2.13.

Procession of Barchus. 2. Mac. 6.7.

Prodigallie forbidden. Ps. 5.9, 10. looko Excesse.

Profite. The gifts of the spirit are giuen to profite withall. 1. Cor. 12.7.

What God requireth at our hands, is for our profite. Deut. 10.12, 13.

Profitable, looko Indifferent.

Prolong. By keeping Gods commandments, a mans liue is prolonged. Deu. 11.2. 8, 9. Exod. 20.12.

Promises. We ought to credite Gods promises. 2. Chro. 22.20. as did Abraham. Gen. 24.7.

God performed vnto the Iewes all his promises. Josh. 21.43.

God is true in his promise. 1. Sam. 3.17, 12, 19.

God will not breake his promise. Leu. 26.44, 45. Psal. 105.8.*

God performeth all his promises to those that walke in the true th. 1. Kin. 1.4. & 8.15.

Gods promises are giuen to the faithfull onely. 1. Sam. 2.30, 35.

God pitied the Iewes, because of his promise vnto Abraham. Exo. 2.24. Deu. 7.8, 2. King. 13.23.

God became of his promise to Dauid, dispossessed not Rehoboam of al the kingdomes. 1. King. 11.32, 36. and 12.20.

God is charged with his promises. Exod. 32.11, 13. Deut. 9.26.* Psal. 89.19.*

Jaakob calling to minde Gods promises,
 committeth himselfe to his tuition. Gene. 32.
 9, 10, 13.
 Ishak prayed that the promises made to
 Abraham, might be accomplished in Jaakob.
 Gen. 28. 3, 4.
 Davids desireth the accomplishment of
 Gods promises. 2 Sam. 7. 25.
 The promise of eternall saluation. 1. Joh.
 2. 25. made before all wordes, was revealed
 by the Gospel. Eph. 1. 4, 9. 2. Tim. 1. 9, 10.
 Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.
 The promises of God are firme & stable.
 2. Cor. 1. 18, 20.
 The inheritance of the kingdom of God,
 is by promise, not by works. Gal. 3. 14.*
 Those are the children of promise, that be
 issue in Christ promised. Rom. 9. 7, 10, 11.
 The fathers received not the promise, and
 why. Heb. 11. 39, 40.
 Most great and precious promises are gi-
 uen unto vs, and why. 2. Pet. 1. 3, 4.
 God sent our saviour according to his pro-
 mise. Luke 1. 54, 55.* Acts 3. 12.*
 Those receive the promise, who with pa-
 tience doe the will of God. Heb. 10. 36.
 The promise of the father was the holy
 Ghost. Actes 1. 4.
 The Church is confirmed by the promises
 made unto our fathers. Hica. 7. 20.
 God promised he would be our God and
 father. 2. Cor. 6. 16, 18.
 We ought to render unto God that wee
 promise, being godly. Deut. 23. 21, 22, 23.
 The people promised to keepe Gods law.
 Exod. 24. 3, 7. and 19. 8.
 God promised Simeon to be with him.
 Iudg. 6. 14, 16. and the Israelites, to cast out
 their enemies. Exod. 34. 10, 11. Locke Coue-
 nant and Vowes.
 The land of Promise a very good land.
 Exod. 3. 8. Deu. 8. 7, 8, 9.
 Prophecie is no private motion of mans
 wit, but the gift of God through the holy
 Ghost. 2. Pet. 1. 20, 21. Rom. 12. 6. and 1.
 Cor. 12. 10.
 The gift of Prophecie. 1. Cor. 14. 1, 7.
 We ought to couet to prophecie. 1. Corin.
 14. 1, 3.* and not to despise prophceying. 1.
 Thess. 5. 20.
 The spirit of prophceying, sometime gi-
 uen unto the wicked. Matth. 7. 22. As appea-
 red by Caiaphas. Iohn 1. 51. and Saul.
 2. Sam. 10. 10, 11, 12.
 The testimony of Iesus is the spirit of
 prophecie. Reue. 19. 10.
 The ancient men chosen to gouerne with
 Moses, not onely did prophecie, but also El-
 dad and Abedai. Num. 11. 25, 26, 27.
 Eliaha prophecieed so long as the miscrell
 played. 2. Kin. 3. 15, 17, 18.
 S. Ihu prophecieed of the resurrection. 1.
 Thess. 4. 15.
 Moses wished that all the people might
 prophecie. Num. 11. 29.
 The wicked imagine when Prophecies
 take no speedie effect, that they are false. E-
 zek. 12. 22.
 Write prophecieed, see Pride.
 Prophecie, for doctrine. I. Iohn. 3. 1, 2.
 To prophecie, for to speake as a mad man.

1. Sam. 18. 10.
 Women ought not to prophecie publike-
 ly of bareheaded. 1. Cor. 14. 2, 4, 25. & 11. 5.
 A Prophet in the olde time was called a
 Seer. 1. Sam. 9. 9. And also a man of God.
 1. King. 13. 1.
 The Lord would not answer Saul by his
 Prophets. 1. Sam. 28. 6.
 The Lord exhorteth the Israelites by his
 Prophets to turne from idolatrie. 2. Kings.
 17. 12.*
 God spake unto the Prophets by dreames
 and visions. Num. 12. 6.
 There arose not a Prophet like Moses af-
 ter his death. Deut. 34. 10.
 God called Eliaha from the plough to be a
 Prophet. 1. Kin. 19. 16, 19.*
 Eliaha willeth Naaman to be sent him, to
 the ende he might knowe that there was a
 Prophet in Israel. 2. King. 5. 8, 15.
 The Prophet of God can not speake but
 that which God doeth put in his mouth. 1.
 King. 22. 14, 17.
 The authoritie of the Prophets of God.
 Hicah. 3. 8 and 2. King. 5. 8.
 Their praise. Eccles. 49. 10. and 48. 1.*
 A certaine prophet reposing Ieroboams
 idolatrie, is after shame for disobeing God,
 by the perswasion of the olde Prophet. 1. Kin.
 13. 1, 2, 3.*
 A Prophet was sent by God to Ahab, to
 promise him victorie. 1. Kin. 20. 13, 14.
 Obadias had a hundred prophets in caues,
 and fed them. 1. King. 18. 3, 4.
 Eliaha complained that all the Prophets
 were shame besides himselfe. 1. Kin. 19. 10.
 How a false prophet may be knowne, and
 of his punishment. Deut. 18. 20, 21, 22, and
 13. 1, to 12.
 Iudith the false prophet confirmeth the
 opinion of the 400. other false prophets a-
 gainst Hicahab the onely true Prophet. 1.
 King. 22. 6, 11, 17.
 Jeremie complaineth of the lying doctrine
 and couetousnes of false prophets, & priests,
 and threatneth their destruction. Jer. 14. 10,
 15, 17. and 8. 8.*
 Howe Eliaha causeth all Baals prophets
 to be shame. 1. King. 18. 22, to 41. and Iehu
 destroyed them. 2. King. 10. 19, 25.
 When Gods Prophets are not heard, there
 followeth Gods wrath. 2. Ch. 24. 19, 23, 24.
 When Gods Prophets are mislead, he will
 surely punish to desolation. 2. Ch. 36. 15, to 22.
 The Prophets enjoyed Gods spirit. Hebe.
 9. 30.
 The worde of the Prophets is as a light
 that shineth in a darke place. 2. Pet. 1. 19.
 The prophets prophecieed of the grace that
 should come vnto vs by Christ. 1. Pet. 1. 10.
 The spirits of Prophets are in their pow-
 er. 1. Cor. 14. 32.
 The Prophets an example to vs of pati-
 ence. Iam. 5. 10.
 The Prophets did desire to see Christ.
 Matth. 13. 17. Luke 10. 24.
 The foolishnes of the Prophets were poore.
 2. King. 6. 2. and were relessed by Eliaha.
 2. King. 4. 38, 43.
 The reward of him that receiveth a Pro-
 phet of righteous man, in the name of a Pro-

phet of righteous man. Matth. 10. 41, 42.
 False prophets like foxes, and why. Ezek.
 13. 4.
 Dissembling prophets meete for the wick-
 ed. Hicah. 2. 11. Iai. 30. 10.
 Against wicked prophets. Zeph. 3. 4.
 A dumbe beast repproued the Prophet. 2.
 Pet. 2. 16.
 God will doe nothing, but he reuealeth the
 same by his Prophets to the people. Amos 3.
 7, 8.
 Abraham and Aaron Prophets. Ge. 10. 7.
 Exod. 7. 1.
 The great Prophet is promised. Deut. 18.
 15. giuen and testified. Hicah. 3. 16, 17, and
 17. 57. Luke 7. 16. Iohn 4. 25, 26, and 6. 14,
 69. looke Preachers.
 Propheesse. Miriam the sister of Aaron a
 Propheesse. Exod. 15. 20.
 Debora the Propheesse iudged Israel.
 Iudg. 4. 4.
 Ioliab asked counel of the Lord, by Hul-
 dah the Propheesse. 2. Kin. 22. 13, 14, 15.*
 Lying Propheesses. Eze. 13. 17.*
 Anna the daughter of Phanuel, a pro-
 phetesse. Luke 2. 36.
 Prophezie. Acts 2. 10. Matth. 23. 15.
 Prosper, and of Prosperitie. What that see-
 keth God with all his heart, shall prosper. 2.
 Chro. 13. 21.
 It grieveth Gods enemies that his chil-
 dren prosper. Hebe. 2. 10.
 Wee ought to desire God to prosper our
 handie worke. I. Iai. 92. 17.
 God prospereth our labours, and increa-
 seth our substance. Deut. 8. 18.
 Prosperitie and wisdom onely commeth
 of the Lord. 1. Chro. 22. 11, 12.
 Prosperitie maketh men to forget God.
 Hebe. 9. 28.
 Prosperitie followeth them that loue Gods
 Law. I. Iai. 119. 165.
 He that is in Prosperitie ought to remem-
 ber aduersitie. Job 3. 25, 26. Eccles. 11. 25.
 Prosperitie maketh not the godly proud.
 Job 31. 26.
 Prosperity and aduersity come of the Lord.
 Eccles. 11. 14.
 Of the Prosperitie of the wicked, and
 of their destruction. Job. 21. 7.* Psalm. 37. 1, 2,
 and 10. 1.* and 52. 1.* and 73. 3.* Jer. 12.
 1, 2, 3. 2. Ch. 33. 33.
 Protector. God is the Protector, deliue-
 rer, and saluation of the faithfull. I. Iai. 8. 1,
 2.* and 27. 1.* and 31. 1.* and 31. 18, 19, 20,
 and 71. 2.* and 115. 9.* and 144. 1, 2.* looke
 Buckler and Shield.
 Proud. God proued the Israelites. Exo 15.
 25. and 16. 4. and Abrahams. Ge. 22. 1. to 19.
 Heb. 11. 17. and led the Jewes by the desert,
 to prove what was in their heart. Deut. 8. 2.
 and proued the Israelites, to cause them to
 feare him. Exod. 20. 20. and proued whether
 the Jewes would loue him or no. Deu. 13. 3.
 Iudg. 2. 21, 22, 23. and 3. 1, 4.
 We ought to Proue what the good will of
 God is. Rom. 12. 2. Eph. 5. 10, 17. appoynted.
 1. Thess. 4. 3, 4, 5.
 Christ proued I. Iai. Iohn 6. 5, 6.
 God proueth his elect by he may preserue
 them. 2. Ch. 32. 31. Ioh. 1. 11, 12.* I. Iai. 3. 5.
 Looke

Looke Trie, Tempt, and Examine.

Proverbs, of common sayings among the Jewes. Gene. 10. 9. 1. Sam. 12. 10. and 19. 24. and 24. 14.

God forgetteth that Israel should be a proverbe among all people. 1. king. 9. 7. 8. Deut. 32. 37. Iere. 24. 9. and 25. 9. and why. Deut. 29. 24. * Iere. 22. 8. 9.

Christ became a proverbe unto Jewes. *Matth.* 69. 11.

Salomon spake thye thousand proverbes. 1. Kings 4. 32.

Provide honest things before God & man. 2. Cor. 8. 21. Rom. 12. 27.

Providence of God toward his seruantes. *Psalm.* 145. 7. to 19. and 104. 35. * and 139. 1. to 18. proued by his providence ouer small sparrows. *Matth.* 10. 29.

The Prophet reproveth those that denie the providence of God. *Ista.* 40. 27.

The providence of God euen vnto the vniuersitie. 1. Kings 18. 1. *

The Samaritanes beleueed not the providence of God in their extreme famine. 2. Kings 7. 2. 10. 12. 19.

It happened by Gods providence that Abimelech abused not the wife of Abraham. Gene. 20. 6.

By the providence of God the woman Shunammite was nourished seuen yeeres. 2. Kings 8. 1. 2.

Nothing cometh to passe, without Gods providence. Gene. 45. 7. 8. & 50. 19. 60. *Erod.* 31. 13. Deut. 32. 39. 2. Sam. 24. 1. and 86. 9. 10. & 12. 11. 12. & 1. kin. 12. 23. Job 1. 12. and 24. 5. *Ista.* 45. 7 & 63. 17. *Psalm.* 136. 3. *Lam.* 3. 37. 38. *Ezek.* 14. 9. *Amos* 3. 6. & 2. *Esa.* 4. 37. *Alis.* 1. 4. 3. 4. *Ecclus.* 11. 14. *Matth.* 4. 1. and 6. 26. & 8. 31. 32. and 10. 29. 30. 31. *Luk.* 21. 16. 17. 18. *John* 19. 10. 11. *Actes* 2. 23. and 4. 27. 28. & 17. 28. and 1. *Pet.* 1. 2. & 5. 7.

Prrouke. The Israelites prouoked God to anger. Deut. 32. 21.

Preaching of the Gospel to the Gentiles prouoked the Jewes to followe them. Rom. 11. 14.

Proude. looke Pride and Earth.

Prudence. looke Wiledome.

Psalmes. looke Sing.

Publicans. John Baptist instructed Publicans. Luke 3. 12. 13.

Publicans & harlots beleueed in Christ. *Matth.* 21. 32. and iustified God. *Luk.* 7. 29.

The parable of the Pharisee and Publican. Luke 18. 9. 10.

In Publishing Gods name he is to be glorified. Deut. 32. 3.

Pulpit of wood. 1. *Esa.* 29. 42. 46. and *Ier.* hemi 8. 3. 4.

Punishment of murder. Gene. 9. 6. *Erod.* 21. 12. 30. 21. Of thee, hurt, and foolerie. *Erod.* 22. 2. 3. 4. 5. 20.

Punishment of adulterers. Deut. 25. 1. 2. 3. of suspect wife. *Matth.* 3. 24. * of Chiefe Eare.

Sharpe punishment purgeth away the euill. *Isa.* 20. 30.

Contentment of good orders and religion, God will punish. *Isa.* 5. 10.

Transgressors of the lawes of God or the king, ought to be punished as the fault deserueth. 1. *Esa.* 8. 25. and *Ezra* 7. 26.

Wherewith a man sinneth, by the same shall he be punished. *Alis.* 11. 13.

As Gods mercie is, so is his punishment. *Ecclus.* 16. 12.

Whp God punisheth gentyl. *Joel* 2. 32.

Alis. 12. 2. 10. 20. *Am.* 3. 20. 22. 31. 32. 33.

Amos 4. 6. * looke Chastice, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt. *Erod.* 15. 16.

Pure. Christians ought to bee blamelesse and pure. *Phil.* 2. 15.

S. Paul willety Timothy to keepe him selfe pure. 1. *Tim.* 5. 22.

Gods mercie maketh sinners pure. *Iere.* 50. 20.

Blessed are the pure in heart. *Matth.* 5. 8.

There is a generation that is pure in their owne conceite. *Isa.* 30. 12.

Purenesse. God recompensed Dauid according to the purenesse of his hands. 2. *Sam.* 22. 21. *Psalm.* 19. 20. 24.

Purgatorie. looke Pardon.

Purging of sinnes through the abundant mercy of God, onely by Christ. *Matth.* 1. 21.

and by the shedding of his blood for vs, may be proued by these places following. *Matth.* 26. 28. *Mat.* 14. 24. *Luk.* 22. 20. *Act.* 1. 3. 38.

Eph. 1. 7. *Heb.* 9. 12. 13. 14. 1. *Pet.* 3. 18. and 2. 24. 1. *Job.* 1. 7. & 2. 12. and 3. 35. 8. *Rom.* 4. 25. *Gal.* 1. 4. 3. 1. *Tim.* 1. 5. looke Sacrifice.

He then that will purge his sinnes by any other meanes, shall be grievously punished, because he hath despised to great a grace. *Heb.* 10. 29.

If any man purge himselfe from all iniquitie, hee shall be a vessel sanctified vnto euery good worke. 2. *Tim.* 2. 18. 21.

The purging of an oth, of sinne committed at vnawares & by ignorance. *Leu.* 5. 2. 3. 6. *

The day of purging. *Leuit.* 23. 27.

The purging of sinne. *Num.* 5. 6. 7. to 11. *Leuit.* 10. 17. * and 6. 2. to 8. 25. *

Of the purging of the sanctuary, The Tabernacle and Altar. *Leuit.* 16. 15. to 21.

Purging of Leuites. *Num.* 8. 6. 7. of women. *Leuit.* 12. 1. 2. *

Faith purifieth the heart. *Actes* 15. 9.

Our sinnes are purified in obeying the trueth. 1. *Pet.* 2. 22.

Purpose. looke Predestination.

Putting away a wife, for Diuorce.

To *Put* farre the euill day. *Amos* 6. 3.

To *Put* on. How we that are baptized in to Christ, put on Christ. *Gal.* 3. 26. 27. *Rom.* 13. 14.

Put not off from day to day, to turne vnto the Lord, and why. *Ecclus.* 5. 7. and 18. 21.

Looke Reformed and Repentance.

Quarreling. The wicked seeke occasion of Quarreling with the godly. *Dan.* 6. 4. 5.

Christians ought not to bee Quarrellers. *Col.* 3. 13. *Phil.* 2. 14. 15. and 1. *Thess.* 2. 10.

Qui. 2. looke Contention and Strife.

Quales and *Quanta* from heauen. *Erod.* 16. 13. to 16. *Num.* 11. 7. 31. *Psalm.* 78. 24. *Psalm.* 105. 30.

Quench not the spirit. 1. *Thess.* 5. 19.

Quene. The Queene of Sheba, comming to heare Salomons wisedome. 1. king. 10. 1.

2. *Thro.* 9. 1. shall condemne the unbelieuing Jewes. *Matth.* 12. 42. *Luke* 11. 31.

The Israelites offered to the Queene of heauen. *Iere.* 7. 18. and 44. 17. 18. 19.

Questions vnlearned, curious, and vngodly. *Ecclus.* 3. 22. 23. to 27. *Matth.* 24. 3.

John 2. 18. *Rom.* 12. 3. & 14. 1. looke Curious disputations, Fables, Strive, and Quarreling.

A Synode gathered for the resolution of a Question. *Actes* 15. 2.

Of what questions the euill Magistrate would giue no iudgement. *Act.* 18. 14. 15. 16.

Quick and dead Christ shall iudge. 2. *Timothie* 4. 1. *Act.* 10. 42. 1. *Pet.* 4. 5.

Quickly. Agree with thine aduersarie quickly, and why. *Matth.* 5. 25.

Sitte downe quickly, and write fiftie. *Luke* 16. 6.

Christ willed Judas to doe that he would doe quickly. *John* 13. 27.

Quicken. Our mortall bodies shall be quickened by God. *Rom.* 8. 11. which quickeneth all things. 1. *Tim.* 6. 13. In Christ through the holy Ghost. *John* 6. 63. and 5. 21.

Our body can not be quickened, except it die. 1. *Cor.* 15. 36.

The last Adam Christ, was made a quickening spirit. 1. *Cor.* 15. 45. and quickened vs from sinnes, to good works. *Eph.* 2. 1. 5. 6. 8. 10. *Col.* 2. 13.

Holue God quickeneth, *Psalm.* 85. 6. and 119. 37. 40. 50. 93. 149.

Quick. Christians ought to studie to be quiet. 1. *Thess.* 4. 11.

Quitting of deutes. *Deut.* 15. 2. to 12.

R.

Ransome. looke Redemption.

Rashly. No man ought rashly to put his life in danger. *Ecclus.* 8. 8.

Rasure. No Rasure came vpon the head of the Nazarites. *Num.* 6. 4. *Iudges* 13. 5. 1. *Sam.* 1. 11.

Rauen sent out of the Arke. *Gen.* 8. 7.

The Jewes were forbidden the eating of Rauens. *Deut.* 14. 14.

Etially fed by Rauens. 1. *Kin.* 17. 4. 6.

God feedeth Rauens, much more man. *Psalm.* 147. 9. *Luke* 12. 24.

Ran sh. The wines of the disobedient shall be ranshed. *Deut.* 28. 30.

Ran sh. The wines of the disobedient shall be ranshed. *Deut.* 28. 30.

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Ran sh. The wines of the disobedient shall be ranshed. *Deut.* 28. 30.

Ran sh. The wines of the disobedient shall be ranshed. *Deut.* 28. 30.

It rained 40. dayes and 40. nights vpon the earth when God destroyed it by water. Gen. 7. 12, 17.

God rained stones and coales. Iosua. 10. 11. Psal. 18. 12, 13. and Hanna, see Quales. The land of promise dranke the raine of heaven. Deut. 11. 11.

God will send raine in due season vnto them that keepe his commandements, & to other turne raine into dust. Leui. 26. 4. Deut. 28. 12, 24. and 11. 14. of sendeth no raine. 1. kings 9. 35. and 17. 1. and by sending raine declareth that he was pacified. 2. Sam. 21. 1, 11, 14.

Water without raine, see Water.

Wolfe desired that his doctrine might droy as raine. Deut. 32. 2.

Elisha prayeth for raine promised and obtained. 1. king. 18. 1, 41, 42. James 5. 18. Rainebowe, looke Couenant.

Raine of righteousness. Joel 2. 23.

To Raise up, and of Rising againe.

The law of Raising vp leede to brother of kinsman. Deut. 25. 5, to 11.

God hath raised by his sonne, and so will vs by his power. 1. Cor. 6. 14.

Many dead bodies vnto rise againe at Christ his death. Mat. 27. 52.

Christ is raised to life. Psal. 16. 10. and 49. 15. Matt. 28. 6. The first fruites of them that await the resurrection. 1. Cor. 15. 20. for our iustificatiō. Rom. 4. 25.

Wee are baptized vnto Christes death, that we might be raised by by him. Rom. 6. 4. Iohn 6. 39.

All the faithfull shall be raised by by God aswell as Christ. 2. Cor. 4. 17.

Christ raised from death deliuereth vs from the wraoth to come. 1. Thess. 1. 10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stolen away. Mat. 28. 12, to 16.

The Apostles beleueed not the womans report from the Angel, and from Christ himselfe, whome they had seene and worshipped, that he was risen. Mat. 18. 6, to 11. Luke 24. 6, to 12. wherefore Christ appearing miraculously, reprooueth them, shewing his hands and feet. Ioh. 20. 19, to 30. Luke 24. 36, to 40. Marke 16. 14.

Hee manifested vnto the Disciples that went to Emmaus, that hee was risen, and shew to others. Luke 24. 25, 26, 33. & againe vnto his Apostles as they were a fishing. Iohn 21. 1, to 4. and they declared the same by miracles. Actes 4. 33. Saint Paul prooueth it. 1. Cor. 15. 4, to 9.

Christ the fall and rising againe of many in Israel. Luke 3. 34.

If we be risen with Christ, wee ought to seeke things aboue. Col. 3. 1, 2.

Of Reade. God commanded princes to reade and meditate in his Lawe day and night, and why. Deut. 17. 19, 20. Iosua. 1. 8. Psal. 1. 2. and the lawe to be read vnto men, women & children, & why. Deu. 31. 11, 12, 13. Gods word ought to be read, and appointed plainly. Nehem. 8. 8.

Of Wasread, see Pulpit.

Reading, see Commodities.

Realeme. looke Kingdome.

Reaping. Leuit. 19. 9, 13. and 25. 5, 6, 7.

Ruth 2. 3, to 18. Iob 4. 8. Psal. 126. 5. Psal. 22. 8. Eccle. 1. 4. Iere. 12. 13. Ios. 8. 7. & 10. 12, 13. Mic. 6. 15. Mat. 6. 26. & 25. 24, to 31. Ioh. 4. 36, 37, 38. & 1. Cor. 9. 11. & 2. Cor. 9. 6. Galat. 6. 7, 8. 9. James 5. 4. Reuelat. 14. 15. Eccles. 7. 2. see Gleanings.

Reason. Of Mans reason, in spirituall matters is blinde & not to be followed. Mat. 13. 56. & 15. 33. and 16. 14, 22. and 22. 29. Luk. 24. 45. Iohn 4. 3, 9, 12. and 8. 57. and 9. 2, 16.

Rebell. The Israelites were alwayes rebellious. Deut. 9. 23, 24. and 17. 22. and 31. 27. Isa. 1. 23.

Against rebels. Isa. 1. 20. and 30. 1, to 18. Marke 14. 21.

Ofes called the Israelites Rebels, and why. Iud. 20. 10. Deut. 9. 7.

Rebellion is as the sinne of witchcraft. 1. Sam. 15. 23.

Rebellion added to Sinne. Iob 34. 37.

To Rebel against God, what. Ios. 22. 19. Looke Praier, Treason, Sedition, Murthering, and Grudging.

Rebuke. Open rebuke is better then secret loue. Psal. 27. 5.

We ought to rebuke in loue. Leu. 19. 17. and 2. Tim. 4. 2.

We ought to liue without Rebuke, in a crooked nation. Phil. 2. 15.

God rebuked Laban for pursuing Iasakob. Gene. 31. 43.

Receiue. We may not reioyce in giftes received. 1. Cor. 4. 7.

To receiue Iesus Christ, is to beleue in him. Iohn 1. 12.

Receiue, put for to comprehend or allowe. Mat. 19. 11.

One shall be received, another left. Mat. 24. 40, 41. Luke 17. 36.

Recompence not euil for euil. Psal. 24. 29.

Recompence promised them that worke. Mat. 6. 4, 6, 8. & 16. 27. Actes. 10. 4. & 2. Cor. 5. 10. 1. Tim. 6. 19. Heb. 6. 10. and 10. 35.

and 11. 26. not of desert, but of Gods free goodnesse. Mat. 20. 9, 10. * Luk. 14. 14. Col. 3. 24. Looke Merite, Reward and Vengeance.

Reconciliation. Howe we are Reconciled vnto God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Christ preferred Reconciliation before sacrifice. Mat. 5. 24, 25.

The feast of reconciling. Leuit. 23. 27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes. 5. 16. Colos. 4. 5.

Christ is made vnto vs Redemption, &c. 1. Cor. 1. 30. Ephes. 1. 7. for he gaue his life for all men, but chiefly for the elect. Mat. 20. 28. Luk. 10. 45. and 1. Tim. 2. 6. He. 9. 12, 15. as was ordained before the foundation of the worlde, and is Declared in these last times. 1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is nigh. Luke 21. 28, 30, to 37.

The redemption of Israel out of Egypt, and the maner thereof foretold. Gene. 50. 24. 25. Exod. 31. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35. Red. for Exod. 10. 19.

Reede. Iesus Christ came not to breake a

bruised Reede. Mat. 12. 20.

Reformation begunne and repented. Ier. 34. 15, 16.

Reformed. He that hateth to be reformed, his life shall be shortened. Eccles. 19. 5. see Pur of, and Opprobrius.

Refuge. Of the cities of Refuge. Exod. 21. 13. Iud. 35. 11, to 16. Deut. 4. 41, 42. & 19. 2, 3, to 11. Ios. 20. 2, 21.

God is our Refuge. 2. Sam. 22. 3. Psal. 18. 2. Ier. 16. 19.

God is the Refuge of the poore. Psal. 9. 9.

Regeneration. How Christians are Regenerate. Isa. 6. 7. Iohn 3. 3, to 9.

Regeneration taken for that day and time, wherein the chosen beginne to leade a newe life. Mat. 19. 28. Of the which reade. 1. Cor. 6. 11. and 2. 5, 17. James 1. 18. and 1. Pet. 1. 3. Looke Newnesse.

Reigne. The Lorde shall reigne for euer and euer. Exod. 15. 18.

The Lorde Reigned ouer the Israelites before they had any King. 1. Sam. 12. 12.

Salomon Reigned in stead of Dauid, according to Gods promise. 1. Kings 3. 7. and 2. Sam. 7. 12.

Paul wished y the Corinthians did reigne, that he might reigne with them. 1. Cor. 4. 8.

Reioycing. The Lord will reioyce ouer his people that obey him. Deut. 30. 9.

The Apostles reioyced, that they were counted worthy to suffer for the Name of Christ. Actes 5. 41.

St. Paul reioyced, and exhorted other to reioyce that he was ready to suffer for y Gospel. Col. 1. 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioyce alwaies in the Lord, through hope, with them that reioyce. Rom. 12. 12, 15. Phil. 3. 1, 3. and 4. 4. and 1. Thess. 5. 16. and 1. Pet. 6. 8. and 2. Cor. 6. 10.

St. Paul reioyced for the loue and faith of others. Phil. 7. 2. Tim. 1. 4, 5. & 1. Thess. 1. 2, 3, 4. and 2. 19. Phil. 1. 4, 5. 2. Cor. 4. 4.

The twofold reioyceth, when Christ his disciples weep. Iohn 16. 20.

St. Paul was willing to fine, that the Philippians might reioyce. Phil. 1. 25, 26.

Iesus reioyced in spirite, and willed his disciples to reioyce, and why. Lu. 10. 20, 21.

God willed the Israelites to reioyce ones y in the place which he would chuse. Deut. 32. 11, to 15.

Jehozabab reioyced, and why. Exod. 18. 9.

Saul and all the men of Israel reioyced, and why 1. Sam. 11. 14, 15.

The people reioyced when Salomon was anointed King ouer Israel. 1. kings 2. 39, 40. and at the crowning of Jehoash king ouer Iudah. 2. kings 11. 20.

We ought not to reioyce at our enemies fall, and why. Psal. 24. 17, 18.

St. Paul reioyced not in baue, and why. 1. Cor. 9. 15, 16, 18.

Those that are iustified, reioyce in tribulations, and why. Rom. 5. 1, to 6.

Some reioyced in the face and not in the heart. 2. Cor. 5. 12.

We y reioyceth, let him reioyce in y Lord. 1. Cor. 13. 1. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and undefiled Religion

Religion before God. Jam. 1. 27.

Ye that seemeth religious, and reſtrayneth not his tongue, his religion is in vaine. Jam. 1. 26.

Chriſt his religion counted herſelfe. Actes 24. 14.

Remember the old benefices of God. Deu. 8. 1, 2, 11, 18, 19, and 32. 7, to 15.

We ought to remember our former life, & woe. John 4. 29. Rom. 6. 21. Colos. 1. 2, 1 and 3. 7, 8, & 1 Tim. 1. 13, 14. * 5. 9, 10, 12. Tim. 3. 10, 11. Tit. 3. 2, 4. He. 10. 32. * 1. Pet. 4. 3.

Why God made not the remembrance of the Jewes that ſinned, to ceaſe. Deu. 32. 26. God remembered Noah. Gen. 8. 1. and remembering his promiſes, will pardon thoſe that confeſſe their finnes. Leu. 26. 40, 42, 45.

God remembering his covenant, deliuered the children of Iſrael out of bondage. Exod. 2. 24, 25. & 14. 30. and remembering Abraham deliuered Lot. Gen. 19. 29. and remembering Rahel made her fruitfull. Gene. 30. 22. And to did hee Hannah, remembering her requeſt. 1. Sam. 1. 11, 19, 20.

Remiſſion, looke Forgoueneſſe and Sinne.

Remains. The ſaluation and increaſe of the remnant of the Jewes. Iſa. 65. 8. Ezek. 5. 3. and 14. 22. Mich. 4. 7. Rom. 9. 27. & 11. 5. Jer. 23. 3, to 2. looke Lewes.

Render account, looke Account.

Rending, looke Tearing and Clothes.

Renewed, looke Chriſt renewed vs, & woe. Tit. 3. 5, 6, 7, 8. Luk. 1. 75.

Renowne, looke Name.

Reuolue, looke Forſake.

Repent. God repented that he made man. Gen. 6. 6. and that he made Saul king. 1. Sam. 15. 11. and of the euill hee ſent the Iſraelites. 2. Sam. 24. 16.

God repenteth not. 1. Sam. 15. 29. Hoſe. 13. 14. Amos 7. 3. though he ſeeme to repent. Iere. 18. 8.

The Lord gaue men 120. yeeres ſpace to repent in. Gen. 6. 3.

Who that repenteth truely, ſhall liue. Eze. 18. 4. * and 33. 11.

The people repent and promiſſe reformation. Eze. 10. 1, 19.

The Iſraelites repent their idolatrie, and obtaine deliuerance. Iudg. 10. 15, 16. and repent that they deſtroyed the tribe of Benjamin. Iudg. 21. 3, 6.

Job craueth time to repent. Job 10. 20.

If our brother repent, wee muſt forgive. Mar. 18. 15. Luk. 17. 3, 4.

Repentance of Iudas. Matth. 27. 3, 4. of Elau. Heb. 12. 17.

God granted the Gentiles repentance into life. Act. 11. 8.

God would haue all men come to repentance. 2. Peter 3. 9. and called and expoſteth thereunto. Hoſe. 14. 1. * Iere. 3. 1, 14, 22. * & 18. 1, 11. and 25. 5. and 35. 25. and 26. 3. and 2. King. 17. 13. Zeph. 2. 1. Iſa. 55. 7.

Repentance is the gift and worke of God. Lam. 5. 21. John 1. 24. Act. 5. 31, 2. Tim. 2. 25, 26.

Of true repentance. Iere. 4. 1. as was Iob. Job 42. 6. and Dauid. 2. Sam. 12. 13. and 24. 17.

The repentance of Pharaoh, was ſained.

Exod. 9. 27. and ſo was Sauls. 1. Sam. 15. 24, 25, 30.

Gods long ſuffering mooueth to repentance. Iſa. 48. 9. Mat. 12. 19, 30. Rom. 2. 4. Samuel mooued the people unto Repentance. 1. Sam. 12. 20, 21.

Ezekiel commanded to reduce the children of Iſrael to repentance. Eze. 43. 9, 10.

Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. King. 21. 27, 29.

Repentance ought to be preached, and ſoy ned with faith. Matth. 3. 2, 6, 8. 4. 17. Luke 3. 3. & 24. 7. Act. 2. 38. & 3. 19, 26. and 17. 30. and 19. 4. and 20. 21. and 16. 20. Mar. 1. 15.

No time of repentance available after this life. Eccles. 9. 10. and 1. 3.

True repentance mitigated Gods wrath. Iona. 3. 5. *

The fruites of repentance. Matth. 3. 8. called by the Prophet, the trees of righteousneſſe. Iſa. 61. 3.

Grace promiſed to true repentance. Gene. 50. 17, 18. Deu. 4. 29. 31. & 30. 1, 2, 3, 4, 8. 31. 21. 1. Ki. 8. 33, to 37. 2. Chro. 7. 14, 15. & 30. 10. Job 11. 14, 15. and 22. 21, 23. Iſo. 28. 15.

Iſa. 1. 16, to 20. * & 30. 18. Jer. 29. 12, 13, 14. & 31. 18. * Ezek. 3. 18. & 16. 60. * & 22. 3, 27, 28, 31, 32. Joel 2. 12. * Zech. 1. 3, 4, 5, 6.

Examples of true repentance. 2. Chro. 12. 12. & 33, 12, 13. Iudg. 4. 9, 10. * Mar. 12. 6, 7. Lu. 7. 29. & 15. 18, 19, 20, 21. * Act. 2. 14, 16. & 19. 8. & 22. 62. & 23. 40, 41, 42, 43. * Act. 2. 37, 41. *

Examples of falſe repentance. Gen. 4. 13, 14. & 27. 41. & 28. 9. Exod. 8. 15. & 10. 16, 30. Job. 7. 20, 21. Iudg. 1. 7. & 1. Sa. 24. 17. *

1. Kin. 3. 4, 6. Wild. 5. 2, to 15. & 1. Mar. 6. 12, 13. and 2. Mar. 9. 1, 3, to 19. Matth. 27. 3, 45. Act. 8. 24. ſee Amendment.

Report. St. Paul was approued the miniſter of God by good report, and euill report. 1. Cor. 6. 4, 8.

All reports of Chriſt his two ſonnes. 1. Sam. 2. 22, 23, 24.

Reprobates are curſed. Matth. 25. 4. and 2. Iet. 2. 14. and are beſides of wrath, and diſhonour, appointed to perdition. Roma. 1. 28. and 9. 22. and 2. Chel. 2. 12. & 2. Tim. 3. 29.

2. Iet. 1. 12. Jude 4. Iſai. 57. 20, 21.

The nature of Reprobates, is to be made blinder and blinder. Matth. 13. 15. Mark 4. 12. Luke 8. 10.

God is angry with the reprobate for euer. Nahum 1. 2, 3.

Reprobation knownen not by the iudgement of the world. 2. Cor. 1. 3, 5, 6, 7. looke Predeſtination, and Iſai. 64. 4. in the margin.

Reproue. Vices muſt be reproued. Job. 16. 8. Ephe. 5. 3. and 2. Tim. 4. 2.

How we ſhould reprove our brethren. Gal. 6. 1. 2. Tim. 3. 25, 26.

St. Paul had care leſt hee ſhould be reproued. 1. Cor. 9. 27.

Sarah was reproued by Abimelech. Gen. 12. 30, 16.

Scorners will not be reproued, but the wiſe will. Iſo. 49. 7, 8, 9. and 15. 12. and 19. 25. looke Rebuke.

Require, ſee Mercifulneſſe.

Reſiſt. He that reſiſteth pleaſure, crotoneth his owne ſoule. Eccles. 19. 5.

Reſpect of perſons, looke Perſons.

Reſt to ſ Iſraelites. Iſo. 22. 4. Drut. 12. 10. God will ſend no reſt unto the diſobedi- ent. Deut. 26. 65.

Reſt promiſed to Hoſes. Exod. 33. 14.

God promiſed to giue his people a place of reſt. 2. Sam. 7. 10, 12.

Rahmi wiſher reſt vnto her two daughters in lawe. Ruth 1. 9.

Reſt of thoſe that beare Chriſtes yoke. Matth. 11. 29. 2. Thel. 1. 7.

If we beleue, wee ſhall enter into the reſt of God. Heb. 4. 3, 9.

The woe which die in the Lorde, reſt from their labours. Reue. 14. 13.

God reſted, looke Sabbath.

Reſtitution of goods wrongfully gotten of withholde. Leu. 6. 1, to 8.

Reſtrained. Vices ſhould be reſtrained of vs. Rom. 6. 12.

Reſurrexion of Chriſt foretold by Dauid. Act. 2. 31. and by Chriſt himſelfe. Mar. 17. 9.

Of Chriſtes reſurrexion, and the earths quake at the ſame. Iſo. 64. 2. Matth. 28. 2.

and his appearing to Marie Magdalene after his reſurrexion. Marke 16. 9.

Thoſe that beleue the reſurrexion of Chriſt, ſhall be ſaued. Rom. 10. 9.

We hope to poſſeſſe life by the reſurrexion of Chriſt. 1. Iet. 1. 3.

After the reſurrexion, the Apoſtles vnderſtoode this ſaying, Deſtroy this Temple, &c. Iohn 2. 19.

Chriſt is the reſurrexion Iohn 11. 25.

We ſhall be partakers of the reſurrexion, if being grafted in Chriſt, wee bring forth fruit. Rom. 6. 4, 5. * and 2. Cor. 5. 17.

St. Paul deſireth to knowe the verue of the reſurrexion. Phil. 3. 10, 11.

A propheſie of the reſurrexion of the dead. Job 14. 7, 12, 14. and 19. 26, 27. The time and maner thereof. 1. Cor. 15. 21, 22. * Phil. 3. 21. and 1. Thel. 4. 14, 15. *

The firſt reſurrexion. Reue. 20. 5, 6.

The Sadduces denie the reſurrexion, but the Pharisees confeſſe it. Matth. 22. 23. Mar. 12. 18. Luke 20. 27. Actes 23. 8.

By the reſurrexion immortallitie is giuen 2. Cor. 5. 1, to 5.

The Apoſtles caſt in priſon for preaching the reſurrexion. Actes 4. 23, 3.

Paul preaching the reſurrexion was mocked. Actes 17. 32.

The reſurrexion of life and condemnation. Iohn 5. 29.

After the reſurrexion there ſhall no more marriage be bleſ. Matth. 22. 30.

Some affirmed that the reſurrexion was paſt. 2. Tim. 2. 17, 18.

Thoſe that relieue the poore ſhall bee recompensed at the reſurrexion of the Iuſt. Luke 14. 14.

Of the generall reſurrexion of the dead, and gloſifying of the fleſh. Exod. 3. 6, 15. and 5. 24. & 2. King. 2. 11. Job 31. 14. Iſa. 26. 19, 20, 21. and 66. 14. * Ezek. 37. 3, to 5. Dan. 3. 25, 26, 27. & 12. 3. Iſona. 2. 2. * Zeph. 3. 11. * & 2. Eſa. 2. 16, 45. 47. & 4. 35. Wil. 3. 7. & 5. 5. & 2. Mar. 7. 28. * Job. 6. 54. & 11. 24, 25, 26.

Act. 24. 15, 32. 2. Cor. 4. 24. looke Raiſe vp.

Of Retaining and Remitting of finnes, looke

looke John 20. 23. and Keyes.

Returne. The Lord will returne unto his if we returne unto him. Deut. 30. 8. 9. 10. with all our heart, and bee obedient to his voyce. Deut. 4. 29. 30.

Reuile. Blessed are they that are reuiled for Christs sake. Mat. 5. 11.

Reuilest thou Gods high Power? Actes 23. 5.

Rewards of them that are persecuted for Christs sake. Mat. 5. 11. 12.

Of righteousnesse, see Righteousnesse.

Reward for receiuing godly men, see Prophets.

God taketh no Reward. Deut. 10. 17.

God was the exceeding great rewarder of Abraham. Gen. 15. 1.

Iehu receited a temporall reward, for that which hee did against the house of Ahab. 2. King. 10. 30.

Boaz wisheth Ruth a reward of God for her welldoings. Ruth 2. 12.

Saul promisseth reward to him that would kill Goliath. 1. Sam. 17. 25.

Daniel both refuseth and taketh rewards. Dan. 5. 17. 28.

Rewards of humilitie. Pro. 22. 4. looke Recompence and Gift.

Ribbe. Monian was made of mans ribbe. Gen. 2. 21. 22.

Rich and Riches. God is Rich to all that call on him. Rom. 10. 12.

A Rich man compared to the flower of the grasse. Jam. 1. 10. 11.

Against respecting persons for Riches or poverties sake. Jam. 2. 1. 2. 3. 5. 6.

The discomodities of coueting to be rich, and the duetie of rich men. 1. Tim. 6. 9. 10. 17. 18.

The pong Rich man whom Christ willed to sell all. Luk. 18. 22. 23. Mat. 19. 20. 21. 22. Mar. 10. 21. 22.

Rich Zachens. Lu. 19. 23. 10. 11.

God filleth the hungry, and sendeth the rich empie away. Lu. 1. 53.

Parables of the rich man & his steward, and the rich glutton and Lazarus, and the couetous rich man. Luk. 16. 1. 19. 20. * and 12. 15. 16. 10. 22.

Christ commendeth the poore widowe a boue all the rich men, and whp. Lu. 21. 1. 2. 3. 4. Mat. 12. 41. 45.

Rich men are not blamelesse. Eccles. 11. 10.

How some men become rich, Eccles. 11. 18. Job 24. 2.

What rich man is blessed, and what hated of God. Eccles. 4. 8. and 25. 2.

Of the agreement and qualities of poore and rich men. Eccles. 13. 2.

Abraham and Lot, Iakob and Esau were verichrich. Gen. 13. 2. 5. 6. and 36. 7.

Izhak was rich, so was Boaz, and hohu. Gen. 26. 3. 13. 28. Ruth 2. 1.

A rich woman releued Elsha as hee passed by. 2. King. 4. 8.

Bathans parable of a rich, and of a poore man. 2. Sam. 12. 1. 10. 15.

Riches euill gotten. Pro. 28. 8.

Riches gather friends. Pro. 19. 4.

Riches are as a strong city to the owner of them. Pro. 10. 15. and 18. 11.

God giueth power to get riches. Deuter. 8. 18.

Abraham would not take riches of a king, and whp. Gen. 14. 23.

God is the author of riches and pouertie. Pro. 22. 2. and 1. Sam. 2. 7. Eccles. 11. 14.

When God hath blessed vs with riches, wee ought to take heed wee forget him not. Deut. 8. 10. 15.

The deceitfulness of riches doeth choake Gods word in vs. Mar. 4. 19.

Make friends with the riches of iniquitie. Luke 16. 9.

God gaue Salomon riches and honour vnasked. 1. Kings 3. 12. 13.

Wee cannot serue God and riches. Luke 16. 13. Mat. 6. 24.

Of the miserable estate of the couetous rich man. Eccles. 6. 2.

Of riches referred to the owners harme. Eccles. 5. 12.

None ought to trust in riches, and whp. Job 31. 24. 25. Eccles. 5. 1. Mat. 19. 23. 10. 27. Mar. 10. 23. 24. 25. 26. Luk. 8. 24. 28.

It riches increase we ought not to let our hearts thereon. Psal. 62. 10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15. 16. Eccles. 40. 26. 27.

We ought not to grudge at our state be it poore or rich. 1. Cor. 7. 30. Phil. 4. 11.

How the rich ought to behaue themselves towards the poore. Lem. 25. 14. 35. 36. * Deut. 15. 7. 12. Pro. 14. 31. and 17. 5. and 21. 13. Eccle. 11. 3. 2. 3. 4. 18. Mat. 6. 12. 3. 4. 19. 20. 21. Luke 14. 12. 13. 14. Act. 2. 45. and 4. 34. *

Of the vanitie, deceitfulness & contempe of riches. Psal. 39. 6. and 49. 6. * and 52. 1. 10. 8. Pro. 11. 4. and 23. 4. 5. and 28. 22. and 30. 8. 9. Eccles. 5. 9. 10. 11. and 6. 2. * Psal. 2. 7. * Jer. 22. 13. 10. 8. Eze. 7. 19. Ieph. 1. 8. 9. 11. 18. Mat. 13. 22. Luke 8. 14.

Against wicked rich men. 1. Samu. 25. 2. 10. 39. Job 25. * and 27. 7. * and 27. 8. * and Isa. 5. 8. 9. 10. * and 32. 5. 6. 7. Jer. 15. 13. Amos 6. 1. * and 8. 4. 10. 9. Habak. 2. 6. * Luke 6. 24. 25. 3. 13. 4. looke Couetousnesse and Poore.

Riddle of Samson. see Wite.

Right hand of God. Luke 22. 69. and Act. 7. 55. Mat. 26. 64. looke Vpright.

Righteous. The righteous shall iudge the wicked, and are bold. Pro. 14. 19. and 28. 1.

The end of the righteous is ioy and peace. Psal. 37. 2.

The song of the righteous. Psal. 25. 1. * Psal. 31. 1. *

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15. 29. and 10. 6. 7.

The constantnesse and happinesse of the righteous. Wils. 5. 1. 15. 16.

Of the righteous, if he turne from doing vpright. Ezek. 18. 24.

If the righteous scarcely be saved, what shall the sinner? 1. Peter 4. 18.

What the seruent prayer of a righteous man auaileth. James 5. 16.

The lawe is not giuen to the righteous man. 1. Tim. 1. 9.

Who are righteous and blessed. Psal. 32. 1. 2. 5. 11. Gen. 15. 6.

Pharaoh blasphemeth God righteous, and himselfe wicked. Exod. 9. 27.

The righteous shall flourish when the wicked shall want. Pro. 1. 3. 25. and 14. 11.

A complaint for the want of the righteous. Micah 7. 1.

How man righteous before God. Gen. 6. 5. and 8. 21. and 1. King. 8. 40. and 2. Chron. 6. 36. Job 4. 17. 18. 19. and 2. 15. 20. 21. and 25. 4. 5. 6. 16. Psal. 14. 1. 3. and 5. 1. 5. and 53. 1. 3. and 143. 2. Psal. 20. 9. Eccles. 7. 22. Psal. 64. 5. 6. 7. Jerem. 2. 29. 53. and 30. 14. 15.

Micah 7. 2. and 2. Eze. 4. 30. and 8. 35. Wils. 12. 10. Eccles. 7. 5. Mat. 6. 12. Luke 17. 10. Galat. 3. 11. 22. Ephel. 2. 1. 3. 8. and 1. John 1. 8. Romanes 3. 10. 20. Looke Lust, Saints, and Vpright.

Hee that doeth righteously is borne of God. 1. John 2. 29.

Righteousnesse of God proued. Job 5. 8. *

God rewardeth euery man according to his righteousness. 1. Sam. 26. 23. as hee did David. 2. Sam. 22. 21. and yet not for his righteousness. Deut. 9. 3. 4. 5. 6.

Christ is our righteousness. Psal. 42. 6. Jerem. 23. 16. and 1. Cor. 1. 30. which wee must hope and waite for though faith. Galat. 5. 5.

Being freed from sinne wee are made the seruants of righteousness. Rom. 6. 18.

Righteousnesse that dwell in the new heauens and earth. 2. Peter 1. 3.

Christians Righteousnesse ought to exceede the Righteousnesse of Scribes & Pharises. Mat. 5. 20.

Blessed are they that suffer for righteousness. 1. Pet. 3. 14. Mat. 5. 10.

The fruite of righteousness is sown in peace. James 3. 18.

Mans wylth accomplisheth not Gods righteousness. James 1. 20.

Of true righteousness and the fruite thereof. Psal. 11. 1. and 3. 9.

Righteousnesse pur for keeping the lawe. Mat. 3. 15. for that which is vpright and holy. Act. 13. 30. for vprightnesse of conscience. 2. Cor. 6. 7.

Raine of righteousness. Joel 2. 23.

The best place of righteousness. Ephel. 6. 14.

Christ our righteousness before God, though grace and faith. Gen. 15. 6. Psal. 45. 24. and 53. 11. 12. Jerem. 23. 6. and 33. 15. 16. Dan. 9. 24. Habak. 2. 4. Zech. 9. 9. Actes 10. 15. 35. 43. and 13. 38. 39. Rom. 1. 17. and 3. 21. 22. * and 5. 1. 9. 17. * and 1. Cor. 1. 30. Gal. 2. 16. * and 3. 6. 8. * and 5. 4. 5. Titus 3. 5. 7.

Against the righteousness of the Lawe. Mat. 5. 20. * Rom. 2. 13. * and 10. 3. 4. 10. 13.

Titus 3. 5. Heb. 9. 8. Reue. 3. 15. 16. *

Righteousnesse of the wicked, what. Psal. 57. 12. see Innocent.

Rise. looke Sleepe.

Holes desireth the Lord to rise up against his enemies. Num. 10. 35.

Rising againe. Looke Rayle and Resurrection.

River. The vision of the pure River of wa-

ter

ter of life. *Reu. 22. 1.*

Out of Eden went a River to water the garden. *Gen. 2. 10.*

Robbing. See Theft, and Stealing.

Rocke. Moyses put in the cleft of the rocke, whyle Gods gloyp passed by. *Exodus 33. 21, 22, 23.*

Water out of the rocke in Horeb. *Exod. 17. 6. Num. 20. 8, 10, 12.*

God caused the Israelites to sucke honie out of the stone, and Dyle out of the hard rocke. *Deut. 32. 13.*

Christ the rocke of offence to some. *1. Pet. 2. 8. Rom. 9. 3.* the spiritual Rocke which the Jewes dranke of by faith. *1. Cor. 10. 4.* The Rocke whereupon Christ builded his Church, himselfe being the head stone. *Mat. 16. 18. and 21. 42.*

Rodde of Moyses and of Aaron which deuoured the sorcerers Roddes; conueried into serpents, and wpy. *Exod. 4. 3. and 7. 10, 12.* Aarons Rodde budded, and bare ripe almondes, and wpy. *Num. 17. 8.*

The Rocke smitten with Moyses Rodde, peeled water. *Exod. 17. 5, 6.*

Saint Paul was thyle beaten with rods. *2. Cor. 11. 25.*

Rod, for leueritie. *1. Cor. 4. 31.*

The Rodde and flasse of God doeth comfort the godly. *Isa. 23. 4.*

He that spareth the Rod, hateth the child, *Prou. 13. 24.*

Roofes to be builded with battlements, and wpy. *Deut. 22. 8.*

Rome and Romanes. Saint Paul arriued at Rome. *Actes 28. 16.*

The Romanes sent letters vnto kings for the protection of the Jewes. *1. Mac. 15. 15.*

The league with the Romans & the Spartians, is renued vnto Simon, Judas Macabees brother. *1. Mac. 14. 18, 20.*

Balaams prophetic of the Romane Empire. *Numb. 24. 24.*

Saint Paul affirmed that he was a Roman. *Act. 16. 37. and 22. 25.*

The Romanes manner was, not to condemne any, before the accused had place to answer his accusers. *Actes 25. 16.*

It was forsomde Paul that hee should preach at Rome. *Act. 23. 11.* and hee was permitted to doe in an house, for two peres space. *Actes 28. 30, 31.*

Howe the Romanes shall destroy Ierusalem and the Temple. *Mt. 24. 24. Isa. 5. 5. Dan. 9. 26, 27. and 11. 30. Matth. 24. 25. 4. Luke 19. 6, 20, to 25. John 11. 48, 49, 50.*

Paul much commendeth the faith of the Romanes. *Rom. 1. 7, 8.*

Roore, which bringeth forth gall & wormewood. *Deut. 29. 18.*

Iesus Christ came of the Roore of Iesse. *Rom. 15. 12. Reu. 22. 16.*

If the Roore be holy, so are the branches. *Rom. 11. 16.*

That are made partakers of the roore, may not boast against the branches that were broken off by vs. *Rom. 11. 17, 18.*

Antiochus Epiphanes the wicked roore. *1. Mac. 1. 11. see Balthades.*

Ropes about the heeds, &c. a signe of submission. *1. Kings 20. 31.*

I. Rudiments. The begerly Rudiments of the moyle, what. *Galat. 4. 3, 9, 13. Col. 2. 8. looke Principles.*

Rule. The peace of God on him that walketh according to the rule of Christ. *Gal. 6. 16.* Christians ought to proceede by one rule, to the end they may minde one thing. *Phil. 3. 16.*

Ruler & Ruling. God promised Dauid that he should heare Rule ouer men being iust, and ruling in the feare of God. *2. Sam. 23. 3.* What manner of men Rulers ought to bee. *Exod. 18. 21. Deut. 1. 13. and of their duties. Deut. 1. 16, 17.*

He that ruleth, let him rule with diligence. *Rom. 12. 8.*

Like Ruler, like subiects. *Ecclus. 10. 3.* looke Iudge, Prince, Gouverneur, & Centurion.

Runne. looke Loynes.

Saluation lyeth not in mans Running. looke Mercie.

Howe we ought to Runne in the spiritual race. *1. Cor. 9. 24, 25. * Gal. 2. 2. Phil. 2. 16. Heb. 12. 1, 2.*

Runne. looke Fall and Destruction.

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Sabbath. God blessed and sanctified the Sabbath day, and wpy. *Gen. 2. 2, 3. Looke in the first Table.*

A commendement to sanctifie the Sabbath, and wpy. *Iere. 17. 22. Exodus 20. 8, 10, 12. Deut. 5. 12, 13, 15.*

The Sabbath ordained for seruants, strangers, and cattel to rest in. *Exod. 23. 12. as well as their masters. Deut. 5. 14.*

The Sabbath was a signe betwene God and his people, that it is hee that sanctifieth them. *Exod. 31. 13, 18. Ezek. 20. 12.*

Nehemiah reproveth the breakers of the Sabbath. *Neh. 13. 15, 20, 23. the sacrifices of the Sabbath. Ezek. 46. 4.*

God reproveth the violatour of the Sabbath. *Exod. 16. 26. Ezek. 20. 13.*

Hee that gathered sticks vpon the Sabbath day, was stoned to death. *Numbers 15. 32, 33, 36.*

The Jewes refused to rest their enemies on the Sabbath. *2. Mac. 2. 34. but were afterward aduised to doe the contrary. here 41.*

Nicanor determined to asslaie Judason the Sabbath day. *2. Mac. 15. 31, 36.*

The Sabbath of rest to the land, euery seuenth yeere. *Exod. 23. 11.*

The Sabbath made for man, not man for the Sabbath. *Mathe. 23. 27.*

The disciples of Christ plucked the eares of corne on the Sabbath day. *Mat. 12. 1. Mat. 23. 33. Luke 6. 1, 2.*

Christ is Lord of the Sabbath. *Matth. 12. 8. Mathe. 2. 28. Luke 6. 5. and healed many vpon the Sabbath day. Luke 13. 10, 13. and 14. 1, 4. John 5. 5, 10. and 9. 16.*

Sabbath of Christians must bee euerslasting. *Isa. 66. 23. see Rest.*

The true vse of the Sabbath. *Isa. 56. 2. and 58. 13.*

The exercise of Christ and his Apostles on the Sabbath day. *Mathe. 6. 3. Luk. 4. 16. * John 7. 22, 23. Actes 13. 14, 15. and 15. 1. and 16. 13. and 18. 4. and 20. 7.*

A Sabbath dayes iourney. *Actes 1. 12.*

Sackcloth. Abad put on Sackcloth, when he heard the wordes of Eliah. *1. Kings 21. 19, 27. looke Ropes.*

They are not saved by the outward signes of the Sacraments, but by the inuisible graces offered therein. *1. Cor. 12. 13. * Gal. 3. 11. John 3. 5. Rom. 4. 10, 11. 1. Cor. 10. 1, 2. Eph. 5. 25, 26. 1. Pet. 3. 21. Looke Baptisme, Supper, and Signes.*

Sacrifices ought to be without blemish. *Leuit. 1. 10. and 3. 1. and 22. 19. Numb. 28. 31. Deut. 15. 21. and 17. 1. Ezek. 43. 22.*

The morning Sacrifice. *2. Kings 3. 20.* Acceptable Sacrifices must be kindled with fire from heauen. *Gen. 4. 4. 8. 20, 21. 8. 15. 9. 17. Leuiticus 9. 24. Iudg. 6. 21. & 13. 19. 20. 1. Kings 18. 38. 2. Chron. 7. 1. 1. Chron. 21. 26.*

Of the daply Sacrifice. *Exodus 29. 38. Numb. 28. 3.*

The feastes of Sacrifice were kept with joy. *Genesis 31. 54. Exodus 18. 12. and 31. 6. Numb. 25. 2. Deuter. 12. 6, 7, 11, 15. and 27. 6, 7. 1. Sam. 1. 3, 4. and 9. 13. * and 16. 5. 2. Sam. 15. 7, 11, 12. 1. King. 1. 9, 25. and 3. 4. 15. 1. Chron. 29. 21, 22.*

Of Sacrificing of children. *Leuit. 18. 21. & 20. 2. Deut. 12. 31. Iudg. 11. 30. * 2. kin. 3. 27. & 16. 3. 17. 17. 2. Chron. 28. 3. psal. 106. 37. * Isa. 57. 5. Iere. 7. 31. & 19. 4. Ezek. 16. 20. & 20. 31.*

Of the Sacrifice of the vngodly. *Gen. 4. 3, 5. 1. Sam. 15. 21, 22. Psal. 40. 6. and 50. 16, 17. & 51. 16. Isa. 1. 11, 12. to 19. and 4. 15, 20. & 66. 3. Ier. 6. 29. and 7. 11, 18. & 14. 12. Hose. 5. 6. and 6. 6. and 8. 13. and 9. 4. Amos 5. 21. * Mich. 6. 7. Ecclus. 34. 18. & 40. 13. Mathe. 13. 33. Hebrues 10. 6, 8.*

Of spiritual Sacrifices. *Isa. 5. 7. & 26. 6. * 27. 6. & 40. 6. & 50. 14. 15. & 51. 17, 19. & 116. 13. * Prou. 21. 3. Isa. 56. 1. 2. Iere. 7. 3. to 7. 10. 6. 6. Mic. 6. 8. Ecclus. 35. 1. * Mat. 5. 23, 24. & 9. 13. and 12. 7. Mathe. 12. 13. 3. 4. 44. Rom. 12. 1. Phil. 4. 18. Heb. 13. 15, 16.*

Christ is the perfect Sacrifice for the faithfull. *Isa. 53. 10. John 1. 7. 3. 2. Cor. 5. 5. 8. * Eph. 5. 2. 1. John 2. 12. and 4. 29. 10. 14. Heb. 1. 3. and 5. 1. whereof Iphah was a figure. Gene. 22. 8, 9, 13, 18. and all the Sacrifices of the olde laue a shadowe. Heb. 10. 1, 2. to 10. Looke Priest and Offerings, and Aaron in the first Table.*

Sacrifices, looke Priest.

Sadduces. looke Resurrection.

Sadness. looke Heauinesse.

Safetie. Those that are vnder the protection of God, shal dwell in Safetie. *Deut. 33. 12, 28. Prou. 3. 23. Isa. 4. 30. Iere. 32. 37. Hose. 2. 18. As vnder the Israellites, so long as they honoured God. 1. Sam. 12. 11.*

Saints. They ought to distribute to the necessitie of the Saints. *Rom. 12. 13. 1. Cor. 16. 1, 2.*

Paul would haue the Saints to decide all controuersies. *1. Cor. 6. 8.*

Of those that gaue themselves to minister to the Saints. *1. Cor. 16. 15, 17.*

Continuall papers to be made in the scripture, for the Saints. *Eph. 6. 18.*

Christians called Saints, and wpy. *Rom. 16. 2. Eph. 1. 1. Phil. 1. 1. and 4. 21. Philimon 5. Heb. 3. 21. 1. Cor. 1. 2. 2. Cor. 1. 1. 1. Coloss. 1. 2. 1. Thess. 5. 27. &c.*

Christ called Peter, *Satan*. *Matth.* 16. 23.
Mathe 8. 23.

They were instruments of Satan, & tempted David to flap Shimei. 2. Sam. 19. 22.

Satan blindeth the minds of infidels,
that Gods glorious Gospel should not shine
into them. 2 cor. 4. 4. & iniquity saith he

Draw to the faithful from the same. 1. Thes. 3. 5
Of the Synagogue of Satan. Revel. 2. 9

and 3. 9. and of his throne, Revelat. 2. 13.
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Antichristes comming is by the working
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God onely saueh out of all aduersities.
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No man saved by his owne power or pos-
 sible. Psal. 33. 16.

Christ came to Save that which was lost.
 Math. 18. 11. Luke 19. 10. even Sinners.

The Loide addeth payre to the Church.

such as hath sinned, by the Gospel preached. Acts 2. 47.

God hath saved us from sinne, and holwe.
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Of the joyfull estate of them that shall be
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5. **Looke Heauen and Life.** 2
Who so taketh vpon him to be able to saue

Saviour. God is our Saviour out of all
troubled : Sam 12 : 27

God is the saviour of all men, specially of
those that beleeue. 1. Tim. 4. 10.

Ch. It is a prince and Saviour. Act. 5. 31.
in whome I trust our salvation. Mat. 1. 21.

Savour. The Lord smelled a Saviour of rest

To whome Christ his crosse is a Saviour
of death unto death and life unto life. For

2. 14, 15, 16. Same. The Same may not craft it selfe a

gainst him that moueeth it. Iſa. 10. 15.
 ¶ Scab. A blistering Scab upon man and

Heath in all Egypt. Prov. 9. 9, 10, 11.
Scap Goate, whaf. Levit. 16. 8.

Scarcely

Scarcely

Scaventie, looke Plentie.
Schisme, looke Heresies and Sectes.
Scholemaster, looke Law.
Scholer. A good master maketh a good
 Scholer. Example 2. King. 12. 2.
Scourged, Christ was scourged. Mat. 27. 26
 Paul should have ben scourged, but was
 not. Act. 22. 24. to 30.
 Christ foretold his Apostles how they should
 be scourged. Mat. 23. 34. looke Beaten.
Scourge, looke Plagues.
Scribe, what it significeth. Ezek. 7. 6. looke
 Pharisee.
Scriptures, why they were written. John
 20. 31.
 The Scripture hath concluded all under
 sinne, and whyp. Gal. 3. 22, 23, 24.
 The scriptures testifie of Christ. Luke 24.
 37, 46. John 5. 39. & 10. 9. Act. 18. 28.
 Christ conquered the beuill by the scrip-
 tures. Mat. 4. 4, 8. ro. Luk. 4. 4, 8, 12.
 Christ proueth by the scriptures, that hee
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 Christ came to fulfill the scriptures, and
 therefore interpreteth them to his Apostles.
 Lu. 24. 27, 44, 45, 46.
 Searching the scriptures dayly, and whyp.
 Act. 17. 11.
 What profite wee reape of the scriptures.
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 Scriptures put for the old Testament. Job.
 5. 39. Rom. 15. 4. 1. Cor. 15. 3.
 He that beleueth not the scriptures, will
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 Peter exhorteth vs to take heede vnto the
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 & whyp. 2. Pet. 3. 16, 17. All things that Christ
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 21. 25.
 The vnderstanding of the scriptures is
 the gift of God. Luk. 24. 25.
 The scriptures are wholesome waters.
 Ezek. 47. 9.
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 105. Psal. 30. 5. & 111. 10. Job. 5. 39. Act. 17
 11. & 18. 24. Rom. 15. 4. Col. 3. 16. & 1. Tim.
 4. 13. & 2. Tim. 3. 15, 16. Reue. 22. 10.
 The scriptures are easie to be simple, if the
 spirit of God be not absent. Eto. 4. 11. Deut.
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 Psal. 95. 10. 11. Psal. 128. 29. Alai. 1. 3, 4. &
 5. 1, 3, 14. Wisd. 5. 6, 7. & 14. 21. Ecclesi. 4. 25.
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 15. 4. and 2. Tim. 3. 15, 16, 17. & 1. Cor. 1. 8;
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Shoes of the Israelites waxed not olde for 40 yeeres space. Deut. 29. 5.

Those that did eate the Paschal Lambe had their Shoes on their feete. Exo. 12. 11.

God commanded Moles to put his shoes off his feete. Exod. 3. 5. The like commandement had Ioshua. Ioshua 5. 15. The ceremony of putting off the shoe, in redeeming and changing. Ruth 4. 7.

Moles prophecied unto the tribe of Asher, that their shoes should be prout and braile. Deut. 33. 25.

Shut. God wil shut by the heauens to infidels. Deut. 11. 17.

Sickenesse sent of God, to those that wil not heare his woide. Exod. 15. 26. or doe disobeie his commandements. Deut. 28. 35, 59.

Howe Ieroboam behaued himselfe, when his sonne was sicke. 1. King. 14. 1, to 21.

Daniels behauiour while his sonne by Bathsheba was sicke. 2. Samuel 12. 15, 16, to 24.

Amnon fayed himselfe sicke, and whp. 2. Sam. 13. 5, 6.

The Sicke should call for the Elders of the Church. James 5. 14, 15.

In our Sickenesse wee ought to haue recourse to God. Eccles. 38. 9. Iai. 38. 2, 3. (and set our house in order. 2. Kin. 20. 1.) and not to idoles or witches. 2. Kings 1. 16.

If we serue God, he wil remove all sicknesse from among vs. Exod. 23. 25. and send them on all that hate vs. Deut. 7. 12, 15.

God sendeth sicknesse, sometime for our sinnes. Mat. 9. 2. sometime for his owne glory. Iohn 5. 14. and 9. 3. and 11. 4.

Many wake and sicke for communicating vnworthily. 1. Cor. 11. 30.

Christ healeth the sicknesse both of body and soule. Mat. 8. 16.

Wee ought to humble our selues before we be sicke. Eccles. 1. 8. 20.

Sickenesse the punishment of sinne. Levit. 26. 16, 18. Rumb. 12. 1. * 2. Samu. 24. 10, to 18. 2. Kin. 5. 1, 27. 2. Tho. 2. 12, to 16.

Howe the sicke haue behaued themselves in their sicknesse, and death. Genel. 48. 3. * and 49. 28. * and 50. 24, 25, 26. Deut. 31. 1, to 14. * Ioshua. 23. 2. * and 24. 1, to 30. * 1. King. 2. 4, to 11. 2. Thron. 32. 24. 2. King. 20. 1, 2. Tob. 4. 2. * 1. Marca. 2. 49. *

The sicke must be visited and comforted. Gen. 48. 1. 2. Kin. 8. 29. Job 2. 11. Psal. 11. 3. Eccle. 7. 34, 35. and 38. 9, 12. 2. Esh. 2. 1. Mat. 25. 36, 39, 40. 2. Cor. 12. 4. Lookes Diseases and Infirmities.

Side of Christ pearced with a speare. Ioh. 19. 34.

Sigh. The Israelites sighed for their bondage, and were heard. Exo. 1. 14. & 2. 23, 24.

Paul sighed, and whp. 2. Cor. 5. 2, 3.

Sights. lookes Apperayings.

Signes oft times taken for miracles, wherby God doeth make his power known. Exo. 4. 8, 9. and 34. 10. and 7. 2, 21. * and 16. 4. * Iosh.

Josh. 3. 5. 1. king. 13. 3. and 17. 1. 14. and 18. 24. * and 20. 13, 22, 28, 36, 42. 2. kin. 5. 10, 10 35. and 28. 8. 10. 12. Matt. 8. 3. * 9. 2. * 14. 19. 10. 22, 36. Such the Scribes and Pharisees required, Mat. 12. 38. to 43. 6. 16. 1. 10. 6. Lu. 11. 29. 10. 33. 1. Cor. 1. 22.

Signes sometimes also are tokens of assurance. Gen. 9. 12. & 15. 8. Exod. 31. 13. Josh. 2. 18. 10. 22. Judg. 6. 14. * 1. Sam. 2. 34. 9. 10. 2. 10. 10. 2. Sam. 2. 1. 2. & 2. king. 19. 29. Mai. 37. 30. & 38. 7. Tob. 5. 2. Rom. 16. 28. 19. Lu. 1. 33, 36, 37. and 2. 1. sometime for tokens of remembrance. Exo. 12. 13. Rom. 15. 39. and 16. 38. and 17. 10. Joshua 4. 6. looke Sacraments.

Sunne, Moone, and Starres, ordeined for Signes, seasons, dayes, and yeeres. Genes. 1. 14. 10. 19.

Signes shall follow them that beleeue, for a confirmation of their doctrine. Mat. 16. 17. Signes preceeding the day of iudgement. Mat. 24. 29. to 31. Mark. 13. 24. * Luk. 21. 25. * Ila. 13. 10. Ezek. 32. 7. Joel 3. 15.

We ought not to feare the Signes of heauens. Iere. 10. 2.

Silence must be kept, as time and place requirerh. Psal. 10. 19. and 25. 11. Eccles. 20. 1. 5. to 9.

Siluer, looke Golde.

Similitude, God sending his owne sonne in the similitude of sinners flesh, condemned sinne in the flesh. Rom. 8. 3. and 6. 5.

Simple, concerning euil. Mat. 10. 16. Rom. 16. 19.

Slee that dissemble, let him doe it with simplicitie. Rom. 12. 8.

Paul reioyceth that his conuersation was in simplicitie. 2. Cor. 1. 12.

Singing, Debojah and Barak Sung praise to God. Judg. 5. 1. * and Moses and the Israelites with Miriam. Exo. 15. 1. * and David also. 2. Sam. 22. 1. *

We ought to sing Psalmes and spirituall songs to the Lord in our hearts. Ephe. 5. 19. Colos. 3. 16. 17.

A song for Israelites to learne by heart, and sing Deut. 31. 19. and 32. 1. to 44.

Singers ordeined, and their office and courses. 1. Chro. 25. 1. *

Dauid the sweete finger of Israel. 2. Samuel 23. 1. looke Song.

Sinne and Sinner. Sinne taken for the roote of peruerfite. Rom. 6. and 7. Chapters, and for a sacrifice for the satisfaction of Sinne, Rom. 8. 3. 2. Cor. 5. 21. and sinners, for those that are altogether addicted to wickednesse. Mat. 9. 11. John 9. 31.

Adam laide his sinne to his wife, and she to the Serpent. Gen. 3. 12, 13.

Through whose sinne entred into the world, and death by sinne. Rom. 5. 12.

The deuill prouoked the woman to sinne. Gen. 3. 1. to 6.

He that committeth sinne, is of the deuill. 1. John 3. 8.

Sinne is the king of death. 1. Cor. 15. 56.

He is a sinner that beleeueth not the Gospel. 1. Pet. 4. 17, 18.

Jeroboam sinned, & made Israel to sinne. 1. Kin. 12. 28, 29, 30. which sinne pulled downe Jeruſalem vpon the citie. 1. King. 14. 16. The

like is to bee seene in Baasha. 1. Kings 16. 2, 3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam. 12. 23.

The citizens of Eli sinned, and made the people to trespass. 1. Sam. 2. 12, 17, 24, 25.

Idolaters company must be shunned, lest wee finne against the Lord. Exod. 23. 24, 32, 33.

Who so is overcome of sinne, is the seruant of sinne. John 8. 34. Rom. 6. 12.

Seruaunts of sinne, are freed from rightes ouerhaile, and contrary. Rom. 6. 18, 20.

Adam hauing sinned, fled from Gods presence. Gen. 3. 8.

None exempt from sinne: and therefore all haue neede of the sauiour. Psal. 20. 9. Ila. 41. 29. and 53. 12. 1. John 1. 7. *

Sinne was not knowne to bee sinne, but lay as dead, before the Lawe declared and reuined it. Rom. 5. 13. and 7. 7, 8, 9.

As punishment for sinne, death is come vpon all men. Rom. 5. 12.

Sinne abounding coude not surmount Gods grace. Rom. 5. 15, 20, 21.

The fruit of sinne is shame, and the ende death. Rom. 6. 21.

Euery man shall die for his owne sinne. Iere. 31. 30.

The blood of Bulles and Goates coude not take away sinne. Heb. 10. 1, to 5.

God forgiauerh sinnes. Num. 14. 18. Exod. 34. 7.

Wee ought not to continue in sinne. Eccles. 21. 1.

To be conuerted from sinne, is the gift of God. Iere. 3. 1, 18, 19.

God called Adam to shew him his sinne. Gen. 3. 9.

God helmed Raim his sinne, before hee cursed him. Gen. 4. 10.

God punished the people, because their sinne increased. Iere. 30. 15.

Saluation promised to them that confesse their sinnes. Leuit. 16. 40, 42, 45. Job 13. 16. Ezek. 33. 11.

God impureth not siene into his faithfull. Psal. 32. 2.

Dauid acknowledging his sinne, was pardoned. 2. Sam. 12. 13.

The Israelites confessed the grievousnes of their finnes. Judg. 10. 10. 1. Sam. 12. 10.

Pharaoh confessed his finnes. Exod. 9. 27. and 10. 16.

Of the finnes of the Gentiles, before their calling. Etk. 3. 1. Cor. 6. 9, 10, 11. Rom. 1. 20. * Ephe. 2. 12. 1. Pet. 4. 3.

Raine is denied, & famine sent for sinne. 1. King. 8. 35, 37.

The Jewes attributed their affliction to their finnes. Baruc. 2. 5, 6, 7.

The finnes for the which Ierusalem was afflicted. Ier. 6. 6, 7.

God will not pardon their finnes, who turne from him, to others. Josh. 24. 19, 20.

For the sinne of Achan, at the people were punished. Josh. 7. 1. and 22. 20.

The men of Gibeah, for their sinne. Judg. 19. 24, 25. were slaine, not only committers, but winkers at the same. Judg. 20. 13, 14.

44, 46. according to Pauls doctrine. Roma. 1. 31. the like happened to the Sodomites. Gen. 19. 5, 25.

God is mercifull to the finnes of his Saintes, altho he punisheth them. Psal. 89. 32, 32, 33. and 106. 44, 45.

Moses prayed God to pardon the peoples sinne: as els to take him out of the booke of life. Exod. 32. 31, 32.

Moses beleeued God, for the peoples sinne. Num. 14. 16. and David for his owne. 2. Sam. 24. 10.

God promiserh to visite the siene of idolatry. Exod. 33. 34.

Abundance of spirituall blessings are promised, after forgiveness of finnes. Ila. 44. 3, 22. *

Christ sinned not. 1. Pet. 2. 22. 1. Job. 3. 5. Ila. 53. 9.

If we say we haue no sinne, we make him a liar, who calleth all men wicked. 1. Job. 1. 10. Ila. 9. 17.

Remission of finnes is through the mercede of God. Luk. 1. 78. Mat. 2. 5, 10. Rom. 6. 15, 17, 20. by his sonne. Mat. 1. 16, 21. & by the shedding of his blood. Mat. 26. 28. Mat. 14. 24. Luk. 22. 20.

Christ is the reconciliation for all sinners. 1. Job. 2. 2. who appeared to beare their finnes by his body to the faine ende. 1. Job. 3. 5. Rom. 4. 25. 1. Pet. 2. 24. Gal. 1. 4. 1. Tim. 1. 15. by descending in him. Act. 10. 43. who is the innocent lambe offered by the Father. Job. 1. 29 the only sacrifice once offered only for all.

Heb. 9. 26, 28. 3. 10. 12, 14. & that we should be zealous of good works. Tit. 2. 14.

Christ came to call sinners onely to repentance. Mat. 9. 13.

Christ had authoritie to forgive finnes. Mat. 9. 6. and remission of finnes must be preached in his name to all nations. Luke 24. 47.

Christ did eate with Publicans and sinners. Mat. 9. 10, 11.

Sinne against the holy Ghost, is irreuocable. Mat. 12. 31, 32. Mat. 3. 29. Luk. 12. 10. Heb. 6. 4, 5, 6. 10. 26, 27. not to bee praped for. 1. Iohn 5. 16.

When we were dead by sinne, God quickened vs in Christ. Ephe. 2. 5, 6.

Citioy ouer sinne, is giuen vs by Christ. 1. Cor. 15. 54, 57.

Christ died for vs being sinners. Roman. 5. 8.

Christ Iesus came into this world to saue sinners. 1. Tim. 1. 15.

Christ hath satisfied for our finnes, that we dying to sinne, might bee quickened by the spirit to righteousness. 1. Pet. 2. 24. and 3. 18. Rom. 6. 6, 11.

Gods new testament is, that he will buriſe his lawes in our hearts, and remember oug finnes no more. Heb. 8. 10. * & 10. 16, 17, 26.

We being vnder grace, may not therefore sinne: but rather bee so much more ready to doe good. Rom. 6. 13, 15.

If our faith were not approued by good works, were haue forgotten how wee were purged from sinne. 2. Pet. 1. 9.

If any man sinne, we haue an aduocate, euen Iesus Christ the iust. 1. John 2. 1.

R. i.

God

God is able to keepe vs from sinne, and to
pescnt vs faultlesse whil we live. Jude 24. 25.
Whosoever is borne of God, sinneth not.
1. John 5. 18.

Our duetie towards our brother that sin-
neth against vs. Mat. 18. 15. * Luk. 17. 3. 4.
Gal. 6. 1. 2. Tim. 2. 24. 25. 26.

See that conuenerth a sinner, shall hide a
multitude of finnes. Jam. 5. 20.

He that sinneth, and being warned, amend-
eth not. Mat. 18. 17. looke Hecaten.

Dislike sinne, publickely to be rebuked.
1. Tim. 5. 20.

Wholes put the Israelites in mind of their
finnes, and why. Deut. 9. 4.

Wholes shewed the Israelites their sinne,
and prayeth God to pardon them. Exod. 32.
30. 31.

We ought to pray for our brethren which
sinne not unto death, and life shall bee giuen
them. 1. John 5. 16.

How great Gods mercy is to the sinner
that truly repenteth. Luke 15. 11. 12.

Sinner that conuenerth, looke loy.

Greater punishment argueth not alwaies
greater finnes. Luk. 13. 45. Mat. 7. 1. 2.

Who so beleueth not in Christ, shall die
in their finnes. John 8. 24.

The wicked heape sinne vpon sinne. Ec-
clus. 3. 29. to fulfill the measure of their fas-
thers finnes. Mat. 23. 32. and 1. Thel. 2. 16.

Some mens finnes are open, going be-
fore vnto iudgement, some followe after. 1.
Tim. 5. 24.

Judas confessed that hee had sinned, and
how. Mat. 27. 4.

Prattise is not seemly in the mouth of a
sinner. Eccles. 15. 9.

We may not consent to the inticement of
finners. 1. Jo. 1. 10. to 20. Gen. 39. 9.

Wholes called the molten calke the Israe-
lites sinne. Deut. 9. 21.

The wicked thought, a foole is sinne.
Prov. 24. 9.

Samuel comforted the Israelites confe-
ssing their sinne. 1. Sam. 12. 19. 20.

Sinne cometh of our selues. Eccles. 15.
21. 12.

God seeketh not the death of a sinner, but
his conuersion. 2. Thim. 12. 12. Ezek. 18. 32.
and 33. 11.

How sinne should bee restrained of vs.
Rom. 6. 12.

Dead to sinne, how. Rom. 6. 2.

Gods mercy maketh sinners pure. Jerem.
50. 20.

God searcheth out our finnes. Job 10. 6.

What were the finnes of Sodome and
her sisters. Ezek. 16. 49.

The soule that sinneth shall die, except he
repent. Ezek. 18. 4. 5.

Our finnes cause bartennesse and scarci-
tie. Hag. 2. 17. 18. 20.

Of the offspring and original of sinne, the
punishment thereof, and how all men are
sinners. Gene. 2. 17. and 3. 1. * 6. 5. 6. 7.
and 9. 1. 2. Chron. 6. 36. Job 14. 4. and 15.
14. Psalm. 14. 3. and 51. 5. and 115. 11. Psal.
21. 9. and 24. 16. Eccles. 7. 22. Psal. 1. 6. Jer.
12. 9. and 45. 25. 26. 27. and 53. 6. and 64. 6.
Jerem. 17. 9. 2. Psal. 7. 48. and 8. 35. Psal.

2. 24. Eccles. 17. 14. and 21. 10. 15. 19. 20.
Job. 3. 6. Rom. 3. 10. to 24. and 5. 12. 14. and
7. 14. 15. 19. 20. and 6. 23. and 14. 23. Eph.
2. 3. Phil. 3. 12. Jam. 1. 15. 1. Corinth. 15. 21.
22. 1. John 1. 10. Looke Forgouenesse and
Confesse.

Singleness of heart among Christians in
the primeauie Church. Act. 2. 46.

Sister, for a citie. Ezek. 16. 46. and Sisters
for kindwomen. Mat. 13. 56. Mat. 6. 3.

Sixe things God hateth, and his soule ab-
horreth the seventh. Pro. 6. 16. to 20.

Skorne, some laugh Gods messengers
to skorne, some pssite by them. 2. Chron. 30.
10. 11.

Stee reede, morning or evening, what it
signifieth. Mat. 1. 6. 2. 3. Luk. 12. 54. 55. 56.

Standers must not be heard. Pro. 20.
19. and 25. 23.

The wicked seeke to slander the good
Preacher. Jer. 18. 18.

The wicked causeth slander and harme.
Prover. 13. 5. looke Double, Backbiting, and
Speaking.

Slaying. Why God would slay the children
of Eli. 1. Sam. 2. 25.

Amaziah slawe them that slawe his father.
2. King. 14. 5.

Sanherib slayne by his owne children.
2. King. 19. 37. Iosiah by Pharaoh Necho.
2. King. 23. 29.

The Leuites slawe their idolatrous bye-
then. Exo. 32. 27. looke Kill, and Refuse.

Sleepe. As Samson slept, his haire was
shauen off. Judg. 16. 19.

David finding his enemy Saul sleeping,
did him no harme. 1. Samu. 26. 7. 12. looke
Abilrag.

Eliab slept when the Angel came to giue
him sustenance. 1. King. 16. 5. 6.

Lying down to sleepe, we must meditate
in Gods worde. Deut. 11. 19.

Death a sleepe, in respect of the resurrec-
tion. Gene. 47. 30. Mat. 9. 24. Mar. 5. 39.
Luk. 8. 52. 1. Cor. 7. 39.

Sleepe, put for ignorance and wicked life.
Rom. 13. 11.

Let vs not sleepe, as others doe, but watch
and be sober. 1. Thel. 5. 6. 7. 10.

Slow, swift to heare, and slow to speake,
ec. Jam. 1. 19.

The Slouthfull will not plowe because of
winter, and therefore shall begge in summer.
Job 20. 44.

Whereto a slouthfull man is like. Pro. 15.
19. and 18. 19. Eccles. 22. 1. 2.

The desire of the slouthfull appeeth him,
and why. Pro. 21. 25.

The slouthfull servant had his talent ta-
ken from him. Mat. 25. 26. to 31.

After ought not to be slouthfull to doe cre-
dite. Rom. 12. 11.

Of the slouthfull, and slouthfulness. Pro.
6. 6. to 12. and 10. 26. and 13. 4. and 18. 9. and
19. 15. and 20. 13. and 22. 13. and 24. 30. *
and 26. 13. 16. 17. Eccles. 10. 18. Eccles. 37.
11. looke Idle.

Small, looke Foure.

Small, looke Sauour.

Smite. Who smiteth the disobedient with
all manner of plagues. Deut. 28. 22. *

God smote the Beniamites before the Is-
raelites. Judg. 20. 35.

God smote Hahab to death. 1. Samuel
25. 38.

Who so smiteth any man, must die for it.
Exod. 21. 12. Leuit. 24. 7. 21. Num. 35. 16.
to 22.

Curfed is hee that smiteth his neighbour
secretly. Deut. 27. 24.

Of the punishment of him that smiteth
his servant of mappe. Exodus 21. 20. 21. 26.
27.

Jothab smote Michajah, and why. 1. Kin.
22. 24.

Paul smitten on the mouth. Act. 23. 2. and
Christ. Mat. 26. 67. Mat. 14. 65. John 18.
22. 23.

Smith, Tubal-kain the first Smith of bra-
ser. Gen. 4. 22.

So Smith in Israel, in the time of Saul.
1. Sam. 13. 19.

Snares of death ouertook David. 2. Sa-
muel 22. 6. Psal. 18. 5.

Snowe in summer, and raine in haruest
not meete. Pro. 26. 1.

The blood of Christ washeth vs whiter
then snowe. Psal. 51. 7. if by faith we turne
to him. Psal. 11. 18.

Sobriety commended vnto vs. 1. Thel. 5.
8. 1. Tim. 3. 2. 11. Tit. 2. 2. 1. Pet. 4. 7. Ec-
clus. 32. 12. *

We must vnderstand according to sobrie-
tie. Rom. 12. 3.

Paul spake the wordes of Sobrenesse and
truth. Act. 26. 25.

Societie, looke Fellowship.

Solde, looke Sell.

Souldiers duetie. Luk. 3. 14.

Solemne, The Iewes at their Solemne
feastes, were wont to reioyce. Psal. 30. 29.
with all their householdes, with poore and
strangers, offering sacrifices of thankful-
nesse. Deut. 6. 11. 12. Which feastes being
prophaned, God abhorred. Psal. 1. 11. to 16.
Psal. 9. 4. 5.

A Solemne feast, at the erecting of the
molten calke. Exo. 32. 5. 6. and at the setting
up of Ieroboams two golden caluice. 1. King.
12. 32. 33.

At euery Solemne feast, was a prisoner let
loose to the Iewes. Iosui. 18. 39. looke Feast.

Solitary, Christ prayed in a solitary place.
Mat. 1. 35.

Songs The Song of Hannah. 1. Samu. 2.
1. to 11. of Elizabeth. Luke 1. 42. to 46. of the
virgine Marie. berle 46. to 56. of Zacharias.
berle 68. to 80. of the Angels. Luk. 2. 14. and
of Simeon. berle 29. to 33.

Salomons Songs were a thousande and
foure. 1. King. 4. 32.

The Song of Salomon, of loue betwene
Christ and his Church, or the soule of man.
Cant. all the 8. Chapters, looke Sing, Palmes,
and Prayse.

Sonne. An euil nurtured sonne, is the dis-
honour of his father. Eccles. 22. 5. and ma-
keeth his mother ashamed. Psal. 29. 15.

David at the first, through humilitie, re-
fused to be Sauls Sonne in lawe. 1. Samu.
18. 18. 23.

Stella by psalter obtained, that his hostesse
should

should haue a Sonne. 2. Kin. 4. 14, 15, 17. see Childen.

Sonnes, looke Sacrifice.

God spared not his onely Sonne, but gaue him for vs all. Rom. 8. 32.

Sonnes, vnder for inhabitants. Ezr. 2. 1, 2, 7, and for posteritie. Ezr. 2. 3, 5. Matth. 22. 42.

Christ called the Sonne of man. Matth. 8. 20, and 12. 8. and 24. 30. and 25. 13, 31. and 26. 2, 24. Matth. 2. 10, and 9. 9, 31. and 13. 26, 41.

24. 21. Luke 9. 12, 44. and 6. 5. and 9. 21. 36, 44, 56, 58. and 12. 8. Job. 3. 13, 14. and 13. 37.

The faithful are the Sonnes of God. Luk. 20. 36. John 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26. 1. John 3. 1. Looker Correction.

Sorcerers punishment. Reuel. 21. 3. looke Soothsayers.

Sorow. Paul reioyced not that the Corinthians were made sorie by his Epistle: but that they sorowed to repentance. 2. Cor. 7. 8, 9.

Roman is sorie for the affliction of Joseph. Amos 6. 6.

God giueth to the disobedient, a sorowfull minde. Deut. 28. 65.

A sorowfull minde drieth the bones. Psal. 17. 22.

The Apostles sorowfull, hearing that Christ should die. Matth. 17. 22, 23. And that they should forgoe his bodily presence. John 16. 6, 20, 22, 23.

The heathen were sorie that they should see Pauls face no more. Actes. 20. 37, 38.

The people sorowed that God would not goe with them to Canaan. Exod. 33. 4.

Paul was sorowfull for Epaphroditus sickness. Phil. 2. 27, 28.

Godly sorow causeth repentance: but worldly sorow causeth death. 2. Cor. 7. 10, 11. Eccles. 30. 23, 24.

The godly are as sorowing, and yet as waies reioycing. 2. Cor. 6. 10, 11.

Wee may not sorowe about measure for the dead, and whyp. 1. Thess. 4. 13. Looker Mourning.

The sorowe of the heart is a felous woman. Eccles. 26. 6. looke Heauie.

Soothsayers nor to be regarded, nor suffered. Leuit. 19. 31. Deut. 18. 10, 11, 12.

Who haue a spirit of diuination or soothsaying, shall be stoned to death. Leuit. 20. 27.

Jobab banished all Soothsayers, and such as had familiar spirits. 1. Kin. 23. 24. souid Saul. 1. Sam. 28. 31.

Soothsayings, witchcraft, &c. is but sanity. Eccles. 34. 5.

God will iudge Soothsayers. Psal. 3. 5. and send a sword vpon them. Jerem. 50. 36. looke Diuination and Witch.

Sower. The parable of the Sower. Matth. 13. 3, 10, 18. 43. Matth. 7. 4. 3. 10. Luke 8. 5, 10, 16.

Sower. As euery man soweth, so shall hee reape. Gal. 6. 7, 8. se Sate.

Soule, taken for the naturall affection. Matth. 26. 38. Matth. 14. 34. John 1. 27. Luke 2. 46. and 2. 35. for the spirit, wherewith man liueth. Psal. 10. 28. 2. Cor. 1. 23. for the will ioynted to the understanding. 1. Thess. 5. 23.

1. Pet. 1. 9, 22. for the whole man. Gene. 46.

26, 27. Exo. 1. 5. Deut. 10. 22. Rom. 13. 1. Act. 2. 43. for the life. Matth. 2. 6. 6. 25. Luk. 12. 22. Job. 10. 11. 6. 13. 37. 8. 15. 13. Act. 20. 24. and for the heareth. Act. 10. 10.

Man became a liuing soule. Genes. 2. 7. Christ healed the diseases of soule and body. Luke 9. 56. John 7. 23.

We ought to seeke, ferue and loue God with all our heart and soule. Deut. 4. 29. and 10. 12. and 11. 13.

Paul content to giue his soule for the confirmation of the Gospel. 1. Thess. 2. 8.

The Soule, of them that were killed for the word of God. Reue. 6. 9.

The Pastours shall giue account for their peoples soules. Heb. 1. 3, 17.

How our soules are purified. 1. Pet. 1. 22. Those that suffer for Iesus Christ, receiue the saluation of their soules. 1. Pet. 1. 4, 9.

A man to put his soule in his hands, what it signifieth. 1. Sam. 19. 5. and 28. 21.

To purge our our soules before the Lord. 1. Sam. 1. 15. Psal. 42. 1, 2.

The soule that sinneth shall die. Ezr. 18. 4.

The Soule after death goeth either to top or paine. Eccles. 12. 7. Luke 16. 22, 23.

The faithful in the primitive Church were of one heart and one soule. Acts 4. 32.

Soules appeare no more after they be once departed from the body. 2. Sam. 12. 23. Job 7. 9, 10. and 10. 20, 31. and 4. 12. and 17. 16.

Psalmist 63. 15, 16. Psal. 8. 19. 20. and 65. 4.

Mat. 2. 1. and 3. 4. Eccles. 3. 20, 21. 12. 9. 5, 23. Luke 12. 20. and 16. 30, 31. Actes 7. 59. 2. Cor. 11. 14. 1. Thess. 4. 13.

Of the immortalitie of the Soule. Matth. 10. 28. and 16. 26.

g Span. An inestimable birth of a Spanne long eaten. Lam. 2. 20. and 4. 10.

Spare. If God spared not the citie where his name was called vpon, shall other be freed. Jerem. 25. 29.

Howe yone a man is alwayes to spare himselfe. 2. Sam. 12. 5, 6. Gen. 38. 24, 25, 26.

Sparkle. The subtile woman of Tekoah termed Abisalom her sparkle. 2. Sam. 14. 7.

Sparrow, looke Providence.

Speake. What God speakes, shall come to passe. Ezr. 12. 25.

Who fo is moued by Gods Spirit to speake, is directed in truth, boldnesse and eloquentie. Job 32. 18. Exod. 4. 12, 15.

Who speake, put for to promise. Luke 1. 70.

If any man speake, let him talke as the wordes of God. 1. Pet. 4. 11.

Wee ought not to speake euill one of another. Jam. 4. 11. 1. Pet. 2. 1. Tit. 1. 11. nor regard euery mans speech, & whyp. Eccle. 7. 23.

Railers or euill speakers, shall not inherite the kingdome of heauen. 1. Cor. 6. 10. Looker Slander, backbiting and Tongue.

Of sobrietie in speaking. Psal. 17. 27, 28. Eccles. 3. 21.

Speculations. Against vaine Speculations. Col. 2. 18. 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles. 5. 5, 6, 7.

Spies sent to view. Ab. Josh. 7. 2. and Jericho. Josh. 2. 1. and the land of Canaan. Josh. 13. 3, 17. Who, for their euill reports, are all

staine, saue Joshua and Caleb. Num. 13. 37, 38.

Spirits taken for the minde of man. Luk. 10. 21. 2. Cor. 7. 1. 1. Thess. 5. 23. for the life of man. Job 34. 14. for a spiritual enemy simply. John 4. 24. for the holy spirit of God. Eph. 5. 18. for the graces of the same spirit. Actes 8. 15. and 19. 2. Galat. 3. 2. for the man regenerated. Matth. 26. 41. Roma. 7. 6. and 8. 4. Galat. 3. 16. for a fantasie, or vaine imagination of mens minde. Psal. 14. 26. for will and minde. 1. Cor. 5. 3. Job. 1. 27. for teachers or Prophets. 1. John 4. 1. and for earnest zeale toward God. 1. Tim. 4. 12.

The Spirit of God mooued vpon the waters. Gen. 1. 2.

The Spirit of grace to bee powred vpon the betwixt Jer. 31. 10.

The holy Ghost called the Spirit of truth, and whyp. John 14. 17.

One Spirit distributeth sundry giftes. 1. Cor. 12. 7, 10, 12.

The Spirit of God dwelleth in Christians. 1. Cor. 3. 16.

Whosoever hath not the Spirit of God, is not his. Rom. 8. 9.

Without the Spirit of God we are easily trained to idolatrie. 1. Cor. 12. 2, 3.

The great repugnance betwixt the spirit and the flesh. Gal. 5. 16.

We knowe not of what spirit ye are. Luk. 9. 55.

The Spirit of God descending vpon Christ. John 1. 31. Matth. 3. 17. Luke 3. 22.

That which is booke of the Spirit, is Spirit. John 3. 5, 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13.

Who man that hath the Spirit of God, calleth Iesus deare. 1. Cor. 12. 3. Matth. 23. 39.

Joshua was replenished with the Spirit of wisdome by the laying on of Hoses hands. Deut. 34. 9.

The Spirit wherewith Hoses was anointed, God put vpon the 70. Elders. Num. 11. 16, 25.

The Spirit of the Lord came vpon Daniel. Iudg. 3. 10. vpon Iphrai. Iudg. 11. 29, 32. vpon Samson. Iudg. 13. 25. 14. 19. and 15. 14, 15. vpon Saul. 2. Sam. 1. 6. and vpon David. 1. Sam. 16. 13. looke Clothed.

The Spine of God departed from Saul, and an euill spirit sent of the Lord vexed him. 1. Sam. 16. 14.

God reuealed to Samuel by his Spirit, Sauls coming a day before. 1. Sa. 9. 15, 16.

Dauid feared that the spirit of God would haue carried away Elijah. 1. Kin. 18. 9, 12.

God will not haue his spirit alway to stricke with man, because he is but flesh. Gene. 6. 3.

Oney Gods spirit teacheth & knoweth all things. 1. Cor. 2. 10, 11. looke Knowledge.

Gods Spirit heareth well in us, that Christ is the true Saviour. 1. John 5. 1, 6, 8, 13. Which spirit is the yntment that teacheth vs. 1. John 2. 20, 27.

Those that haue Gods Spirit, shall by God be raised to life as Christ was. Rom. 8. 11.

Those that are led by the spirit, are not vnder the law. Gal. 5. 14, 18. The Spirit of God

As it

reneweth

teneth mans heart. 1. Sam. 10. 6.

The Spirit of God spake by David. 1.

Sam. 23. 2.

By the Spirit the deedes of the bodie are mortified. Rom. 8. 13.

If we live in the Spirit, let vs also walke in the Spirit. Gal. 5. 25.

The Spirit maketh request for vs with sighes inexpressible. Rom. 8. 26.

By the Spirit we are made an habitation of God. Ephe. 2. 22.

Where the Spirit of Christ is, there is liberie. 2. Cor. 3. 17.

The Spirit led Christ into the wilderness to be tempted of the devill. Matt. 4. 1. Mark.

1. 12. Luke 4. 1.

Christ offered himselfe by the eternal Spirit, to God. Heb. 9. 14.

Steuens adversaries coulde not resist the Spirit by the which he spake. Actes 6. 10.

What the law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom.

8. 2. 3. 4.

The Gospel called the administration of the Spirit. 2. Cor. 3. 8.

Moses craveth that the Lord woulde put his Spirit vpon all the people. Num. 11. 29.

God must be worshipped in Spirit and truth. John 4. 23. 24. Ephe. 4. 3. 4.

We ought to be fervent in Spirit. Rom.

12. 11.

The Angels are called Spirits. Heb. 1. 7.

We ought to trie the Spirits, and hold.

John 4. 1. 2. 3.

Who knoweth if the Spirit of man ascends

heh, and the Spirit of beastes descendeth?

Eccles. 3. 1. and 12. 7.

A lying Spirit, looke Deceiue.

God sent an euill Spirit betwene Abimelech and the men of Shechem. Iudg. 9. 23.

Spirits of error, sent of God to deceiue the

Chapmans. 1. Tim. 4. 1. 2.

As euill and good Spirit. Rom. 8. 38. 39.

looke Angel and Soules.

Our naturall bodies shall be raised spirituall

bodies. 1. Cor. 15. 44. 46.

It is a small thing that they should reape

corrupt things, which sow spiritual things.

1. Cor. 9. 11.

Spiritual doctrine ought to be compared

with spiritual doctrine. 1. Cor. 2. 13. 14.

The spiritualman discerneth all things,

and yet hee himselfe is iudged of no man. 1.

Cor. 9. 15.

We ought to be filled with the Spirit speaking

unto our selues in spiritual songs, &c.

Ephe. 5. 18. 19. 20. 21. Col. 3. 16. 17.

Both spiritual and temporal things committed to the Hebrewites. 1. Chron. 26. 32.

Spirit. The Hebrews did spit in Christs face.

Matt. 27. 67. Mark. 14. 65. Luke 22. 64. 65.

Spoiles of the wicked are not to be covered

of those that reuenge Gods quarrell. Ester. 9.

10. 5. 16.

Spoiles diuised equally by the ordinance

of David. 1. Sam. 30. 24. 25. according to

the olde custome. Iosh. 12. 8. Num. 31. 27.

Dauid sendeth presents of his Spoiles. 1.

Sam. 30. 26.

Spoile of Christ is the Church. Psal. 45.

2. Reue. 21. 2. 9. 10.

Spur, looke Colde.

Spur, looke Heele.

Staffe. Iacob had but a Staffe when he

came to Laban. Gen. 32. 10.

Esther sent Sebazai with a Staffe to requite

his hostesse childe, but he could not. 2. King.

4. 29. 31.

The Paschall Lambe eaten with Straues

in their hands. Exod. 12. 11. looke Bread.

Standing stedfast in the faith. Roma. 5. 2.

ang. 11. 20. and 14. 4. 1. Corin. 10. 12. and 16.

13. 2. 1. 24. Galat. 5. 1. Ephe. 6. 11. 14.

Col. 4. 12. 1. 1. Thess. 3. 1.

Starres created by Gods word. Gen. 1. 16.

The Starres are not pure in Gods sight.

Job 25. 5.

Starres fell from heauen. Reu. 8. 10. 8. 9. 1.

The Spare of Iacob for Christ. Rumb.

24. 17.

The Starre that guided the wise men.

Matt. 2. 2. 9. 10.

Straues of pinces are no excuse to trans-

gresse Gods law. Mic. 6. 16.

Steale. Hee that stealeth one of his brethren,

ought to die. Deut. 24. 7.

The Beniamites stole away the mayors

of Shiloh. Iudg. 21. 21.

Let him that stole, steale no more. Ephe.

4. 28. looke Theefe.

Stedfastnesse of the faithfull. 1. Sam. 17.

26. 2. Sam. 12. 26. 1. Kin. 18. 18. 2. Kin.

3. 14. 24. 25. Dan. 3. 12. Iudg. 13. 3. Matt.

5. 1. Dan. 13. 45. and 14. 1. 1. Mac. 1. 65. 66.

and 2. 27. 28. 2. Mac. 6. 18. and 7. 1. Mac.

14. 4. Act. 4. 8. 1. Thess. 2. 1.

Strikes, looke Sabbath.

Stiffnecked people the Israelites. Exod.

32. 9. Deut. 9. 6. looke Obstinat.

Stirre up, looke Iudge, and Faithfull.

Stroke, looke Tribe.

Strokes, looke Epicures.

Stumble, See Christ, and Rom. 9. 32.

No man ought to put a stumbling blocke

before his brother. Rom. 14. 13. 1. Cor. 12. 14.

Stones claine alunder at Christs death.

Matt. 27. 51.

God cast great stones from heauen vpon

the Amozites. Iosh. 10. 11.

The two Dure stones of the Ephod. Exod.

28. 9. to 13.

Iacob set vp a pillar of stone, and whp.

Gen. 28. 18. 22. and made a heape of stones

for a witnesse of the couenant betweene

them. Gen. 31. 44. 10. 5.

Ioshua pitched a stone vnder an Oke, and

whp. Iosh. 24. 21. 24. 26. 27.

Samuel pitched a stone for a memoriall

of Gods aide. 1. Sam. 7. 12.

Shimeth the stones against Dauid. 2.

Sam. 16. 13.

God commanded that after the Israelites

had conquered the Moabites, they should

marre euery good field with stones. 2. King.

9. 10. 25.

Somer howlde the bones cry, then Christs

glosp should be hid. Mat. 21. 9. 16. Mat. 11.

9. 10. Luke 16. 37. 38. 40.

Christ the reuised head corner stone, cōspiring

with Iewes & Gentiles. Mat. 21. 40. 1. Pet.

2. 7. Ephe. 1. 20. See Christ, and Monument.

Stoned, Dolee feared to bee Stoned to

death by the people. Exod. 17. 4.

The people woulde haue stoned Caleb

and Ioshua. Num. 14. 10.

Dauid stoned, see Witnesse.

Paul was once stoned. Actes 14. 19. 1.

Cor. 11. 25.

The Iewes woulde haue stoned Christ,

and whp. John 10. 30. 31. 33.

The inhabitants of Ziklag woulde haue

stoned Dauid. 1. Sam. 30. 6.

Aboram was stoned by the people of Is-

rael. 1. Kin. 12. 18.

Achan stoned for taking the recomman-

dation thing. Iosh. 7. 1. 25. 26.

Witches, Soothsayers, &c. ought to bee

stoned to death. Leuit. 20. 27. Deut. 18. 10. 16.

Exod. 22. 8.

No inciter to idolatrie to deare vnto vs,

but must bee stoned to death. Deut. 13. 6. 10. 10.

Who so fostereth his childe to Molech, must

bee stoned. Leuit. 20. 2.

Steuens stoned. Act. 7. 58. and 22. 20.

God will giue vnto the faithfull a heart of

flesh, for a stony heart. Jer. 32. 39. Eze. 36. 27.

Storks forbidden to the Iewes to eate of.

Deut. 14. 8.

Store and Storehouses of those that keepe

Gods lawes, shall be blessed. Deut. 28. 8. and

of other curied verses. 15. 17.

Having store, wee must not forget God.

looke Fill.

Strangled forbidden. Gene. 9. 4. Leuit. 17.

14. Act. 15. 20. 29.

Strange. Iacob caused his householde to

put away strange gods. Gene. 35. 2.

The Israelites prouoked God with

strange gods. Deut. 32. 16.

Strange flesh for horrible pollution. Iud. 7.

Strange childre dissimble. Psal. 18. 44. 45.

A strange woman for an harlot. Iudg. 21. 21.

The Strange wayke and Strange care of

God. Isha. 28. 21.

Against paier in a strange tongue. 1. Cor.

rint. 14. 14.

Strangers separated from the people of Is-

rael. Dele. 13. 1. 2. 3.

The stranger that prayeth in Gods Tem-

ple, shall be heard. 1. Kin. 8. 41. 42. 43.

God loveth strangers. Deut. 10. 18.

The Israelites were strangers in Egypt.

Deut. 10. 19.

We ought not to peruert the righte of the

stranger and fatherlesse, and whp. Deut. 24.

17. 18.

We ought to loue strangers. Leuit. 19. 33.

and not to iniurie, or appresse them, and

whp. Exod. 22. 21. and 23. 9. Deut. 24. 14.

Strangers are commanded to heare and

reade the laue. Deut. 31. 10.

Wee were sometime strangers from the

promise. Ephe. 2. 12.

Strangers paye tribute. Matt. 17. 25. 26.

Howe we ought to bee good to Swangers.

Gen. 18. 1. 19. and 19. 4. 10. 11. 22.

Num. 15. 4. 1. 5. 16. 17. 27. and 37. 21.

Zeck 7. 10. Psal. 147. 9. looke Widowes.

We ate strangers, and widurnes in this

world. Gen. 15. 13. 14. 47. 4. 9. 1. Chron. 29.

15. Psal. 39. 12. 105. 12. 3. 23. 119. 16. 2.

105. 1. 10. 7. Psal. 31. 2. 13. Psal. 118. 9. 10.

13. 10. 17. and 13. 14. 1. 1. Pet. 2. 11.

Servant, looke Care.
Strength. God is our strength. *Exod. 15. 2.*
Sam. 22. 3. Job 9. 19.
 The strength which Samson had by Gods spirit, went from him. *Judg. 16. 19, 20.*
Strengthened. The Lord strengthened Eglon against Israel, and whp. *Judg. 3. 12.*
 God strengthened Paul against Nero. *2. Tim. 4. 17.* looke Encourage.
Strife and enuyng are works of darkness. *Rom. 13. 12, 13.*
 The waters of Serife. *Rom. 20. 13.* looke Strive.
Strings. Of Strings of the Tabernacle. *Exod. 26. 4, 5.*
Stripes for any trespass might not be adjudged above 40. at once. *Deut. 25. 2, 3.* and of them, on a superstition there was one abated afterwards. *2. Cor. 11. 24.*
 Who shall bee beaten with many stripes, and who with fewe. *Luk. 12. 47, 48.*
Strip. God threatened to strip the Synagogue of the Jewes, if they repented not. *Isa. 2. 2, 3.*
Strive not about words, nor keepe company with them that do, and whp. *1. Tim. 6. 4, 5. 2. Tim. 2. 14, 23, 24.*
 Who dare strive and stand against God, accuse him: *Wise. 12. 12. Job 9. 32. * & 16. 21. and 39. 35.*
 How stripes may be ended. *Gen. 13. 8, 9. Matth. 5. 25.*
 The law of them that strive, and hurt one another. *Exod. 21. 18, 19, 22.*
 Against striving, looke more *Eccles. 8. 1, 2, 3.* and Contention.
Strong, looke Encourage.
Stubborne hearts shal fare euill at the last. *Eccles. 3. 27.* See Children.
 Whose prayeth for the stubborne of the people, and whp. *Deut. 9. 26.*
 The Jewes walked after the stubborne of their wicked heart. *Iere. 18. 12.*
 The Lord aduerseth his speech to the stubborne hearted. *Isa. 46. 12.*
 The wicked wil blasse himselfe in his stubborne of his owne heart. *Deut. 29. 19.*
Subble. The wicked are as subble before the winde. *Job 21. 18.*
 The Israelites forced to gather Rubble for strawe. *Exod. 5. 12.*
Straffe. The Prophet is willed to prepare fluske to goe into captivity. *Eze. 12. 3.*
Subiects dutie. *Exod. 10. 18. & 22. 28. Rom. 16. 2, 9. * Job. 1. 16, 17, 18. Heb. 5. 1. * Psal. 13. 1. & 20. 2, 3. & 24. 21. Eccle. 8. 2, 3, 4. & 10. 4, 20. Jer. 27. 7. Baruc. 1. 11. * Matth. 17. 24, 33. * & 22. 16, 10. 33. Luk. 20. 20, 21. Rom. 13. 1, 2. 8. 1. Thel. 5. 12, 13. 2. Tim. 2. 1, 2, 3. Tit. 3. 1. 2. Heb. 13. 17, 18. 1. Pet. 2. 13, 18. Jude 8.*
 True Subiectes cannot be counterpoised with treasure. *Est. 7. 4.*
Subornation. *1. King. 21. 10. Act. 6. 11.*
 Submit your selves one to another in the feare of God. *Ephel. 5. 21.* and to all manner ordinance of man for the Lords sake. *1. Pet. 2. 13.*
Subtile. The serpent more subtile then any beest of the field. *Gen. 3. 1.*
 Jonadab a Subtile man. *2. Sam. 13. 3.*

Abisalon reconciled to Dauides favour by a subtile woman. *2. Sam. 14. 1, 2.*
Rebekah by her subtile, procured the blessing to Isakob. *Gen. 27. 9, 10, 30, 35.*
 Subtile fine, but unrighteous. *Eccle. 10. 24, 25, 26.*
Succour, looke Helpe.
Sucke. Hannah gaue her sonne sucke. *1. Sam. 1. 23.* so did Sarah. *Gen. 21. 7.* & Moses mother. *Exod. 2. 8, 9.* and Samsons. *Judg. 13. 4, 24.* and so did Elizabeth. *Luk. 1. 80.* and the virgine Marie. *Luk. 2. 7.* and Salomons mother. *1. Anti. 8. 1.* and Dauides. *Psal. 22. 9.* looke Nourie.
Suffring. Christ ought to haue suffred, and so to enter into glorie. *Luk. 24. 26, 46.* *Heb. 2. 9. 1. Pet. 1. 11.*
 We ought to suffer with Christ, after his example, and whp. *1. Pet. 2. 21. & 4. 1, 13. 2. Tim. 2. 12.* & the example of the Prophets. *Iam. 5. 10.*
 Let vs not suffer as euill doers, but as Christians. *1. Pet. 4. 15, 16.*
 Blessed are they that suffer for righteounes sake, and whp. *1. Pet. 3. 14, 17, 18.* *Mat. 3. 10.*
 The long suffering of God. *Roma. 2. 4, 2. Pet. 3. 15.* *Psal. 86. 15. & 103. 8. & 145. 8.* *Isa. 2. 13. Iona. 4. 2. Nah. 1. 3. Wile. 15. 1.*
 The long suffering of Christians. *2. Cor. 6. 6. Col. 1. 11.* it is a fruite of the spirit. *Gal. 5. 22.*
 We ought to reioyce in suffering for Christes sake, and whp. *1. Pet. 1. 3. to 9.*
 To suffer for the name of God, is his only gift. *Phil. 1. 29.* looke Tribulation.
Sufficient, looke Contended.
 We are not sufficient of our selues to thinke any thing, but our sufficiencie is of God. *2. Cor. 3. 5.*
 The scripture sufficient to lead vs to perfection. *2. Tim. 3. 16, 17.*
Sunday, looke Day.
Sunne. Of the voyces of the Sunne. *2. Kin. 23. 5, 20.*
 The Sunne shapd at the desire of Ioshua. *Iosh. 10. 12.*
 The shadow of the Sunne went backe ten degrees in Hezekiahs daies. *2. King. 20. 9, 11.* *Isa. 38. 8.*
 The Sunne was darkned at Christs death. *Luk. 23. 45.* *Mat. 27. 45.* looke Signes.
 Superstition of maliciousnesse must be laid away. *Iam. 1. 21.*
 Superstitions of Athenians reprooued by Saul. *Act. 17. 21.* to 32.
 Festus termeth the Jewes obiections against Paul, questions of their owne superstitions. *Act. 25. 19.* looke Ceremonies and Traditions.
Supper of the Lord instituted. *Matth. 26. 26, 31.* *Mat. 14. 18.* to 27. *Luk. 22. 14.* to 24. which ought to be received in remembrance of Chyilles death. *1. Corin. 11. 24.* *Luke 22. 19.*
 The great Supper. *Luk. 14. 16.* to 25.
 Blessed are they that are called to the Lambes Supper. *Reue. 19. 9, 17.*
 Lazarus and Marie made Christ a Supper. *Iohn 12. 1, 2.*
 Paul taught the manner of celebrating the

Supper, as hee had received of the Lorde. *1. Cor. 11. 23.* to 27. and rebuketh the uncreuernt comming thereunto. *1. Cor. 11. 17.* to 23. and sheweth the danger of the vnworthye receiving, and how to receive it to our comfort. *1. Cor. 11. 27.*
 The goodly eate and drinke Christs body and blood in the Supper, onely by faith. *Iohn 6. 50.* to 59, 73. *1. 11. 26. & 15. 5.* *1. Cor. 10. 1, 3, 4.* *Eph. 3. 17.*
 The wicked eate not the body & blood of Christ in the Supper, he haue any profit by his passion. *Mat. 7. 6.* *Iohn 19. 1, 2, 6.* *Rom. 8. 9. 1. Corin. 11. 27, 29.* *2. Cor. 6. 14, 15, 16.* *Heb. 6. 6.* *Tit. 1. 15, 16.*
 Against the reservation of any part of the bread of wine, used in the Lords Supper. *Exod. 13. 9.* to 16. *19.*
 The words (This is my body) used in the Lords Supper, are spoken figuratiuely. *Gen. 17. 10.* to 11. *33. 20.* *Exod. 12. 11.* *Deut. 3. 1.* *1. Iohn 1. 4, 6.* and *15. 1.* and *5. 7.* *Act. 2. 42.* *Rom. 4. 11.* *17. 1.* *1. Cor. 10. 16.* *Tit. 3. 5.*
 Christs naturall body can be but in one place at once, and therefore is not in the bread and wine at the Lords Supper. *Mat. 24. 23, 24.* and *26. 11.* *Mat. 16. 19.* *Luke 24. 23, 36, 51.* *Iohn 16. 28.* *Actes 1. 9.* *10. 11.* and *3. 20.* *21.* and *7. 64.* *2. Corin. 13. 5, 16.* and *Coloss. 1. 1.* *Philipp. 3. 20.* *Heb. 8. 1.* and *10. 12, 13.* looke Transubstantiation and Sacraments.
Support. Wee ought to Support one another though loue. *Ephel. 4. 2.*
Suffer. The discomforts of Suffering. *Eccles. 3. 19.* *20. 25.* and *37. 29, 30.* looke Drunkenesse and Gluttonie.
Swarethip. Iudah became swaretie to his father to bring Beniamin againe. *Gen. 43. 9.* and *44. 32.* looke more *Eccles. 29. 15.* to 22. *Isa. 6. 1.* to 6. and *17. 18.* and *20. 16.*
 Swanne forbidden. *Deut. 14. 17.*
Swarmes of flies, a plague of Egypt. *Exod. 8. 24.* *Psal. 105. 31.*
 Jerusalem swarmed full of idolatrie, which was the cause of her punishment. *Ezek. 8. 3.*
Sweare. We may not sweare by any thing beside God, nor by him, but upon good occasions. *Ierem. 5. 7.* and *4. 2.* *Rom. 1. 9.* and *9. 1.* & *2. Cor. 1. 23.* *Heb. 6. 16.* *17.* *Exod. 20. 7.* and *23. 13.* *Leuit. 19. 12.* *Deut. 5. 11.* & *6. 13.* and *10. 20.* *Iosh. 23. 7, 8.* *Zech. 5. 3, 4.* *Mat. 5. 34.* to 38. *Iam. 5. 12.*
 A man ought not to accustome himselfe to swearing, and whp. *Eccles. 23. 9.* to 24. and *17. 14.*
 God sware that the unbeleeuing Jewes should not enter into the lande of Canaan. *Deut. 1. 34, 35.* *Rom. 14. 23.* which he fulfilled. *Deut. 2. 13, 14.*
 Joseph sware. *Gen. 47. 30, 31.* so did Joshua and the princes of Israel. *Ioshua. 9. 15, 18, 20.* and the Israelites. *Judg. 21. 1.* and Saul. *1. Sam. 19. 6.* and David. *1. Sam. 24. 22, 23.* *2. Sam. 19. 23.* *1. kin. 1. 27, 29, 30.* & Jonathan. *1. Sam. 20. 16, 17.* and Salomon. *1. King. 2. 23.*
 St. Paul sware to the profite of others. *2. Cor. 1. 23.*
 God swore to me and more also: a manner
 Will,
 of

Swearing. 2. Sam. 3. 35. looke Othes and land.

Sweate, looke Bread.

Sweete bread, looke Pasche.

Swimming fauced diuers that were in the ship with Paul. Act. 27. 43, 44.

Swine. The legion of deuils permitted to goe into the heards of swine. Matt. 8. 31, 32. Mat. 5. 9, to 14. Luk. 8. 30, to 34.

Dearies ought not to be cast before swine, and whelp. Mat. 7. 6.

Sword. All that take the sword, shall perish with the sword. Mat. 26. 52. Reue. 13. 10.

The Disciples asked if they should smite with sword. Luke 22. 49.

All Israel without sword or speare, saue Saul and Jonathan. 1. Sam. 13. 19, 22.

The magistrate beareth not the sword for ought. Rom. 13. 4. but private persons are prohibited to vie it. Mat. 5. 39.

The sword is threatened to those that breake Gods covenant. Leui. 26. 25. and followe Idoles. Deu. 32. 25.

The Lord caused the Midianites to kill one another with their swordes. Iudg. 7. 22.

God whetted his sword when he taketh vengeance. Deut. 32. 41.

God was the sword of the Israelites glorie. Deut. 33. 29.

It is not the sword whereby Gods childre overcome, but his power. Iosh. 24. 8, 11, 12, 23. as hee promised. Deuteronom. 7. 21, 23, 24.

The worde of God is a sharpe two edged sword. Reue. 19. 15.

The sword of the spirite to discomfite our mortall enemy. Eph. 6. 13, 17.

Christ came not to sende peace, but the sword. Mat. 10. 34, 35. Lu. 12. 51.

Christ willed his disciples to buy them swordes. Luke 22. 36.

The sword shall not geue thowise a godly land. Leui. 26. 6.

Simeon foreshewde the virgine Mary, that the sword should pearce thowise her soule. Luke 2. 35.

A generation whose teeth are swordes. Ps. 30. 14.

Synagoge of the wicked called to repentance. Iosh. 2. 1, 2.

Synagoge, wherein were trained by Libertines. 3. c. Act. 6. 9.

T.

Tabernacle of the congregation pitched sare from the hoste. Exod. 33. 7.

Abraham dwelled in tents, or Tabernacles. Gen. 12. 8.

Of the furniture of the Tabernacle, and the appurtenances prescribed. Exod. 26. 1, 2. and 36. 1. finished. Chap. 39. 32. and reared up. Chap. 40. 2, to 34. &c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leuit. 16. 17.

The last and great day of the feast of Tabernacles. Iohn 7. 37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 2. 1. Pet. 1. 13, 14.

What the two Tabernacles signifie. Heb. 9. 6, 7, 8.

Abal inuented Tabernacles, or tents. Ec.

4. 20. which occupation Paul exercised to get his liuing. Act. 18. 2, 3.

Tables, or boardes for the tabernacle to stand upon. Exo. 26. 15.

Moses receiued the two Tables at Gods hand. Exo. 31. 18. & 32. 15, 16. and breaketh them. ber. 19. and is commanded to beue other like the first, and so he did. Exo. 34. 1, 4. Deut. 10. 1, 10, 6.

The forme and situation of the Table for the hie bread. Exo. 25. 13, 10 & 26. 35.

Cobias hiddeh the goodly to his Table. Tob. 2. 2.

Salomon placed ten Tables in the Temple. 2. Chro. 4. 8.

Table put for that wherein men chiefly delight. Rom. 11. 9.

Tables bled for offices belonging to the poore. Act. 6. 2.

Take, him that taketh thy cloke, forbin not to take thy coate also. Lu. 6. 29.

Christ taken up to heauen. Mat. 16. 19. Lu. 24. 51. Act. 1. 9 looke Ascend.

Tale-bearers and Tale-tellers. Ps. 16. 18. & 18. 8. & 26. 20, 22. Eccles. 5. 15. looke Bui-bodies, and Backbiting.

Talents. Salomon had 450. talents of gold brought from Ophir. 1. Kin. 9. 28. 2. Chro. 8. 18. & 1. 20. from Hiram. 1. King. 9. 14.

The Talent of the Temple. Exod. 25. 39. was two of the common Talents. Mat. 18. 24. 2. Sam. 12. 30. 1. Chro. 20. 2.

Talk, looke Iesting, Idle, and Speech.

Target. Salomon made 200. Targets of beaten golde. 1. King. 10. 16.

Taxe, looke Tribute.

Taile. The Prophet that teacheth lies, is the taile. Isha. 9. 14, 15.

Teaching. Wee ought to teach the Scriptures, as occasion is ministered. 1. Cor. 1. 13. and 3. 1, 2.

Christians are taught of God, and haue. Iohn 6. 29, 45. Heb. 8. 11. 1. Iohn 5. 20. Isha. 54. 13.

Christis ministers must teach whatsoeuer he hath commanded. Mat. 28. 20. and whereof the holy Ghost should put them in minde. Iohn 14. 16, 26. Act. 1. 4. Luk. 24. 59. Iohn 15. 26. & 16. 7.

He that teacheth, ought to be directed by Gods word. 1. Pet. 4. 11.

Wee ought to teach, as wee may edifie one another. 1. Thes. 5. 11.

The wise scribe that is taught vnto the kingdom of heauen. Mat. 13. 52.

God taught his people by his word. Deut. 4. 36. and 32. 10.

God hath taught vs the good way to walk in. 1. King. 8. 35. 36.

God nurtured the Israelites forty yeeres, to teach them to know him, and themselves. Deut. 8. 2, 3, 4, 5.

God taught the hands of Dauid to fight. 2. Sam. 22. 35.

God commanded Moses to teach the Israelites to feare and obey him, for their posse. Deu. 5. 22, 31. & 6. 1, 2, 3, 17, 18, 24.

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24. 8, 9.

We ought to teach our childzen the worde

of God. Deu. 11. 18, to 21. and 31. 12, 13, 14. and what great things God hath done for vs. Ex. 13. 12, to 17. Deu. 4. 9, 10. & 6. 7, 21. & Iosh. 4. 6, 21. Luke 1. 74, 75. as Abraham did. Gen. 18. 19.

Jehoiada the chiefe Priest taught Jehoash. 2. King. 12. 2.

Samuel taught the Israelites the good way. 1. Sam. 12. 23.

Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftles man. Act. 18. 24, 26.

Who is the teacher of the faithfull. Iohn 14. 26. Psal. 51. 10, 11, 12, 13.

S. Paul the teacher of the Gentiles. 1. Tim. 2. 7.

Christ ordeined teachers, &c. in his church, and why. Act. 13. 1, 1. 1. Cor. 12. 28. Eph. 4. 11, 12, to 17.

Those that by teaching turne many to righteousness, should shine as the starres for ever. Dan. 12. 3.

Teachers should teach the word of God purely. 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor dote about stiles of wordes, but be instant in the Gospel, and why. 1. Tim. 6. 3, 4, 5, 21. 2. Tim. 3. 1, 10. 10. & 2. 3, 3, 4. Tit. 1. 10, 11, to 17. & 3. 9, 10. Col. 2. 8.

Such as teach lyen, and their punishment. 2. Pet. 2. 1, 2, 3. and 3. 17. and 2. Ioh. 10.

Teaching is a gift of God. Roma. 12. 6, 7. looke Doctours and Doctrine.

Tears, looke Feete, Weeping, Widowe, and Vnbeliefe.

Tearing of clothes. Gen. 37. 34. & 44. 13. Iosh. 7. 6. Iudg. 11. 35. 1. Sam. 4. 12. 2. Sam. 13. 19. Est. 4. 1. Isha. 37. 22. Ioc. 2. 13. 1. Mac. 2. 14. & 3. 47. & 4. 39. Leuit. 3. 45.

Tearing with a spirit. Mar. 9. 18, 20.

Temperance. S. Paul disputer of Temperance before Felix. Act. 24. 26.

Temple. The courting of the Temple, of pure gold. 1. King. 6. 20, 21.

The building, forme, purification and dedication of the Temple. 1. Kin. 6. 1, to 13. and 8. 63, 64. 1. Mac. 4. 41, 42, 43.

Who should be receiued to the ministering in the Temple, and who reiected. Ezech. 44. 9, 15.

Jehoiash king of Iudah repaired the Temple. 2. King. 12. 4, to 18. so did Josiah. 2. King. 22. 4, to 8.

Jehoiash king of Israel spoiled the Temple. 2. King. 14. 13, 14. and so did Shishak King of Egypt. 1. King. 14. 26.

The Temple defaced. 2. King. 25. 9, to 18. Iere. 52. 12, to 24.

Haggai reprooueth the Iewes slacknes in reedifying the Temple Hag. 1. 2, to 15. whereupon Zerubbabel and Jehoiash beginning the worke, are hindered. Ezra 4. 45, 24.

The disposition and order of the reedifying of the Temple with his appurtenances. Ezech. 44. 1, 11.

Gods promise to those that should restore the Temple. Hag. 2. 16, 20.

The Temple reedified. Ezra 5. 1, 2. & 6. 15. In 46. yeeres. Iohn 2. 20.

The glorie of the second Temple, exceeding

ding the first. Hag. 2.4, 7, 8.

The destruction of the Temple is foretold. Amos. 2.5. Jer. 11.6. Matth. 23.31.*
Mat. 13.3. Luke 19.43, 44. and 21.6.

The temple spoiled. 2. Mar. 5.15, to 22. and desold. 2. Mar. 6.2.

By which gates the people went out, and by which they went into the temple. Ezek. 46.8, 9.*

Christ cast out of the Temple those that sold and bought, and whp. Mat. 21.12, 13. Mar. 11.15, 16, 17. Luke 19.45. John. 2.14, 15, 16.

The Apostles were continually in the temple. Luke 24.53. Acts 2.46.

Peter and John went into the Temple to pray. Acts 3.1.

In what temples God dwelleth or dwelleth not. Act. 7.48. and 17.24. 1. Th. 6.1, 2. 1. King. 8.27.

Christians are the holy and spiritual temple of God. 1. Cor. 3.16.

They that destroy the Temple of God, shall be destroyed. 1. Cor. 3.17.

The wisdom of the Temple. Ren. 15.5.

Our bodies are the Temples of the holy Ghost. 1. Cor. 3.17.

The Temple of Christs body. Job. 2.19.

The temple of the Lord what it is. Jer. 7.4, 5, 6.

The temples of the Gentiles employed to gain. 2. Mar. 11.3.

Temple not God. Deut. 6.16. Matth. 4.7.

1. Cor. 10.9.

The Israelites tempted God oft, and diversly. Exod. 17.2, 7. Num. 14.22.

The Pharisees and Sadducees tempted Christ. Matth. 16.1. & 19.3. and 22.18, 35.*

Mar. 8.11. Luke 10.25, and 11.16. Job. 8.6.

The Bethulians tempted God in prescribing a time. Judith. 8.12.*

Ananias and Sapphira tempted the Spirit of the Lord. Acts 5.9.

Job tempted by his wife. Job 2.9. and Christ by the devil in the wilderness. Mat. 4.1, 3. Mar. 1.12, 13. Luke 4.1, 2. and whp. Heb. 2.18.

Howe, and wherby every man is tempted. James 1.13, 14.

Satan is a tempter. 1. Th. 3.5. & tempteth such as neglect to restore the loose. Gal. 6.1. or being married, withdrate themselves without consent. 1. Cor. 7.5.

God will not suffer vs to be ouer tempted. 1. Cor. 10.13.

Howe God may be tempted. Psal. 78.18. Deut. 6.16. Acts 15.10.

God will be found of them that prepare him not. Mat. 2.3. therefore wee must prepare our selves to pray vnto him. Ecclesiasticus 18.22.

Saul tempteth God vnder the colour of a good intent. 1. Sam. 13.9, to 15.

Temptation of the rich, see Rich.

A gretuous temptation it is vnto the faithfull, to see the prosperitie of the wicked. Psal. 73.1, 2.*

God ouerly deliuereth vs out of temptation. Mat. 6.13. and 2. Peter 2.9. Reuel. 3.10.

Wee ought to stay vpon God in temptations. Psal. 27.3.*

Whereby the faithfull are overcome, and sometime doe overcome in temptations, as Job 3.3.

Jeremie is deliuered, and againe assailed with temptation. Jer. 20.1, 11, 14.*

Wee ought to life by our handes in the night watches of temptation. Psal. 63.4, 6.*

1. Tim. 2.8.

Temptation taken for affliction, or trials, as Deut. 7.19. and 29.3. Jam. 1.2, 12. and 1. Pet. 1.6. Pro. 17.3. Eccles. 17.5. and 2.1.

The life of man is a continuall temptation. Job. 7.1.*

We ought to watch & pray that we be not overcome in temptation. Mat. 26.41. & 6.13.

Luke 11.4. & 22.40. as some are. Luk. 8.13.

Tenne commandements mentioned. Exo. 20.1, to 18. Deutero. 5.6, to 23. containe the wordes of Gods covenant. Exo. 34.28. Deut. 4.13. and 10.4.

Tenne tribes of Israel reiected. Jer. 3.1, 3, 8.* and 2.12.*

The destruction of the tenne tribes, and cause thereof foretold. Isai. 9.14.* and 17.3.

4. Hol. 1.4, 5, 6, 9.

Tenne Labrons, tenne candlesticks, and tenne tables which Salomon made. 2. Chron. 4.6, 7, 8.

Tenne things iudged and pronounced happy. Eccles. 25.7, to 14.

Tenne for many Gen. 31.41. Reuel. 13.1. Num. 14.22.

Tender hearts must be in Christians. Eph. 4.32. and tender mercie. Col. 3.12.

Though Gods tender mercie our sinnes are forgiven. Luke 1.77, 78.

Tenus, looke Tabernacle.

Tenzis, looke Tirbes.

Terrible is our God. Deut. 10.17.

Testament, Moles consecrated the old Testament with blood. Exo. 24.8. Heb. 9.18, 20.

A briefe repetition of the old Testament, and boornfullnesse of God. Josh. 24.2, to 14.

Heb. 9.1.

The Testament appertaineth principally to the Iewes Rom. 9.4.

God promised the people a new Testament. Mat. 26.28. Jer. 31.31, to 35.

The new Testament was dedicated with the blood of Calues, and but the new with the blood of Christ. Mat. 26.28. Mark. 14.24.

Luke. 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6.

Heb. 9.1, 2.* and 10.1, to 5.1, to 15.19, to 23, 29. & 13.9, 12, 14. and 12.24. & 13.20. which were in vaine, if righteousness were of the law. Gal. 3.15, 21, 22.

The new Testament consisteth not in the letter, but in the Spirit which lighteth the Gospel in our hearts. 2. Cor. 3.2, 3, 6.*

The new Testament promised. Gen. 3.15.

The two Testaments. Gal. 4.24.*

Testifie, Moles testifieth to the people their dutie. Deut. 32.46.

Testimonie of Christ, see Prophecie.

Moles put into the Arke of the Testimonie, the two tables of Testimonie. Exod. 40.20, 21.

Thankfulness. We ought to giue thanks to God for his benefices. Deut. 8.10.

Christ taking the bread and fishes, blessed and gaue thanks. Matth. 14.19. Mark. 6.4. Luke 9.16.

S. Paul before his refection gaue thanks vnto God. Acts 27.35.

Howe and wherby we ought to giue thanks. Eph. 5.4, 20.

S. Paul gaue thanks to God, and whp. Rom. 6.2, 17. 1. Thess. 1.2, 3. Phil. 1.3, 5.

Christ rendereth thanks vnto God his father at the raising vp of Lazarus. John 11.41.

The seruant of Abraham giueth God thanks, that he had prospered to well. Gen. 24.27.

David giueth God thanks, and whp. 1. Sam. 25.31, 39.

Belshazzar gaue thanks for Abrahams victorie. Gen. 14.19, 20.

Moses and the Israelites gaue thanks. Exod. 25.1, 2, to 22. so did Deborah and Barak, and whp. Judges. 5.1, 2.

Of Thankfulness. Psal. 8.6. Gen. 4.1, 4. and 8.20. & 18.3. & 23.7, 12. & 26.35. & 33.3. & 42.6. & 1. Kin. 1.27, 26. & 16.23. Leu. 25.3. Num. 15.3, 4, 19. and 31.50, 54. Deu. 4.25, 6, and 6.2, to 10. and 1. Sam. 14.45. & 31.11, 12, 13. and 2. Sam. 10.2. and 19.8.*

1. Chron. 29.2, to 26. 2. Chron. 15.8. and 20.18, to 31. Est. 6.2, to 13. Tob. 9.6. and 12.5, 22. Eccles. 7.29.* and 32.14. and 35.2, 3. and 1. Mar. 4.38.* and 5.53, 67. and 2. Mar. 3.30, 33, 35. Matth. 11.25. Mar. 5.20, 33. Luk. 18.13, 14, 43. & 2. Cor. 6.17. Phil. 4.6. Col. 2.7. & 3.17. 1. Thessa. 5.18. and 2. Thess. 1.3. & 1. Tim. 4.4. looke Grace, Praise, Blessing, and Vnthankfulness.

These forbidden. Exod. 20.15. Leu. 19.11. Deu. 5.19. Rom. 2.21. and 1.3, 9. and 1. Tim. 1.10. and 1. Pet. 4.15. Eph. 4.28.

It was lawfull to kill a cheefe, if he were found breaking vp a house. Exod. 22.2.

The curse for theeues. Jer. 5.2, 3.

Theeues shall not inherite the kingdome of heauen. 1. Cor. 6.10.

Joseph accused his brethren of theft, and whp. Gen. 42.1, 2, 12.

The parable of the cheefe. Matth. 24.43.*

The coming of Christ as a Theefe. 2. Pet. 3.10. Reu.. 3.3.

Judas Iscariot a cheefe. John 12.6.

The two theeues crucified with Christ. Mat. 27.38, 44. Mar. 15.27, 32. Luk. 23.32, 33, 39, to 44. John 19.18.

Of Theft, and the punishment thereof. Exo. 21.1, 3, 4, 16. Num. 5.6, to 11. Deu. 24.7. Josh. 7.1.* 2. Mar. 6.30, 31. Luke. 4.23. Tob. 13.14. and 2. Hec. 12.40. Mat. 1.6. 18. Mar. 10.19. and Luk. 1.8.20. looke Pharise, Steale, and Rob.

Thinke and Thoughtes. We cannot Thinke any thing as of our selues. 1. Cor. 3.5.

Every wicked thought touching our brethren forbidden, and whp. Deu. 15.7.

Thoughts of the godly. Phil. 4.8.

How thought bid from God. Deu. 31.16, to 22. Job. 42.2. Psal. 139.2.

God thought vpon Abraham, and deliuered Lot. Gen. 19.29.

Against euill thoughtes. Pro. 12.2. & 21.27. Isa. 14.3, 14, 15. Mat. 1.3, 5, 9. Ac. 8.2. looke Traditio, Remember, Stubburn, Good intent

Re. iiii. and

and Imagination.

Thistle. Of the variable of the Thistle and the Cedar. 1. *Idem.* 14.9.

Thornes the fruites of the earth by reason of Adams sinne. Gen. 3. 18.

Thornes which choke the word preached. Matt. 13. 22. Marke 4. 18. Luk. 8. 4.

Threatnings against wanton and vainie people. *Idem.* 2. 1.

The wicked vse Threatnings against the godly. Act. 4. 29.

Three things please God, and three hee hateth. Eccles. 25. 11, 12.

Three things grieve the heart. Eccles. 26. 29. see Four.

Three fold, looke Cord.

Threshold of Dagon in Ashdod not troden on, and why. 1. Sam. 5. 2, 3, 4, 5.

Throne in heauen. Reue. 4. 2. *

A great white Throne. Reue. 20. 11.

Salomons throne. 1. King. 10. 18, 19, 20. looke Saron.

Thunder sent to destroy the beasts, herbes, & trees of the Egyptians. Exo. 9. 23, 24, 25.

The Lordes ambassaries shalbe destroyed with thunder. 1. Sam. 2. 10.

The Lord at the petition of Samuels thundred and confounded the Philistines. 1. Sam. 7. 10.

Tell, and Vntill diuersly vnderstande. Mat. 1. 25. and 5. 18, 26. and 13. 39. and 28. 20. 1. Cor. 15. 25. Gal. 3. 19. Reu. 20. 5.

Tillage and Tilmens. Genes. 2. 4. and 9. 20. and 2. Chron. 26. 10. Prou. 12. 11. and 28. 19.

Eccles. 7. 15. and 20. 27. Mat. 21. 33. *

Mat. 12. 1. to 13. Luke 20. 9. to 17. John 15. 1. 1. Cor. 1. 9. looke Plough.

Timbrels. Women played God playing vpon timbrels. Exod. 15. 20, 21.

Appah his daughter met him with Timbrels at his coming from the victorie. Iud. 11. 34.

Timorous men ought not to goe to warre. Iudg. 7. 3. Deut. 20. 2, 5, to 9. 1. Mat. 3. 56.

Timorousnesse of Eliab. 1. King. 1. 9. 3. 2. King. 1. 15. looke Fears.

Tithe, and the vse thereof. Leu. 37. 30, 32, 33. Deu. 14. 22, 23, to 30. and 12. 17, 18. and 26. 12, to 16. Iud. 18. 20, 21, 24. Reue. 10. 37, 38.

Tithe mint, looke Faich.

Abraham gaue Tithes before the law. Genes. 14. 20. Heb. 7. 4, 8.

Yaakob swore to God tithe of all his increase. Gen. 28. 22.

Episcopall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15, 17.

Why tithes are payed. 2. Chron. 31. 4.

God punisheth the defrauding his ministers of their due tithes and offerings, and blessed those that pay them truly. Mal. 3. 8, 9, 10, 11. Amos 4. 4. *

Demetrius offered Jonathan to release the Jewes from all tithes, to be friends with him. 1. Mac. 10. 31, 46, 47. looke Tax.

Tale written ouer Christs head in Greek, Latine & Hebrew. Mat. 27. 37. Mat. 15. 26.

Taken, looke Signes.

Tombe, looke Sepulchre and Graue.

Tongue, We ought to restrain our tongues

from euill. 1. Pet. 3. 10.

The vice and vertue of the tongue. Iam. 3. 2, to 13. Prou. 12. 13. and 13. 2, 3.

The gift of tongues cometh of the holy Ghost. 1. Cor. 12. 10, 11, 28. Acts 2. 4, to 9.

Against prayer and seruice in a strange tongue. 1. Cor. 14. 1, 2. *

Confusion of tongues. Gen. 11. 9.

The proprietie and punishment of an euill tongue. Psal. 10. 7. and 52. 1, to 7.

The proprietie of a sinner is to be euill tongued. Eccles. 6. 7. but the heart of the wise guideth his mouth wisely. Prou. 16. 23.

and a foole when hee holdeth his peace, is counted wise. Prou. 17. 28.

A false tongue hateth the afflicted. Prou. 26. 28.

The vertue of the tongue. Phil. 2. 11. Against rash, slanderous and euill tongues, and how we ought to beware of them. Leuit. 19. 4, 6. Deut. 22. 14, to 20. Job. 5. 15, 16.

Psal. 140. 3, 9, 11. and 141. 3. and 144. 8, 11. Prou. 4. 24. and 10. 11, 18, 31, 32. and 11. 9, 13. and 17. 4, 7. Eccles. 5. 1, to 7. Wisd. 1. 8, 11, 16. Eccles. 4. 5, 5, 5. and 7. 9, 12, 13. and 9. 20. and 11. 8, 23, 24, 31. and 32. 4, 8, 9, 10.

1. Cor. 15. 33. 1. Pet. 2. 1. Iam. 1. 19, 26. and 4. 11, 13. *

Mat. 12. 36. looke Communication.

Gideon took none to battel, but those that lapped water with their tongues. Iudg. 7. 5, 6, 7.

Tooth for tooth, *Idem.* Exa. 21. 24. Leuit. 24. 19, 20. Deut. 19. 19, 21. Mat. 5. 38.

The cheeke tooth of the iawe bone of an asse peeled water to quench Samsons thirst withal. Iudg. 15. 15, 18, 19.

To Touch. So many followed Saul as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Mich. 4. 8. wherein the shepheards kept watch by night. Luke 2. 8.

Traditions, and the teachers of them ought to be auoided, and why. Rom. 16. 17, 18. Col. 2. 8, 18. *

We must not be guided by traditions. Eccles. 4. 17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5. 32, 33. and 12. 8. 1. Sam. 15. 9, to 13. Ilsa. 66. 3. Jerem. 5. 31. and 2. 13. Psal. 31. 6. and 119. 113. Prou. 16. 25. Hol. 9. 15. 1. Ecl. 8. 22.

Mat. 15. 3, 9, 13. and 23. 4. Marke 7. 8, 9. Actes 15. 10. Tit. 1. 13, 14. and 1. Pet. 4. 11. and 2. John 10, 11. Looke Ceremonies and Good intent.

Traitors, looke Treason.

Transformation of Christ vpon mount Thabor. Mat. 17. 1. to 9. Mat. 9. 2, to 9. 28, to 37.

Transforme. With Satan is transformed into an Angell of light: no man shall see his ministers transforme themselves. 2. Cor. 11. 14, 15.

Transgression of Gods commaundement, made all men sinners. Gen. 3. 6. Rom. 5. 12.

Where no law is, there is no transgression, for sinne is hid without the law. Rom. 4. 15. and 5. 13. and 7. 7. looke Purge and Punish.

Transubstantiation overthrowen by these places rightly vnderstande. Mat. 26. 26, to 30. Mat. 14. 22, to 26. Luk. 22. 17, 22. Job.

66. 1. Cor. 10. 16, 17. and 11. 24, to 30. looke Supper of the Lord.

Trauaile, see Labour, Rich and Oxe.

The wife of Dinah, hearing the Arke of God to be taken, trauailed and died. 1. Sa. 4. 19. *

Treason. David rewarded Baanah & Rechab with death, because to please him they slew their master traitorously. 2. Sa. 4. 6, 12.

Of Treason, and the punishment thereof. Gen. 37. 18. * Iudg. 1. 6, 7. 1. Sam. 23. 9. 22. 15. * 2. Mac. 3. 6, 38. * and 4. 34, 35. and 10. 13. and 13. 3, 4, to 9. Mat. 26. 14, to 26. 6. 27, 34. 6. Luke 6. 16. Actes 7. 52. and 2. Tim. 3. 4. looke Rebels.

Treasure. What account was made of the two mites cast into the treasure. Marke 12. 41, to 45. Luke 21. 1, to 5.

Treasures in the house of the Lord. 1. King. 7. 51. 2. Chron. 5. 1. ouerleers thereof. 1. Chron. 9. 26. and 26. 20, 22, 26.

Where we ought to lay by treasures, and why. Mat. 6. 19, 20, 21. Luke 12. 33, 34. 1. Tim. 6. 19.

The parable of the treasure hidden in the ground. Mat. 13. 44.

The treasure of the Gospel in earthen vessels. why. 2. Cor. 4. 7.

Treasures of wisdome hidden in Christ. Col. 2. 3.

Howe the Lord openeth good treasure. Deut. 28. 12.

The needes of the wicked are sealed by among Gods treasure. Deut. 32. 34.

The feare of the Lord was the treasure of Hezekiah. Ilsa. 33. 6.

God gaue Cyrus the treasures of darknesse. Ilsa. 45. 3.

Almes giuen is better then treasure. Tob. 12. 8. Mat. 19. 21. Mat. 10. 21. Luk. 18. 22. of the wicked. James 5. 3.

Wisdome is an infinite treasure. Wisd. 7. 14. Eccles. 40. 18, 20. and a good name will continue about 1000. treasures. Eccles. 41. 12, 13.

Treasure of the heart, see Heart.

Trees with their fruites and seedes, created of God. Gen. 1. 11, 12. euery tree pleasant to sight, the tree of life and the tree of knowledge. Gen. 2. 9.

The fruites of all trees saue one ordained for mans foode. Gen. 2. 16, 17.

Planting any groue of trees neere to the Altar of God forbidden. Deu. 16. 21.

Trees for foode to be reserved in the siege of a citie. Deut. 20. 19, 20.

At the lacking of the cities of the Amorites, God commaunded the Jewes to fell euery faire tree. 2. Kings 3. 19, 25.

To whom trees shalbe fruitfull or vnfruitfull. Leu. 26. 4, to 20. Deut. 28. 30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euill fruit, shalbe burnt. Mat. 21. 33, and 7. 17, 18, 19.

Adam was driven out of Paradiſe, lest hee should eate of the tree of life, and liue. Gen. 3. 22, 23, 24.

The tree that made the waters sweete. Exod. 15. 25. Eccles. 38. 5.

If the greene tree were to be deaft withall, what shall become of the drie? Luke 23. 31.

As the Tree falleth, so shall it lye, Eccles.

High Trees for proude people. Mat. 2. 13.

Trembling. Paul wisserth vs to make au

ende of our saluation with trembling. Phil.

God will giue a trembling heart to them

that disobey him. Deuterono. 28. 65. Leuit.

The wicked Tremble at Gods iudges

ments. Actes 24. 26. looke Feare.

Trespasse offering. Leuit 7. 2. to 11.

A bigall taketh on her, her bul bands tref-

passe. 1. Sam. 25. 24, 28. see Purgng.

Try all things, and keepe that which is

good. 1. Thess. 5. 21.

Hoie God Trieth his elect, and why. 2.

Thion. 32. 31. Job 1. 11, 12. Eccles. 3. 10.

Mat. 30. 10. Iech. 3. 9. Wils. 3. 5. Eccus. 2.

5. and 27. 5. Tob. 2. 10. Rom. 5. 1. 1. Pet. 1.

7. 2. Pet. 2. 9. James 1. 2, 3. see Tempt.

Tribe. The children of Israel ought to

marrie eury one in their owne Tribes.

Numb. 36. 6, 7, 8, 9.

The Tribe of Dan sought to dwel among

the other Tribes. Judges 18. 1, 2.

The halfe Tribe of Manasseh, dwelt from

Basan to Baal Hermon. ec. 1. Chro. 5. 23.

The portion of the twelue Tribes. Esek.

48. 1, 2, to 8. 23.

The tenne Tribes caried captiue. 2. Esdr.

13. 40. to 48.

Tribulation sent to the faithfull, why. 1. Pe-

ter 4. 12, 2. Thess. 1. 4. to 8. Rom. 5. 3.

An exhortation to endure Tribulation with

patience. Heb. 12. 1. 1. Pet. 2. 21.

We ought not to feare Tribulation, and

why. Phil. 1. 28, 29.

Men by Tribulations are diuine to God.

Isa. 26. 16, 17, 18.

God onely deliuereth out of Tribulations.

1. Sam. 10. 18, 19.

God respected the children of Israel in

Tribulation. Exod. 2. 25.

In our Tribulation we ought to seeke the

Lord. Deut. 4. 29, 30, 31.

God heard Iakob in the time of his Tri-

bulation. Gene. 35. 3.

The faithfull in Tribulation, ought to put

full trust in Gods mercie. Psal. 44. 9.

Howe to suffer Tribulation, according to

the will of God. 1. Pet. 4. 19.

Neither Tribulation nor bondes could

feare Paul from preaching the Gospel. Act.

30. 24.

Tribulation to bee receiued thankfulli

without distrust. Psal. 42. 8. 9. 43. 5. * and 56.

The day of Tribulation, ec. 2. Kings 19. 3.

looke Affliction, Aduersitie, Persecutions, Suf-

ferings, and Scourges.

Tribute must be paid for conscience sake.

Mat. 22. 21. Rom. 13. 5, 6, 7.

Why Christ payed Tribute and needed

not. Mat. 17. 25, 26, 27.

They that receiued peace offered by the

Israelites, became Tributaries vnto them.

Deut. 20. 10, 11.

All that belong to the house of God, freed

from Tribute, by the Edict of an heathen

Emperour. Ezra 7. 24.

Trinitie. Testimonies of the Trinitie. Gen.

1. 16, 3. 11. 7. 9. 18. 2. Mat. 3. 16, 17, and

28. 19. Lu. 3. 21, 22. 1. Job. 5. 7. 2. Cor. 13. 13.

Of Triumph. looke Victorie.

Trumpets of bluer, looke Psal. 1. 20, to 11.

and Fealt.

The Trumpet sounded at the giuing of

the Lawe. Exod. 19. 16, 19.

Sideon blew a Trumpet, and souldiers

came to him. Judges 6. 34.

Trouble. Married folkes haue Trouble in

the flesh. 1. Cor. 7. 28.

Elisha affirmed vnto Whab, that he trou-

bled Israel in yokinge God to stay rapne

three peeres and sixe monethes. 1. kin. 18. 17,

18. James 5. 17. looke Tribulation.

True. He that beleueth, hath sealed that

God is True. John 3. 33.

Balaam was enforced to confesse God to

be True. Num. 23. 19.

Truth of God, see Promise.

Azahams seruant prayed God for his

Truth and mercie shewed vnto his master.

Gene. 24. 27.

The spies promised Rahab to deale truly

with her. Josh. 2. 14.

Hezekiah desired that Truth might be in

his dayes. 2. Kings 20. 19.

Dauid wished mercie and Truth to Jes-

ai, and why. 2. Sam. 15. 19, 20.

To walke in Truth. 1. Kings 3. 4.

We ought to serue God in Truth. Josh.

24. 14. 1. Sam. 12. 30, 31, 24.

We ought not to holde against the truth.

Mich. 7. 5. Exod. 23. 2.

Truth in Iudges. Exod. 18. 21, 22.

We ought to giue our lopnes about with

Truth. Ephel. 6. 14.

We ought to speake the Truth one to an-

other, and why. Ephel. 4. 25.

Christ is the Truth. John 14. 6. and his

Gospel the Truth. 2. Pet. 1. 12.

Do nothing against the Truth, but for

the Truth. 2. Cor. 13. 8.

Truth put for bright dealing. Ephel. 4.

25. 6. 14. 2. Phil. 4. 8. for sincere knowledge

of God. Tit. 1. 1. and for all light left in man

after his fall. Rom. 1. 18, and 2. 8.

We ought to instruct with meeknes those

that resist & erre from truth. 2. Tim. 2. 25,

26. and to craue at Gods hand the doctrine

of truth, which is praine significly. Iech. 10. 1.

We ought to bee steadfast in the Truth

well learned. 2. Tim. 3. 4.

Howe Truth from error is discerned. 1.

John 4. 6.

No Truth in any, and therefore none to

be trusted. Iere. 9. 4, 5.

Truth is strongest, and ouercometh all

things. 1. Cor. 13. 12, and 4. 33, 40, 42. Mat.

16. 18. Luke 21. 15. Actes 6. 10.

Grace and Truth came by Iesus Christ.

John 1. 17.

The spirit of God is the leader of vs into

all Truth. John 16. 13.

Against such as wisheth and the Truth,

which hold themselves & others from it. Rom.

1. 18. 2. 8. Gal. 3. 1. 3. 7. 8. 2. Tim. 2. 18. 3.

3. 8. 9. 4. 4. Tit. 1. 4. 2. 10. 26. 8. 2. Pet. 2. 1.

Paul spake the Truth. Actes 26. 32.

Blaise asked Christ what Truth was.

John 18. 38.

Trust. Moyses putterth the childzen of Isr-

ael in mind of Gods benefites, that they might

trust in him onely. Deut. 8. 1. *

No man ought to trust in his owne

strength. 1. Cor. 10. 12, 13.

Those that trust in the Lorde, blessed,

and those that trust in men, cursed. Ierem.

17. 5, 7.

The childzen of Israel trusting in their

owne strength, were discomfited. Iudg. 20.

20, 21. Numb. 14. 40, 44, 45. Deut. 1. 41, 43.

44. 1. Sam. 4. 3, 4, 5, 10, 11.

We ought to settle our whole trust in

God, & in Christ, and why. 2. Sam. 22. 3, 31.

Mat. 12. 21.

Hezekiah trusted in the Lorde God of Is-

rael. 2. Kings 18. 5.

Abiah trusting vpon the Lorde, obtained

victorie. 2. Chro. 15. 18.

Eternall life promised to those that trust

in God. Isa. 57. 13.

God is their helpe and shield that trust in

him. Psal. 115. 8, 9, 10, 11.

We ought to trust in the grace offered by

the Gospel. 1. Peter 1. 13.

They that trust in God, shall vnderstand

the Truth. Wils. 3. 9.

In the middes of tribulations wee must

trust in God. John 16. 33.

The faithfull trust to bee saued through

the blood of Christ, and therefore goe boldly

to the throne of grace. Heb. 10. 19, 20, 22, 23,

and 4. 14, 16.

The Iewes upbraided to haue put their

trust in false gods. Deut. 32. 37, 38.

God will bereaue the wicked of all things

wherein they put their trust. Deu 28. 52, 63.

Of the assured trust which Aha had in the

Lorde. 2. Chro. 14. 11. and Iudas Maccas-

beus. 1. Mac. 3. 18, 23. and Mica. 7. 7, to 14.

We ought to put our trust in the wordes

of God, and why. Wils. 1. 6, 26.

Those that trust in God shall neuer bee

remoued. Psal. 125. 1. & 115. 9. * and 22. 5. or

take hurt. Eccus. 32. 24.

An exhortation and encouragement to

trust in God, after aduersitie and in dauns-

ger. Isa. 41. 10. 17. Amos 9. 12. *

The pong rauens doe teach vs to put our

trust in God. Job. 39. 3.

A man of God counselled Amaziah not to

put his trust in worldly strength. 2. Chro.

25. 7, 8, 9.

God will cut off occasions which hinder

his people from putting their trust in him.

Mich. 5. 10, 11, 12. *

We may not trust in outward ceremonies.

nies. *Ier.* 7. 2. 4.*

God neuer faileth them that put their trust in him. *Dan.* 1. 4. 38.

I Turne. He ought not to turne aside to serue other gods, as the Israelites did. *Exo.* 32. 8. *Deut.* 11. 16. 1. *Sam.* 12. 10, 20, 21.

The Thessalonians turned from their is doles unto God. 1. *Thess.* 1. 9.

To turne judgement to wormewood. *Amos* 6. 12. and 5. 7.

God is merciful vnto those that turne vnto him. *Deut.* 30. 1, 2, to 8.

None can turne to God truly, till God turne to him. *Ier.* 8. 15, 16. looke Returne, Conuersion, and Man.

Twelve Apostles. *Mat.* 10. 2. to 5. *Mat.* 3. 14, 16. to 10. *Luke* 9. 1.

The names of the Twelve Patriarches. *Gene.* 35. 22. to 27.

Twinkling. Those that be found aliue at the last day shall be changed in the twinkling of an eye. 1. *Cor.* 15. 51, 52. 1. *Thel.* 4. 1.

Two masters no man can serue, and why. *Mat.* 6. 24. *Luke* 16. 13.

Two, that is, man and wife shall bee one flesh. *Gene.* 2. 24. *Marke* 10. 8. 1. *Cor.* 6. 16.

Ephel 5. 31. *Matth.* 19. 5.

Two mites, looke Tresurie.

Two pence, looke Pence.

Two coats forbidden. *Luke* 9. 3.

Of the two betters. *Luke* 7. 4.

Two manner of people diuided out of Res bekahs bowels. *Gene.* 25. 23.

Of two things that Agur required of God. *Pro.* 30. 7, 8, 9.

Two things grievous. *Ecclesi.* 26. 29.

Christ his two natures. *Col.* 2. 9.

Time hath his course. *Gen.* 8. 22.

To all things there is an appointed time. *Ecclesi.* 3. 1. to 12.*

Wee ought to aske of Gods workes, our elders of olde time. *Deut.* 31. 7. It is not for vs to know the times and seasons, and why. *Actes* 1. 7.

The time of Christ, the accepted time. 2. *Cor.* 6. 2. *Gal.* 4. 3. *Rom.* 5. 6.

The time of this present life, is but short. 1. *Cor.* 7. 29.

Wee ought to redeeme the time, and why. *Col.* 4. 5. *Ephel.* 5. 15, 16.

Time certaine put for vnertaine. *Lu.* 13. 33. and time present for time to come. *Mat.* 3. 10. *Luke* 19. 8. and 24. 4. *Iohn* 4. 21. and 20. 17. *Col.* 3. 6. 1. *Thel.* 4. 15.

Of the last times. 1. *Cor.* 10. 11. 2. *Tim.* 3. 1. *Ier.* 1. 1. 1. *Peter* 1. 20. and 4. 7. 1. *Iohn* 2. 18. *Iude* 18.

Wee ought not to shewe wisdom out of time. *Ecclesi.* 32. 4.

God is angrie with the godly for a time. *Malum* 1. 2.

Tyrannie of princes and false Prophets. *Micha* 3. 1. *Ieph* 3. 1. 3.

Of tyrannie. *Matth.* 23. 16. *Marke* 14. 20. *Actes* 7. 59. 8. 12. 23. * looke Crueltie.

A Tyrant nature. *Pro.* 28. 15.

V *Vayle* of the Tabernacle. *Exod.* 26. 32. and 36. 35. 2. *Chron.* 3. 14.

The vayle rent. *Matth.* 27. 51.

The vayle ouer the face of Moses, and

ouer the Jewes, and why. *Exod.* 34. 33, 34.*

2. *Cor.* 3. 13. to 17.

The vaile ouer the hearts. 2. *Corinth.* 3. 15. 16.

What the vaile prefigured. *Ier.* 10. 10.

Vaine are all men. *Eccl.* 1. 3. 1. & all things. *vanitie.* *Ecclesi.* 1. 2.

Idoles are vaine vanities. 1. *Sam.* 12. 21.

and psooke Gods ioyah. 1. *Kings* 16. 26.

Deut. 32. 21.

The creature subject to vanitie. *Rom.* 8. 20

Vaineglorie. see Glory.

Valiant. The Angel called Oseon a valiant man. *Judges* 6. 12.

Variance. looke Contention.

Vaunt. looke Boast.

Vengeance. God taketh vengeance of all that oppresse or defraude their bretheren. 1. *Thel.* 4. 6.

God will take vengeance of those that despile his grace. *Hebrieues* 10. 29, 30.

Vengeance belongeth to rebels and persecuters of Gods elect. *Luke* 18. 7. 2. *Thel.* 18. *Rue.* 6. 10. and 19. 3.

We ought not to auenge our selues. *Rom.* 12. 17, 19. *Pro.* 30. 22. *Leuit.* 19. 18.

Vengeance is the Lordes, and hee will auenge the blood of his seruants vpon his enemies. *Deutero.* 32. 35, 41, 42, 43. *Rom.* 12. 19.

Dauid committeth vengeance to God. 1. *Sam.* 24. 6, 13, 16.

Saul would not be auenged of his enemies, and why. 1. *Sam.* 11. 13.

Gods ministers haue ready the vengeance of God against all high things being disobedient, and why. 2. *Cor.* 10. 5, 6.

James and Iohn asking vengeance, are rebuked. *Luke* 9. 53, 54, 55.

Vengeance the name of a heathen goddess. *Actes* 28. 4.

Vengeance reserved onely to the Lord and his ministers the higher powers. *Gene.* 15. 16. *Ecclesi.* 28. 1. *Judeth* 8. 35. *Psalm* 7. 11. & 9. 7, 8, 10. & 33. 5. & 94. 1. *Pro.* 17. 21. and 24. 12. and 48. 9. and 54. 8. and 59. 26. *Eze.* 25. 12.* *Isa.* 1. 2. *Matth.* 5. 38, 39. *Luke* 9. 54, 55, 56. and 18. 7, 8. *Galat.* 5. 15. *Ephel.* 4. 26, 32. 1. *Thel.* 5. 15. 2. *Tim.* 4. 24. 1. *Peter.* 2. 14. and 3. 9, 12.

Verrise. looke Trueth.

Vertue of God, looke Power.

Vertue from Christ healed diseased folkes teaching his garments. *Marke* 6. 58. *Matth.* 9. 20, 21, 22, 35, 36. *Luke* 8. 44, 46, 47, 48.

Vertue put for good and godly manners. 2. *Peter* 1. 5.

Vertuous. Ruth was a vertuous woman. *Ruth* 3. 11.

Vessels obtained for the vse of the Tabernacle. *Exod.* 25. 19.

The parable of vessels, prepared for captiuitie. *Ezek.* 12. 3. to 17.

Vessels in the house of Salomon of pure golde. 1. *Kings* 10. 21.

Of Vessels of honour and dishonour. *Rom.* 9. 21. and 2. *Tim.* 2. 20, 21.

Vessell, for mans body. 1. *Sam.* 21. 5. and 2. *Cor.* 4. 7. and 1. *Thel.* 4. 3, 4.

Vestures. The Jewes commanded to

make fringes vpon the quarters of their vestures. *Deut.* 22. 12. and why. *Numb.* 15. 38, 39.* and the Scribes and Pharisees vied it. *Matth.* 23. 5. Looke Clothes, Garments, and Apparell.

Vesse. Howe Peninnah vexed Hannah. 1. *Sam.* 1. 6, 7.

Victorie commeth of God, and not by the multitude of men. 2. *Sam.* 23. 10, 12. *Gene.* 14. 4.* *Exod.* 17. 8.* *Deut.* 7. 18, 19. *Iosh.* 11. 16.* *Judg.* 7. 2.* 1. *Sam.* 14. 6. to 23. and 17. 45.* 2. *Chro.* 13. 13. to 19. & 14. 11.* & 16. 7, 8, 9. and 24. 24. and 25. 7.* *Psalm* 117. 3.* *Pro.* 21. 22, 30, 31. *Judeth* 9. 7, 11. 2. *Eloz.* 1. 26, 27, 28, 30. 1. *Ysaia.* 3. 18.

Isaiah committed the successe of victorie vnto God. 2. *Sam.* 10. 12.

The victorie of Dauid against Absalom. 2. *Sam.* 18. 7.

Dauid obtained victorie, through his might of God. 2. *Sam.* 5. 28.*

God gaue victorie vnto Deborah. *Judges* 4. 14, 15, 23.

The victorie attributed to God, and Sisdeon by whome hee brought. *Judges* 7. 20.

Samson attributed not the victorie to his strength. *Judges* 15. 18.

Victorie promised Bezekiah against Saneherib. 2. *Kings* 19. 6.*

Triumph after victorie obtained. *Numb.* 21. 18, 27. *Judges* 11. 34. 1. *Sam.* 18. 6, 7, 2. *Ysaia.* 3. 30.

Victorie is of God. 1. *Ecc.* 4. 58, 59, 60.

Judas trusting in God, wonne the victorie. 2. *Mac.* 15. 26. to 36.

Victorie. lost, see Truft.

Victuals. Ioshua commanded to make provision for Victuals, and why. *Iosh.* 1. 1. looke Meate and Foode.

Villanie. looke Rausih.

God hath chosen the vile things of this world, to bring to nought things of estimation. 1. *Cor.* 1. 28.

We ought not to offer vnto God any thing vile. *Mal.* 1. 8, 13, 14.

Villages. looke Cities.

Vine, for the Church. *Psalm* 80. 8.

The complaint which the Lord maketh for his vine. *Isa.* 5. 4.

The vine of the Jewes is of the vine of Sodome, and of the vines of Gomorah, &c. *Deut.* 32. 32.

Christ is the Vine, and his father is the husbandman. *Iohn* 15. 1.

Vinegar. Boaz willed Ruth to dippe her bread in the vinegar. *Ruth* 2. 14.

A sponge filled with vinegar was offered Christ. *Matth.* 27. 28.

Vineyard of Noah & his drunkennes. *Ge.* 9. 20, 21.

The Jewes were commanded not to sowe their vineyards with diuers seeds, and why. *Deut.* 22. 9.

A lawe for him that harreteth his neighbors vineyard. *Exod.* 22. 5.

It was lawfull for a man to eat, but not to cary fruite out of his neighbors vineyard. *Deut.* 23. 24.

See that hath planted a newe vineyard, freed from warre, till hee had eaten of the fruite. 1. *Cor.* 9. 7.

Those that disobeie God, shall plant vineyards, and others shall eate the fruite. Deut. 28. 30.

Vintage till sowing time, and threshing till vintage. Leuit. 26. 5.

The law of vintage. Leuit. 19. 10.

Violence, looke Kingdome.

Viper, see Generation.

S. Paul shooke a Viper off his hand, and felt no harme. Act. 28. 3, 5.

Virgins, see Maide and Lampes.

Virginie bewailed. Iudg. 11. 37.*

Signes of Virginie to be brought before the Elders of the Jewes, &c. Deute. 22. 15, to 20.

Of virginie and married state. 1. Cor. 7. 25, 26.*

Vision. God spake vnto Abraham in a vision. Gen. 15. 1. and comforted Israel in a vision. Gen. 46. 2, 3, 4. and tolde Samuel in a vision, how he would punish the house of Eli. 1. Sam. 3. 1, to 16. and spake to Nathan by vision. 2. Sam. 7. 17.

The Vision of the two baskets of figges. Jerem. 24. 1.* of the foure beastes, and the wolves vnder the thorne, and of the xxv. men and two princes. Ezek. 1. 5, 15.* and 11. 1, to 13.

Visions shewed to Iudas Maccabeus. 2. Mac. 15. 12, to 17. to Cornelius, Peter and Ananias. Act. 10. 3, 11. & 9. 12. and to Paul. 2. Cor. 12. 2, to 10. Act. 16. 9. & 18. 9. & 22. 17. and 27. 23.

Visite. How God both visite sinne. Exod. 23. 34. & 10. 5. Leuit. 26. 15.*

The Israelites seeing the miracles that Moyses wrought, thanked God that he visited them. Exod. 4. 31. and 14. 31.

To visite put for to correct, or take care of. Psal. 4. 24. to make fruitfull. 1. Samuel 2. 21. Eccles. 21. 1. And to remember. Luke 1. 68.

Whom wee ought to visite. Matt. 25. 36. Jam. 1. 27.

Vsitation, or manifestation of Gods mercie. Luke 19. 41. 1. Pet. 1. 12.

Visualuer. A Visualuer is not without sinne. Eccles. 26. 30.

Vnbeliefe. The Jewes through vnbeliefe forgate God, and serued Idoles and would not enter into the land of Canaan. Deut. 32. 15, to 19. and 1. 22, 26. and were afraid of Goliath. 1. Sam. 17. 10, 11.

A certaine prince punished for vnbeliefe. 2. King. 7. 2, 17.

The Jewes for their vnbeliefe, were relected, and the Gentiles receiued by faith, and whp God hath shut al in vnbeliefe. Rom. 11. 20, 25, 30, 32.

Christ repossued the vnbeliefe of his disciples. Mat. 17. 17, to 22. Mar. 9. 19, to 30. and 16. 14. Luke 9. 41. & 24. 36.* John 20. 16, 25, to 30.

The Apostles could not heale the man that was Lunaticke for their vnbeliefs sake. Mat. 17. 20.

The father of the possessed with the deuill praied Iesus with teares, to helpe his vnbeliefe. Mar. 9. 24.

Christ maruelled at the vnbeliefs of the Nazarens, which caused him to worke no

great miracles among them. Matth. 13. 58. Mar. 6. 5, 6.

Vnbeliefe and the punishment thereof. Gen. 19. 14, 24, 25. Num. 11. 1, 3, 4.* & 14. 2.* and 20. 3, 4, 5, 6, 24. Deut. 9. 4, 5.* 2. Kin. 7. 12, 17, 19, 20. Eccles. 2. 26. Psal. 78. 8.* Baruch 1. 30.* Mar. 8. 25, 26. and 14. 26, to 32. Mar. 16. 16. Luke 1. 12, 18, 19, 20. and 24. 11, 25. Job. 3. 3, 15. and 6. 60.* and 8. 24. and 10. 25. and 12. 37.* see Infidelitie.

Vnbelievers shall not enter into euermaking rest. Heb. 3. 17, 18, 19.

Vnblameable. Christians ought to be vnblameable. Phil. 2. 15.

Vnblameable was S. Paul in his conuersation. 1. Thes. 2. 10.

Vncircumcised fruite, see Frouite.

The vncircumcised might not eate of the Pascheur. Exod. 12. 48.

Vncircumcised lips. Exo. 6. 12.

Vncircumcision blessed for the Gentiles. Gal. 2. 7. see Circumcision.

Vncleane things not to be touched. Num. 19. 13, 14. looke Beastes.

Hanoahs wife commaunded to eate no vncleane thing till Samsons birth, and why. Iudg. 13. 4, 5.

Vncleanness, &c. ought not to be once named among Christians. Ephe. 5. 3, 4. Col. 3. 5.

Lustes of vncleanness. 2. Pet. 2. 10. looke Pollution, Purge and Stortes.

Vncorrupt is Gods way. 2. Sam. 22. 31.

Vndion, looke Anointing.

Vnderstanding. The Israelites were without vnderstanding. Deut. 32. 28.

We ought to be men in vnderstanding. 1. Cor. 14. 20.

Wee ought to sing with the Spirit and with vnderstanding also. 1. Cor. 14. 15. Psal. 47. 7.

Vnderstanding is the gift of God. Deut. 29. 4. Job. 32. 8. and 38. 36. looke Knowledge and Wisedome.

Vnfaithfulness, looke Vnbeliefe.

Vngodly. Of the thoughtes, wordes, and workes of the vngodly against the righteous. Will. 2. 11. Psal. 10. 1.* and 11. 2. and 12. 1.* and 13. 4. Psal. 4. 14. to 20.

The prosperitie of the vngodly causeth the faithful to maruel. Job. 21. 6, to 17. Psal. 73. 2.* Eccles. 7. 9, 12. Jerem. 12. 1. Habak. 1. 2.*

The vngodly fall into the destruction which they prepare for the righteous. 1. Samu. 17. 19, 22. and 31. 4. Psal. 7. 6.* Psal. 7. 15. and 9. 16. and 34. 21. & 35. 8. Psal. 26. 27. Eccles. 10. 8. Psal. 33. 1. Jerem. 48. 43. Dan. 13. 62. and 14. 2. & 6. 24. Iudeth 13. 8. Eccles. 27. 26. Reue. 18. 6. and are astraide of it. Psal. 1. 27. and 10. 24.

Of the hidden punishment which shall fall vpon the vngodly. Genes. 7. 17.* & 14. 14, 15. and 19. 24, 25. and 34. 25.* Exodus 14. 23.* Leuit. 10. 2. Num. 11. 1, 3, 33. and 16. 31, 32, 33. Iosua. 10. 8.* and 11. 6.* Iudg. 4. 15.* and 7. 21.* and 8. 11.* and 16. 30. 1. Sam. 30. 16, to 21. 2. Sam. 13. 28, 29. 1. Kin. 16. 9, 10.* and 20. 15, to 23. Job. 4. 10, 11. and 5. 12, 13. and 8. 13, 14. and 15. 16, 31.* and 18. 10.* and 20. 5.* and 27. 13.* and 36. 12, 13,

14. Psou. 1. 27. and 6. 15. and 12. 7. Psal. 5. 24.* and 47. 9. Jerem. 15. 1.* Dan. 5. 30. 1. Baccas. 2. 24. and 4. 44.* Matth. 24. 38. 39. Luke 12. 20. and 16. 22, 23. and 17. 24.*

1. Thes. 5. 2, 3.

It may not company with the vngodly. 1. Cor. 5. 11. looke Wicked.

Union of the Jewes & Gentiles in Christ. Psal. 19. 23, 24, 25.

Union of the Spirit is the bond of peace. Ephe. 4. 3, 4.

Vn is commended. Actes 4. 32. Rom. 15. 6. 1. Cor. 1. 10. Phil. 3. 16. 1. Pet. 3. 8. see Concord.

Vnicie of God and Christ. John 17. 21.

Vnjustly. The iudge ought not to doe vnjustly. Leuit. 19. 15. Looke Wicked, Vngodly, and Vnrighteous.

Vnkindnesse. looke Vnthankfulness.

Vnknown to men, but known vnto God. 2. Cor. 6. 9.

Vnleavened bread. The feast of vnleavened bread, for the Pascheur. Luke 22. 1. Looke Pascheur.

Vnmarried. Those that cannot liue vnmarried, may marrie. 1. Cor. 7. 9.

Vnmercifulnesse. looke Mercifulnesse.

Vnpossible. looke Impossible.

Vnrighteous persons shall not inherite the kingdome of God. 1. Cor. 6. 8, 9, 10. Looke Vniust.

Hee that doeth vnrighteously, is an abomination vnto the Lojdes. Deuter. 25. 16. see World.

Vnthankfulness. Gods prouidence, euen vnto the vnthankfull. 1. Kings 18. 1.*

Of the vnthankfulness of Laban towards Iacob. Gene. 31. 2.* and Iudas raouh builder towards Ioseph. Gene. 40. 23. of the Ammonites and Saul towards David. 2. Sam. 10. 1, to 6. 1. Sam. 19. 10. Of the Jewes. Ezek. 2. 3.* & of the Israelites. Micah 6. 2, to 5. Psal. 1. 23, 3. and of the inhabitants of Bethay towards David. 1. Sam. 23. 1, 2.

Vnthankfulness towards God and man condemned, and of the punishment thereof. Exod. 18. 2.* Deute. 32. 1. Iudg. 2. 11.* and 6. 1, 8, 9, 10. and 8. 5, 6, 7, 14. 16. and 12. 1, to 7. 1. Sam. 10. 17.* and 12. 7, to 20. & 25. 10, 14, 37, 38. 2. Samu. 14. 30. 2. Thion. 24. 21. 22. Psal. 17. 13. Psal. 1. 23, & 5. 1.* Jer. 2. 12.* Ezek. 16. 3.* Psal. 2. 6. & 10. 13, 14. and 13. 2.* Micah. 6. 1.* Will. 16. 16, 29. 1. Baccas. 16. 15, 16, 17. Matth. 5. 17. & 11. 15, to 25. Luke 14. 8. and 17. 11, 12, 17, 18. Job. 1. 5. & 11. 46.* Rom. 1. 21.* Gal. 1. 16. and 6. 6. 1. Cor. 16. 18. Col. 3. 7. 1. Tim. 5. 2, 17, 18. 2. Tim. 3. 2. Heb. 2. 3. and 13. 17. Reue. 3. 5. Actes 7. 18, 19, 26, 27. and 27. 42.

Vnriht. looke Till.

Vocation, see Calling and Church.

Voluntarie giftes towards the making of the Tabernacle. Exod. 25. 2.

Voluptuous liuing. one of the thornes that choke the worde. Luke 8. 14.

Wee ought not to take pleasure in voluptuousnesse. Eccles. 18. 32.

Vomit of Bel. Jerem. 51. 44.

Vowes must be performed to God. Num. 30. 3. Deuterono. 23. 21, 22, 23. being

goble,

1. **Eccl. 5. 3.** **Psal. 116. 14, 18.** **Act. 18. 8.** **2. 23, 10. 27.**
 2. **Vowes and the redemption of them.** **Leu. 19. 2. Rom. 6. 1.**
 3. **Who ought to accomplish the vowes, and who not.** **Num. 30. 4.**
 4. **Isaac vowed to God the tenth of his increase.** **Gen. 28. 22.**
 5. **Hannah vowed to give her sonne to God.** **Sam. 1. 11, 28.**
 6. **Elkanah and all his familie went peerey to offer vowes.** **1. Sam. 1. 21.**
 7. **The Israelites vowed to destroy all the cities belonging to Arab, if they ouercame.** **Num. 21. 2. 3.**
 8. **Of a rash vow.** **Leuit. 5. 4.**
 9. **Saul caused the people to vowe abstinence, whereupon they brake the commandement of God.** **1. Sam. 14. 24, 32.**
 10. **Abisalom under colour of a vowe, practised to surpise his fathers kingdom.** **2. Samuel 15. 7, 8.**
 11. **Vowes bled for gifts and ceremonies.** **Act. 21. 23.**
 12. **Of vngodly vowes, looke more** **Judg. 1. 30.** **1. Sam. 25. 13, 21, 22.** **Mat. 14. 7, to 12.**
 13. **Act. 35. 12.**
 14. **Vowes.** **We ought to obey the voyce of the Lord, and whp. Exod. 15. 26.** **Deu. 13. 4, and 30. 16, 20.** **2. 7, 10.**
 15. **God caused the Jewes to heare his voice, but they could not abide it.** **Deut. 4. 36, and 18. 16.**
 16. **When Hannah praised, her voyce was not heard.** **1. Sam. 1. 13.**
 17. **Upraisde.** **See that Vpbraideth his friende speaketh friendship.** **Eccl. 22. 20, 32.**
 18. **Peninnah Vpbraideth Hannah with her barrennesse.** **1. Sam. 1. 6.**
 19. **God Vpbraideth the Israelites confessing their sinnes.** **Judg. 10. 11.**
 20. **Christ Vpbraideth the Jewes with their infidelitie.** **John 15. 22, 23, 24.**
 21. **Vpbrigt before God.** **Deut. 18. 13.**
 22. **The heart of Asa was vpbrigt with the Lord.** **1. King. 15. 11, 14.**
 23. **We ought to feare and serue the Lord in vpbrightnesse.** **Josh. 24. 41.**
 24. **He that walketh vpbrigtly, shal be faued.** **Ps. 28. 18.** **looke Right, Righteous, Iust, and Perfect.**
 25. **Of Vvages, looke Customes.**
 26. **Vvurie forbidden.** **Deut. 23. 19, 20.**
 27. **Against Vvurie and Vvurers.** **Exod. 20. 17. and 22. 25.** **Leuit. 19. 35, 36, 37.** **Deut. 5. 21.**
 28. **Dehem.** **5. 1, to 14.** **Psalm 15. 1, 5.** **2. 1. 2. 22, 16, 22, 52. and 28. 8.** **Jer. 15. 10.** **Eze. 18. 13 and 22. 12.** **Mat. 5. 42. and 7. 12.** **Lu. 6. 30, 34, 35.**
 29. **Vvnterance the gift of God.** **Exod. 4. 11, 12, 15.** **Ps. 16. 1. & 1. Col. 13. 10.**
 30. **S. Paul desireth the faithful to pray God that he might haue vnterance.** **Eph. 6. 19, 20.** **Col. 4. 12.**
 31. **W.**
 32. **Of Vvages.** **Isaac asked of Laban, Rabel for his wages.** **Gen. 29. 15, 18.** **and all spotted sheepe and lambed.** **Gen. 30. 32.**
 33. **Laban changed Isaacks wages teinne times.** **Gen. 31. 7.**

Every man shall receiue wages according to his labour. **1. Cor. 3. 8.**
 The labourer is worthis of his wages. **1. Tim. 5. 18.**
 The wages of sinne is death. **Roma. 6. 23.**
 looke Hire.
Vvake, looke Watch.
Vvail. **The wall of Ierusalem was dedicated.** **Rehe. 12. 27.**
 Christ hath broken the partition Wall which was betweene the Jewes and vs. **Eph. 2. 14, 15.**
Vvake. **We ought to be occupied in Gods word, as wee walke and iourney.** **Ec. Deut. 11. 19.**
 To walke with God. **Gen. 5. 24, and 6. 9.**
 Abraham commaunded to walke before God. **Gen. 17. 1.**
 Hezekiah walked before God with a perfect heart. **2. Kin. 20. 3.**
 What it is to walke in the wayes of God. **1. Kin. 3. 14.** **as he requirerth and taught the Israelites to doe.** **Deu. 10. 12. & 11. 22. & 8. 6.**
 Salomon walked in the ordinances of God, as Dauid commaunded him. **1. King. 3. 3, and 2. 3.**
 The Reubenites are exhorted to walke in the wayes of God. **Josh. 22. 5.**
 Christ willett vs to walke while we haue light. **John 12. 35, 36.**
 To walke in truth. **1. Kin. 2. 4.**
 Samuels children walked not in his wayes. **1. Sam. 8. 3.**
 Hoze God walketh stubburnly against vs. **Leuit. 26. 24, 28.**
 Hoze prayed God to walke with them. **Exod. 33. 15, 16. and 34. 9.**
 Walke in the spirit. **Gal. 5. 16.**
 He that walketh vpbrigtly, walketh holdey. **1. Jo. 10. 9.**
 He that walketh with the wise, shal be wise. **Prov. 13. 20.**
 To walke in beritie. **3. John 4.**
 We ought to walke wisely towards them that are without. **Col. 4. 5.**
 To walke for to liue. **Mat. 7. 5.**
 To walke after the maner of men. **1. Cor. 3. 3, 4.** **see Stubburnesse.**
Vvant, looke Neede.
Vvanton. **cheatened.** **Mich. 2. 1.**
 Wanton looketh forbidden. **Job 31. 1.** **Pla. 119. 37.** **Matth. 5. 28.**
 Wontons shall not inherite the kingdom of God. **1. Cor. 6. 9.**
Vvarning, looke Correction.
Vvwarre and contentions, from whence they come. **James 4. 1.**
 God sendeth warre for the sinne of the people. **1. Kings 8. 35, 37.** **Leuit. 26. 24, 23.** **Deut. 28. 25.** **Judg. 2. 14, 15.** **and 3. 8, 12.** **and 4. 2, and 6. 1. & 10. 7. and 13. 1.** **Isai. 5. 25.** **Jerem. 5. 10.** **Job. 38. 23.**
 New married men went not a warrefare, and whp. **Deut. 24. 5.**
 The lab of warre. **Deut. 20. 10.**
 Hoze his exhortation vnto such as went to warre. **Deut. 20. 3, 4.**
 Jehoshaphat assaulted in warre, cryed to God for helpe. **1. Kings 22. 32.**
 God commaunded the Jewes when they went to warre, to absteine from all wickednesse. **Deut. 23. 9.**

David asked counsell of the Loyde, whether hee should warre with the Philistines. **2. Sam. 5. 19.**
 The Israelites feareing warre, desired Samuel to crie vnto God for them. **1. Sam. 7. 8.**
 God assisted Ioshua in warre, and instructed him. **Josh. 8. 18.** **and Dauid. 2. Samuel 23. 24, 25.**
 God destroyed the Israelites enemies, before they warred with them. **Deuter. 7. 23, and 2. 24.**
 The Jewes intending to warre, prayed God to lend them victorie, and were heard. **1. Chron. 5. 19, 20.** **1. King. 8. 44, 45.** **2. Chron. 6. 34, 35.** **Obthens waere.** **see Spirit.**
 The Israelites warred with the Beniaminites, and by Gods power ouercame them. **Judg. 20. 35.** **and sent to knowe whether the Reubenites had revolted from God before they would warre with them.** **Josh. 22. 11.**
 The warre of the Amozites against the Gibeonites. **Josh. 10. 4, 5.** **and of the Iudites and others against Ioshua, and the successe.** **Josh. 1. 5, to 9.**
 God commaunded the Israelites not to warre against the Moabites. **Deut. 2. 9, 19.** **they warred against the Amalekites, contrary to Gods commaundement and were discomfited.** **Num. 14. 41.** **Deut. 1. 42.**
 God hath a regard vnto the warres of Israel, for hee gaue the victorie vnto Dauid, and deliuered the Samaritanes. **2. King. 5. 1, and 7. 9.**
 The warre wherein the Philistines ouercame the Israelites. **1. Sam. 4. 10.**
 Hoze the faithfull haue behaued themselves in the time of warre. **Exod. 17. 9, to 14.** **1. Sam. 17. 1, 3, 26.** **and 2. Chron. 12. 2, to 9.** **and 14. 9.** **and 18. 1.** **and 20. 1, to 31.** **and 32. 1.** **Judg. 8. 9.** **1. Mac. 3. 2.** **and 4. 1, 2.** **and 7. 1.** **2. Mac. 8. 1, 2.**
 For what causes the faithful haue begun warre. **Gen. 14. 13, 14.** **Judg. 19. 22.** **and 20. 1, to 15.** **1. Sam. 30. 3, to 21.**
 Hoze God fighteth alwayes for his, and teacheth them also in warres to fight & ouercome. **Exod. 14. 13.** **Deu. 1. 30.** **and 3. 2, 3, 1, 22. 1.** **Sam. 17. 37, 45, 46, 47.** **2. Sam. 22. 35.** **2. Chron. 10. 17.** **Isai. 8. 2.** **and 143. 3, 2.** **Isa. 30. 15, 30, 31.** **looke Victorie.**
 Albeit the wicked raple warre against vs, yett ouer we not to faint. **Mat. 24. 6.** **Mathe. 13. 7.** **Luke 21. 9.** **Reu. 12. 7, 17.**
 What circumspection Princes ought to haue in warre. **Luke 14. 31, 32.**
 Vngodly warre. **Ps. 1. 1.** **see Murder.**
 No man goeth to warrefare, at his owne cost. **1. Cor. 9. 7.**
 S. Paul being in the flesh, did not warre after the flesh. **3. Cor. 10. 3.**
 Mans life is a warre. **Job 7. 1.**
 Warres of ignorance. **Mat. 14. 23.**
Vvash. **Dauid washed Ruth to wash and anoint her selfe, and whp. Ruth 3. 3.**
 Dauid washed and anointed himselfe after hee understood of the death of the child. **2. Sam. 12. 20.**
 To wash their feete, see Feet.
 Dauid commaunded Uriah to goe home and wash his feete. **2. Sam. 11. 8.**

The Jewes bled to wash their head. Actes 10. 37.

The Pharisees being sicke within, bled to wash the bitter side. Matt. 23. 25.

We are washed. 1. Cor. 6. 11, in baptisme. Actes 22. 16.

Washing, looke Prodigallitie.

Watch, because the houre is uncertaine. Mark. 13. 33, 35, 36, 37.

Watch and pray. Matt. 26. 38, 41. Mark. 14. 34, 38. Luke 21. 36, and 22. 40, 46.

Watch ought to watch. 1. Corinth. 15. 34. 1. Thess. 5. 6, 1. Peter. 4. 7.

Watch, taken for living this corporal life. 1. Thess. 5. 10.

We have ought alwayes to watch for the coming of the Lord. Rom. 13. 11. Ephel. 6. 18. Col. 1. 2. 4. 2. 1. Peter. 5. 8. Reue. 3. 2, 3, 4.

Watch for watchmen. Mat. 27. 65.

Watchmen, for false teachers. Iam. 5. 7.

Why Gods preachers are called watchmen, for their dutie. Ezek. 3. 17, 8. 18. 19, 20, 21.

Watchman for Angel. Dan. 4. 10.

Waters beneath separated from the waters above. Gene. 1. 6, 7.

Water given to the waters to bring forth life. Gen. 1. 20, 21, 22.

The waters of the flood surmounting the highest mountaines 15 cubites Gene. 7. 19, 20, created from increasing. Gen. 8. 3, to 15.

The Israelites wished to buy water of the Edomites. Deut. 2. 6, & the Gibeonites bound to drinke water for the Israelites. Josh. 9. 21.

Drawers of water. Deut. 29. 11.

Waydes were wont to drinke water. 1. Sam. 9. 11. for their cattell. Gene. 24. 23, and 29. 12, 9, 10. Exod. 2. 16.

The water of Sitis conquered into blood. Exod. 4. 9, and 7. 15, 17, 20. and deadly waters into holisme. 2. kings 2. 21.

The children of Israel murmuring, haue water out of the rock. Exod. 17. 3, 6. Num. 20. 10, 11. Mich. 1. 4. Psal. 78. 15, 16, & 105. 41, 1. Cor. 10. 4.

Water sapling, was promised and sent without winde or raine to the king of Israel. Judah and Ebon marching towards the Moabites. 2. Kings 3. 17.

Eliah was fed with bread and water. 1. Kings 19. 6.

The Ammonites and Moabites reiected, because they were not the Israelites with bread and water. Deut. 23. 3, 4.

Bread & water given to them that came to appehnd Eliah. 2. Kings 6. 22.

The Israelites weeping, powred water before the Lord. 1. Sam. 7. 6.

The waters of Jordan stayed while the children of Israel were through. Josh. 3. 16, 17.

Eliah divided the waters. 2. king. 2. 8, 4.

Eliah powred water vpon Eliahs hand. 2. Kings 3. 11.

Of purifying by water, see Fire.

God deliuereth his out of waters of tribulations. 2. Sam. 22. 1, 4, 5, 6, 7, 17.

Waters of nations. Reue. 17. 15. and for the tumult of the wicked. Psal. 144. 7.

The holy Ghost is called water of life. John 4. 10, 14, and 7. 38.

The Scriptures are called wholesome waters. Ezek. 47. 8, 9.

Cleane water for Gods spirit. Ezek. 36. 25. Isa. 44. 3.

Pure water bled for the grace of Gods spirit. Heb. 10. 23.

Holue Christ cleanteth his Church by the washing of water. Ephel. 5. 26.

Living water for lpying water. Gene. 26. 19.

Apollo watered, but God gaue the increase. 1. Cor. 3. 6.

Chincane water. Leuit. 11. 38. Looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

Wauer, He that wauereth shal not obtaine his desire of God. James 1. 6, 7.

Wayes, All the wayes of God are indgement. Deut. 32. 4.

The wayes of the Lord are incorrupt, pass finding out, and must be kept. Rom. 11. 33. 2. Sam. 22. 23, 31.

To turne from the way which God commandeth. Deut. 31. 27, 29, and 11. 28.

David going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. kings 2. 2, 3.

God doeth teach the good way. 1. King. 8. 35, 36. and Samuel taught the right way. 1. Sam. 12. 23, 24.

The Jewes forsaking the right way were grievously punished. Judges 2. 12, 14, 19, 20, 22.

The Kings high way. Num. 21. 22.

Christ is the way. John 14. 6.

Better nearer to knowe the way, then rest not. 2. Peter 2. 21.

Moses prayeth God to shew him his way, and toh. Eph. 3. 13.

God was the guide of Iakob in his way. Gene. 28. 15.

Paul desired God to guide his way. 1. Thess. 2. 11.

God maketh our way upright. 2. Sam. 22. 33.

God giueth enery man according to all his wayes. 1. Kings 8. 39.

By tohorne the way of enery shall be euill spoken of. 2. Peter 2. 1, 2.

Weake in faith are to be borne withall, and not to be offended, and toh. Rom. 14. 1. & 15. 1. Cor. 8. 9, 10, 11, 12, 1. Thess. 5. 14.

Paul became weake to the weake, to win the weake. 1. Cor. 9. 22.

God hath chosen weake things to confound mightie, and toh. 1. Cor. 1. 24, 27. 2. Cor. 12. 9.

Weakenesse, see Vnrighteousnesse.

Weapons wherewith David did encounter with Goliath. 1. Sam. 17. 40.

The weapons of the faithfull. 2. Cor. 10. 4. see Armour.

Wearie, Ziba brought victuals to David's weary souldiers. 2. Sam. 16. 1, 2.

We ought not to be wearie of well doing. 2. Thess. 3. 13. Gal. 6. 9.

Howe the wicked wearie them selues in wickednesse. Mich. 5. 7, to 15.

Rest giuen him that is wearie. Isa. 28. 12. looke Laden, and Poode.

Wedding, looke Marriage.

Weepe. The people wept and knowledged their sinne. Deut. 1. 41, 45.

Phaltiel wept for his wife. 2. Sam. 3. 15, 16.

Why we must weepe. James 4. 9.

Nagar wept and was comforted. Gene. 21. 16, 17, 18.

Iakob wept for his sonne Joseph. Gene. 37. 34, 35. and Joseph diuers times, meeting and talking with his brether. Gene. 42. 24, and 43. 30. and 45. 1, 2, and 50. 17.

The Israelites wept before the Lord, and toh. Judges 20. 21, 23, 26, and 21. 2.

David wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2. Sam. 3. 31, 32. & 13. 31, 36. and 15. 30. and 18. 33. and 19. 1, 2, 3, 4.

Heresh wept when he heard he should die. 2. Kings 20. 13, 23.

Eliah wept, and toh. 2. kin. 8. 11, 12.

Christ wept. John 11. 35. Luke 19. 41.

Blessed are they that weepe, for they shall laugh. Luke 6. 21. Mark. 5. 4.

Peter wept bitterly for that he had denied Christ. Matt. 26. 75.

Saint Paul weeping, exhorted to beware of false prophets. Philippians 3. 18. Actes 20. 30, 31.

Weepe with them that weepe. Romanes 12. 15.

Let them that weepe bee as though they wept not. 1. Cor. 7. 30.

Ioshaph wept, and toh. 2. king. 22. 11, 19.

Samson overcame with his wines weeping. Judges 14. 16, 17.

Weeping may abide at euening, but for commeth in the morning. Psal. 30. 5. Looke Kille, Teares, Lamentation, Mourning, and Heauinesse.

Weight and measure must be true. Leuit. 19. 35, 36. Deut. 25. 13, 14, 15. Ezek. 45. 10. Psal. 11. 1. and 16. 11. and 20. 10.

False balances and weights condemned. Psal. 12. 7. Mich. 6. 10, 11.

Weyned looke Sucke.

Well, Abraham digged a well in Beerseba. Gen. 21. 30, 31.

Izhak caused his fathers welles, stopped by the Philistims, to be digged againe with others. Gene. 26. 14, to 23.

Of digging a well, see Dig.

Welles without water. 2. Pet. 2. 17.

Of Iakobs well. John 4. 6, to 27.

Welding, Hee that doeth well, is of God. 3. John 11.

It is Gods will by doing well wee should put to silence the ignorance of foolish men. 1. Peter 2. 15.

Welding will fall out to the profite of the anour. Ruth 2. 11.

Welding commeth of the Lord. Phil. 2. 6. Psal. 16. 1. and 20. 24.

Howe to bee well. Isa. 1. 17. see Wearie.

Welplesed, God was welpleased with his sonne Iesus Christ. Matt. 3. 17. and 17. 5. 2. Peter. 1. 17.

Wealth is sudden destruction to the wicked. Job 21. 7, 16.

Israel in Wealth, see Fat.

In wealth and wee ought to remembre God. Eccles. 11. 25.

To auoid fornication, let euery man haue his wife, and euery wife her husband, &c. 1. Cor. 7. 1, 2.*

She buetic of a wife. Titus 2. 5. 1. Tim. 2. 12. Eph. 1. 12, 19.* 1. Cor. 14. 34.

Well is the man that hath a wife of vnderstanding, and deuotion. Eccles. 2. 5. 8. & 26. 1. to 5. for he is the gift of God. Prover. 2. 1. 9. and the crowne of her husband. Pro. 12. 4.

Wines are heires together with their husbands, of the grace of life. 1. Pet. 3. 7.

God made bimblechs wine barren, and why. Gen. 20. 17, 18.

The husband ought to loue his wife. Eph. 5. 25. Col. 3. 19. Pro. 5. 15. and to reioyce with her. Eccles. 9. 9. looke Husband.

Wau must forsake all, hauing God, and cleaue to his wife. Gen. 2. 24.

An inseparable knot betwene man and wife. Mat. 19. 5, 6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat. 19. 8, 9, 10. & 5. 32. Mar. 10. 9, 11.

Who so hateth not his wife, &c. in respect of it, hath, can not be his disciple. Luk. 14. 26. Mat. 10. 37.

Against marrying with strange wines, or of another religion. Exod. 34. 12. to 18. & 23. 34. Deut. 7. 3, 4. Debe. 13. 2, 3, 5. Mal. 2. 11.

Gen. 24. 3. and 26. 34, 35. & 27. 46. & 28. 1, 2.

Not lawfull to marrie the farkers wife. 1. Cor. 5. 1. Leuit. 18. 6.*

What manner women the Priestesses wines were. Leuit. 21. 7, 13, 14, 15.

The Israelites were commanded not to touch the wines. Exo. 19. 15.

Of the wife not found a virgin, &c. of Amsterd. Deut. 23. 13, to 22.

Salomon had 700. wives. 1. Kings 11. 3. David had many. 2. Sam. 3. 2. to 6. & 5. 13.

1. Sam. 18. 27. 1. Chro. 3. 1, to 10. he had Gibeon. Judg. 8. 30.

Samson was overcome with the importunite of his wife, and declared to her his riddle. Judg. 14. 16, 17.

Putiphar crediting his wife, put Joseph in prison. Gen. 39. 19, 20.

The wife that moueth her husband unto idolatry, ought to dye. Deut. 13. 6, to 12.

Pilates wife counselled him, not to meddle with Christ. Mat. 27. 19.

Ahab provoked to euil, by his wicked wife. 2. King. 21. 15, 16, 25.

Uriah would not lie with his wife, & why. 2. Sam. 11. 11.

Yaakobs wines counselled him to doe as God commanded. Gen. 31. 16.

Moses wife being sent backe to her father, Exod. 4. 26. returneth with his two sonnes. Exod. 18. 2.

Elkanah of his two wines loued Hannah best. 1. Sam. 1. 2, 5.

The Philistines burned Samsons wife with fire. Judg. 15. 6.

Dauids two wines taken prisoners. 1. Samuel 30. 5.

The Leuites wife of concubine, abused at Sheeah. Judg. 19. 1, 2, 25. and 20. 5.

Abigail the paterne of a good wife. 1. Samuel 25. 18. to 38.

The praise and properties of a good wife.

Pro. 18. 22. and 31. 10.* Tob. 10. 12. Eccles. 26. 16, 23. 1. Tim. 3. 11. and 5. 14. Tit. 2. 5. looke Woman.

VViderneffe of Sin. Exodus 16. 1. Looke Tempt.

VVill. God hath created all things for his wils sake. Ren. 4. 11. & worketh all things after the counsell of his owne will. Ephel. 1. 11.

Dauid attributed vnto the will of God, all the benefices which he had received. 2. Sam. 7. 19, 21.*

The will and counsell of the Lord is immutable. Pro. 19. 21.

Rehoboams kingdome diuided by the wil of God. 2. Chro. 1. 11, 14.

Azariah visited Rehobam by the will of God, that he might be slaine of Sibu. 2. Chro. 22. 6, 7, to 10.

Amaziah deliuered into his enemies hands by the wil of God. 2. Chro. 25. 30, 27.

Balaam could doe nothing against Gods will. Num. 22. 12, 13, 18.* and 23. 8, 12, 20, 36, and 24. 13.

Wee ought to proue and vnderstand the good wil of God, and do it. Rom. 12. 2. Eph. 5. 17. 1. Thess. 4. 3.

No man is able to resist Gods will, nor may pleade against him. Rom. 9. 19, 20.

The will of God the father is, that wils to beleeueth in his sonne, shall haue life euerslasting. Iohn 6. 39, 40.

It was the will of God, that Christ should giue himselfe for our finnes. Gal. 1. 4.

God sent his sonne to reueale the myserie of his wil vnto vs. Eph. 1. 9. and to doe his will. Iohn 6. 38. for his meate was to doe his fathers will. Iohn 4. 34.

Christ peeled himselfe to his fathers will, although contrary to humane nature. Mat. 26. 39, 42.

The will of God is, that wee shoulde bee sanctified through the blood of Christ. Heb. 10. 9, 10. that wee shoulde be holy and cleane. 2. Thess. 4. 3.

He that fulfilleth the will of God, abideth euer. 1. Iohn 2. 17.

God heareth them that doe his will and worship him. Iohn 9. 31.

Whoeuer doth the will of God, is a true Christian. Mat. 7. 24. and Christs kinles man, looke Mother.

To will is present with vs, but to performe lyeth in God onely. Rom. 7. 18, 19. Phil. 1. 6. and 2. 13.

We must labour to increase in the knowledge of Gods will, &c. Col. 1. 9.

The Iewes were blinded by the will of God, and why. Mat. 1. 25. 26.

Paul called to the office of an Apostle, by the wil of God. 1. Cor. 1. 1. 2. Cor. 1. 1. Eph. 1. 11.

Dauid attributed vnto the will of God, the liberallitie of the Macedonians. 2. Cor. 8. 7.

Wee ought to resigne our will vnto the Lords will. James. 4. 15.

In our tribulation wee ought to consider the good wil and pleasure of God. Job 1. 21.

The Israelites presuming to warre contrary to the will of God, were slaine. Deut. 1. 42, 43, 44.

Wee ought not to be subiect to our owne willes and appetites, and why. Eccles.

18. 30, 31.

Wee ought to referre our willes to Gods will. 1. Sam. 3. 18. 2. Sam. 10. 12. and 15. 26.

1. Mac. 3. 60. Mat. 6. 10. Mar. 14. 36. Luke 22. 42. Act. 18. 21. & 21. 14. Heb. 6. 3. Rem. 1. 10. and 15. 32. 1. Cor. 4. 19. and 16. 7.

Some preach Christ of enuile, and some of good will. Ipsi. 1. 15.

The will of any man is counted by God for the deede it selfe. Gen. 20. 2. 10. 8. & 22. 16, 18. 2. Sam. 11. 15. and 12. 9. 1. King. 21. 10, 19. looke Freewill.

Of willingness to heare Gods worde, looke Confession.

VVillfull & furious persons must be humbled. Gene. 27. 42.* Ioh. 2. 16. 1. Samu. 19. 10. Nehem. 6. 3. Pro. 22. 24. and 29. 9, 22. Eccles. 8. 15. 16. Mat. 2. 12, 13.*

VVinke. looke Amercement.

VVindes and sea obey Christ. Mat. 1. 26. 27. and 14. 32. Mat. 4. 39. 41. and 6. 5. 1. Luk. 8. 24. 25. Ipsi. 107. 25. Eccles. 43. 23.

God draweth the windes out of his treasures. Ipsi. 135. 7.

Wee may not be as children wauering and caried about with euery winde of doctrine. Eph. 4. 14.

Our iniquities like the winde, haue taken vs away. Isa. 64. 6.

Winde, for the holy Ghost. Actes 2. 2.

VVine comforteth the liuing. Eccle. 10. 19. and maketh glad the heart of man. Iudg. 2. 13. Ipsi. 104. 15. but who looueth it, shall not be rich. Pro. 21. 17.

Wherefore wine was created. Eccles. 31. 28.

God giueth wine vnto those that loue him. Deut. 11. 13, 14. and they that doe not, shall not drinke the wine of their owne vineyards. Deut. 28. 39.

Yaahob gaue his father wine with his beuison. Gen. 27. 25.

Sibah brought wine to Dauid, fleeing fro Abalom. 2. Sam. 17. 22.

Manoahs wife down to drinke wine, and why. Iudges 13. 4, 5.

Iohn Baptist dranke neither wine nor strong drinke. Luke 1. 15.

The Israelites dranke no wine nor strong drinke 40. yeeres, and why. Deut. 29. 6.

Wine called the licour of the grape. Deut. 32. 14.

Water turned into wine. Iohn 2. 9.

Bishops, Deacons, and elder women may not be giuen to much wine. 1. Timothy. 3. 3, 8.

Titus 2. 3, 7.

Timothee is counselled to drinke with water wine. 1. Tim. 5. 23.

Of the strength of wine. 1. Ths. 3. 17.*

Against wine bibbers. Isa. 5. 11, 22. Joel 1. 5. Amos 5. 11. and 6. 6. Micah 6. 15. Hab. 2. 15. and 13. 1, to 11.

Wine and women leade wise men out of the way. Eccles. 19. 2.

The incommodities of excess of Wine. Pro. 22. 1. and 21. 17 and 23. 29.* Ipsi. 28. 1, 7, 8. Iere. 29. 19. Dan. 5. 1, to 6. Holo. 3. 1, and 4. 11. Hab. 2. 5. Iudith 12. 20. and 13. 1, to 11. Eccles. 31. 25, 26, 29.

Wee ought not to rebuke our neighbour at the wine. Eccles. 31. 31.

The wine of the Jewes is the popson of Dragons. Deut. 32. 33.

Wine is meant by dropping downe new wine. Joel 3. 18.

Wine mixt with water. Isa. 1. 22.

Wings. Ruth put her crull under the wings of God. Ruth 2. 12.

The godly reioyce under the shadowe of Gods wings. Psal. 63. 7.

The Ark placed under the wings of the Cherubins. 1. Kin. 8. 6. 7. as was commended. Exod. 25. 20. 21. looke Carried.

To Winne. Hee that winneth soules is wise. Psou. 11. 30.

Wisemen came from the East to worship Christ. Matt. 2. 1. to 13.

The wisemen could not interpret Davids dreames. Gen. 41. 8.

Skilfull men in diuers sciences are called wise hearted. Exo. 35. 10. 36. 28. 3.

Who so seemeth wise in this world, let him be a fool, that he may be wise. For the wisdom of this world is foolishnesse with God.

Job 37. 24. 1. Cor. 1. 20. and 3. 18. 20. 25.

A citie preferred through the wisdom of a woman. 2. Sam. 20. 15. 16. to 23.

A wise king is the stay of the people. Wis. 6. 24.

Magistrates exhorted to search wisdom. Wis. 6. 9.

Wisdom came ought to be preferred aboue all things. Wis. 7. 1. 2.

The effects of wisdom. Wis. 8. 1. 2.

A wife man will be ruled by the lawe of God. Eccus. 21. 11. and shew it by his commendation. Jam. 3. 13.

The difference betweene the wife and unwise. Eccus. 21. 12. 2. foolishnesse and wisdom. Eccus. 10. 1. to 11.

A wife man taketh pleasure in being iust. To reponed. Psou. 25. 12. 2. will worke thereafter. Psou. 9. 9. and 13. 16. and 19. 25. and 21. 11.

He that walketh with the wise, shall be wise. Psou. 13. 20.

The mouth of the wife is in their heart. Eccus. 21. 26.

How to know a wife man. Eccus. 8. 1.

The behauiour and exercise of a wife man and of his commendation. Eccus. 39. 1. to 32.

Wee ought not to bee too humble in our wisdom. Eccus. 13. 9.

God catcheth the wise in their owne craftinesse. 1. Cor. 3. 19.

God bestrotheth the wisdom of the flesh. Obad. 8. Isa. 30. 1. to 6.

Abigail was of singular wisdom. 1. Samuel 25. 3. so was Iudith. Iudith. 8. 29. 31.

Dauid behaued himselfe wisely in all things. 1. Sam. 18. 5.

The beginning of wisdom is the feare of God. Psal. 11. 16. Psou. 9. 10. and that is true wisdom. Job 28. 28.

Wisdom commeth onely of the Lord. 1. Chro. 21. 12. Job 38. 36. Eccus. 1. 1. 2.

All wisdom is of God, and to him to bee ascribed. 1. Cor. 4. 58. 59. 60.

God giueth wisdom to such as feare him. Eccus. 43. 33.

God was the inuenter of wisdom. Bas

ruch 3. 36. and his wisdom is infinit. Psal. 147. 5.

Christ is our wisdom. 1. Cor. 1. 24. and the true wisdom of God. Bar. 3. 37. Mat. 23. 34. Luk. 11. 49. and in him are hidden all the treasures of wisdom and knowledge. Col. 2. 3.

The Gospel is the hidden wisdom of God. 1. Cor. 2. 7.

Our wisdom consisteth in obseruing Gods lawes. Deut. 4. 2. 6.

True wisdom is wholy to depend upon God. Hol. 14. 9.

What is the wisdom from aboue. Jam. 3. 17. and what is diuillish wisdom. James 3. 15.

The word of wisdom is giuen by Gods Spirit. 1. Cor. 12. 8.

Christ promised to giue the faithfull such wisdom, as all their aduersaries should not be able to resist. Luk. 21. 15. as he gaue Steuen. Actes 6. 10.

Wisdom declareth her excellencie, and how she is to be found. Psou. 8. 1. 2. Eccus. 1. 31. 2.

Wisdom calleth all to her feast. Psou. 9. 1. to 7.

Scorners seeke wisdom, and finde it not: but knowledge is easie to him that will vnderstand. Psou. 14. 6. For wisdom preseruech her selfe to those that seeke for her. Wis. 6. 28. 2.

Wisdom complaineth that shee is contemned. Psou. 1. 20. 2.

Of the power, and profitable vse of wisdom. Psou. 1. 23. to 10. and 4. 5. to 14. Eccus. 4. 11. to 20.

God commendeth wisdom vnto his people. Baruch 3. 14.

Wisdom is hidden from the eyes of all men liuing. Job 28. 21.

All wisdom, and spiriual vnderstanding commended vnto vs. Col. 1. 8.

Who so lacketh wisdom, let him aske it of God. James 1. 5.

Salomon craued wisdom of God, and obtained it. 1. Kings 3. 9. 12.

A prayer to obtaine wisdom. Wis. 9. 1. 2.

Howe famous and excellent Salomons wisdom was. 1. Kings 4. 29. 2.

He that is wise ought to shew by good conuersation his bookes, in meekenesse of wisdom. James 3. 13.

The wisdom of the flesh cannot be subiect to the Law of God. Rom. 8. 7.

Sheweth not feareth wisdom out of time. Eccus. 32. 4.

Wisdom is fastidius of her children. Psou. 11. 19.

Paul teacheth vs to walke wisely. Ephe. 5. 15. Col. 4. 5.

Wise to doe euill. Iere. 4. 22. looke Knowledge and Spirit.

Witchcrafts forbidden. Deu. 8. 10. 11. 12.

A Witch may not be suffered to liue. Exo. 22. 18.

God commandeth his people not to seeke vnto witches or forcers. Leu. 19. 31. which commandement Saul transgressed. 1. Sam. 28. 7. 2. and was therefore destroyed. 1. Chro. 10. 13.

Of Witches and Witchcrafts. Looke more Exod. 7. 22. 8. 7. 18. Leu. 20. 6. Num. 23. 23.

2. kin. 17. 17. 2. 1. 6. 23. 24. Isa. 44. 25. 47. 9. Ier. 10. 2. Ezech. 13. 18. 2. Dan. 2. 2. Mic. 5. 12. Mal. 3. 5. Eccus. 34. 5. Act. 8. 9. and 13. 6. and 16. 16. 19. 13. Gal. 5. 20. Reue. 18. 23. and 21. 8. and Soothsayers.

Witness. Iohes called heauen and earth to witness. Deut. 30. 19.

False witnesses against Christ. Matth. 26. 59. 60. against Steuen. Actes 6. 11. 13. and against Naboth. 1. King. 21. 10. 13.

The punishment of the false witness. Deu. 19. 16. 2.

For one witness none ought to die. Num. 35. 30. Deut. 17. 6. and 19. 15.

The witness which God testified of his sonne. 1. Ioh. 5. 6. 9. 11.

The booke of Deuteronomium was laid by for a witness against the Israelites. Deu. 31. 26.

We ought not to heare false witness. Exo. 20. 16. and 23. 1. Deut. 5. 20.

Of true and false witness. Psal. 27. 12. 2. 35. 11. Psou. 6. 19. 8. 14. 5. 19. 5. 9. 21. 28. and 24. 28. 2. 8. 25. 18. Dan. 13. 21. Rom. 13. 9.

Mat. 15. 19. and 18. 16. and 19. 18. 28. 12. to 16. Bar. 10. 19. 2. Cor. 13. 1. 1. Tim. 5. 19. Hebr. 10. 15. 28. Iohes Testimonie.

Wee diuersly pronounced. Job 10. 15. Psou. 23. 29. Eccus. 4. 10. and 10. 16. Isa. 3. 29. 11. 8. 5. 8. 2. 10. 10. 18. 28. 1. 8. 45. 9. 10. Ier. 22. 13. and 23. 1. Ezech. 13. 3. 8. Amos 5. 18. 6. 1. Hab. 2. 1. Hab. 2. 12. 15. 19. Eccus. 2. 13. 14. 15. 2. 41. 8. Mat. 18. 7. 2. 23. 13. 2. 24. 19. and 26. 24. Mat. 13. 17. Lu. 6. 24. 25. 26. and 10. 13. 2. 11. 22. 1. Reue. 18. 3. 2. 9. 12. and 11. 14. and 12. 12. Looke Curse.

Woman created, howe, and to what ende. Gen. 2. 18. 2.

The woman was seduced by the serpent, and punished. Gen. 3. 6. 16.

Of the woman came y beginning of sinne, and through her we all die. Eccus. 25. 26.

The wickednesse of man is better then the good intreatie of a woman that is in shame and reproch. Eccus. 42. 14.

Women ought to keepe silence in the congregation, and be subiect to their husbands, and learne of them at home, and whp. 1. Cor. 11. 3. and 14. 34. 35. 1. Tim. 2. 11. 12. Tit. 2. 5. Ephe. 5. 22. 23. 1. Tim. 2. 13. 14. Col. 3. 18. 1. Peter 3. 1.

The woman is the glory of the man, and was created of man and for man, and not contrariwise. 1. Cor. 11. 7. 8. 9.

Wicked women ought not to haue any fellowshipe giuen them, and whp. Eccus. 25. 27. 28.

Women saved by bearing children, if so. 1. Tim. 2. 15.

Women in old time were married in their owne lineage. Am. b. 36. 6.

Of a woman hauing her money course. Leuit. 15. 19. 2.

Howe a captiue woman ought to be married. Deut. 21. 11. to 15.

The conditions and praise of a good woman. Eccus. 26. 22. 23. 24. and 26. 13. to 20. Psou. 14. 1. and 31. 10. 2.

The malice of a wicked woman. Eccus. 25. 14. 2.

25. 14. to 27. and 26. 24. 25.

A faire woman without discretete manners.

Prov. 11. 22.

Wherunto a contentions woman is likened. Prov. 27. 15. from whom we ought to flee.

Prov. 21. 9 & 25. 24.

Those whom God is angry withall, shall fall into the hands of strange women. Prov. 23. 14.

Whyp a womans hand ought to bee cut off. Deut. 25. 11, 12.

How to knowe the whoredome of a woman. Eccles. 26. 9, 11, 12.

Joshua read the booke of Deuteronomy to men, women, and children. Joshua 8. 34. 35.

Women sang and prayesd God, playing upon Timbells. Exo. 15. 20, 21. 1. Samuel 18. 6, 7.

A woman cast a piece of a millstone vpon Ahimelechs head. Judg. 9. 53, 54.

In besieging of cities women were reserved. Deut. 10. 14.

A woman hid Jonathan and Ahimaaz in a well, and whyp. 2. Sam. 17. 12. to 22.

A barren rich woman relieuing Elifha, obtayned by his prayer to be fruitful. 2. kin. 4. 8. to 18.

Ruth was knowen to be a vertuous woman. Ruth 3. 11.

The disciples marvelled that Christ talked with a woman. John 4. 27.

A woman, being deliuered of child, sought the anguish, and whyp. John 16. 20, 21, 22.

Of the woman that had the bloodie fluxe. Mat. 9. 20, 21, 22.

A certaine woman a seller of purple. looke Baptized.

Women following Christ ministred vnto him. Luk. 8. 2, 3. & were present at his death. Mat. 27. 55.

Women to whom Christ appeared, declared to the disciples his resurrection. Mat. 28. 1, 8, 9, 10.

Noble Women of Thessalonica beleueed in Iesus whom Paul preached. Actes 17. 2, 3, 4.

Women enforced through famine, to eate their owne children. 2. kin. 6. 24, 28, 29. Lam. 2. 20. and 4. 10. as it was prophesie. Ezek. 5. 10. Baruch. 2. 3. Deut. 28. 53. to 58. Leuit. 26. 29.

The pilde of women is threatened to bee punished. Isa. 3. 16. to 25.

The vision of the Woman clothed with the Sunne. Reu. 12. 1, 2. * and of the woman sitting on a scarlet coloured beast. Reuelat. 17. 3. *

Salomon allotted with the loue of ourlandish Idolatrous women. 1. Kings 11. 1, 2. *

What behauiour young and elder women must vse. Tit. 2. 3, 4, 5.

An edict that women should obey their husbands. Ester 1. 20, 23.

Sarra was instructed in the dutie of an honest woman. Tob. 10. 12.

The vertue & not the beautie of a woman is to be sought for in marriage. Ruth 3. 11. Eccles. 25. 23.

A wicked woman more bitter then death. Eccles. 7. 28.

Fewe women constant. Eccles. 7. 30.

The gazing vpon the beautie of mapes and women is dangerous. Eccles. 9. 5, 6, 7, 8, 9, 10, 11, 12. and so is their companie. Eccles. 42. 12, 13. and 19. 2, 3.

Of the strength of women. 1. Cor. 3. 12. and 4. 14 to 33.

Of crueltie towards women with child. looke Child, and 2. king. 8. 12. Amos 1. 13.

Women for cities. Ezek. 23. 48.

The Iewes married strange women, and put them away againe. Eze. 9. 2. * & 10. 1, 2. * looke Wife and Men.

Wombe shut vp of barren. Gen. 20. 18. 1. Sam. 1. 5.

The fruite of the Wombe shall be blessed to the godsp. Deut. 28. 4.

The fruite of the virgine Maries wombe was blessed. Luk. 1. 42.

It was commanded the Iewes to boyde their wombe without the yolk. Deuter. 23. 12, 13.

Wonders, looke Miracles and Signes.

Word. The word of the Lord came to Abraham in a vision. Gen. 15. 1.

The word of the Lord was precious in the time of Eli. 1. Sam. 3. 1.

The word of the Lord must not be cast away but obeyed. 1. Sam. 15. 22, 26.

The word of God sharper then a two edged sword. Heb. 4. 12.

Our wordes ought to be gracious alway, and whyp. Col. 4. 6.

Whyp God withdraweth his word from the Iewes. Ezek. 14. 3.

The Iewes will not heare the word of God. Isa. 30. 9.

God will punish those that refuse to heare his word. Deut. 18. 19.

Dauid despising Gods word, committeth murder and adulterie. 2. Sam. 12. 9.

All things were created by the word of God. John 1. 3. Gen. 1. 1.

The wordes of God are true. 2. Sam. 7. 25, 28. Psal. 33. 4.

The benefites of God ought to be attributed vnto his word and promise. 2. Samuel 7. 21.

The word of God is our wise dome. Deut. 4. 2, 6. and a lanterne vnto our feete. Psal. 119. 105.

The word of God instructeth vs what to doe. Deuter. 29. 9. and thereof onely ought wee to take counsell howe to liue. Iai 8. 16, 19, 20.

By the preaching of the word, our hearts are conuerted. Iere. 23. 29.

By the word of God whoredome may be eschewed. Iho. 2. 16.

All things shall prosper to those that followe the word of God. Proverb. 3. 1, to 4, 22, 27.

The Shunammite woman, beleueing Gods word, was nourished in the land of the Philistines 7. yeeres. 2. King. 8. 1, 2.

The Israelites tooke & staid their iourneys, by the direction of Gods word. Num. 9. 18, 23.

Howe Gods word should be vled, Deut.

6. 6. to 10.

Gods worde must bee declared without feare. Iere. 1. 17.

Moses charged the people with all his wordes that God had sayde vnto him in the mountaine. Exo. 34. 27, 32. and they consented to obey the same. Exod. 19. 7, 8.

Blessings to those that obey Gods worde and curses to those that doe not. Deuter. 11. 27, 28.

The Israelites, presuming to fight contrary to Gods worde, were slaine. Num. 14. 41. *

Of the condemning of Gods worde, & punishment due to the same. 1. kin. 13. 3. 2. kin. 17. 12. * 2. Chron. 18. 15. * & 12. 26. * Psal. 1. 24. to 32. * Iai. 28. 1, 2. & 30. 1, 2, 10. 8. & 65. 1, to 16. & 66. 4. Iere. 2. 13, 18, 19, 30. & 52. * & 7. 13. * & 16. 10, 11. & 19. 3. * & 25. 3. * and 29. 18, 19. * Ezek. 33. 4. * & Mat. 11. 20. to 25. & 21. 33. * Luk. 10. 10. to 16. Act. 13. 8, 9, 10, 11, 41. and 18. 5, 6. Roman. 1. 18. * 2. Thessa. 2. 10, 11. 12.

God forbiddeth vs to keepe companie with those that assure vs from obeying his word. Iai 8. 11.

Cursed are they who obey not the wordes of Gods Covenant. Iere. 11. 3.

The wicked can not vnderstand the wordes of God. Iho. 26. 7.

We ought to heare the wordes with all reuerence. Eccles. 5. 11.

A wise man regardeth Gods wordes. Eccles. 31. 15, 17. and 33. 2, 3.

Jeremie is put in prison for the wordes of God, and yet is forced him to preach. Iere. 20. 2, 8, 9.

The payle of the wordes of God. Proverb. 30. 5.

An exhortation to heare the wordes of God. Iai. 55. 1.

We ought not onely to heare the wordes of God, but also beleue and doe that which is teacheth Deuter. 13. 2. and 5. 1, 27, 29. and 6. 1, 2, 3, 5, 17, 24. and 3. 11, 12, 13. * Ezek. 33. 14, 15, 30, 31, 32. * Mat. 1. 16. * & 7. 21. to 28. and 15. 8, 9. and 28. 20. Marke 16. 15, 16. Luke 6. 43. * and 11. 28. & 12. 8, 9, 47, 48. John 13. 17. Iam. 1. 21, 22. * Heb. 4. 2, 3. see Vnbeleefe.

Gods worde must remaine in our hearts. Deut. 6. 6. and 11. 18.

We must obey Gods worde, and alwayes haue it before our eyes. Deut. 32. 4, 6, 47. and 4. 9. and 6. 7. * and 11. 18. * 1. Rumb. 15. 38. Psal. 1. 2. Iho. 3. 1, 2, 3. and 4. 21. and 6. 21. and 7. 3. and not shynke from it. Deut. 4. 2, 3. 2, 32. and 17. 11. & 28. 14. Ioh. 1. 7. & 23. 6. Iho. 4. 27. Iai. 30. 21.

Nothing may be put to, or taken fro Gods worde. Deut. 4. 2. and 12. 32. and 32. 14. Ioh. 1. 7. Iho. 30. 5, 6. Mat. 28. 20. Gala. 3. 15. Reue. 22. 18, 19.

The worde was made flesh. John 1. 14.

The worde of God continueth for euer. 1. Peter 1. 25. reade Rumb. 23. 19, 20. Iai. 33. 4, 11. and 116. 2. & 119. 89. Iai. 40. 8. and 41. 4. and 51. 4, 6. and 54. 8, 10. Tob. 14. 5, 6. Mat. 5. 18. and 24. 35. Mark. 13. 13. Luke 16. 17. and 21. 33.

The Gospel is the Worde of truth. Ez. 1. 1. pbel.

phel. 1. 13. The wordes of this life. Actes 5. 20. The wordes of reconciliation. 2. Corin. 5. 19.

If we giue no credite vnto Gods wordes, what profiteth it vs to heare the same? Heb. 4. 2.

We are new borne by the immortal word of God. 1. Pet. 1. 23.

We overcome the wicked by the wordes of God. 1. John. 1. 4.

Christ seeing the people destitute of the wordes of life, was moued with compassion. Matth. 9. 36.*

Gods word must not be giuen to dogges, or swine. Matth. 7. 6.

The beaustie iudgement of those that contemne Gods wordes. Matth. 10. 14, 15. Heb. 2. 2, 3, 4.

The wordes can not be preached without persecutions. Matth. 10. 16.*

Hearce shall continue with those that receive the wordes. Matth. 10. 13.

Gods wordes abide not in them that beleene not Christ. John 5. 38.

The wordes of Christ ought to dwell with vs plentifully. Col. 3. 16.

The wordes must bee preached after all sorts, that some may profite thereby. 2. Tim. 4. 2.

We ought to pray that the wordes may be glorified. 2. Thel. 3. 1.

Paul handled not the word secretly as others did. 2. Cor. 4. 2, 5.

The faithfull loued not their liues for the testimonie of the wordes of Gods promises. Reue. 12. 11.

The word is a snare, & stumbling block to some. Rom. 11. 9.

The liuely wordes of God, shall gather all nations to Christ. Zech. 14. 2.*

The preaching of the word, shall procede out of Zion. Joel 3. 16.*

God promised to send preachers of his wordes. Isa. 30. 21.*

Of the ministers of Gods word, and their top when the people profite. Isa. 61. 6. 9.

A Bishoppe ought purly to deliuer the wordes. 2. Tim. 2. 15.

A scholer that preach the word of God for gaine. Micah 3. 5.*

The word of God is free. 2. Tim. 2. 9.

Not food, but Gods word prefermeth them that be godly. Mat. 16. 26. looke Bread.

Who so sumeth the wordes of God, shall finde wisdom. Pro. 8. 12, 17.

The principles of Gods word. Heb. 5. 12. and 6. 1, 2. 1. Cor. 3. 2.

Gods wordes spoken by man, are to bee regarded. Zech. 7. 12, 13.

The wordes of God in two senses. Psalm. 147. 13, 19. see Scripture, Famine, Church, and Zealous.

Some of Samuels wordes were vnaccomplished. 1. Sam. 3. 19.

The innocencie of Rebekah in her wordes. Gen. 24. 18.

Rewardes pertaine the wordes of the iust. Deut. 16. 19.

Dauid overcame his seruants with faire wordes. 1. Sam. 24. 7, 8.

Secret wordes ought not to be reuelled.

Eccles. 4. 1, 2, 3.

A word spoken in his place is commendable. Pro. 25. 11.

Why Paul wrought in deere, that, that he preached by word. 1. Cor. 9. 2, 3.*

By our wordes we shalbe iudged or condemned. Matt. 12. 37.

He that liueth not in wordes is a perfect man. Jam. 3. 2.

Workes of God are perfect. Deute. 32. 4. euertlasting. Eccles. 3. 14. marvellous. Eccles. 8. 1, to 7. exceeding good. Eccles. 39. 16. and irreproachable. Eccl. 12. 14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 42.

Eccles. 3. 22, 23. for they are past finding out. Eccles. 18. 5, 6. Eccles. 8. 17. and 3. 11. 2. Eccl. 4. 11.

The summe and creation of the workes of God. Eccles. 43. 1.*

God declareth his iustice, by his workes. Job 8. 3.* and 9. 1.*

Moses rehearseth the workes of God to the Israelites. Deut. 1. 1, 2, to 8.

We ought to call to minde the workes of God, and why. Deut. 4. 10, 30, 35, to 41. and 7. 11, 16.

Of whom the workes of God are discerned. 1. Sam. 10. 26.

The workes of God, is to beleene in his sonne. John 6. 29.

The workes of God is our faith in vs. 1. Thel. 2. 13.

God knoweth his workes from euertlasting. Acts 15. 18.

The blinde man was so borne, that Gods workes shoulde be shewed on him. Job. 9. 3.

Christ by his Spirit worketh in the faithfull. Gal. 3. 5.

Our good workes are of God. 2. Pet. 1. 3, 5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1. 9.

Workes are the fruites of faith, and the assurance of our hope. Heb. 6. 11, 12. and doe make our election sure. 2. Pet. 1. 10.

Workes followe faith. Luke 19. 8. 9. and what workes they be, Luke deserueth. Acts 2. 44.*

The workes of light, what. Ephe. 5. 8, 9.*

The workes of the faithfull. 1. Pet. 3. 8, 9, to 18.

They that repent vnfeignedly, must doe workes worthy amendment of life. Actes 26. 20.

Faith is dead in it selfe, if it haue no workes. Jam. 2. 17, 20, 22.

Our conuersation ought to be honest, and our workes good, 5. vi. p. 1. Pet. 2. 12. Matth. 5. 16.

Paul exhorteth vs to abound in the workes of the Lord. 1. Cor. 15. 5, 8.

We ought to prouoke one another to good workes. Heb. 10. 24.

Let euery man proue his owne worke. Gal. 6. 3, 4.

He that is borne of good workes, shall be cast into the fire. John 15. 6. Matth. 7. 19.

We must not trust in our workes, but waite for Gods mercie. Iste. 30. 18. why saith vs, not by our workes, but according to

his grace. Ephe. 2. 8, 9. Rom. 11. 6. 2. Tim. 1. 9. Tit. 3. 5. And the holy Ghost is giuen, not by workes, but by faith. Gal. 3. 2.

The workes of the faithfull follow them. Reue. 14. 13.

Christ iudgeth according to euery mans worke. 1. Pet. 1. 17. Matth. 16. 27. Rom. 2. 6, to 11. 2. Thel. 15. 7.

The Iewes did the workes of their father the deuil. Job. 8. 40, 41.

The workes of the world are euill. Job. 7. 7.

The workes of the flesh, what. Galat. 5. 19, to 22.

Haue no fellowship with the workes of darkenesse, but rather reprove them. Ephe. 5. 11. Tit. 2. 12.

We may not walke in the wicked workes of the Gentiles. Ephe. 4. 17, 18, 19. 1. Pet. 1. 4, 3.

The workes of the Iewes were polluted. Hag. 2. 14, 15.

We may not trust to the workes of our predecessors, but shewe our liues to the children of faith. Matth. 3. 8, 9.

God blesteth the workes of their hands that releeue the needie. Deut. 14. 29. and 23. 20. and that obey his commandements. Deut. 28. 3, to 15. and sendeth them plentie of all things. Deut. 30. 9, 10.

God worketh all in all. 1. Cor. 12. 6.

The workes of merite. Matth. 25. 35, 36. Isa. 58. 7. looke Weldoing, and Seruice.

Workers with spirits, see Coniurers.

World made by Christ. Job. 1. 10.

The whole world is bent to wickednesse. 1. Job. 5. 19. and is full of vnrigitousnesse, and wickednesse. 2. Eccl. 4. 27.

We brought nothing into the world, neither shall we carpe any thing out. 1. Tim. 6. 7. Job. 1. 21.

The fashion of this world goeth away. 1. Cor. 7. 31. and therefore we ought not to loue any thing therein. 1. Job. 2. 15, 16.

The annie of this world is the enlme of God. Iam. 4. 4. Christ prayed not for the world. Job. 17. 9.

The world knewe not God nor the true light. Job. 1. 9, 10, 11. and 17. 25.

Those that are borne of God overcome the world through the victricie of faith. 1. John 5. 4, 5.

We ought not to maruelle though the world hate vs, and why. 1. John 3. 13, 14. and 7. 7. and 15. 18.

The ends of the world are come vpon vs. 1. Cor. 10. 11.

God spared not the olde world but by the flood destroyed the vngodly. 2. Pet. 2. 5.

The Saints shall iudge the world. 1. Cor. 6. 2.

A curse is prophesied vnto the world for sinne. Isa. 24. 1, to 13.

The world created for mans sake. 2. Eccl. 6. 9.

Iewe shall inherit the world to come. 2. Eccl. 8. 1, 2, 3.

The world hasteth to passe away. 2. Eccl. 4. 26. 1. Cor. 7. 31. 1. John 2. 17. and yet the ende is vnreraine. 1. Thel. 5. 1, 2, 3.

The faithfull are not of the world. John.

2.

Zeale of Holes against the Israelites too.
 Matt. Ev. 32, 19, 20, 26, to 30. of Phineas,
 against the two fornicators. Num. 25 7, to
 16. Eccles. 4. 33. Psal. 106. 30. of Eliab,
 of the Israelites falling from God, to serve
 holes, &c. 1 King. 8. 21, 22. * & 9. 34. to 14. of
 Jehu for the glory of God, 2 King. 9. 30. * and
 10. 11, 16. to 39. of Athaliah for the law of
 God. 1. Mac. 2. 24, 26. of Josiah at fifteen
 years of age, 2. Chron. 34. 3, to 8.

The great zeale which Epaphras had for
others. Col. 4. 13.

The Jewes had a zeale, not according to knowledge. Roma. 10. 2. so had Paul before his conversion, Act. 22. 3.

Of blinde, fallie, and discovered Zeale,
 Matth. 10. 21. & 26. 58. Marke 9. 38. Luke
 9. 54. 55. John 8. 59. & 16. 2. Actes 7. 57. and
 21. 27. * and 26. 11.

The zeale of thine house hath consumed mee. Psalme 69.9. and 119. 139. John

2. 17. Christians ought to bee Zealous of good
workes. Tit. 2. 14. and by Gods correction
amend. Reue. 3. 19.

Zealous people thinke not long when they
teach or heare Gods word. Nehem. 8. 3, 4,
5, to 9.

It is good to be zealous in a good thing.
Galat. 4. 18.

Only lozine worketh Zeale in vs. 2. Col.
7. 11.

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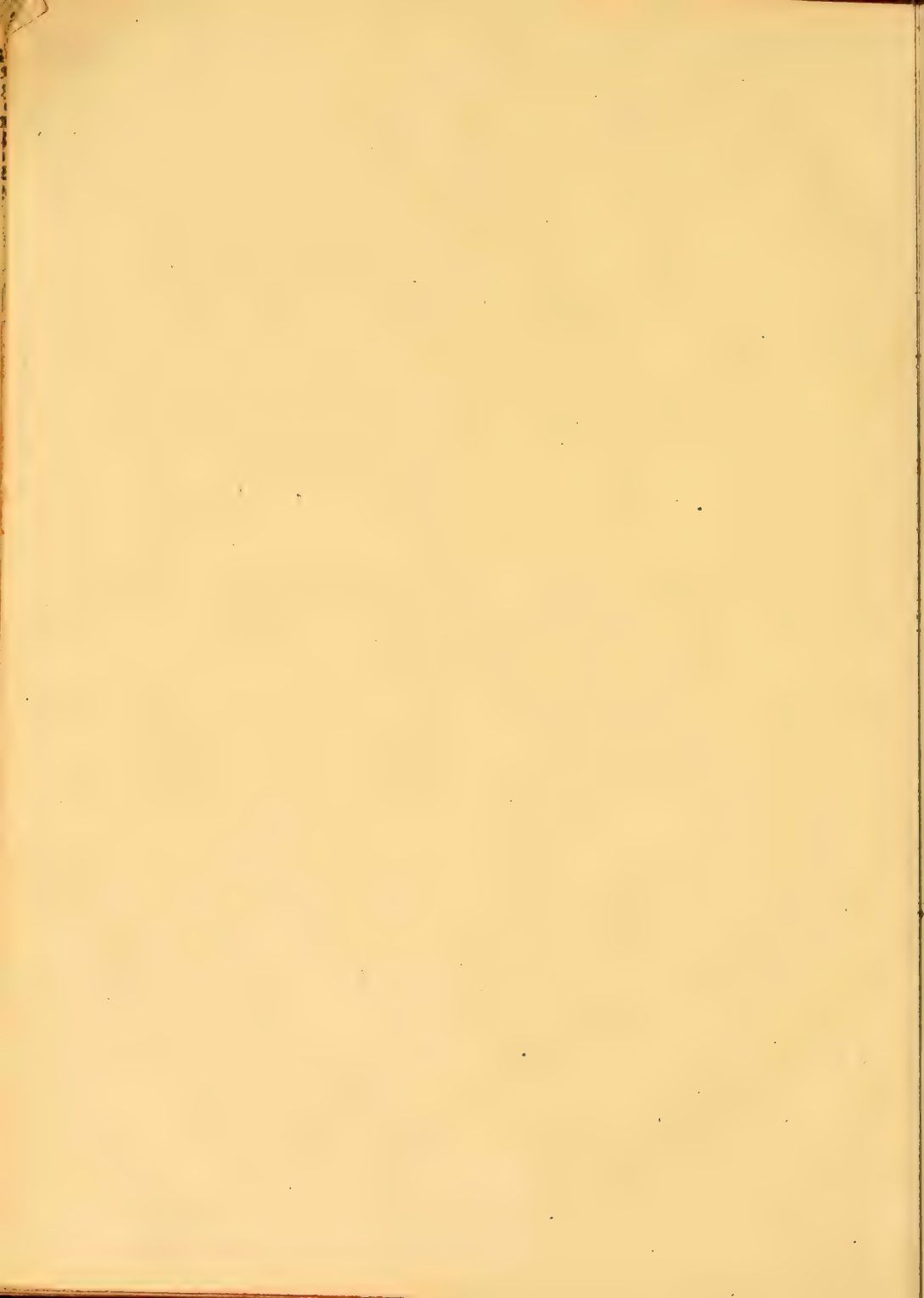
ECCLV S. 24. 39. & 33. 16.

Behold how that I haue not laboured for my selfe onely, but
for all them that seeke wisdom and knowledge.



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